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**agenda**  
**FOR**  
**SYNOD**

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**1984**



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**SYNOD**  
**1984**

**JUNE 12 TO 22, 1984**

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

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**Board of Publications of the Christian Reformed Church**  
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A.

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## Preface

The service of prayer for the Synod of 1984 will be held Monday evening, June 11, 1984, at 8:00 P.M. in the Grace Christian Reformed Church, 100 Buckley Street SE, Grand Rapids, Michigan. The pastor of this congregation, Dr. Roger E. Van Harn, will be in charge of the prayer service.

The synod begins its sessions Tuesday morning, June 12, at 9:00 A.M. in the Fine Arts Center on the Knollcrest Campus of Calvin College in Grand Rapids, Michigan. The pastor of the convening church will serve as president pro-tem until the Synod of 1984 is duly constituted and its four officers have been elected.

Our congregations are also requested to remember the synodical assembly in intercessory prayers on Sunday, June 10. Let us pray that God may bless our denomination in the work of our Lord Jesus Christ, and send his Holy Spirit to endow our synod with love and wisdom.

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

### DELEGATES—PLEASE NOTE

1. Delegates who travel by automobile are reminded of the decision of synod, that traveling together will effect considerable savings to synod.
2. Plane travel is the most economical for delegates since expenses for lodging and meals are not incurred.
3. No allowance will be made for travel insurance, since a synodical policy covers all delegates.
4. Bring with you your copy of the *Agenda for Synod 1984* and all other supplementary materials that may be sent to you.

## **Announcements**

### **I. TAPING OF SYNODICAL SESSIONS**

The Synod of 1979 authorized the making of an official audio recording of the entire proceedings of the general sessions of synod. It was also decided that synod designate the office of the stated clerk to be responsible for the usage and storage of these materials according to the job description of the office of the stated clerk.

The stated clerk and the Synodical Interim Committee take this opportunity to inform synod that while the general sessions of synod have been recorded since 1979, the rule has been followed that executive sessions are not taped.

The Synodical Interim Committee, at the request of the stated clerk, has also adopted the rule that all delegates to synod be advised at the opening session of synod that all the general sessions are being taped.

### **II. CONFIDENTIALITY OF THE EXECUTIVE SESSIONS OF SYNOD**

The Synodical Interim Committee calls the matter of confidentiality to the attention of the Synod of 1984 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)*

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## DELEGATES TO THE SYNOD OF 1984

Delegates		Alternates
<b>Classis Alberta North</b>		
Ministers . . . . .	Cornelius Vriend Homer G. Samplonius	Ministers . . . . .
Elders . . . . .	James Visser John Oudman	Gordon H. Pols Alvin H. Venema Henry De Haan Eelke Eilander
<b>Classis Alberta South</b>		
Ministers . . . . .	Jack S. Hielema Gerrit J. Bomhof	Ministers . . . . .
Elders . . . . .	Marten Van Huizen Andrew J. Konynebelt	Jelle Tuininga Henry Wildeboer L. F. Konynebelt Bill Verveda
<b>Classis Atlantic Northeast</b>		
Ministers . . . . .	Brent A. Averill Ronald J. Meyer	Ministers . . . . .
Elders . . . . .	Gilbert Baker Warren Frieling	Robert A. De Lange Jack M. Gray John Fylstra Sidney Miedema
<b>Classis British Columbia</b>		
Ministers . . . . .	Henry Numan Alvin Beukema	Ministers . . . . .
Elders . . . . .	Albert E. M. Morbey Peter Byl	Daniel R. Tigchelaar Bastiaan Nederlof Dick Bouwsema John A. Vander Hoek
<b>Classis Cadillac</b>		
Ministers . . . . .	James E. Versluys Bruce A. Persenaire	Ministers . . . . .
Elders . . . . .	Bernard L. Mulder Charles G. Kamper	Gerald L. Essenburg Audred T. Spriensma Jay E. Laarman Arrthur De Vries
<b>Classis California South</b>		
Ministers . . . . .	John E. Kim Richard J. Venema	Ministers . . . . .
Elders . . . . .	John N. Snapper W. Robert Godfrey	LeRoy G. Christoffels Jerry L. Alferink Alvin Berkompas Ho Young Chung
<b>Classis Central California</b>		
Ministers . . . . .	Merle H. Bierma Michael Reitsma	Ministers . . . . .
Elders . . . . .	Melvin J. Mulder Jerry Van Spronsen	Leverne K. Tanis Winston C. Boelkins Gilbert L. Van Mourik Ned W. Postma
<b>Classis Chatham</b>		
Ministers . . . . .	Anthonie Vanden Ende William Renkema	Ministers . . . . .
Elders . . . . .	Harry Van Gurp Henry Mulder	Sidney Cooper Johan D. Tangelder Ralph Bos Jack Geschiere
<b>Classis Chicago South</b>		
Ministers . . . . .	Jack Reiffer Arthur J. Schoonveld	Ministers . . . . .
Elders . . . . .	Harold G. Ver Hage George J. Cooper	Lester W. Van Essen Daniel J. Brink Marvin J. Hooker Ira R. Slagter

<b>Delegates</b>		<b>Alternates</b>
<b>Classis Columbia</b>		
Ministers . . . .	Laryn G. Zoerhof George G. Vink	Ministers . . . .
Elders . . . . .	Rodney Ledebouer John H. Hoekman	Howard B. Spaan John Van Schepen Marvin D. Feddes Fred Bierlik
<b>Classis Eastern Canada</b>		
Ministers . . . .	Hans Uittenbosch B. Bernard Bakker	Ministers . . . .
Elders . . . . .	H. Mitchell Bell Oscar De Roos	Gregg V. Martin Wieger De Jong A. Hoogenraad Gerrit Van't Foort
<b>Classis Florida</b>		
Ministers . . . .	Harrison F. Harnden Ralph A. Pontier	Ministers . . . .
Elders . . . . .	Russell Goeman John Fennema	J. George Aupperlee Harvey A. Ouwinga Burton J. Tjapkes Elmer Miedema
<b>Classis Grand Rapids East</b>		
Ministers . . . .	Roger E. Van Harn Leonard J. Vander Zee	Ministers . . . .
Elders . . . . .	David J. Diephouse Roger D. Griffioen	Harold E. Boots Wendell M. Gebben Robert A. Meyering Gerard C. Huissen
<b>Classis Grand Rapids North</b>		
Ministers . . . .	Jacob P. Boonstra Terry L. Genzink	Ministers . . . .
Elders . . . . .	Jack M. De Korne Jay J. Vander Bee	John W. Dykstra John H. Looman David M. Kruithoff Jack Pettes
<b>Classis Grand Rapids South</b>		
Ministers . . . .	Willard H. De Vries Harry J. Kwantes	Ministers . . . .
Elders . . . . .	James Haagsma Albert W. Bytwork	John M. Hofman Jacob D. Eppinga Herman G. Beukema William E. Van Eerderi
<b>Classis Grandville</b>		
Ministers . . . .	John L. Witvliet Stanley P. Mast	Ministers . . . .
Elders . . . . .	Joel P. Brower Edward F. Streelman	Milton R. Doornbos Henry C. Van Wyk, Jr. Richard L. Nyquist Sidney Klyn
<b>Classis Hackensack</b>		
Ministers . . . .	John A. Algera Vernon Geurkink	Ministers . . . .
Elders . . . . .	John J. Hoogland John Bangma	Daniel B. Mouw Isaac J. Apol Peter R. Steenland Quentin R. Remein
<b>Classis Hamilton</b>		
Ministers . . . .	Raymond J. Sikkema Henry Jonker	Ministers . . . .
Elders . . . . .	Bert Schilthuis Cornelius Schuurman	Jelle Nutma Kenneth A. Baker Stanley Antonides John Hovius

Delegates		Alternates	
<b>Classis Hudson</b>			
Ministers . . . .	Donald L. Recker Howard J. Vugteveen	Ministers . . . .	Norman B. Steen Raynard Vander Laan
Elders . . . . .	Jacob D. Klaassen Elroy J. Dyksen	Elders . . . . .	Herbert Van Denend Richard E. Carr
<b>Classis Huron</b>			
Ministers . . . .	Jacob Kuntz Dan A. Gritter	Ministers . . . .	Ralph Koops Harry Vriend
Elders . . . . .	Albertus Haverkamp Hilbert Rumph	Elders . . . . .	Ted Ferwerda Roelof Numan
<b>Classis Illiana</b>			
Ministers . . . .	David A. Janke Robert D. Ritsema	Ministers . . . .	Rein Leestma George P. Holwerda
Elders . . . . .	Nick S. Van Til Howard Bell	Elders . . . . .	Lawrence D. Bultema Bud Hubers
<b>Classis Kalamazoo</b>			
Ministers . . . .	William A. Huyser Verlyn D. Verbrugge	Ministers . . . .	Charles Terpstra William D. Buursma
Elders . . . . .	John H. Hofman Eldon De Jager	Elders . . . . .	Edward H. Joling Tony VanDenBerg
<b>Classis Lake Erie</b>			
Ministers . . . .	Benjamin J. Becksvoort Wilburt L. De Jong	Ministers . . . .	Raymond Opperwall Donald H. Postema
Elders . . . . .	Ronald J. Bultman Byron Bossenbroek	Elders . . . . .	Curt G. Roelofs .....
<b>Classis Minnesota North</b>			
Ministers . . . .	Rev. Martin Toonstra Gerald W. Van Den Berg	Ministers . . . .	James D. Osterhouse Norman Shepherd
Elders . . . . .	Alvin J. Koning Terry Hammink	Elders . . . . .	Lewis Ledebor Ed Winters
<b>Classis Minnesota South</b>			
Ministers . . . .	Peter W. Brouwer Norman B. Haan	Ministers . . . .	Martin G. Zylstra Ronald L. Scheuers
Elders . . . . .	Clarence Mast Raymond J. Van Essen	Elders . . . . .	John H. Riemersma Alvin Vogel
<b>Classis Muskegon</b>			
Ministers . . . .	Louis Roossien, Jr. Kenneth Vis	Ministers . . . .	George R. Mossel Keith W. Tanis
Elders . . . . .	Elmer J. Walcott Lawrence Hager	Elders . . . . .	Jay De Koning Robert Van Valkenburg
<b>Classis Northcentral Iowa</b>			
Ministers . . . .	John P. Gorter Floyd R. De Boer	Ministers . . . .	Aldon L. Kuiper Verlyn D. Vander Top
Elders . . . . .	Harold B. Eiten Lee A. Luhrs	Elders . . . . .	Gary De Waard Fred J. Walhof

Delegates	Classis Northern Illinois	Alternates
Ministers . . . . . Fred Bultman Donald J. Negen		Ministers . . . . . Bert De Jong Fred Gunnink
Elders . . . . . Clarence Laning John A. Byker		Elders . . . . . John R. Swierenga H. Ray Schaafsma
<b>Classis Orange City</b>		
Ministers . . . . . Marvin Van Donselaar Merle Den Bleyker		Ministers . . . . . John T. Ebbers Carl E. Zylstra
Elders . . . . . Dean A. Schmidt Henry W. Addink		Elders . . . . . Martin Breems James Heynen
<b>Classis Pacific Northwest</b>		
Ministers . . . . . Menno S. Jorritsma William Vanden Bos		Ministers . . . . . Andrew A. Cammenga Kenneth R. Rip
Elders . . . . . William J. Visser Arthur Hof		Elders . . . . . Frank G. Bouwman Bert Bajema
<b>Classis Pella</b>		
Ministers . . . . . Robert J. Holwerda Dennis J. Boogerd		Ministers . . . . . Leonard Stockmeier William A. Stroo
Elders . . . . . James P. Jonker Harold Van Maanen		Elders . . . . . Anthony Roskam Lewis De Vries
<b>Classis Quinte</b>		
Ministers . . . . . Herman Van Niejenhuis Harry Mennega		Ministers . . . . . John Zantigh Ronald G. Fisher
Elders . . . . . Willem Wyngaarden Roelof Wagter		Elders . . . . . George Blyleven Abraham J. Wamsteeker
<b>Classis Red Mesa</b>		
Ministers . . . . . Nelson Vanderzee Gordon T. Stuit		Ministers . . . . . Thomas J. Niehof M. A. (Mike) Harberts
Elders . . . . . Joel R. Jasperse Ted Charles		Elders . . . . . Arthur A. Benally Herbert R. Thomas, Jr.
<b>Classis Rocky Mountain</b>		
Ministers . . . . . James R. Kok John Hofman, Jr.		Ministers . . . . . William C. De Vries John Terpstra
Elders . . . . . Marvin Van Essen John Blaauw		Elders . . . . . Harold S. Pranger Raymond J. Schneider
<b>Classis Sioux Center</b>		
Ministers . . . . . John D. Hellinga John Van Regenmorter		Ministers . . . . . Harold De Groot Gilbert J. Kamps
Elders . . . . . Cornelius E. Van Zanten Kenneth J. Zylstra		Elders . . . . . Arthur L. Attema William De Weerd
<b>Classis Thornapple Valley</b>		
Ministers . . . . . James E. De Vries Roger G. Timmerman		Ministers . . . . . Bernard W. Mulder Julius Vigh
Elders . . . . . Donald Lautenbach Peter Paap		Elders . . . . . Frank Huyser Marenus J. Beukema

Delegates	Classis Toronto	Alternates	
Ministers . . . . .	Derk Pierik Carl D. Tuyl	Ministers . . . . .	Peter Van Egmond Peter Kranenburg
Elders . . . . .	George Vandervelde Ralph Mulder	Elders . . . . .	Evert Kok William Ubbens
<b>Classis Wisconsin</b>			
Ministers . . . . .	John A. Hoeksema John Kroon	Ministers . . . . .	W. Keith Bulthuis James Cooper
Elders . . . . .	Ivan J. Kraker Russell A. Wiersum	Elders . . . . .	Arthur Kuiper Jake Los
<b>Classis Zeeland</b>			
Ministers . . . . .	Calvin D. Vander Meyden Bernard Byma	Ministers . . . . .	Edward J. Tamminga Henry B. Vanden Heuvel
Elders . . . . .	Cleo Huizenga Syne Bierma	Elders . . . . .	Don Koop John A. Timmer

REPORT 1  
THE BACK TO GOD HOUR

"When they tell you that many Russian people are Christians, don't believe it." Eugene Grosman's eyes narrowed as he sought to remove any illusions we might have about the state of mind within the Soviet Union. "When you grow up in the Soviet Union, you simply don't hear about God. You hear about science. The first time I ever saw a Bible was when I was sixteen years old—and I had to have a special pass to see the only edition in the library." And then he went on to tell how he, a Russian Jew, formerly a soldier in the Soviet Army and a graduate of the University of Moscow, became a Christian through the sovereign grace of the Lord. His story is breathtaking and marvelously encouraging for anyone who wonders about the power of the gospel. There is no greater power.

Not to us, O Lord, not to us  
but to your name be the glory,  
because of your love and faithfulness.

Why do the nations say,  
"Where is their God?"

Our God is in the heaven;  
he does whatever pleases him.  
But their idols are silver and gold,  
made by the hands of men.

They have mouths, but cannot speak,  
eyes, but they cannot see;

they have ears, but cannot hear,  
noses, but they cannot smell;  
they have hands, but cannot feel,  
feet, but they cannot walk;

nor can they utter a sound with their throats.

Those who make them will be like them,  
and so will all who trust in them.

Psalm 115:1-8

The God we serve and the God we proclaim is the absolute opposite of the idols. He is in heaven and does whatever pleases him: he speaks, he sees, he hears, he smells, he feels, and he walks. It used to be that the God of Israel was proclaimed in a world full of idols. What used to be, still is. The Soviet Union is just one example of an idol-filled nation; there are idols in our nations. They are everywhere.

With this synodical report, the Back to God Hour expresses once again its ecclesiastical identity—it is written with joy as we who are part of this ministry feel on the deepest level that we are the church in action, *the church*. Our being church, in this case Christian Reformed, calls for a recognition of accountabil-

ity. Thus we present our annual overview of what has happened in this work in 1983 and an indication of our future plans. We are grateful that this work can benefit from the scrutiny, criticism, and wisdom of the entire church. Our joy is most fully kindled by our awareness that the church is eager to hear what God is doing in this mission. We feel the embrace of our brothers and sisters as we continue this unusual broadcast mission.

That we now bring modern technology and our mission task together is unusual indeed, and it is important that the church be well aware of what is involved.

Synod boldly declared that this mission, though unprecedented, is now necessary when it said in 1983: "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" (Global Media Missions Order, Article 1, *Acts of Synod 1983*, p. 29).

Surely, we have been pressured into using the electronic media to speak the message of the Savior in this particular age, pressured by events which synod itself has catalogued above. It would be considerably more comfortable to continue doing our ecclesiastical business as has always been done. Now the tradition-rich, humble worship service, and the tender communication of salvation by one person to another must be supplemented by the use of new means. Even radio intimidates us with its incredible ability to take the message around the world in less than a quarter second, and when we add television to this, we have something we feel uncertain about.

Even so, there is an air of excitement here at the Back to God Hour. Not only is our daily work of program production stimulating and demanding, but there are also many intriguing matters to think about in connection with this, the church's youngest mission. Today everyone is deeply interested in understanding the role of the media in society. As we use radio and television more and more, we sense that we are involved in something that is complex and awesome. And now we, the first Christians ever who must express their Christianity in this technological age, must consider just what it is that happens when we use electronics to bring the gospel.

Sometimes it seems to us that what is happening is something which, from a church historical perspective, is as significant as that which happened when the early church used tools available in its environment to formulate Christian doctrine during the first centuries of its existence. At that time the church had to decide how to use concepts which were available in the dominant Graeco-Latin culture in order to communicate the truth about God which until then had been cast in Semitic form. That action had to be taken carefully to make sure that the authenticity of the faith was not compromised when truth was cast in new forms. Using the media involves a similar task. What we are doing is part of the adjustment which the church must make to a technological revolution. Making this adjustment demands our full resources as individuals, and as a church. We must, as our proposed Contemporary Testimony states: "make grateful use of the good products of science and technology, on guard against idolatry..." (Section 55).

As we enthusiastically use the new tools which are available to us in our

mission, we may do so with a large degree of confidence, for God has equipped us as a church to conduct a mission such as this. We have a longer tradition of broadcasting than any other denomination has. We have not rushed into this. The church has expressed great care each step of the way. And as Christian Reformed people we have some good tools available as we advance our broadcast mission, tools that equip us to pioneer a fully ecclesiastical use of the media, tools which grow out of our ecclesiastical sensitivities, our catholic sensitivities. We sense that in the opportunities for expanding and improving our broadcast work, we measure a significant dimension of our denomination's responsibility, and know that it would be folly for us to try to pursue our mission to the world without using the media to the fullest extent.

When we use radio and television (and literature, too), there is so much that kindles excitement. First of all, there is the ability of electronic media to transfer the biblical message in an extremely pure manner. Speech, the announcement of God's marvelous deeds, the calling of men to faith in Jesus, has always been the primary event in the expansion of the kingdom of heaven. The Word of God creates new reality. Adrio Konig compares the true God to the idols by saying: "The first basic point in which God cannot be compared with the gods is in the fact of his speech.... The silence of the gods is essentially related to their incapacity to save, to help, to rescue from trouble" (*Here Am I*, pp. 28–29).

Within our church, we have always insisted that the Word of God is expressed in nature—albeit imperfectly, for nature does not tell us of God's saving love. And so we are not surprised that now, at the end of time, the powers of nature can be employed to bring the Word of God in its fullness to the ends of the earth. Billions of God's image-bearers desperately need to hear, and we now have the ability to provide them with that which they need.

But there is something else about the use of the media to proclaim the Word of God which compels us to engage in this mission. We can now express the age-long conflict between the true God and the idols. Here Psalm 115 comes into the picture. This psalm is one of the many expressions in the Bible of what Konig calls the mockery of the idols. Similar passages abound in the Old and New Testaments. John's First Epistle concludes with a reference to the idols. We must always assume that the religious conflict depicted in the Scripture is classic—it is in fact the only conflict, and it is as real today as it was when Hebrew women were tempted to trust in Baal when they were pregnant.

To be sure, the idols of this age present themselves in different garb. Depending on what criteria one uses to identify them, they range all the way from great world-views like Marxism and secular humanism, down to the little gods to which human beings bind themselves—little household gods like gambling, alcohol, and pornography. And there are many gods of moderate size and inordinate power, such as government, business, and money. Human beings who are not the vassals of their loving Creator are the pitiable slaves of idols. Through the media the church meets the idols in their own territory. The ark of the covenant enters the temple of Dagon.

Those of us who represent you in this ministry feel the intensity of this conflict. We are often overwhelmed by the evidences of the way God uses this media onslaught against unbelief. To us, there can be no doubt that God is using his Word proclaimed over the airwaves to enable slaves of Satan to become slaves of Christ. Many who hear and view the programs don't know what's happening to them—they are puzzled by the Holy Spirit's gentle, and

sometimes not so gentle, intrusion into their lives. One poor man whose health is gone, who had been married five times, jailed several times, a hypocritical imposter preacher for seven years, and who is now preparing to die, nodded his assent when Nick Overduin, our followup worker, said to him, "It looks as if God is finally catching up with you," and when their prayer was ended, he wept copious tears. Just one example among thousands in which the idols controlling human lives are devastated by a media ministry of the gospel.

The Back to God Hour is a ministry of the church and the ecclesiastical dimension of the work is expressed in a number of ways. (Those who may wish to pursue this can consult *Acts of Synod 1983* (pp. 13-14). Each element of this outreach is carried out in terms of its description expressed in the Global Media Missions Order, Article 3, Section 1, which is worth stating before components are examined separately. This statement reflects the intention of the church expressed when this broadcast mission was first established, and it has not wavered. "Global Media Missions programming shall have as its goal the reclaiming of the distinctive truths of the Christian faith in the light of the Reformed confessions as they relate to the church, the home, the state and society, the discipling 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."

## I. ENGLISH-LANGUAGE MINISTRY

Though the Back to God Hour has become a mission of the church which is far broader than its English-language elements, the English-language ministry is still the best known. It is from this ministry that the church receives its most immediate impressions of our work.

We at the Back to God Hour are acutely conscious of the dynamic and rapidly changing broadcasting situation within North America, and have made four changes to adjust our program to it: (1) development of a television ministry; (2) establishment of special committees to scrutinize our television work; (3) examination of the impact of a variety of new broadcasting configurations (satellite, cable, pay TV, video cassette, etc.) and an assessment of their impact on our work; and (4) specific attention to new possibilities for religious broadcasting in Canada.

This year marks the thirtieth anniversary of our television work. With the production of documentaries, spot announcements, and the FAITH 20 telecast, this ministry is becoming better known among us. The latest television review committee (consisting of two representatives of our board plus a member from the broadcasting industry, another businessman, and a Calvin College faculty member) has recommended that our basic thrust at this time be the production and distribution of FAITH 20, a half-hour program which concentrates on an explanation of the Scripture (sometimes in terms of the Compendium) and a call to faith in Christ. We often use documentary elements within the programs—three- to five-minute segments that treat a specific subject, such as the

history of the Reformation. Interviews also provide an opportunity to communicate the reality of faith to the viewers. From time to time, we feature FAITH 20 Specials, which consist of a guest who interacts with a studio audience. FAITH 20 is a five-day-a-week program over WGN, Chicago (WGN's satellite cable outreach includes approximately 1200 stations) and is heard three days a week over KTTV (channel 11) in Los Angeles. Several stations carry it one day a week. A telephone counseling service is included with the daily programs.

It is important that all of us understand the context in which our North American broadcasting is being carried on, particularly in connection with television, because it is in connection with television that we are confronted with numerous new and unprecedented situations. The technology of TV is growing rapidly and the broadcasting scene is a shifting kaleidoscope which can become very confusing. One expert on broadcasting technology, Laurence E. Steadman, says that much of the talk about current technology is "fantasy market speculation." He said in a recent issue of *Broadcasting* magazine, "Something has to give.... You can't throw broadcast TV, DBS, low-power TV, satellite master antenna TV, multi-channel interactive cable, teletext, videotext, video-disks, etc., into the same pot and have everything come out a big winner." (Quoted by Eric Mink, "Why Networks Will Survive Cable," *Atlantic* 12/83.)

At present, we feel that our television presence on the Global Network in Canada; WGN, Chicago; and KTTV, Los Angeles, provides our church with a base on which to build a television broadcast network that benefits from several strengths. It is important that we use regular VHF broadcast stations whenever possible. Economic and production realities guarantee the continued dominance of such stations for the foreseeable future. This broadcast network provides access to many cable systems, too, through WGN. This embraces an area from the eastern Caribbean to Alaska (eastern Soviet Union?), and from the North Pole to Belize. In addition to this coverage, we provide FAITH 20 to several cable systems independently.

We are well aware that our presentations can easily become lost in the mind-boggling parade of religious broadcasts. For example, in Los Angeles, where FAITH 20 is at 5:30 in the morning, Jimmy Swaggart is heard three times daily five days each week on channels 6, 3, and 34—his programs begin at 6 A.M. and run through 7:30 A.M. In Chicagoland, basic cable customers have two fulltime religious channels available. All of us know the names of five to ten religious broadcasters, and we know that some of them are able to muster budgets in excess of \$50 million.

It is necessary for us to understand clearly what we are able to do with our approach and with our budget. Obviously, against the background of the current broadcasting mosaic, it is more important than ever to communicate something distinctive which will set us apart from most others in the work. Our television broadcast ministry is able to do exactly that—it is able to be distinctively different from the others simply because the Christian Reformed Church is, in essence, different from other churches in North America. We must not develop distinctiveness for its own sake, of course, and must guard against snobbishness. We are aware that we have much to learn from other churches and from other broadcasting ministries. Yet, our consciousness that the existence of the Christian Reformed is justified affects our broadcasting, just as it does all other elements of our life and mission.

Our television programming can be contrasted to other religious broadcast-

ing in the following ways. First, our production is low cost. Comparing our costs to those of a major TV broadcaster indicates their cost to each household is 40 cents; our is between 5 and 8 cents. This low figure is accomplished by maintaining tight controls on all expenditures and by incorporating our television production into our normal production routines.

Second, our programs do not include a "pitch for funds." Synod, in authorizing our first programs in 1977, allowed us to have some kind of low-key announcement which indicated that gifts would be welcome. This is a part of our television programs—an announcement, spoken by an off-camera announcer along with a visual address, appears at the end. Though effective, its effectiveness is limited by the fact that it is low-key. Anyone who views much religious broadcasting these days knows that the really big organizations are able to generate their multimillion dollar budgets only through incessant on-air fundraising carried on by the principal speaker. It is not unusual for the speaker to spend in excess of four or five minutes pleading with viewers for money—the plea is usually replete with offers of books and other religious gadgetry.

We believe, however, that our approach to fundraising imparts to the program a quality that is discernibly different from programs which plead for money. There is no question that it is possible to raise large sums of money over television. But it is also true that if this is to be done, it must be done deliberately, continuously, and skillfully. A program will have to use the services of a marketing agency and will have to follow the agency's advice. If a program is to be used for fundraising, each element of the program will have to be put together so that people will want to give, give, and give some more. The primary burden for raising the funds would fall on the speaker, who would not only have to give the "pitch" but would also have to make sure that everything done on the program would be appealing to the viewer. With all of this, it is possible to raise questions whether it is ethical to use television to raise funds because of the possibility for hypnotic suggestibility which television presents. When a television preacher looks the viewer straight in the eye and tells him to give a specific amount and tells him to do so over and over again, and repeats the address over and over again, something is happening that we do not fully understand. But it is most likely not the same thing that happens when cheerful givers give.

These observations about fundraising are not meant to cast judgment on television broadcasters who use a different approach. We are well aware that a case can be made for what they are doing, and we recognize that the magnitude of their work could not possibly be achieved without their approach. The fact that we have consistently not asked for funds over the air, however, does not mean we are averse to asking for funds. Not at all. We ask it of the church whose ministry this is, for it is our conviction that the lion's share of the support for our ministries must come from people like ourselves who sincerely want to use these ministries as an expression of their outreach to this needy world. And as we continue to give with sacrifice and generosity, we may be thankful too that the giving of people like ourselves frees all our programs to be ministries of the gospel of Jesus, not dedicated to raising funds.

Third, our television programs, because they are ministries and not fundraisers, are able to present a broad range of biblical material. Our broadcasts must carefully establish a connection between the real lives of the viewers

and the message of the Bible, and for this reason many have a very practical approach. We do not want to create the impression that faith is primarily a mechanism to achieve peace and prosperity in this world. Our programs are not "how to" programs, but are serious presentations of salvation by grace alone.

The biblical quality of our program is expressed in several ways. One is the regular use of the Compendium which directs viewer attention to specific elements of the Bible and which also establishes a connection between the broadcast and our creedal tradition. Compendium programs stimulate high viewer response. The covenantal quality of Reformed religion also dominates the messages, though the term *covenant* as such is not always used. And the eschatological dimension of Christianity is a strong element in the presentations—that is, it is often stressed that the full reality of salvation will be experienced only in the next world. The messages are almost invariably accompanied by a strong plea for repentance.

Fourth, the distinctive character of our programs arises out of the ecclesiastical nature of our work—we stress the importance of the local church. We state explicitly that what the viewer needs is not television religion, though it can be helpful, but the church. Because of this conviction we devote much energy to our followup program. Rev. Henry Buinooge has this as his primary responsibility. Telephone counselors are on duty in the morning when the programs are aired, and a seminary intern works daily with those who call in.

Finally, we feel that our programs have a distinctive quality because they take the viewer seriously. This is a somewhat difficult matter to explain, but important nonetheless. Television is a powerful tool, and it provides opportunity to manipulate both the subject matter and the viewers so as to achieve certain predetermined results. Viewers establish extremely strong bonding with a television preacher, and the possibilities are endless for exploiting this bonding. Each television program involves production, and as one "produces" visual material it is possible to create illusions. Consequently, it is important that those presenting television programs have a high sense of responsibility both with respect to the material being presented and with respect to the people who are watching. We consider this very important.

With all of this, many of our viewers, some of whom have listened regularly over many months, say that they feel there is something different about the image we project. We are grateful to the Lord when some of them ask about our church and, over a period of time, become part of our church life.

We feel confident that our television ministry is accomplishing a great deal. Far from being lost in the welter of programs that are presently available, it stands out as something different and fundamentally interesting. Its strength is rooted in the simple announcement of the word of the cross.

Given the base which has been developed through much trial and error, it is our conviction that we have reached a point when the church should now invest more money into the television outreach. The monies received should be used in two ways. First of all, a certain amount should be used to expand the North American television network. Presently we are in Chicago and Los Angeles on a daily basis. We should work toward daily presentations in Toronto, New York, Atlanta, Denver, and other major markets. Second, we should upgrade our ability to tie the program into the local church programs. In 1972, synod instructed the Back to God Hour to help the churches with their

local media outreach. Daily television offers significant opportunities for us to do just that. We should tailor our programs to local situations—this is presently being done in Alaska.

We have spent considerable space in this report dealing with television because it is our perception that much of the denomination's feeling regarding our ministry is colored by a growing awareness of what is going on in religious television, and by questions about just where we as a church fit into the picture. In North America, however, our broadcasting work continues to feature our radio programs very prominently. At present, our expenditure for radio in North America is equivalent to what we spend in television. The well-known Back to God Hour broadcast continues to be well received. This program provides opportunity for a regular development of Christian teaching. Some months feature messages dealing with a single topic—for example, marriage, or the Bible, or the Reformation. Radio continues to be an extremely effective tool for the communication of our church's message. In addition to the weekly Back to God Hour broadcast, we send out our daily (Monday through Friday) *Insight* program which is played by approximately 150 stations free of charge.

Our English-language programs continue to be useful overseas. The regular Back to God Hour is carried by all of the major missionary networks, as well as by smaller stations. As we review the response to Back to God Hour ministries each month, it is astonishing to observe that so many letters come in from so many different parts of the world. Many months there are more than 500 responses to the English-language program from overseas. In this connection, it is interesting that our television program is apparently heard overseas as well. The satellite delivers the program to eastern Caribbean islands, and occasional letters tell us of viewers in countries that are surprisingly far away.

We have also upgraded our station on Dominica, THE "VOICE OF LIFE," ZGBC. RACOM International, an organization which has worked closely with us over the years by providing the station and arranging for the construction of several new buildings there, has completed arrangements to purchase a site in the capital city where it will build a studio and housing for a station manager, with guest facilities. This project has enlisted the aid of many people and companies in both the United States and Canada. For example, Arnold and Anjean Bandstra have gone to Dominica to supervise this construction. Jack and Caroline Kreps, who earlier spent many months on the island for RACOM International, have returned to participate in the construction too. This volunteer help is another one of many ways members of our church show their willingness to sacrifice time and money to accomplish new things for the Savior. In March of 1983 Roland and Mary Rusticus and their two children were transferred from our Palos Heights office to Dominica where Mr. Rusticus works in the programming of the station.

Donald Strong, who is the program director for the station, reports that over the last months the quality and variety of the programming has been upgraded significantly. In addition to many of our own programs (some in French), selected programs from other broadcasters are carried regularly, along with programs produced within Dominica itself. We are broadcasting some material in Creole. Response to the station continues to be very strong. During the Grenada crisis, we felt very close to what was happening there because we have so many listeners from that country. We are planning to put a special volunteer

"SWIM" team on Grenada this summer to survey the island and to tell people the way of salvation.

We are investigating some of the new possibilities for religious broadcasting in Canada. Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada has been working closely with our office and with the Canadian government, which is proposing the development of a Canadian Interfaith Communications Network to serve all of the religious communities. This channel will not only provide opportunities for broadcasting the usual religious programs, but will also provide denominations with an opportunity for intradenominational communication during deep night hours when denominational materials (such as Sunday school programs) could be transmitted to recorders in local churches for viewing later. In response to this development, Canadian churches have formed an organization called the Rosewell Group. This development in Canada, of great importance in terms of our church's relationship to Canada itself, also significantly illustrates what we should expect in connection with communications development in the future. It is our intention to be part of the Rosewell Group and to exploit to the full whatever advantages would be ours should the new Canadian channel become operative.

Our Back to God Hour English program continues to be broadcast throughout Australia. We regularly send tapes and transcripts to an office in Australia which handles distribution of the program. All responses are serviced in Australia itself. It is a privilege for us to continue this long-standing cooperative venture in partnership with our sister denomination there.

One of the most important elements in our English-language outreach is the literature which is sent out continuously. Many booklets and pamphlets on various subjects are used in this outreach. But the major element of the literature ministry is that of the *Today* booklet, a booklet of daily Bible readings and prayers. The large print edition of *Today* is now published concurrently with the regular edition. It is available through special arrangements with our office. At present we are sending out 350,000 copies of the regular-print edition six times a year; assuming that many of them are read by several people, the readership of this booklet is well over a million each day.

#### ARABIC-LANGUAGE MINISTRY

When a truck exploded in the atrium of the Marine barracks in Beirut, a representative of our Arabic ministry heard the explosion; he was living a few miles away in west Beirut. Rev. Victor Atallah, an Orthodox Presbyterian missionary who works with our Arabic Department, had been contacting listeners and laying the groundwork for future followup activity in the Middle East. The explosion that shattered that peaceful Sunday morning underscored how important this work is and reemphasized the necessity of the Arabic ministry which our church carries on.

Rev. Basam Madany directs a radio and literature ministry which stays in close touch with the rapidly changing circumstances in the Middle East. Madany, who grew up in Beirut, journeys frequently to the Middle East and is always in touch with this area as he monitors shortwave transmissions from the region daily. Madany points out that the especially fiery brand of Islam which is found in Iran has affected Islam throughout the entire Middle East—other

forms of the religion cannot afford to be seen as less aggressive than what is found in Iran. Madany says, "The fires of Islamic radicalism which were lit in Iran in the late seventies have swept across all the lands of the Middle East and North Africa. Almost everybody is becoming religious, and in this instance, radically Islamic!"

Westerners (yes, even Calvinists with their world-and-life view) find it difficult to believe that literally millions of people today are earnestly rejecting much of the technological hardware and all of the religious and philosophical ideas which now dominate North America and Western Europe. Madany explains that originally the newly independent Arab states attempted to build their societies upon ideologies borrowed from the West. But their failure to accommodate themselves to the presence of Israel and their inability to curb their populations—Madany's audience has doubled during his twenty-five years of ministry—has caused the masses to look for alternatives to Western ideas. But this rejection of the West, dramatized by dreadful suicide attacks, has not turned everyone away from a consideration of the Christian faith.

Rev. Madany says: "This new emerging world of Islam has been the context of the Arabic Broadcast of the Back to God Hour. The fact that there is a resurgence within Islam today does not mean that Muslims are less interested in the message of the Messiah. The ratio of letters coming from Muslim listeners has been rising in recent years, and more Muslims have written to us in 1983 than in any previous year. Many of them have indicated a dissatisfaction with the way Islam deals with the problems of contemporary life. Others indicate, after listening to our daily ministry of the Word of God, that they find something in the Christian Scriptures which is lacking in their own tradition. Several Muslims have been enabled by the Holy Spirit to make the beautiful confession: "Jesus is Lord and Savior." Madany explains that there is another side to what is going on in the Middle East today: "While the news media fill us with gloom about the continuing warfare in Lebanon, Iraq, and Iran, we may rejoice in the impact of the proclaimed Word of God upon the followers of Muhammad. It is no exaggeration to say that more Muslim Arabs are hearing the gospel daily than in any time throughout the history of Islam!"

Those who heard Rev. Madany speak at synod last year will recall that he expressed great appreciation to the Christian Reformed Church for trusting him and enabling him to develop his unusual ministry to the Arabic speaking people. In conversations he frequently expresses his own unflinching faith in the power of the preached Word of God, and he is grateful that he is part of a church which not only shares this confidence with him, but which is also willing to use modern means to deliver the message of the cross to Arabic-speaking people throughout the world.

As Rev. Madany contemplates the future, he is conscious of the spread of Islam in Western countries. France is an example of this; and in the United States and Canada, mosques are being built. Every effort is being made to distribute our Arabic materials widely—advertisements appear regularly in *Christianity Today* and *Eternity* magazines inviting those who have contact with Arabic-speaking Muslims to use our literature. Shirley Madany, who assists her husband in his work, makes sure that literature in Arabic is distributed on college campuses as well as in many other places throughout the world.

We are grateful that we can continue to use large super-power stations to carry on this significant work. 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 almost everyone in the Middle East has heard our Arabic ministry at one time or another.

We regret to report that the prospects for the construction of the super-power station on the island of Cyprus in the immediate future now appear rather bleak. In 1981, the Back to God Hour began negotiations with Cyprus Broadcasting Corporation which would insure its having four hours daily on a new station which was then expected to be on line in 1984 (cf. *Acts of Synod 1981*, p. 135). Rev. Madany met with officials of the government and of the station in Cyprus in September and learned that the government is presently unable to finance the project. As soon as a financial package is put together, construction is slated to begin; then two years later the station will begin operation. We ask you to join us in prayer that we may have such a daily outreach to this region of the world.

There is an air of excitement in the Arabic Department as we see indications of new events working together with our broadcasting and literature activities. The work of Rev. Victor Atallah and the cooperation of the Orthodox Presbyterian Committee on Foreign Missions have been extremely encouraging. Atallah's frequent visits to the Middle East, sometimes for two months at a time, and his work in our office, have served to establish new and meaningful ties between the broadcast and listeners on the field. It is now the intention of the Orthodox Presbyterian Church to assign Mr. Atallah permanently to the Middle East and we have worked out arrangements with him and with the Committee on Foreign Missions to integrate his work into our followup outreach. We view this development as one which should contribute greatly to the reformation of the Middle Eastern church and the conversion of Muslims. There have also been significant developments in a group called the Lebanon Reformed Fellowship, an organization which is capable of relating meaningfully to individuals and churches which are interested in the Reformed faith. It was especially gratifying to us that the Christian Reformed World Relief Committee has given a grant to this area through the good offices of LRF; we feel this is a healthy development.

#### SPANISH-LANGUAGE MINISTRY

The Back to God Hour was encouraged when Rev. Juan Boonstra, who directs our Spanish-language ministry and speaks on our Spanish radio and television programs, was honored by the Juan Calvino Seminary in Mexico City which conferred an honorary doctorate upon him. A pronouncement which was read recognized his "unique contribution in the spreading of the Word of God throughout Latin America and Spain" and "his invaluable contribution to the evangelical cause in Mexico." Also mentioned were Rev. Boonstra's "successful evangelistic campaigns on behalf of the Independent Presbyterian Church in Mexico." We congratulate our brother, and thank God with him that he has been used so powerfully in Latin America and in Mexico in particular.

Over the years, the Spanish Department has developed an effective variety

of programs. *La Hora de la Reforma*, which began in 1963, continues to be the primary program of the department. In addition, *Reflexion*, a five-minute daily broadcast, has also been well-received throughout Latin America and in the United States. *Alfa y Omega*, is a daily half-hour program which includes news and music with a message from the Scriptures. In addition, television programs in Spanish are produced and distributed by the Spanish Department. These consist of special adaptations of already existing material, such as a series on the life of Christ, a television version of *Reflexion*, and regular preaching programs. The television programs often offer special materials which are sent to the viewers when they request them.

Literature plays an important role in further strengthening those who respond to the Spanish-language ministry. Each quarter, 120,000 copies of the radio messages are printed; many of these are mailed to homes. We know that many pastors use this material in their own ministries. *Curso Básico de la Doctrina Cristiana*, based on a catechism dealing with basic Christian doctrine, has been distributed widely. The Spanish Department also provides a booklet of daily devotions, much like the English language *Today*.

The Spanish Department has pioneered the use of cassette distribution. This ministry is now being emphasized and expanded. Bookstores throughout Latin America are offering these cassettes.

Staying in touch with the vast field that is being reached is a high priority in this department. Jack Roeda, a veteran missionary to Latin America and now the administrator of our Spanish work, travels regularly to arrange for showings of our television materials and for the distribution of cassettes. Donald Strong, formerly a Spanish-language broadcaster with Trans World Radio, also travels overseas for us. And Rev. Boonstra spends a great deal of time overseas, especially in connection with the evangelistic campaigns he conducts. During 1983, he held significant campaigns in Santo Domingo, the Dominican Republic, and, in cooperation with other evangelists (among them Luis Palau), in Monterey, Mexico, where attendance at the week-long series of meetings often swelled to over ten thousand a night. He helps Christian Reformed missionaries establish themselves in new areas. This happened recently in Costa Rica where Christian Reformed Board of World Mission personnel and Christian Reformed World Relief personnel are beginning new work. He has an important evangelistic campaign scheduled for Temuco, Chile, in October/November of this year.

Another very important contact for us during 1983 was the visit of representatives of the Independent Presbyterian Church of Mexico who spent more than a week in our office studying broadcasting and theological ideas related to broadcasting with a view to their promoting the involvement of their church in broadcasting in the future. Among them was Rev. Jose Velasquez Iglesias, who became a Christian through *La Hora de la Reforma*.

The Spanish Department values these many contacts, not only in foreign countries, but also within the United States. Rev. Boonstra established closer ties with many North American evangelicals during 1983 when he served as part of president Reagan's Committee on the Year of the Bible. We attempt to integrate our Spanish-language ministry into the work of as many other organizations as possible.

As we conduct this mission, we are aware of the enormous tensions that are found especially in Central America. Recently Rev. Boonstra attended a State

Department briefing at which it became obvious that our government and the governments of the Central American countries are fully aware of what our church is doing in that part of the world. Because of the highly sensitive nature of the political and social situation in this region, it is our conviction that, in the interest of mission strategy, our church should not express itself publicly on political matters in Latin America. With full recognition that the representatives of our church have the responsibility to conduct themselves in a fully Christian manner wherever they are found, we feel that general statements issued by boards and printed in our periodicals or otherwise widely circulated materials can easily become counterproductive and detrimental to the work of our church in regions in which it is difficult to know precisely what is happening and where the situation changes constantly. It is our conviction that our work on behalf of justice and righteousness and our primary task of bringing the gospel of Christ will be best served if we do not unnecessarily produce statements that hinder the work of the agencies in areas in which the political/social situation is confusing and volatile.

#### PORTUGUESE-LANGUAGE MINISTRY

A survey of the development of the Portuguese-language ministry of our church indicates the way significant ministries are sometimes slow in starting and long in maturing. Synod approved a Portuguese language work in 1962; the ministry languished until 1969, when it became a part of our "Christian Reformed Radio Overseas" package. Veteran missionary Rev. William Muller led us to Dr. Wilson Castro Ferreira, who served as the first fulltime minister from 1976-1980. The ministry gathered momentum under his leadership and strong ties were forged with the Presbyterian Church of Brazil. In 1980, Rev. Celsino Gama, a national pastor of the Presbyterian Church who received postgraduate training at Calvin Seminary, assumed the leadership of this work. He now conducts a nationwide ministry which is headquartered in Campinas, where he and his staff produce the radio program *Luz Para o Caminho*, heard in Brazil and in Angola and Portugal.

One of the most gratifying elements of this ministry has been the cooperation of the Brazilian church. Whereas the initial coverage of this country was achieved through broadcasts from Bonaire, the programs are now broadcast on local stations and the followup work is done by the Presbyterian Church. It is extremely healthy for a broadcast ministry to be tied into the national church in this manner.

This work is supported by a growing list of literature offerings: Rev. Celsino Gama's messages are printed, and *Cada Dia* is the Portuguese version of *Today*. This ministry also has a "Dial-a-Message" service which has proven effective. Recently a nationally funded literature organization was established in order to produce books designed to teach; the first of these, *Ontem E Hoje*, by Julio Andrade Ferreira, is a study of the book of Revelation which corrects many of the false notions allegedly based on this book and so often featured in religious broadcasting.

Discussions begun in 1980 with representatives of the Presbyterian Church regarding the development of a Reformed television broadcast in Brazil are continuing.

We feel that this fine relationship with the Presbyterian Church of Brazil is a

good example of what can be done if we are willing to provide certain elements of a ministry while we fully utilize the abilities and capacities of a national denomination.

#### CHINESE-LANGUAGE MINISTRY

In October of 1983, two couples met on the Great Wall of China. They were overcome with emotion, for neither had expected to encounter the other there. They were Everett and Rose Van Reken and Henry and Eunice Bruinooge. Their surprise encounter typifies the unexpected quality of our church's Chinese-language outreach.

Dr. and Mrs. Van Reken and Rev. and Mrs. Bruinooge were among our church's missionaries to China in the late forties. Together they served, and together they fled when the Communists took over the country. During the intervening years a nation had become almost totally enslaved to a dehumanizing, atheistic world-view, and the doors to the outside world had been closed. But now they are opening, and our church's mission to this great nation includes a broadcast outreach that has the potential of reaching 90 percent of the country's population.

According to Rev. Isaac Jen, who has directed our church's broadcast outreach to the Chinese people since 1973 and who has been able to travel extensively in China, there is a growing vitality among Christians within the nation. The "Three-Self" churches, which are officially approved by the government, have approximately two million adherents. The full strength of Chinese Christianity, however, must be measured in the countless house churches where believers and inquirers meet in small groups. Estimates of this movement range all the way from twenty million to forty million.

The far-flung outreach which Rev. Jen directs is based in Hong Kong. All of our listener files for the Far East have been transferred there; this facilitates serving those who respond. All religious broadcasters report that repression in this country has currently decreased their mail response. The same has been true for us, but the letters we do receive from the mainland indicate that the programs are heard in virtually every part of China. All production is done in Palos Heights, where support and services of the deeply interested Chinese Christian community in Chicagoland and capable on-air talent and clerical personnel are distinct benefits.

Program offerings, in both Mandarin and Cantonese, are characterized by variety, with different kinds of programs designed to reach different groups of people—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. Long-standing Chinese-language programs include a 15-minute preaching format program, a bilingual English/Chinese program, and a topical program which features dialogue between a man and a woman. Over the last year, three additional programs have been added: a Bible study program; the program *Youth World*, written by May Chen of our Hyde Park Christian Reformed Church; and *English Classroom* which features Rev. Henry Bruinooge and May Chen. A highlight this year was the presentation in Taiwan of *Messiah*, sung by the Calvin Oratorio Society and with Chinese subtitles.

Our Chinese-language programs are broadcast each week from seven stations: HCBC, a commercial station in Hong Kong; KTWR, Guam; VV, a commercial station in Macao; FEBC, Saipan; MSW, an FEBC station in Manila; HLAZ, an FEBC station on Cheju Island, Korea; and HLKX, in Inchon, Korea. Referring to this coverage, Rev. Jen says, "On the basis of very reliable and recent reports, broadcast signals from both mediumwave and shortwave are clearly heard in China. Most house church Christians listen to these stations regularly, and many young people and unbelievers tune in. It is impressive that the signal from the mediumwave (AM) station on Cheju Island carries thirteen hundred miles—all the way to Eastern China."

The Chinese-language ministry is augmented by a literature ministry which includes a Chinese/English version of *Today*, a Chinese-language edition of the Heidelberg Catechism, and a correspondence course.

Christ's worldwide mission mandate must necessarily have special significance for the largest nation in the world, for one out of every four children born in the world today is Chinese! We marvel at what has been accomplished over the last few years, as China has gradually opened up to some degree. Surely, broadcasting is a tool which our Lord has especially prepared to reach this vast land of more than a billion people.

#### FRENCH-LANGUAGE MINISTRY

Our French-language ministry continues to reach French-speaking Canada: The broadcasts which are designed for Quebec carry the name *Perspectives Bibliques*. In addition to the broadcasts, French-speaking Canadians are served regularly with the literature offerings of the French Department.

With the transfer of our French-language Department headquarters from Paris to Palos Heights in 1982, it has become possible for us to develop the truly international character of our French-language ministry. As a church, we must learn to view French more and more as a tool which enables us to gain a hearing for the Reformed faith in many countries, not only in Europe but also in Africa and Asia. The more than 350 million people who speak, read, and understand French reside not only in France and Quebec, but also Algeria, Morocco, Zaire, Chad, and Togo, and in Lebanon and Vietnam. Islands in the eastern Caribbean like Martinique, Dominique, and St. Lucia also respond regularly to our French-language programs.

The growing international character of our French-language work gives a new sense of urgency to broadening this ministry. Rev. Aaron Kayayan, our French-speaking pastor since 1969, puts it this way: "A reappraisal of our French-language ministry is pressing. It is urgent. One cannot predict that certain areas will remain open to receive our broadcasts a few years or even a few months from now. The Lord has given us the tools to reach any and all cultures in the world. We are tremendously thankful for this. We must use these tools to make disciples of all nations as we are commanded by Christ in Matthew 28:19. We must reach the poor Third World countries and preach the gospel now, *immediately*, before millions die from starvation, from tribal massacres, from political wars, or from disease. The situation in the French-speaking world is grave. It cannot be overlooked. It must be dealt with. It is our responsibility as God's people to meet the spiritual needs of these suffering countries. We must. We must work to the maximum to spread the truth within a Reformed perspective."

French-language programming consists of the radio programs *Perspectives Reformees*, and (Canada only) *Perspectives Bibliques*. They are composed of a variety of presentations including sermons, doctrinal expositions, and liturgical programs. In addition, the French Department has produced a television version of *Messiah* with French subtitles and four thirty-minute television documentaries dealing with the Bible and its history. The radio programs are carried by two stations which blanket Europe and part of North Africa, Radio Luxembourg and Radio Monte Carlo. Six stations carry *Perspectives Bibliques* in Canada. Radio ELWA, Monrovia, Liberia; TWR in Swaziland; and Radio Africa I in Gabon enable us to reach most of Francophone Africa. In the Caribbean, our own Dominica station provides coverage for the French-speaking islands there. From Florida, WYFR, a powerful shortwave station which is part of the Family Radio Network also broadcasts for us in French and sends the broadcasts to both Europe and Africa.

Rev. Kayayan considers our French literature an extremely important element of his total outreach: "We emphasize the importance of this followup material for the French-speaking countries because it is an extension of our broadcasts, an integral part of our teaching method, and an important means of spiritual growth." Last year, ably assisted by his wife, Carmen, he completed a book which contains daily meditations for an entire year called *Aujourd'hui Devant Dieu* (Today Before God). In addition, our French broadcast distributes a French-language edition of the Heidelberg Catechism, a Confession of Faith, and the Church Order. It also continues to publish *Perspectives Reformees* which deals with fundamental biblical matters. Of these materials Rev. Kayayan says: "They can help our listeners deal with the confusion they may have concerning many of the false doctrines that are so rampant, especially that of liberation theology which is exerting a strong influence on our listeners in Africa."

Over the last several years, the French-language ministry has been especially influential in Zaire. Rev. Kayayan has visited that country twice and has met with church leaders who want to be part of a thoroughly Reformed church community. They have eagerly used the Heidelberg Catechism, the Gallican Confession, and the Reformed Church Order. They use Reformed hymns in their worship services. In response to this special African challenge, it will be necessary to explore how our denomination can help these people more effectively. It is hoped that eventually a flourishing Reformed church will be established in Zaire.

#### JAPANESE-LANGUAGE MINISTRY

"Japan Incorporated" remains one of the great powers of this century; the very appearance of this report has used technology developed in Japan, and the broadcasting work that it describes depends for its efficiency and effectiveness to a large degree upon what Japan has done in the communications field. It is possible that some feel that Japan is a country with few needs, for it has managed to become wealthy, and its citizens are seen throughout the world, often in large groups, as they visit tourist attractions. But our church has had a burden for the souls of the Japanese people for a long time. It is not surprising that in 1966 the Board for World Missions added to its already effective Japanese ministry a radio ministry on the Kanto Plain where millions and millions live in the incredibly crowded cities of Tokyo and Yokohama.

This radio ministry continues today, having been transferred to the Back to God Hour in 1980. This ministry, now under the supervision of Rev. Shojiro Ishii, a pastor of the Reformed Church of Japan, reaches out each day to this small nation. The programs continue to use stations within Japan itself, including Radio Nippon; additional coverage is achieved through the use of a super-power mediumwave station on Cheju Island just off the coast of Korea and through the use of KTWR in Guam. We are grateful that we as a church are able to participate in this outreach in cooperation with the Reformed Church of Japan, for we share with them the understanding that technological achievement, personal comfort, and prosperity mean nothing if an individual does not know Christ.

Rev. Ishii works with a dedicated staff, including other Reformed pastors. In 1983, four staff women we hosted at Palos Heights spoke to us enthusiastically about the way their programs are produced and listeners' letters and phone calls are answered. *Window to Tomorrow*, one of the first of their program offerings, continues to be broadcast, as does *Morning Word*. A program hosted by one of the women of the Reformed Church deals with special questions which women ask. An intriguing innovation which recently became a part of this ministry is a radio hotline which enables those who may have missed *Morning Word* to dial a number and hear the program over the telephone. During May 1983, three hundred people made use of this unique service.

The Japanese-language program has been characterized from the start by a strong emphasis on directing listeners to local churches. This presents a special problem in Japan, where people do not easily go into a social situation that is unfamiliar to them. The program provides listeners with cards of introduction to local congregations. Special instruction classes and Bible study retreats have been effective in helping people become better acquainted with the Savior.

Literature designed to help them grow in faith is also available. A Japanese version of *Today* is well received.

#### INDONESIAN-LANGUAGE MINISTRY

When Rev. Junus Atmarumeksa, our Indoensian-language pastor, conferred with our board and with his colleagues last October, he told about the way our Indonesian-language ministry is carried on in a country in which it is necessary to be, as Jesus put it, as wise as serpents and as harmless as doves. Indonesia, a vast nation which covers a distance equivalent to the distance between Maine and California, the fifth most populous nation in the world, is dominated by Islam. Fortunately, it is the most benign form of Islam in the world, but the followers of the prophet have not been unaffected by what is going on in other Muslim nations where violence, assassination, and treachery have become a way of life.

Pastor Atmarumeksa has the advantage of knowing the dynamics of Indonesian life firsthand. He was converted from Buddhism as a young man, and he is a member of the minority Chinese population, which comprises only 2.2 million of the Indonesian people. His decision to leave medical school and study for the ministry caused dismay and confusion in his family. His seven-year stay in the United States, where he studied at Calvin College and Calvin Seminary, gave him a foundation for his present work—he made many friends during that time who still support his ministry with prayer and deed. Rev.

Bassam Madany suggested to him that radio was the only means to cover the entire Indonesian nation. And so it was that God opened the way for him to preach each day as he now does to his fellow countrymen.

As he tells of the impact of the gospel on the lives of those whose lives he has touched in his homeland, he modestly acknowledges that it is the grace of God alone that has moved those who listen. It was only God's grace that could move one of his listeners from a school where he was training for a Muslim ministry to a school where he could prepare for a ministry in Christ's service.

According to Rev. Atmarumeksa, listeners to his broadcasts are "mostly young people, high school and college students, and also those working in isolated places. The majority are Christians belonging to a variety of denominations, Roman Catholics, Buddhists, and some Muslims. Geographically, 25 percent come from Malaysia, 35 percent from Java, and 40 percent from the other islands." His response to these people is carried on mostly by correspondence, but he reports that long distance calls are becoming more frequent because people become too impatient to wait for a reply by mail.

In his programs he seeks to relate the message of the Bible to the reality of human experience. *The Majestic Plan* presents the Word of God in sermonic form. Two other programs—*Word for Today* and *Guidelines for Living*—establish clearly the way the Christian faith equips us for life.

The Indonesian ministry, begun in 1969, is gradually benefiting from the interest of the Reformed churches in that country. Until this time these churches were burdened with the task of caring for their own membership and instructing inquirers in the faith. While they welcomed our Indonesian pastor into their fellowship and included him in the ministries of their churches, they were not in a position to work closely with him. That is now changing somewhat. As he makes his regular reports to their synod, he recognizes a desire to make this ministry an integral element of their outreach. We expect that ties between our work and the churches will grow stronger in the years ahead.

#### RUSSIAN-LANGUAGE MINISTRY

The day after the Soviet Air Force shot down KAL 007 and massacred 269 helpless civilians, Eugene Grosman appeared on a FAITH 20 program and told how he works with the Slavic Gospel Association, Inc., and prepares messages especially for his countrymen who have been brainwashed by science into believing that God does not exist. "I feel I must tell them about Genesis 1, he says, "before I tell them about John 3:16."

The Russian-language ministry of the Back to God Hour has been made possible through people like Mr. Grosman. Some time ago, he, along with Mikhail Morgulis, appeared before the board and urged us to continue with our work and expand it if possible. Morgulis, a Russian journalist of some reputation, is the translator of Back to God Hour English-language programs and the voice of our Russian broadcast. When he spoke to our board, he told how he had given some of our Russian-language programs to Alexander Solzhenitsyn when he had visited him in Vermont. And he urged us to develop more Russian-language literature. In a letter to our organization in December, Morgulis said: "It is with much pleasure that I continue to record your spiritual messages in Russian. Although infrequently, yet some letters are coming from listeners in the USSR, despite the censorship."

Our Russian ministry is still an "experimental" program—that is, we are in the process of testing exactly how it should be produced and how it should be expanded. Presently our program is heard as part of Trans World Radio's Russian-language block broadcast from Monte Carlo; Family Radio includes it also in their Russian transmission from WFYR in Florida. Because we are acutely aware of the spiritual wasteland within the Soviet Union and of the persecution of our brothers and sisters there, we feel that we must move forward aggressively.

#### ADMINISTRATION

Within the Back to God Hour, there is close contact at all times between the business element of the work and the ministry part of the work. Since 1981, these parts of the work have been kept separate, so that the ministers do not have to be involved in the business dimension of the activity. At that time, Mr. Ira Slagter assumed the duties of the newly created post of executive director. Dr. Joel Nederhood continues as the director of ministries. Mr. Terry Greenfield, our administrative manager, works closely with Mr. Slagter; and Revs. Bassam Madany, Juan Boonstra, and Isaac Jen supervise, in addition to their own ministries, the Indonesian, Portuguese, and Japanese ministries respectively.

The division of the organization into two elements—ministry and business—has enabled us to benefit to the fullest extent from skills developed in the business world and it has allowed ministerial personnel to concentrate their energies and skills exclusively in the area of ministry. Contract obligations with broadcasting companies require careful negotiation, and revenue must be carefully monitored to insure that funds will be available to meet our obligations; at the same time, each broadcast touches the spiritual life of individuals. In order to achieve a high level of efficiency, the Back to God Hour must strive for excellence in both the business and the ministry aspects of its operations.

It should be understood, however, that it is necessary to maintain good communication between both elements of this work. Decisions regarding ministry cannot be made in isolation from business realities, nor can business procedures be introduced simply for their own sake—they must serve the ministry of the Word. We are grateful that the lines of communication are open within this organization and that day-by-day affairs are conducted with ease.

One of the major concerns of our executive director has been the careful management of our revenue to insure that our debt picture steadily improves. We are still feeling the heavy impact of the recession, and debts incurred during that time of slowdown must be liquidated as soon as possible; we are happy to report that significant progress has been made. We continuously monitor our revenue flow and carefully assess our position each month with a view to insuring that our expenditures are in phase with our income. This creates a certain amount of tension, especially in the light of sensitivities which our agency has for the great need to expand our ministries. In fact, we still want to reinstate certain programs which we were forced to cut back two years ago during the economic crunch.

Regarding our finances, we must generate funds along three fronts. First, we think most naturally about the quota support of our organization, the major single source of revenue. Since we are committed to producing our programs

as *bona fide* ministries of the church and not as fundraisers, the Back to God Hour depends upon quota funds very directly, and if we are to maintain and expand the work it will be necessary for our quota support to be raised. To be sure, we expect our listeners and viewers to voluntarily contribute, but we can never expect them to carry most of the cost so long as we continue to present the programs as ministries and not as fundraisers.

Second, we depend on churches to include this ministry in their special mission giving. We are at a disadvantage in this respect, because we do not have many ministers to offer the church for its support. But the ministers we have are each involved in ministries that take hundreds of thousands of dollars. It is our hope that more and more churches will elect to support a specific ministry, the Spanish-language ministry, for example. The need is especially urgent.

And, third, we must continue to contact individual givers. Our mailing program is part of this picture. It is necessary for us to send out as many mailings as we do because it is a proven fact that each mailing gives us a significant return—some as high as \$100,000. We must alert those on our mailing list to our needs. During 1983, gifts sent in business reply envelopes provided 21.7 percent of our revenue. We hope that the church will understand the necessity of this. To be sure, many people who receive a given mailing will choose not to respond. Those who choose not to should remember that many others will respond. We have been gratified that many people have been moved by the Lord to give generously and sacrificially. We who are part of this work feel compelled by God to give of ourselves without reserve; we feel justified in asking many to join us.

Careful management insures that the church will receive a maximum of work from those who serve in this ministry. Approximately thirty-five people comprise our staff in Palos Heights, and another twenty or so work in our offices overseas. That the program described on the foregoing pages is carried on by such a small group of people is astonishing, especially to those who are acquainted with the broadcasting field. We demand many hours of our people and great versatility and adaptability. That our team works together as it does reflects the sense of purpose and conviction which is felt within the organization. It is an expression of our faith.

In addition to the personnel who make up our organization as such, a growing number of people are working with us on a volunteer basis. RACOM, an organization of businessmen which exists to promote this cause, and RACOM International, its subsidiary, have provided outstanding services in fundraising and in matters related to THE VOICE OF LIFE station on Dominica.

Article 2, Section 2, of the Global Media Missions Order commits the Back to God Hour to "conduct its work in the full awareness of the activities of other synodical agencies and will, whenever possible, coordinate its efforts with those of the synodical boards." We believe that the denominational machinery is in place to accomplish this coordination at the present time. And great progress is being made. Mr. Slagter meets regularly with the Inter-Agency Advisory Committee, and Dr. Nederhood meets regularly with the Mission Coordination Council—in addition, he meets frequently with the executives of the other mission agencies to deal with operational matters that involve the agencies collectively.

The members of our ministerial staff work closely with the World Literature Committee—Rev. Jen is a member of this committee, and Revs. Madany,

Boonstra, and Kayayan serve on subcommittees dealing with Arabic, Spanish, and French respectively. Lately, we have also been able to feature personnel from our other agencies on the interview programs of FAITH 20. For All Nations Heritage Sunday, Pastor Nguyen Xuan Bao, who works with the Board of Home Missions, appeared on the program.

\* \* \* \* \*

The Back to God Hour Board meets three times a year to supervise the work of the staff, formulate policy, and represent the synod as its interim committee charged with the task of bringing the gospel to the world through broadcasting. The board consists of the following members: Rev. Hans Uittenbosch, president; Rev. Kenneth D. Koeman, vice president; Dr. Kenneth Bootsma, secretary; Mr. Jerry Hertel, treasurer; Drs. Jack S. Hielema and Henry Ottens, Revs. Frank E. Pott, Louis Kerkstra, Howard J. Vugteveen, and Merle Den Blyker, Messrs. Richard Loerop and Jack Thalen, and Mrs. Jean Bilthouse.

All of us praise God for the work that he has allowed us to be part of in this ministry of the church. We confess our unworthiness. We thank him for his sustaining power—he has spared our lives and given us health and strength, talents and gifts. We are overcome with emotion as we see so many evidences of the way God has used this work to quicken faith and sustain it in many lives. We pray that he will continue this powerful ministry.

As we report to the church, we fervently hope that what you have read will inspire enthusiasm and joy. Please join together in prayer for all of us who represent you in this broadcast mission. And join with us in fervent prayer for those who will most surely be lost without the gospel of Jesus. Pray with us that the message which we proclaim may be a sweet aroma of life unto life for countless millions.

We tremble as our minds contemplate the awesome quality of this ministry of the Word of God. We handle holy things, and we must do so each day without rest. The message of the Word of God is unspeakably rich—each time we turn to it, God supplies the words that must be spoken. And we believe that because of our humble efforts, flawed as they are, God's mighty purposes will be accomplished.

\* \* \* \* \*

#### 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. Henry Bruinooge, minister for listener contact, be given permission to address synod on behalf of the Back to God Hour.
3. The board requests that the Indonesian ministry be approved through June 1988.

#### *Grounds:*

- a. This ministry continues to provide the Indonesian people with a significant proclamation of the gospel.
- b. This is a well-run ministry of proven effectiveness.

4. The board requests that the Japanese ministry be approved through June 1988.

*Grounds:*

a. This ministry provides the Japanese people with a significant proclamation of the gospel.

b. This is a well-run ministry of proven effectiveness.

5. Nominations for board membership will be forwarded to the synodical offices and placed on the ballot for synodical elections.

6. The board requests that the proposed budget for 1984-85 be approved and a quota of \$48.50 be adopted for the Back to God Hour ministries, and a quota of \$16.00 be adopted for CRC-TV ministries.

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

8. The board requests that during this thirtieth anniversary year of telecasting, CRC-TV again be recommended for one or more offerings for above-quota needs.

The Back to God Hour Board

Joel Nederhood, director of ministries

Ira R. Slagter, executive director

REPORT 2  
CHRISTIAN REFORMED BOARD OF HOME MISSIONS

I. THEME AND AFFIRMATIONS

A. *Introduction*

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!*

God is King! Let the earth be glad!

Christ is Victor; his rule has started. Hallelujah!

The Spirit is at work, renewing the earth. Praise the Lord!

The salvation of all things is at hand. Glory be to the triune God!

—Preamble, "Our World Belongs to God," 1 and 3

It is the church that is the bearer of this good news, or gospel, to the world. And within a part of that church called the Christian Reformed Church, Home Missions has the task of helping to proclaim this good news to the people of the United States and Canada and to gather into the church those who respond. The Board of Home Missions works as a partner in mission with established churches, with new emerging churches, and with people engaged in specialized ministries. The Home Missions Board sets its course for the next five years with the conviction that it is commissioned by Christ and his church to promote—within its mandate—the coming of the kingdom of God.

In the work of Home Missions the theme of the kingdom of God continues to be prominent. Both in Home Missions fields and in work with other congregations, we focus on the importance of proclaiming clearly that God reigns and people are saved through Christ. As the church reaches out and preaches the gospel, it must also demonstrate the reality of the kingdom in concrete ways appropriate to the community. In this way people will both hear and experience the truth that God reigns. And as people respond in faith and become members of the church, they will be challenged to live as citizens of the kingdom.

The Board of Home Missions is concerned that the theme "God Reigns" will be clearly evident in the message that is proclaimed by the church, in the service that is performed in the community, and in the vocation of those who have been incorporated into God's kingdom.

The Contemporary Testimony, "Our World Belongs to God," is a statement of what is meant by God's kingly rule in today's world. Recommended by the 1983 Christian Reformed Synod for "use in worship, education, and outreach," this testimony expresses the historic Reformed faith in contemporary language and applies it to present issues. The preface states, "This contemporary testi-

mony takes on the secular claims of our day with a clear confession of God's kingdom." As such, this confession will surely help those in Canada and the United States who are proclaiming the good news that "God reigns."

Key Scripture passages are Isaiah 61:1-3; 52:7; and Psalm 96. A song with this theme is entitled "Our God Reigns." The first stanza is "How lovely on the mountains are the feet of him who brings good news, good news, proclaiming peace, announcing news of happiness, our God reigns."

#### B. *Five-Year Plan*

In planning for the next five years the Home Missions Board, working within its synodical mandate and its assigned role, has set directions which are stated in eight affirmations. These affirmations determine the goals for 1984-89. In brief summary these affirmations can be stated as follows:

1. Our mission is to proclaim the kingdom.
2. Church planting/development is important for church growth.
3. Evangelism is essential.
4. People with vision are needed.
5. A multiracial denomination is desired.
6. Communities of need provide opportunities.
7. Good stewardship is required.
8. Each classis should have a mission strategy.

#### C. *Eight Affirmations with Elaboration*

**1. The Board of Home Missions affirms its role as a partner in mission and adopts the theme "Sent to Proclaim the Good News, God Reigns."** This theme sets a tone of celebration for the entire Home Missions program, blends gospel proclamation and the kingdom dynamic, expresses the essence of the mandate and sets direction for the planning process, and challenges those in evangelism to a wholistic view of the gospel and those with kingdom vision to articulate the gospel.

This theme is to guide Home Missions personnel in all relationships and programming. It shall be used to

- create a context for working closely with other boards and agencies of the denomination in which the uniqueness of Home Missions can be realized and a cooperative and supportive relationship with others can be maintained.
- provide a basis for developing criteria for evaluating the programs and activities of all Home Missions fields.
- challenge present personnel and recruit new people.
- encourage all congregations and their members to evangelize in their own communities.

**2. The Board of Home Missions affirms the importance of church planting and will promote the establishing of new congregations.** New churches shall be established to proclaim the good news that God reigns. These churches are to engage in evangelism and to assimilate new members; they are to make the kingdom visible through their ministry in the community. Church members are to be nurtured to a mature faith, challenged to serve God in all areas of life. These must have a special concern for their immediate environment, and also must develop a global awareness, an identification with the cause of Christ throughout the world. Home Missions will provide for the establishment of new churches by encouraging individual churches and classes to seize oppor-

tunities for church planting within their own geographical areas. However, in appropriate situations the board will itself take the initiative in church planting.

**3. The Board of Home Missions affirms that all the churches of the denomination are to be engaged in evangelism in their own communities; it will renew its efforts to help these churches in their task.** Materials, programs, training, and consultation services will be provided to better enable all Christian Reformed ministries (including Home Missions fields) to proclaim the good news that God reigns and to assimilate into the church those who respond.

**4. The Board of Home Missions affirms the primary importance of people in mission and will give high priority to recruiting and enabling people to participate in the mission of the church.** It is God's people who are sent to proclaim the good news that God reigns. Concentrated effort must go into finding the right people for this task, people with the necessary visions and gifts. And although the gifts of all of God's people should be used by the church, those with special gifts must be sought out and encouraged. Therefore, Home Missions will give special attention to developing leadership in the church, encouraging and equipping both salaried and volunteer leaders. The vision of these leaders must be enlarged or rekindled; the gifts of these leaders must be developed.

**5. The Board of Home Missions affirms its intent to help the Christian Reformed Church become a multiracial denomination and commits its resources to this goal.** In the Great Commission Christ requires that disciples be made of all the nations. The United States and Canada are populated by people of many races and ethnic backgrounds. In carrying out its evangelism and field mandates, Home Missions will challenge the denomination to actively seek people with various backgrounds and welcome them into membership. Approximately half of the field budget will be invested in ministries among non-Anglo people or minorities. To encourage unity within this diversity, the kingdom theme and appreciation for the Reformed faith will be diligently promoted.

**6. The Board of Home Missions affirms its intention to plant and develop churches in communities of limited resources and great need and commits approximately one-half of its church planting and development budget to such ministries.** The design for church planting and development which calls for emerging congregations to pass through four stages within ten years is applicable to churches in communities of average need and average or above average resources. However, in communities where the need is great and the resources are inadequate, church planting and development must run on a different track. They may pass through different phases and advance on a different time line. Other criteria for judging effectiveness and providing accountability must be developed. These ministries are practical demonstrations of the gospel and give our denomination opportunity to proclaim good news to the poor. The people who respond and the churches which develop enrich the denomination.

**7. The Board of Home Missions affirms its desire to be a good steward of its financial resources and will strive to accomplish as much as possible with what it receives.** Although careful management of finances and commitment

to live within budget have characterized Home Missions over the years, now stewardship concerns need special attention. A small percentage of the population has been using the resources of the world at a very fast pace. Many futurists believe we are headed for disaster and that Christian organizations will have to get by with less. The motto is "more with less." Some people are a bit more hopeful about the future and the financial resources which will be available. A big improvement in the world economy may not be likely, but a change in the lifestyle of church members could result in additional resources for kingdom causes. Whether we are optimistic or pessimistic, we all want to accomplish as much as possible in our ministry with the resources entrusted to us.

Home Missions will address this challenge by:

- calling Christian Reformed people to seek first the kingdom of God and within that priority give appropriate support to the work of missions.
- urging all who are in partnership with it to exercise good stewardship: maximize resources, utilize idle assets, and generally doing more with less.
- carrying on present ministries and beginning new ministries of a traditional sort with increased sensitivity to factors of cost.
- exploring some nontraditional models of ministry which will be less dependent upon outside financial resources and more easily self-supporting.

8. **The Board of Home Missions affirms its role of enabling partner to classical home missions committees and commits itself to working closely with these committees in pursuit of both aspects of the Home Missions mandate.** Synod has instructed the board to "give leadership to the denomination in its task of bringing the gospel to, and drawing the people of Canada and the United States into fellowship with Christ and his church" (Home Missions Order, Article 2). To accomplish this task, each classis needs to have a strategy for its own area. This strategy should include evangelistic outreach through all the churches, planting and developing new congregations, and carrying on specialized ministries. The Home Missions staff must develop more tools and guides to help the classes in these tasks. The primary link between the board and the classes will be the regional home missionaries.

## II. THE BOARD

The board met for its annual session February 21-23, 1984. The executive committee met six times between the annual board meetings. Matters requiring board or executive committee action are processed through the staff and through a board committee. The committees are Administration, Evangelism, Finance, Fields and Personnel.

### A. *Officers of the Board*

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

### B. *Members of the Board*

In the past the board was made up of a delegate from each classis plus eleven

members-at-large. Classes will continue to be represented by a delegate but the member-at-large positions on the board have been reduced by synod to four, with those already elected completing their terms. Because several complete their term in September 1984 this will be achieved at that time. To fill a need for a board member with expertise in real estate, nominations for that position are being presented to synod.

Membership on the board should reflect the fact that classes seriously consider the following needs when their delegates are elected: a person who is committed to the cause of home missions and who is willing to invest time and energy to the work; diversity on the board; balance between clergy and lay-members (presently twenty-seven delegates out of forty-nine are clergy and five of the member-at-large positions which are phasing out this year are occupied by nonclergy); multiracial representation; gifted women (only two present board membership positions are filled by women); and expertise in various professions and occupations.

### III. OFFICE AND REGIONAL PERSONNEL

#### A. Executive

Executive secretary	Rev. John G. Van Ryn
Treasurer	Mr. Gerard J. Borst
Personnel secretary	Rev. Duane E. VanderBrug
Field secretary	Rev. Alfred E. Mulder
Minister of evangelism	Rev. Dirk J. Hart
Associate minister of evangelism	Rev. Alvin J. Vander Griend
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 administrator	Mrs. Laurie Deters*
Bookkeeper	Miss Jeanne Faber

#### C. Secretarial/Supportive

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

#### D. Volunteers—Parttime

Mr. Ed Berends	Planned giving consultant
Mr. Bernie Sharpe	Communications volunteer director
Miss Dorothy Ibershof	Church relations

#### E. Regional Home Missionaries

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

\*Parttime

## F. *Appointments*

### 1. Field Secretary—Alfred E. Mulder

The Synod of 1983 granted permission to the executive committee of Home Missions, providing it gained the input and concurrence of the full board, to appoint a new field secretary for an initial two-year term (*Acts of Synod 1983*, Art. III, C, p. 619). A search process was conducted, input and the concurrence of the full board was received through the mail, and the executive committee on October 27, 1983, appointed Rev. Alfred E. Mulder to the position of field secretary for a term which extends through August 1986. It is expected that his reappointment would be processed by the Synod of 1986. Mr. Mulder has served the Home Missions Board in Brigham City, Utah, and Gallup, New Mexico. His gifts and experience provide him with excellent qualifications for the responsibility of serving on the Home Missions staff which he joined in January.

### 2. Associate Minister of Evangelism—Alvin J. Vander Griend

Rev. Alvin Vander Griend was appointed by the board in February 1982 for an initial two-year term as associate minister of evangelism. An evaluation of his work was done and it is evident that he has both the competence and commitment necessary for the task. The board reappointed Alvin Vander Griend for a four-year term as associate minister of evangelism.

### 3. Executive Secretary—John G. Van Ryn

Rev. John Van Ryn was appointed by the Synod of 1974 to be the executive secretary of Home Missions. Board policy requires that staff persons have a special evaluation after ten years of service. Such an evaluation was done for John Van Ryn. "The findings of the *ad hoc* committee show an overwhelmingly positive recognition of John Van Ryn's work and personal qualities." A four-year appointment was recommended. However, Rev. Van Ryn believes that Home Missions would benefit from a change in a couple of years, and he desires to return to the pastoral ministry.

The Board of Home Missions recommends to synod that Rev. John G. Van Ryn be reappointed as executive secretary for a two-year terminal appointment (i.e., August 1986).

#### *Grounds:*

- a. He possesses the necessary gifts and has the support and appreciation of the Home Missions personnel and the denomination.
- b. The two-year terminal appointment is his personal desire and request.

## IV. FIELDS

### A. *Terminology*

A "field" is a mission church or other ministry activity anywhere in Canada or the United States that is connected administratively to Home Missions. Approximately 86 percent of the total Home Missions budget is for field ministries. The 140-plus Home Missions fields are categorized in a number of useful ways.

#### *Administration*

*Denominational* fields are administered primarily by Home Missions in coop-

eration with a consistory or other local committee. *Grant-in-Aid* fields are administered primarily by a sponsoring church or other local agency, with assistance from Home Missions. Of the total number 45 are *Grant-in-Aid* fields.

#### Focus of Ministry

The primary focus of ministry for more than 100 of the fields, denominational and *Grant-in-Aid*, is that of *church planting and development*. The remaining fields are referred to as *specialized ministries*; these include campus and harbor ministries, hospitality houses, educational programs, and unclassified fields. The budget allocation for church planting and development fields is approximately 63 percent, with 24 percent designated for specialized ministries.

#### New Classification

In an effort to better differentiate the primary goals and expectations of the various field ministries, as well as the nature and duration of support indicated, in 1984 Home Missions will classify all fields according to the three types listed below:

##### TYPE A: SPECIALIZED MINISTRY

All ministries of this type are designed to meet the needs of certain people and expand the church of Christ, though a new congregation is not expected to develop. The nature and duration of Home Missions involvement may vary greatly.

##### TYPE B: CHURCH PLANTING/DEVELOPMENT—INDEFINITE TERM

Because these ministries usually are located in communities of great need and limited economic resources, the nature and length of Home Missions involvement cannot be determined at the beginning of the ministries. Long-term and/or nontraditional Home Missions assistance may be indicated, always with the goal of planting and developing self-governing, self-supporting, and self-propagating churches.

##### TYPE C: CHURCH PLANTING/DEVELOPMENT—DEFINITE TERM

These churches will be planted and developed in communities where "graduation" from Home Missions support is expected and attainable within a specified period of time, preferably ten years or less. (Type C field ministries that began ten or more years ago will be required to seek alternative ways for continuing ministry, ways that will make them less dependent on Home Missions funding.)

### B. *Fields and Missionaries in 1984*

#### Explanatory Notes:

1. Fields are listed alphabetically according to location.
2. The ministry is carried on in English unless another language is indicated, and a + indicates that English is also used.
3. In the third column the status of the church is indicated:
  - a. SFA indicates a special funding arrangement.
  - b. Roman numerals indicate the stage of organizational development: I = Exploration—possibility of developing a church is being explored through a beginning ministry. II = Organization—the group has been organized as a church with elders and deacons. III = Maturation—the church calls and employs the pastor, with some Home Missions funding. IV = Graduation—church no longer re-

ceives Home Missions funding. (84) following the stage indicates that stage will be attained during the course of this year.

c. An \* indicates Grant-In-Aid fields.

4. The year in the last column indicates the year the ministry was begun or, in some cases, the first year Home Missions provided funds for use in an existing ministry.

### Church Planting/Development Ministries

Abbotsford, BC/Chinese	Rev. L. Chen	SFA	1983
Albuquerque, NM	Rev. A. J. Veltkamp	II	1960
Anaheim, CA/Spanish	Rev. C. J. Nyerhuis	II	1969
	Mrs. C. Tapanes		
Appleton, WI	Rev. D. J. Steenhoek	*	1977
Atlanta, GA	Rev. W. W. Leys	I	1976
Beclabito, NM/Navajo	Mr. J. Talley	I	1983
Boise, ID	Rev. J. P. Vosteen	II	1978
Bremerton, WA	Rev. D. Snapper	I	1984
Brigham City, UT	Rev. E. Boer	II (84)	1954
Burke, VA	Rev. V. Geurkink	III	1975
Calgary, AB	Rev. K. J. Verhulst	*	1978
Cedar Rapids, IA	Rev. G. L. Hoek	III	1969
Champaign, IL	Rev. J. Reiffer	II	1951
Chicago, IL			
Spirit & Truth/Spanish +	Rev. M. Ortiz	SFA	1983
	Rev. R. M. Crawford		
Hyde Park/Chinese	Recruiting	II	1958
Amer. Indian Chapel	Rev. R. J. Van Antwerpen	I	1963
Lawndale	Mr. L. Tucker	*	1960
Pullman	Rev. C. Kromminga, Jr.	*	1972
	Rev. R. E. Williams		
Roseland	Rev. A. Van Zanten	*	1976
Tinley Park	Rev. E. R. Hommes	*	1976
Church Rock, NM/Navajo +	Mr. B. Garnanez	II	1964
Cochrane, ON	Mr. J. Reitsma	SFA	1950
Columbia, MO	Rev. T. E. Pettinga	II	1977
Corvallis, OR	Rev. H. B. Spaan	I	1970
Crownpoint, NM/Navajo +	Rev. G. T. Stuit	II	1913
Crystal Lake, IL/Fox Valley	Rev. D. J. Einfeld	*	1980
Davenport, IA	Rev. R. D. Goudzwaard	III	1965
Dayton, OH	Rev. A. A. Arkema	III	1960
Denver, CO			
Indian	Recruiting	I	1972
Sun Valley/Spanish +	Rev. J. Vande Lune	*	1963
Des Plaines, IL/Korean	Rev. W. K. Lee	*	1983
Detroit, MI/Nardin Park	Rev. N. Newell (RCA)	SFA	1964
East Grand Forks, MN	Rev. J. D. Lion	II	1963
	Mrs. D. Hovland		
East Islip, NY	Rev. M. A. Davies	III	1964
El Paso, TX	Rev. W. C. De Vries	II	1960
Enumclaw, WA	Rev. K. Wiersum	*	1978
Fairfield, CA	Rev. G. G. Hofland	II	1979
Farmington, NM/Navajo +	Rev. S. T. Yazzie	II	1921
	Rev. T. J. Niefhof		
Flagstaff, AZ	Rev. D. J. Klop	II	1968
Flanders Valley, NJ	Rev. D. L. Recker	III	1965
Fort Collins, CO	Mr. P. Jorden	*	1981

Fort McMurray, AB	Rev. C. Vink	I	1976
Fort Wingate, NM/Navajo+	Rev. G. Haagsma	II	1965
	Miss S. Clahchischilli	*	
Fresno, CA	Rev. A. R. Schaap	*	1964
Gaylord, MI	Mr. V. Schaap	*	1975
Grass Valley, CA	Mr. D. Berkompas	*	1980
Helena, MT	Rev. C. Pool	*	1978
Hialeah, FL/Spanish	Rev. J. Sanchez	I	1982
Honolulu, HI	Recruiting	II	1967
Houston, TX	Rev. J. Holleman	III	1979
Indian Harbour Beach, FL	Rev. J. G. Aupperlee	II	1959
Jackson, MS	Recruiting	*	1980
Jacksonville, FL	Rev. F. T. Wevers	II	1973
Kamloops, BC	Recruiting	II	1976
Kanata, ON	Rev. H. G. Gunnink	II (84)	1981
Kincheloe, MI	Rev. N. J. Thomasma	*	1980
La Crosse, WI	Rev. A. L. Louwerse	III	1976
Los Angeles, CA			
Community	Rev. T. P. Doorn	I	1980
	Rev. S. E. Ver Heul		
Crenshaw	Rev. G. Van Enk	II	1959
Hacienda Heights/Korean	Rev. K. K. Cho	*	1981
Chinese+	Rev. J. T. C. Tong	I	1977
Vietnamese+	Rev. N. X. Bao	I	1982
Loveland, CO	Rev. H. De Young	III	1979
Mason City, IA	Rev. M. L. De Young	III	1962
	Rev. J. Vanden Heuvel		
Meadowvale, ON	Rev. H. Lunshof	IV (84)	1976
Miami, FL/Spanish+	Rev. R. Borrego	III	1960
	Mrs. S. Menchaca		
Montreal, PQ/French	Rev. H. Kallemeyn	I	1980
Mt. Pleasant, MI	Rev. J. E. Versluys	*	1965
Namaimo, BC	Rev. A. E. Likkel	II	1980
Naschitti, NM/Navajo+	Mr. C. Brummel	II	1924
	Mr. A. Henry		
Nashville, TN	Rev. R. Brouwer	II	1981
Navajo, NM/Navajo+	Mr. T. Tso	I	1982
New Glasgow, NS	Rev. A. J. De Vries	III	1969
Norfolk, VA/Oceanview	Rev. J. C. Rickers	III	1962
Ogden, UT	Rev. A. W. Heersink	II	1958
Paterson, NJ/Madison	Rev. J. A. Algera	*	1971
	Miss J. Gill		
Paterson, NJ/Northside	Miss J. Harrington	*	1970
Porterville, CA	Rev. B. N. Huizenga	*	1981
Red Valley, AZ/Navajo	Mr. H. Begay	I	1953
Redding, CA	Rev. D. W. Lagerwey	*	1982
Richfield Springs, NY	Rev. F. J. MacLeod	*	1974
Roseville, MI	Rev. J. Busscher	*	1979
Salt Lake City, UT			
Immanuel	Recruiting	II	1960
Indian	Mr. H. Bielema	I	1965
Sanostee, NM/Navajo	Mr. F. Curley	I	1913
Seattle, WA/First	Mr. J. Schipper	*	1982
Shiprock, NM/Navajo+	Rev. A. W. Koolhaas	I	1936
Sun Valley, CA/Hispanic	Rev. L. W. Wagenveld	I	1981
Syracuse, NY	Rev. R. D. Steen	III	1967

Tacoma, WA	Mr. H. Bauer	*	1979
Teec Nos Pos, AZ/Navajo+	Rev. P. H. Redhouse	II	1936
Terre Haute, IN	Rev. C. Aardsma	II	1960
Toadlena, NM/Navajo	Mr. F. Frank	I	1925
Tohatchi, NM/Navajo+	Mr. G. Klumpenhower	II	1898
Tohlakai, NM/Navajo+	Rev. M. A. Harberts	II	1972
Traverse City, MI	Rev. J. O. De Bruyn	I	1982
Vancouver, BC/Chinese	Rev. S. M. Jung	II (84)	1979
Virginia Beach, VA	Rev. W. D. Ribbens	I	1980
Washington, PA	Rev. D. C. Bouma	III	1963
Window Rock, AZ/Navajo+	Mr. C. Grey	II	1966
Windsor, ON	Rev. P. C. Hogeterp	II	1966
Winnipeg, MB	Rev. D. N. Habermehl	*	1977
Yakima, WA	Rev. D. Vander Wall	III	1967
Zuni, NM/Zuni+	Rev. R. D. Posthuma	I	1897

Developments summary: three ministries entered Stage I during the last year, eleven churches entered Stage II, and thirteen churches entered Stage III since January 1, 1983.

### Specialized Ministries

#### Campus

Akron, OH	Mr. K. Hermann	*	1980
Albuquerque, NM	Rev. A. Begay	SFA	1982
Ames, IA	Rev. F. J. Walhof	*	1981
Big Rapids, MI	Rev. L. Ausema (RCA)	*	1979
Boulder, CO	Mr. A. De Jong		1973
Columbus, OH	Rev. E. T. Lewis		1966
Detroit, MI	Rev. J. D. Natelborg		1974
Edmonton, AB	Rev. T. J. Oosterhuis	*	1975
Guelph, ON	Rev. E. Den Haan		1973
Hamilton, ON	Rev. A. P. Geisterfer	*	1972
Iowa City, IA	Rev. J. Chen		1971
Kingston, ON	Dr. W. Van Groningen		1974
Lafayette, IN	Dr. W. R. Lenters		1968
London, ON	Rev. P. Slofstra		1970
Madison, WI	Rev. W. K. Bulthuis		1968
Paterson, NJ	Rev. K. J. Vander Wall		1972
Tempe, AZ	Rev. M. C. Nieboer		1975
Toronto, ON	Rev. D. Pierik		1968
Waterloo, ON	Rev. G. E. Morbey		1973

#### Harbor

Long Beach, CA	Dr. J. Koopmans	*	1982
Montreal, PQ	Rev. H. Uittenbosch	*	1965
Puget Sound, WA	Rev. J. M. Moes	*	1982
Vancouver, BC	Rev. J. E. F. Dresselhuus	*	1970

#### Hospitality Houses

Honolulu, HI	Mr. & Mrs. W. Vander Heide		1967
Norfolk, VA/Men	Mr. & Mrs. B. Frens		1957
Norfolk, VA/Women	Mr. & Mrs. H. Olthoff		1982
San Diego, CA	Mr. & Mrs. D. Rottenberg		1968

#### Education

Christian Education Office Rehoboth, NM	Recruiting		1970
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Crownpoint (NM) Christian School	Mr. G. Kamps, Supt.		1977
Leadership Training Coordinator	Mr. D. Tamminga		1984
Classis Red Mesa Rehoboth (NM) Christian School	Mr. G. Kamps, Supt.	SFA	1903
Zuni (NM) Christian School	Mr. S. Vander Molen Principal		1908

*Unclassified*

Chicago, IL/Muslim	Rev. P. Ipema		1981
Middlesboro, KY	Rev. T. Limburg		1977
Salt Lake City, UT/Mormon	Mr. M. Anderson		1982

*C. Statistical Overview for Church Planting/Development Ministries in 1983*

	<i>Denominational</i>	<i>GIA</i>	<i>Total</i>
Average total A.M. attendance	4,418	1,604	6,422
Average total P.M. attendance	1,678	595	2,273
Average total church school attendance	2,562	907	3,469
Total number of infant baptisms	141	40	181
Total number of adult baptisms	50	6	56
Total number of professions of faith	110	47	157
Total number of reaffirmations of faith	62	24	86
Total number of member families	1,313	415	1,728

The above statistics do not include the churches where the Grant-In-Aid supports only the second staff person, nor campus ministries where approximately 2,000 persons attend worship regularly.

*D. Field Ministries Approved for Grants-In-Aid*

Grants-In-Aid usually extend over a three-year period and are reviewed annually. In 1984 the board approved the following:

*1. Last Renewals*

Fox Valley, IL	\$ 7,600
Ft. Collins, CO	\$15,400
Grass Valley, CA	\$ 9,500
Kincheloe, MI	\$ 8,700
Los Angeles, CA/Hacienda Heights	\$12,500
Puget Sound, WA	\$15,200
Redding, CA	\$11,400
Seattle, WA	\$11,000
Tinley Park, IL	\$ 7,600

*2. Renewals*

Akron, OH	\$17,000
Appleton, WI	\$ 7,600
Big Rapids, MI	\$15,000
Calgary, AB	\$ 4,700/3,700
Chicago, IL	
Lawndale	\$11,900
Pullman	\$ 8,500
Roseland	\$ 9,500
Denver, CO/Sun Valley	\$11,400
Des Plaines, IL	\$17,000/13,000

Edmonton, AB	\$ 5,700
Enumclaw, WA	\$11,700 (1 year)
Fresno, CA	\$15,200
Gaylord, MI	\$ 3,700/3,000
Hamilton, ON	\$ 3,600
Jackson, MS	\$ 5,700
Montreal, PQ/Seaway	\$ 4,300
Mt. Pleasant, MI	\$ 3,800
Paterson, NJ	
Madison Ave.	
(Rav. Algera)	\$ 9,300
(Ms. Gill)	\$12,100
Northside	\$12,600
Richfield Springs, NY	\$10,900
Roseville, MI	\$10,000
Tacoma, WA	\$ 4,700
Vancouver, BC	\$ 4,300

### 3. New Requests

Ames, IA	\$11,800 (1 year)
Arroyo Grande, CA	\$14,000/13,000/12,000
Berkeley, CA/Korean	\$ 9,000/7,500/6,000
Helena, MT	\$10,000/8,000/6,000
Long Beach, CA	\$15,600/14,000/12,800
Merced, CA	\$18,000/17,000/15,000
Porterville, CA	\$10,000/9,000/8,000
Rapid City, SD	\$ 2,640 (1 year)
Salt Lake City, UT/Cambodian	\$19,000 (1 year)
Stockton, CA/Hmong	\$19,600 (1 year)
Winnipeg, MB	\$16,000 (1 year)

### E. *Special Funding for Rehoboth Christian School*

Now eighty years young, and with more than 40 percent of its "one-million-dollar-plus" budget carried by the parents, Rehoboth Christian School will take a major step in 1984 toward becoming a parent-controlled school. Effective September 1, 1984, the Rehoboth Christian School board will assume administrative responsibility for all personnel and payroll matters. In other words, on that date all thirty-five Home Missions personnel serving at Rehoboth Christian School will become employees of the Rehoboth Christian School.

By means of a special funding arrangement, Home Missions will provide tuition assistance, based on need, to qualifying students from Christian Reformed member or prospective member families. Additional assistance will be provided by means of an institutional grant, on a declining scale, for the next three years. Home Missions also has pledged to seek to raise \$100,000 for campus renovations and repairs by way of a special appeal to the denomination.

### F. *New Field Ministries*

#### 1. Bremerton, WA

A large submarine base near this Puget Sound community promises significant expansion and offers good opportunity for church planting/development

ministry, which begins officially in April 1984 with the arrival of Missionary David Snapper.

### 2. Los Angeles, CA/Korean

In response to the growing need for another ministry to second-generation Korean Americans, already in 1983 the board approved such a ministry as soon as a qualified person became available. Rev. Yohn-Taek Kim, who formerly served the Orange Korean CRC and has been studying at Calvin Seminary for the past two years, plans to begin work somewhere in the Los Angeles area in May 1984.

### 3. Boston, MA/Hispanic

The beginning of a nontraditional ministry among the Boston Hispanic community was occasioned by the availability of Jose Vanga, who received training through *Seminary Evangelico Reformado* (established and staffed by CRWM) in Puerto Rico. Mr. Vanga will begin this church planting/development ministry as a bi-vocational worker, while also continuing his employment with the United States Post Office.

### 4. Ste. Croix, PQ/Francophone

Mr. Guy Dube' (pronounced Gee Dubay) is a thirty-one-year-old French-speaking native of Quebec who is eager to do church planting work in this predominantly Roman Catholic Canadian Province. Having studied theology at the Reformed Seminary in France and our own Calvin Theological Seminary, he also expects to devote one-third of his time to teaching at *Institut Farel* in Quebec City. This field ministry is in cooperation with the *Conseil Des Eglises Reformees* in Quebec (CERQ), which intends to become a separate French-speaking Reformed denomination in the Province of Quebec.

### 5. Chandler, AZ

Approved in 1983 as a new field ministry, this rapidly growing community in the metropolitan area of Phoenix provides an excellent opportunity for the growing of a vibrant church. The calling of a missionary pastor has begun.

### 6. Springfield, IL

A committed nucleus of Christians in this state capital is eager to work for the planting and development of a new church in southcentral Illinois. A missionary pastor is being called for this work.

### 7. Arlington, TX

One of the ten fastest growing cities in the United States, Arlington has a population of 190,000 and an estimated people per congregation ratio of 1900 to 1. The Bethel CRC in Dallas (forty minutes away) supports the starting of a sister church in Arlington, as does Classis Pella. Work will begin as soon as a church-planting pastor becomes available.

### 8. Austin, TX

Approximately 180 miles south of Dallas-Arlington-Ft. Worth and 160 miles west of Houston, is the capital city of Austin, regarded by some as the fastest-growing city in the United States. With only one other Reformed church in the city, and with the urging of the New Life CRC in Houston and Classis Rocky Mountain, the search has begun for a visionary "church planter" for the fifth Christian Reformed congregation in the Lone Star State.

## V. PERSONNEL

People with vision are needed. In the Home Missions Board's five-year affirmations there is a reaffirmation of our need for God to show us people who are able and ready or who have the potential to be trained for leadership in home missions ministries. This leadership must possess a unique combination of technical and managerial skills and gifts for church planting/developing or for specialized ministries. We need persons who can help create in a congregation the vision of reaching the nonbeliever, assimilating them as members, and engaging them in the mission of the church.

How can we recruit and train such leaders? The board is pursuing several ways. One is a recruiting/training seminar-lab where people can be challenged to serve in home missions or are enabled to serve with a better mission vision in their present churches. Another involves designing and conducting regional training conferences for Home Missions congregations (not just the home missionary serving them!) in which potential leaders are trained in the core functions of a congregation. A third activity involves Classis Red Mesa—here preparing leaders will involve working through a leadership training coordinator; the long-term goal will be to train personnel to work in new Native American congregations and to replace Anglo leaders in existing congregations. It is estimated that 450 new congregations of forty members each will be needed in the next ten years if the Christian church is to maintain its present status if the population explosion that is expected among Navajos takes place. Calvin Seminary is helping with this training need. The seminary has evidenced considerable creativity and flexibility in their program to meet this new challenge as it relates also to other racial and ethnic groups. This includes the Hispanic students who accepted the ministry challenge in the Christian Reformed Church when the Spirit and Truth congregation in Chicago became part of our denomination. A fourth way calls Home Missions to listen more carefully to the minority persons whom God is bringing to us as they challenge us to program the essentials of the Reformed ministry to meet the needs of their cultures and races.

Home Missions is cooperating with SCORR in a multiracial ministries conference that will meet while synod is in session. It will bring together the five major cultural and racial groups present in the Christian Reformed Church in an effort to understand how God uses each of them to minister out of a Reformed understanding of the Christian faith. In the spring of 1985 Home Missions is planning a conference for all its personnel in which the theme of God's reign and rule will be highlighted and given substance.

For all of this God has already given us trained and capable personnel. Our planning and our efforts are dedicated toward keeping our mission focus, expanding the number of those who share the vision, and making the most of the opportunities he gives us to witness to his name, thereby claiming for his kingdom those who are being saved.

## VI. EVANGELISM

Sometimes it takes a compliment from another country to appreciate the resources available in our own countries. Rev. Gerald Hanscamp, general secretary of the World Home Bible League in Australia writes, "How grateful we are for all the spade work you have done and are still doing." He and Rev.

Winston Gauder, minister of evangelism for the Reformed Churches of Australia, make frequent use of Christian Reformed Home Missions' materials and programs. Rev. Dirk Hart, minister of evangelism, was invited to South Africa where he found ready acceptance of such programs as Coffee Break and Discover Your Gifts. This year, in a cooperative venture with World Missions, Congregational Evangelism Training will be introduced in Nigeria. In North America several other denominations use Home Missions' materials.

During 1983 more than 1,300 people attended fifty-six workshops for Coffee Break leaders. Hundreds of churches have found this inductive Bible study program an indispensable element in their outreach strategy. New Bible study materials were published, and a Coffee Break convention is scheduled for July 10-12 in Harvey, Illinois. A new edition of *Discover Your Gifts* has been published. Thirty-one churches conducted "Witnessing Where You Are" conferences. Congregational Evangelism Training seminars were again offered in several areas in addition to one at Calvin Seminary. The SWIM program, done cooperatively with the Young Calvinist Federation, enjoyed another good summer with 332 young people serving in seventy locations.

During 1983 a new small-group program, called *Quality Life Groups*, was introduced as a pilot project in the northwest. Components of these programs, which concentrate on men, are mutual support, friendship evangelism, and Bible study. Further pilot programs are scheduled this year before the program is offered to all the churches. A community mailer, also called *Quality Life*, has replaced *Our Home*. The new mailer, published six times a year, is more evangelistic in content than was *Our Home*. By the end of 1983 the subscription list was nearing 45,000. "Evangelism and Worship" is a new workshop that helps churches explore the evangelizing potential of the regular worship service. Included in this workshop packet are an extensive resource manual, a workbook for participants, and a congregational questionnaire.

In the course of this year new followup materials will be published and pastors will be offered free of charge a handbook on the pastor's class for use with new members and inquirers. Publications such as REACH and "Coffee Times" will again be published. Churches may also take advantage of a variety of consultant and advice services, including MAP (Mission Analysis and Projection). Churches which are serious about reaching out in their own communities are invited to contact their regional home missionary or the evangelism department in the Home Missions office.

## VII. COMMUNICATIONS AND CHURCH RELATIONS

### A. Activity During 1983

The 1983 theme was "Partners in Mission—Pray for Us." On February 21-27, members of the denomination were asked to pray each day for specific ministries suggested in a daily devotional guide. Two issues of *Home Missions News* were published and distributed by means of *Banner* inserts. One issue was also mailed to non-*Banner* subscribers. Four issues of *Mission Courier* (86,000 each issue) were published in cooperation with the Christian Reformed World Relief Committee, the Back to God Hour, and World Missions. The four-agency publication "Prayer Guide" format was changed and distribution processes updated in an effort to increase its use by members of the CRC. Mailings to churches included requests for salary support and materials for Mission Em-

phasis Weeks; 100,000 bulletin covers were requested by churches. Invitations to speak, preach, and present programs resulted in four hundred appearances by Home Missions personnel. Audiovisual programs, produced in the office, were widely used by churches and societies. Mission Emphasis Weeks were held in 155 churches; 101 requests for materials, speakers, and specific programs for these events were received in the office.

By December 31, 1983, over six hundred salary-support relationships had been established. Over 300 churches give direct salary support to home missionaries. Salary-support dollars received during the fiscal year ending August 31 were \$1,279,000, above-quota gifts amounted to \$472,000, and estate receipts totaled \$97,000.

New ministry receipts in response to the year-end mailing were \$97,800. Land grant receipts from the year-end mailing to Canada were \$8,533. Most of these funds were received in 1984.

Volunteers working in eight classes are doing promotional work, providing information to churches, and working with local mission committees. A network of such volunteers is being developed.

Home Missions speakers were provided for the Women's Missionary Union tours. Attendants at these meetings contribute approximately \$40,000 to \$50,000 a year in special gifts.

#### B. Plans for 1984

Two issues of *Home Missions News* and four issues of *Mission Courier* will be published. A year-end mailing is anticipated. Speakers and the promotional materials and audiovisual programs that will be produced will carry out the Home Missions theme: "Sent to Proclaim the Good News, God Reigns." The volunteer program will proceed with the objective of twenty-five volunteers in twenty-five classes by year-end. Our objective is to decentralize and do church relations work on the local level.

Our efforts to raise money for the Land Grant Fund will continue; a Land Grant Committee is being established. A new approach to salary support and field support will be piloted in approximately ten churches. The aim of this approach would be for a church to support one field or ministry, including the missionary's salary. Churches who are interested in supporting the Home Missions program with their prayers and gifts are urged to contact the communications department at the Home Missions office.

### VIII. FINANCES

The 1983 financial report covers the period from September 1, 1982, through August 31, 1983, and represents our first complete new fiscal year. 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 total receipts during the 1983 fiscal year were slightly above budgeted expectations. Disbursements for the twelve-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 1983 (88.6 percent on an annual basis) was approximately 1 percent less than the amount received in 1982. The percentage of 1982 quota receipts over 1981 also decreased. The 1983 figure represents the lowest percent of total quota-income received since 1974. If this trend continues, it will have significant impact. The percentage decrease is primarily in the United States classes. Most of the Canadian classes have reflected an increase in the level of quota giving during 1983.

2. Income from missionary salary-support for the twelve months, though less than planned budget, was \$108,400 more than the amount received during the same period in 1982.

3. Income from above-quota sources, other than missionary salary-support, was also less than planned budget (by 14.1 percent) and was less than the same period in 1982 by \$9,400. A comparative analysis of the number of churches taking offerings for above-quota needs in 1982 and 1983 reveals the following:

	United States churches		Canadian churches		Total	
	Number	%	Number	%	Number	%
Year 1983	36	63	65	35	431	56
8 Months						
1982	278	49	45	24	323	43

Other above-quota receipts for designated causes are encouraging. The special solicitation (nonbudgeted) for the Houston Property Fund raised \$51,914 during the twelve-month period. In addition, \$97,160 was received for the Church Building Loan Fund from undesignated estates; a special gift of \$54,000 was earmarked for the Parsonage Loan Fund; and \$8,348 was received for the New Ministry Fund.

4. Income from real estate payments was approximately \$70,000 over the budgeted amount: certain churches made an extra payment during the period and one church paid off early.

5. A compilation of the loans to those Home Missions churches which have been developed with denominational assistance, as of August 31, 1983, is included in the audited report and is summarized as follows:

Former Home Missions churches (Stage IV)	\$2,101,496
Present Home Missions churches	<u>\$4,125,025</u>
Total loans	<u>\$6,226,521</u>

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

a. Site selection in progress:

Corvallis, OR  
 Ft. McMurray, AB  
 Kanata, ON  
 Nanaimo, BC  
 Nashville, TN  
 Navajo, NM  
 Richmond, BC

b. Site selection completed:

Fairfield, CA  
 Kamloops, BC

- c. Building programs in progress:  
 Champaign, IL  
 Fairfield, CA  
 Houston, TX  
 Kamloops, BC
- d. Building program completed:  
 Norfolk, VA  
 Riverside, CA

B. Proposed Budget for 1985

Based on the budget for 1985, summarized below, the board requests synod to grant a 1985 per-family quota of \$84. (The 1984 quota was also increased \$2.50, or 3.2 percent, over the quota for 1983.) 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, 1984, to August 31, 1985

	AMOUNT	TOTAL	% of
	(in thousands)		TOTAL
SUPPORT			
QUOTA		\$5,090.0	69.6%
ABOVE-QUOTA			
Churches and individuals	\$1,210.0		
Church missionary support	<u>580.0</u>		
TOTAL ABOVE-QUOTA		1,790.0	24.5
OTHER RECEIPTS			
Real estate repayments	140.0		
Indian Field payments	17.0		
Interest and other	<u>130.0</u>		
TOTAL OTHER RECEIPTS		287.0	3.9
FROM CASH BALANCE		<u>150.0</u>	<u>2.0</u>
TOTAL SUPPORT AND OTHER RECEIPTS		<u>\$7,317.0</u>	<u>100.0%</u>
EXPENDITURES			
PROGRAM SERVICES			
Evangelism	\$ 239.3		
Regular fields	2,580.9		
Minority fields	1,927.1		
Indian fields	880.9		
Indian schools	<u>895.5</u>		
TOTAL PROGRAM SERVICES		\$6,523.7	89.2%
SUPPORTIVE SERVICES			
Management, general	503.1		
Fundraising	<u>290.2</u>		
TOTAL SUPPORTIVE SERVICES		793.3	10.8
TOTAL EXPENDITURES		<u>\$7,317.0</u>	<u>100.0%</u>

### C. Salaries

#### 1. Field Personnel

The following schedule for 1984/85 is intended to provide a fair compensation to missionaries for the work they perform. By granting certain allowances (e.g., children's allowance), assistance is given to those with extra responsibilities. This is in harmony with the mandate from synod to provide adequately for missionaries. Housing, hospitalization insurance, and pension are provided, as well as mileage allowance for church business.

Ordained ministers	
D.Min./Th.D.	\$19,400
B.D./M.Div	\$19,200
A.B. or less	\$18,600
Evangelists and unordained workers	
Ph.D. degree	\$19,200
M.A. degree	\$18,600
A.B./B.R.E. degree	\$17,900
No degree	\$15,000-\$17,100
Service allowance: \$100/year to 20 years	
Children's allowance	
Ages 1-6	400
Ages 7-14	500
Ages 15-21	600
Christian school allowance, per child (lesser of \$500 or 1/3 of tuition)	
Social Security allowance (ordained-US only)	50%

#### 2. Office Personnel

Staff and administrative persons are being paid within the guidelines set by synod (*Acts of Synod 1983*, p. 701). More specific reporting is provided in the Home Missions Financial Report to Synod which is processed through the SIC.

### D. Land Grants and Loan Funds

The Synod of 1982 adopted the revised policy for providing land grants, church building loans, and parsonage loans to Home Missions churches. The revised policies for these funds is being implemented and the process of fulfilling the legal requirements has begun. Land grants were provided to Kamloops, British Columbia, and Fairfield, California, enabling them to purchase property for church site. A loan was extended to Kanata, Ontario, to be used as a down payment in the purchase of a parsonage.

## IX. 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 elect one board member-at-large and an alternate from this nomination (see Section II, B):

*Regular*

Mr. Dale Sall\*

Mr. Marvin Van Dellen

*Alternate*

Mr. Tom Koster

Mr. John Simerink\*

\*indicates incumbent, eligible for second three-year term

D. The board requests that synod reappoint John G. Van Ryn as executive secretary for a two-year term (see Section III, F, 3).

E. The board requests that synod approve the Hospitality House Ministries, previously known as the Armed Forces Fund, for one or more offerings from the churches.

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

G. The board requests that synod approve a quota of \$84 per family for the year 1985.

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

REPORT 3  
BOARD OF PUBLICATIONS  
OF THE CHRISTIAN REFORMED CHURCH

I. INTRODUCTION

When the 1983 Synod adjourned, Rev. William Haverkamp was leaning across the counter built into the west lobby of Calvin's Fine Arts Center. Through the speaker mounted on the wall ahead of him, he could hear Synod President J. D. Eppinga sending delegates home on the wings of a pep talk. The aging editor of *De Wachter* was puffing on his pipe, idly shuffling papers, looking tired. Three months later we attended his funeral.

Gertrude Haan followed Bill Haverkamp home. She'd spent years working in the shadow of *Banner* editors, finding authors who could write and articles that made a difference. In the fall, she lost her final fight with chronic kidney failure and passed away. And Rev. John Vander Ploeg, the denomination's third editor of *The Banner*, had joined Bill and Gertrude before 1983 was over.

The deaths of these three editors signaled the end of an era in Christian Reformed Church publishing. Sixteen years ago, each of the three were engaged in ministries that the 1968 Synod had just assigned to its freshly minted Board of Publications. The synod designed this board to be an ecclesiastical roof under which existing and independent publishing ministries should be housed. Eventually, everyone from the planners of Vacation Bible School curricula to the printers of the *Agenda for Synod* to the committee governing *De Wachter* was moved in.

During the early years, there was some predictable squabbling. It's one thing to put people and programs under one roof; creating unity within the house is something else. At the Board of Publications, it took about a decade to achieve internal cohesion. By 1982 the organization had fairly well become a single effort with various divisions.

But in achieving its sense of oneness, the Board of Publications assumed a different character than most church agencies. Because the names of *Banner* editors become household names in the CRC, and because *The Banner* is the flagship of our publications fleet, some folk imagine that the Board of Publications is a large suite of editorial offices. That's a misimpression. We employ about a dozen editors to plan, design, create, and market *all* our periodicals and *all* our education products. There are more than fifty non-editors—technicians, clerks, typesetters, press operators, truckdrivers, and the like—who make up the bulk of our staff.

In recent years, we've become less like a traditional church "agency" and more like a Christian publishing company governed wholly by the church. We seek no profit; our goal is ministry. But we seek to achieve that goal by thoughtfully operating on a (Christian) businesslike basis. So, for example, funding patterns have changed. Quota, which once accounted for more than 20 percent of this ministry's income, should bring in less than 5 percent of the

funds this year. *The Banner* is once again a financially self-sustaining ministry. Most educational products not only pay their own way but also help subsidize such programs as the *Friendship Series*, a remarkable—and remarkably costly—curriculum for persons with mental impairments.

Since 1982, while courses, magazines, and other products poured off our printing presses, a long-range plan for the Board of Publications was taking shape behind the scenes. Board members spent much of their 1983 annual meeting generating and reporting ideas for future ministry. Six special task forces, appointed in the spring of 1983, hammered out specific recommendations for various areas of our work: educational strategies, periodicals, minority concerns, fundraising and marketing, denominational services, and music and liturgy. Recommendations from those task forces were submitted to the executive director who, in late 1983, created a draft of a six-year plan for board review.

In February (1984) the Board of Publications approved major elements of a plan that would set a course for the Christian Reformed Church's publishing ministries to the year 1990. Additional details of that plan will be considered by the board in its May meeting. What has already been approved is reported in Appendix I of this report ("Setting a Course: A Plan for Christian Reformed Publishing Ministries, 1984-1990").

The 1984 Synod should review what we've done in the past and speak a word to us on behalf of the church. We're grateful for such reviews by each synod. But this year we're especially curious to see what the church will say of our plans for the future. What you say about our plans matters to us. In fact, the plan itself was introduced to the board with these words:

If a denominational ministry presumes to offer leadership to the church, then long-range planning is a duty, not an option. We are obliged to have some clear idea of where we are going with the resources entrusted to us by the church. And we owe an honest report of those plans. They may not be kept secret, like battle plans in which the church is our enemy (or, more typically, like advertising campaigns in which the church is our "market"). We owe the church both the dignity and the credibility which can only be achieved when we ask her, *Would you like us to take you there?*—and when we listen to her answer.

We look forward to listening to the church when the synod convenes in 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 (at-large) elected by synod. The board ordinarily meets annually, in February, though this year—because of long-range planning and the need to nominate a new executive director—a second meeting will be convened in May.

Between board meetings, a fifteen-member executive committee (elected annually by the board) 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 1984)

Dr. Roger E. Van Harn, president—Periodicals  
Mr. Hero Bratt, vice president—Periodicals  
Rev. William D. Buursma, secretary—Periodicals  
Mr. Bernard Scholten, treasurer—Administrative  
Mr. Stan De Jong—Administrative  
Dr. Hendrik Hart—Periodicals  
Rev. Alvin Hoksbergen—Administrative  
Mrs. Winnifred Klop—Education  
Mr. Henry Kuntz—Administrative  
Mr. James Lipscomb—Periodicals  
Mrs. Jane Malda—Education  
Mr. Gordon Quist—Administrative  
Dr. Ferrel Stremmer—Education  
Mr. David Van Someren—Education  
Rev. Homer J. Wigboldy—Education

C. In 1981 synod revised the structure of the Board of Publications. One element in the revision was placement of three at-large members on the board. Since that time, synods have wrestled with the appropriateness of at-large delegates on boards and, as a result, the terms of at-large delegates were frozen.

We've been informed that the Synodical Interim Committee (SIC) is advising the 1984 Synod to permit at-large members of the number and sort now serving the Board of Publications. Our experience strongly supports such a recommendation. If synod approves the SIC's recommendation, the Board of Publications respectfully requests that it also approve the following process for filling the at-large positions on our board:

1. That the following final terms (effective September 1, 1984) be assigned to the existing at-large delegates to the Board of Publications: Mr. Bernard Scholten, one year (1984-1985); Mr. Henry Kuntz, two years (1984-1986); and Mr. Gordon Quist, three years (1984-1987).

2. That in the future the Board of Publications will ordinarily submit to synod two nominees for all vacancies in at-large positions for synodical election.

D. The 1980 Synod approved seating two fraternal delegates at Board of Publications sessions when church education is being discussed. Synod took this (unprecedented) action because so many congregations of sister denominations were using CRC-produced material. 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 of Publications agreed to review this arrangement in 1983, but delayed that review owing to organizational changes. The review will now be submitted to the 1984 Synod as part of a supplementary report following the May board meeting.

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

For the board: Roger E. Van Harn, president  
 William D. Buursma, secretary  
 A. James Heynen, executive director  
 For *The Banner*: Andrew Kuyvenhoven, editor in chief  
 For *De Wachter*: Sierd Woudstra, editor in chief  
 For education: Harvey A. Smit, director  
 For business: Allen Van Zee, business manager

### III. PROGRAM MATTERS

#### A. Education

Since 1972 the Board of Publications' Education Department has produced and marketed the BIBLE WAY Curriculum. The generic term for this material is "unified church school curriculum." What's "unified" (made one) is the two-prong tradition in the Christian Reformed Church: catechism and Sunday school. The strengths of each tradition have been merged into one lifelong, year-round program called "church school." That some churches still say "Sunday school" for the younger children and "catechism" for the older makes no difference; such terms just show our history. What's important is that the curriculum itself is consistently biblical and doctrinal, evangelical and Reformed—from one end to the other.

In 1982 the second generation of the BIBLE WAY Curriculum appeared. These were all new (revised) materials, retaining those concepts and strategies that had worked best in the previous ten years while replacing all others. Artwork, illustrations, stories, and all the material provided for teachers and students was replaced. Instead of four thirteen-week quarters (fall, winter, spring, summer), synod approved three twelve-lesson quarters (fall, winter, spring) and a summer quarter with ten lessons which can also be used as a vacation Bible school curriculum.

To some extent, the success of a curriculum can be judged by its results in the marketplace. On that score, the BIBLE WAY Curriculum has done well. It's used in more Christian Reformed congregations than ever, but CRC users now represent less than a third of the total accounts. By comparing a breakdown of accounts for educational products in 1977 with a similar breakdown for 1983, an interesting and dramatic pattern of growth can be traced:

1977		1983	
Christian Reformed	730 (56.0%)	Christian Reformed	861 (32.0%)
Reformed	325 (25.0%)	Reformed	604 (22.0%)
Presbyterian	168 (13.0%)	Presbyterian	729 (27.0%)
Baptist	005 (0.4%)	Baptist	044 (02.0%)
United Church of Christ	012 (01.0%)	United Church of Christ	031 (01.0%)
Others	059 (04.6%)	Others	273 (10.0%)
		Anglican	051 (02.0%)
		Bookstores	111 (04.0%)

When synod convenes, education staff members will be available to give the details of new courses released during the past year, products now being designed and produced, marketing results, and any other territory synodical delegates would like to cover. Meanwhile, the board would like the synod to take note of one decision affecting the curriculum: a change in the Bible version used in some courses.

Since 1971 the Education Department has relied primarily on the Revised Standard Version (RSV) for citation and memorization within the church school materials. When the 1980 Synod approved the New International Version (NIV) for use in our churches, we briefly considered—but eventually rejected—a proposal to give the NIV the favored place in our curriculum.

During the past year, however, two factors suggested the wisdom of a switch in at least some of the curriculum material. First, results of a new survey suggested that a vast majority of Christian Reformed congregations would prefer to find the NIV in lower-level curriculum courses. Second, Christian Schools International went to the NIV for most study and memorization. After another review, the board decided in February to “make the NIV the standard Bible version used in preschool through junior high levels of the BIBLE WAY Curriculum, but on high school, young adult, and adult levels, [to] use whatever approved Bible versions are judged most appropriate to the audience and the nature of the course.” The grounds for this action?

1. The NIV is easier than the RSV for children to understand the memorize.
2. The great majority of the CRC churches using BIBLE WAY Curriculum recommend such a change (79 percent desire this change according to questionnaire results).
3. The NIV is coming to be widely used in many of the more conservative and evangelical churches in other denominations, the same churches that tend in those denominations to use the BIBLE WAY materials.
4. At this time, the costs of changing are not unreasonable.
5. From an educational perspective, the fact that CSI is using the NIV supports our use of this version.

A special curriculum designed for use with youth and adults who suffer with mental impairments was first released in 1982. Its name: *The Friendship Series*. Its impact: enormous. There's no other curriculum like the *Friendship Series* in the English language, anywhere in the world. The materials have been produced at great cost. They're being used in almost every imaginable setting, from Roman Catholic parishes to Salvation Army halls.

To help offset development costs for the *Friendship Series*, previous synods have designated this program as worthy of “one or more offerings” from our churches. We make that request again this year (see VII, Finance). We've also created a separate corporation, the Friendship Foundation, to assist in fundraising especially outside the Christian Reformed Church. Mrs. Cecilia Mereness is both the parttime executive director of the Friendship Foundation and the parttime coordinator of teacher training for our denomination.

The staff of the Education Department is also where one finds the denomination's music editor, Dr. Emily Brink. Dr. Brink has staff responsibility for development of the revised *Psalter Hymnal*. Her work, together with that of the Psalter Hymnal Revision Committee—which was made a part of the Board of

Publications by the 1982 Synod—has yielded the first major set of recommendations to synod (see below) concerning that book. The recommendations and the proposed time line are important if the church expects us to produce the book in late 1986 or early 1987. They are also only a beginning. As the time line itself shows, synods will be deciding the shape of the next *Psalter Hymnal* for several years to come. Here are our opening requests for action by the 1984 Synod:

1. The Board of Publications respectfully requests that synod name the new edition the "Psalter Hymnal."

*Grounds:*

- a. This name is familiar in the church and will provide a sense of continuity with the earlier editions.
- b. In spite of proposed changes (e.g., a new section of Bible songs), this name reflects the unique combination of psalms and hymns found in our denominational worship book.

2. The Board of Publications respectfully requests synod to approve initial production of the new *Psalter Hymnal* in three forms:

- a. An edition including both songs and confessional/liturgical materials.

*Grounds:*

- (1) This would provide congregations who desire it a complete Christian Reformed Church worship book in a single volume.
- (2) This has been the practice in the past two editions and has been recommended by the Liturgical Committee.

- b. An edition including only songs.

*Grounds:*

- (1) Synod earlier authorized (contingent upon market test feasibility) the publishing of such a form (*Acts of Synod 1979*, p. 40).
- (2) This would permit churches that have purchased and are using the looseleaf *Service Book* to continue using this in conjunction with a songs-only *Psalter Hymnal*.
- (3) Inquiries have been received in the past from churches of other denominations expressing interest in purchasing such a form.

- c. A large-print edition containing only words of the songs.

*Ground:* Outwardly identical to the other editions, this would provide an unobtrusive and greatly desired aid to poor-sighted church members.

3. The Board of Publications respectfully requests that synod approve the table and order of contents of the new *Psalter Hymnal* as follows:

- a. Introductory materials (approximately 10 pages)
- b. Psalms (approximately 200 pages)

This section would consist of a single, complete versification of each of the 150 psalms in the numerical order in which they appear in the Bible.

- c. Bible Songs (approximately 80 pages)

This section would include 60 to 80 Scripture songs arranged according to the

order of the English Bible. A number of the shorter, chorus-type psalm settings would be included here.

d. Hymns (approximately 400 pages)

This section would include about 350 hymns taken from the present *Psalter Hymnal* and from other sources. Additional psalm settings, partial and complete, many taken from the current *Psalter* section would be placed under the appropriate heading. Hymns would be arranged in the following order:

- (1) The Worship Service
  - (a) Opening of Worship
  - (b) Confession of Sin
  - (c) Baptism
  - (d) Word of God
  - (e) Dedication and Offering
  - (f) Lord's Supper
  - (g) Close of Worship
- (2) The Church Year
  - (a) Coming of Christ
  - (b) Birth of Christ
  - (c) Manifestation of Christ
  - (d) Suffering and Death of Christ
  - (e) Resurrection and Ascension of Christ
  - (f) Outpouring of the Holy Spirit
- (3) General Hymns
  - (a) Creation and Providence
  - (b) Redemption
  - (c) The Church and Its Mission
  - (d) Society
  - (e) The New Creation
  - (f) Doxologies

*Note:* The subcategories of Section 3 (General Hymns) follow the structure of the Contemporary Testimony.

e. Liturgical Forms of the Christian Reformed Church (approximately 140 pages)

f. Doctrinal Standards of the Christian Reformed Church (approximately 130 pages)

g. Indices (approximately 40 pages)

TOTAL PAGES: approximately 1,000

*Ground:* This table and order of contents are recommended by the *Psalter Hymnal* Revision Committee and by the Liturgical Committee.

4. The Board of Publications respectfully requests synod to give to the Board of Publications the responsibility for editing the liturgical forms (that will be included in the new *Psalter Hymnal*) so as to make them conform to the standards of vernacular and inclusive language that have been used in revising the psalms and hymns and in new versions of the confessions.

The Board of Publications respectfully requests synod to adopt the following procedural steps and time line for approving the new *Psalter Hymnal*:

a. The appointment of separate synodical advisory committees to serve the 1985 and 1986 synods with recommendations regarding Board of Publications matters, especially the new *Psalter Hymnal*.

b. The Board of Publications include in its report to the 1985 Synod:

(1) A complete listing of all the Bible songs and hymns recommended by the board for inclusion in the new *Psalter Hymnal*. This would include the recommended words and music for all these songs (except those recommended from the present *Psalter Hymnal* with only minor literary and musical editing).

(2) Edited versions of all the liturgical forms approved by the 1984 Synod for inclusion of the new *Psalter Hymnal*.

c. The Board of Publications include in its report to the 1986 Synod:

(1) The recommended words and music for the 150 psalms (except those recommended from the present *Psalter Hymnal* with only minor literary and musical editing).

(2) The recommended indices for the new *Psalter Hymnal*.

(3) Any recommended alterations to the Bible songs, hymns, or liturgical forms based on reconsideration directed by the 1985 Synod.

*Ground:* These procedures and time lines will permit an orderly presentation of all of the materials in the new *Psalter Hymnal* to the 1985 and 1986 Synods. They will permit the Psalter Hymnal Revision Committee and the board to reconsider, as the 1985 Synod may direct, the recommended list of Bible songs and hymns and the edited liturgical materials, recommending any changes to the 1986 Synod. They will delay until 1986 the portion of the new *Psalter Hymnal* that still requires the most editorial work whose contents (the complete 150 psalms) will already have been decided by the 1984 Synod.

## B. *The Banner*

*The Banner* has never had so many readers. Since the current editorial staff took over (1980) there's been a gain of approximately 7,000 paid subscribers. Until 1983 we'd never been able to break through the 50,000 level. In mid-1983 we exceeded it for the first time. And the rate of increase has not yet slowed: in late 1983 we went over 51,000 and at this writing we are tickling the bottom of 52,000.

Subscriptions help pay the bills and give one indication of the church's interest in our ministry, but they don't tell the whole story. The fact is that *The Banner* not only has subscribers, it has readers. We know they read (and look at our pictures) because we hear from them regularly, and sometimes loudly, especially when an article or an editorial probes a hornets' nest or (worse yet) nudges a sacred cow. But you should know that both the editor and those who work with him hear more positive comments than either "Voices" or some Sunday morning conversations might lead you to believe.

*The Banner* has been changed since synod last met. There's a new format, new contributors, and several new columns. Readers' questions are again being fielded, now on all topics. Film reviews returned to these pages without (so far) a whisper of complaint.

The biggest change is in the news. A staff member (Sandra Vander Zicht) was named news editor. A dozen correspondents were recruited and trained to report the news from their regions of the church. Since September, news stories are as likely to originate in California or New Jersey or Ontario as in Grand Rapids. During April (1984) we plan to conduct two workshops with

personnel from CRC-related agencies. We need to find better ways to publish news from the many organizations that sprang up in the past few decades.

Some readers are irritated by our new approach to the news. They think it's wrong for *The Banner* to report events without passing printed judgment on any item that irks the editor. They remember a *Banner* that would never report, say, the artificial insemination of an unmarried CRC woman without in the same issue roundly condemning the act. Therefore, if a news report is published *without* editorial comment, it's presumed (among such readers) that the editors approve of whatever is being reported.

*The Banner* does not intend to become a bland or uncommitted periodical. Its editorial pages are as vigorously opinionated and pointedly written as ever. But the magazine plans to publish some news as news, to report events without in every instance telling the reader what a "real Christian Reformed person" must think about what's reported. To do less, it seems to us, is to treat our readers as our little children rather than as our brothers and sisters.

We hear volleys of praise for the editor's reports on trips to mission fields. In 1982 it was Africa; in 1983, Latin America. The Kuyvenhovens are being given a rest in 1984 but hope, during the first half of 1985, to make their next tour, this time to the Orient.

#### C. *De Wachter*

The denomination's first periodical, adopted by the church while Dutch was still the reigning tongue, is—according to the decision of the 1982 Synod—slated to publish its final edition in December 1985. For more than two decades the 2,000-plus loyal readers of *De Wachter* were the special objects of Rev. William Haverkamp's ministry. The editor's chair may have been his favorite pulpit in a church he loved.

During the days immediately before and the months after Rev. Haverkamp's death, Rev. Louis Tamminga assumed the editorial reigns of *De Wachter*. While Haverkamp was still alive, Tamminga was a tender assistant; when Haverkamp was gone, Tamminga was a genial and spritely interim editor.

In November (1983) the Board of Publications' executive committee selected from a field of nominees Dr. Sierd Woudstra to become editor in chief of *De Wachter*, effective January 1, 1984. (This position would ordinarily be filled by synodical election; therefore, the board's action was reported to and confirmed by the Synodical Interim Committee.) It's hoped that Dr. Woudstra will be able to fill this role for the duration of the denomination's publication of the magazine (until late 1985).

Meanwhile, the Board of Publications in February authorized "the executive committee and the executive director (respectively)...to adopt and to enact a program for cessation of publication of *De Wachter*." This action was taken because, although the 1983 synod empowered us "to arrange for continuation of *De Wachter* under private auspices provided the integrity of the magazine itself can be assured," no offers have been made that would keep the periodical alive.

#### IV. PERSONNEL

This may be my last chance to tell the synod, and thereby the Christian Reformed Church, that—apart from the executive director—the Board of Publications' staff is extraordinary. In loyalty and productivity and skill, the clerical

and technical staff is unmatched. The editorial departments are filled with creative and gifted women and men who pour more hours into their craft than most people will ever know.

Ten years ago (1973) the Board of Publications had 48 fulltime employees; in 1983 there were 65. While our programs expanded many times over, and the budget increased by 500 percent, the number of staff went up only 33 percent. The major increase has been in the production units. In 1973, 42 percent of all employees were in production (composition/printing/distribution), 37 percent were in the office (clerical/financial), and 21 percent were in editorial (development). In 1983 the percentages were, respectively, 52 percent, 26 percent, and 22 percent. Granted, technological advances changed the roles of workers here as elsewhere. But that's not the whole story. The outstanding competence of dozens of people, most of them working far out of the limelight, has enabled the Board of Publications to produce excellent results with a relatively small staff.

Since 1979 the Board of Publications has had an executive director. The holder of this office is the chief administrative officer. The 1983 Synod honored me with a third two-year appointment to this office. Because I am unable to accept another term, and in order to insure a smooth transfer of responsibilities, the Board of Publications will ask the 1984 Synod to select a new executive director.

An executive director search committee has been working since December 1983 and will present candidates to the Board of Publications at its May 1984 meeting. Background information on the nominee(s) and a recommended interview-and-selection procedure will be presented to synod in a supplementary report following the board's May meeting.

#### V. LONG-RANGE PLANNING

The Board of Publications has spent nearly two years developing its first six-year plan entitled "Setting a Course." Some parts of that plan need synodical approval. But the whole plan is attached (Appendix I) so that the pieces appear in context.

We expect that at least some synodical delegates will need to pore over the plan in considerable detail. We are eager to join in that review.

But the request to synod is itself very simple: the Board of Publications respectfully requests synod to approve its long-range plan: "Setting a Course: A Plan for Christian Reformed Publishing Ministries, 1984-1990."

#### VI. A MATTER OF TAX AND CONSCIENTIOUS OBJECTION

During the past five years Paul and Fenna Stoub (Grand Rapids, Mich.) have refused to pay up to 50 percent of their annual income tax. They've informed the United States Internal Revenue Service (IRS) and others that they are withholding these funds as a form of conscientious tax resistance intended to protest what they believe is US militarism and, especially, full-scale participation in an immoral nuclear arms race. In lieu of making such tax payments, Mr. and Mrs. Stoub annually contribute to charitable causes an amount that equals or exceeds what they withhold from the IRS.

Mr. Stoub is, by profession, a Christian artist. From 1972 to 1979 he was art editor for the Board of Publications' Education Department. Since that time he has been a contract artist for us and other Christian publishers.

On January 12, 1984, the IRS served upon the Board of Publications a notice of levy against any monies to be paid to Mr. Stoub for services rendered under contract with the Board of Publications. If Mr. Stoub fulfilled the contract under which he was then working, according to an IRS agent who visited our offices, approximately one-half of the amount promised him should be sent, instead, to the IRS as payment on overdue taxes.

On January 19, 1984, Mr. Stoub submitted artwork requested by the Board of Publications. He also submitted an invoice for the amount stipulated in the contract governing that work (\$4,100). The Board of Publications then informed Mr. Stoub about the IRS levy.

On January 25, 1984, Mr. Stoub requested the Board of Publications not to pay the IRS from monies owed him and asked, instead, that the Board of Publications support his (and his wife's) witness for peace by refusing the IRS claim and sending him the full amount stipulated in the contract he had fulfilled.

On January 29, 1984, the council of the Church of the Servant (Grand Rapids, Mich.)—the Christian Reformed congregation in which the Stoubs and their three children are members—sent the Board of Publications a letter asking the board "not to accede to any request of the Internal Revenue Service regarding Paul and Fenna Stoub" but, rather, "to join us in support of the Stoubs' witness to peace." "Our council would strenuously object to the payment to the IRS of any funds which Paul has earned while under contract to the Board of Publications," said the letter. "To acquiesce in this matter would be a violation of [the Stoubs'] conscience(s)."

On February 7, 1984, the members of the Board of Publications reviewed what had happened, studied background material submitted by the executive director (including what is provided in Appendix II of this report), engaged in conversation with Mr. and Mrs. Stoub, and approved the following recommendations:

1. . . . that the Board of Publications issue payment to the US Internal Revenue Service in an amount which represents payment for principal and interest only owed by the Stoubs as legitimate tax on their income.

*Grounds:*

- a. Such payments represent a just consequence of the civil disobedience of tax resistance.
- b. The Board of Publications serves as an agent for the Internal Revenue Service in other just causes, such as the withholding of income tax from the wages of employees.
- c. We have no legal right or moral obligation to deny such payment to the government.

2. . . . that the Board of Publications send with its payment to the Internal Revenue Service an explanation of our actions, including a statement that we regard Mr. and Mrs. Stoub's tax resistance to be a matter of conscientious objection and a request that the Internal Revenue Service not enforce harsh penalties.

*Grounds:*

- a. We would in this way give support and encouragement to the Stoubs.
- b. We must, like those who conscientiously object to the payment of taxes, make our witness "within the framework of the law," also

exposing ourselves "to the due process and even the penalty of the state."

3. ...that the Board of Publications issue payment to Mr. Paul Stoub in an amount which represents the full contractual obligation less the amount sent to the Internal Revenue Service.

*Ground:* We are legally and morally bound to pay Mr. Stoub for his services.

4. ...that the Board of Publications seek, with legal counsel, a means by which to continue employing the services of Mr. Stoub.

*Ground:* This is the desire of both Mr. Stoub and the Education Department.

5. ...that the Board of Publications send to Mr. and Mrs. Stoub a letter explaining our actions, encouraging them to remain faithful to their consciences within the guidelines of the Christian Reformed Church, promising them prayers and all lawful support.

*Ground:* Such actions are consistent with the synodical directives which apply to this case.

6. ...that the Board of Publications send to the council of the Church of the Servant a letter explaining our actions.

*Ground:* This is common procedure when a church [sends a formal communication] to a board.

On February 8, 1984, the board received a letter from Mr. and Mrs. Stoub containing a protest against "the decision of the board by which it would issue payment to the Internal Revenue Service on a levy against our income (Resolution 1)" and specifically asking "that the board delay action on the payment of the levy until synod can provide a clear interpretation of their statements."

On February 9, 1984, the board considered Mr. and Mrs. Stoub's protest and decided to "delay implementation of Resolutions 1 [to pay the IRS] and 3 [to pay Mr. Stoub]" until such time as synodical approval could be given to the board's actions. In effect, the board wished to pay no one until synod had ruled.

Therefore, the Board of Publications respectfully requests that, in the matter of Mr. and Mrs. Paul Stoub v. the Board of Publications, synod approve the board's resolutions to pay the IRS (Resolution 1, above) and to pay Mr. Stoub (Resolution 3, above).

## VII. FINANCE

Eleven years ago (1973) the Board of Publications earned \$853,000 and spent over \$1 million. The difference was made up by quota. In (fiscal) 1985 we anticipate the combined ministries to cost the Board of Publications \$4,471,000, and we expect an income—mostly from sales of products, services, advertising, and subscriptions—of \$4,418,000. The difference to be made up by quota is less than a third of what it was a decade ago.

An important service provided the denomination by the Board of Publications is the printing of material developed by other CRC-related agencies. For us, the importance of that service is also financial: 28 percent of our anticipated income next year (\$1,233,000) should come from contracts for such service and

the development and sales of material other than curriculum and periodicals.

Several years ago the synod gave us responsibility for development of a new *Psalter Hymnal*. We said then that such a quota should be temporary, needed for approximately three years. We're now heading into our third year and, barring some surprise, this should also be the last year we request that special quota.

Last year synod also granted us a \$2.25 quota for general program development and support. We are grateful that, despite an expanded program, we are able to request the 1984 Synod for a reduced quota: \$1.75.

A. The Board of Publications respectfully requests that synod approve a quota of \$1.75 per family to support the ongoing ministries of the Board of Publications during (calendar year) 1985. (*Note: This represents a decrease 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 1985. (*Note: This represents no increase from the previous year and is planned as Year 3 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 1985 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 1984—Financial Supplement*.

## XII. MATTERS REQUIRING SYNODICAL ACTION

A. Determination of at-large delegate terms (see Section II, C)

B. Board of Publications' representation at synod (see Section II, E)

C. Approval of *Psalter Hymnal* name (see Section III, A, 1), forms of production (III, A, 2), table and order of contents (III, A, 3), editing of liturgical components (III, A, 4), procedural steps and time line for completing the book (III, A, 5)

D. Election of a new executive director (see Section IV and Supplementary Report to be made available to synod)

E. Approval of long-range plan (see Section V and Appendix I)

F. Approval of resolutions to pay IRS and Mr. Stoub (see Section VI and Appendix II)

G. Allocation of quota for Board of Publications (see Section VII, A)

H. Allocation of quota for revised *Psalter Hymnal* (see Section VII, B)

I. Designation of offerings for *Friendship Series* (see Section VII, C)

Board of Publications of the  
Christian Reformed Church

A. James Heynen, executive director

## APPENDIX I

Board of Publications Report to the 1984 Synod  
SETTING A COURSE  
A Plan for Christian Reformed Publishing Ministries  
1984-1990

## I. INTRODUCTION

A. *Background*

In 1981 and 1982, the possibility of a single, long-range plan for the Board of Publications' programs was suggested in several staff discussions. Although the Education Department had once been given a long-term challenge ("Toward a Unified Church School Curriculum" adopted by the 1970 Synod), there'd never been an overall plan for the total organization.

At least initially there was some doubt about our ability to develop a long-range plan. Because we'd never tried such a thing, we had no history, no pattern, no model to follow. Because everyone was busy, no one was eager to invest extra time in a major planning effort unless it was necessary—and since we'd survived for some years without a long-range plan, the value of the project wasn't immediately obvious.

There are some inbuilt, subtle factors that discourage long-range planning by the denomination's institutions (of which this is one). An annual synod, which approves both programs and budgets, tends also to encourage one-year planning. To look too far down the road, to propose too expansive a ministry, is to kindle fears of a bloated bureaucracy and to prompt speeches on the evils of boardism. Each synod may approve a little more programming, a slightly higher quota; over ten years, it'll add up to substantial growth. But what synod would care to say yes to a long-range plan that actually predicted such growth—and what agency would be imprudent enough to propose it?

Besides, we sometimes argued, a responsible publishing ministry must be responsive to the ever-changing needs in church and society. Where are the curators of future fact who can predict tomorrow's crisis or next year's trend? How can we plan an adequate response to needs we've not yet been shown?

Some of our fears turned out to be facts. For example, it's true that we have more vision than time. (As the editor of *The Banner* once remarked, "We could plan brilliant issues of this magazine if we didn't also have to produce one each week.")

The lack of a firm precedent or solid model also demanded extra energy. The sound of spinning wheels was deafening in several early planning attempts.

But if the structure of the denomination doesn't encourage its institutions to do long-range planning, neither does it prohibit thoughtfulness. Recognition of the annual planning cycle is important, but we are not bound to it by law or by prudence.

As for our inability to see the future with sufficient clarity to plan for it, that

argument has proven largely untrue. When we looked hard and listened closely, it became quickly evident that the future is a good deal less mysterious than we sometimes suppose. This is not to say that the future is our captive; clearly, tomorrow—like today—belongs to God. But he has shown us a good deal about what lies ahead for our church, our society, and ourselves. He may surprise us. And we must still pray "Maranatha!" But we make our prayer on our tiptoes, peering into the distance, getting ready to work again in the morning.

A plan need not be a straitjacket. There's room for change in every suggested item in the following plan. If new trends appear, new needs surface, new audiences become important—in each instance, old plans should be shelved in favor of new directions. No future board or synod will be bound to press on with what has become evident foolishness. But the fear of unexpected change cannot excuse us from our responsibility to plan for expected change.

If a denominational ministry presumes to offer leadership to the church, then long-range planning is a duty, not an option. We are obliged to have some clear idea of where we are going with the resources entrusted to us by the church. And we owe an honest report of those plans. They may not be kept secret, like battle plans in which the church is our enemy (or, more typically, like advertising campaigns in which the church is our "market"). We owe the church both the dignity and the credibility which can only be achieved when we ask her, *Would you like us to take you there?*—and when we listen to her answer.

### *B. Development of This Plan*

At the January 6, 1983, session of the Board of Publication's executive committee it was decided "that during the 1983 Board of Publications annual meeting we [should] initiate development of a 10-year plan for the Christian Reformed Church's publications ministry," and "that our goal [should] be consideration of a detailed 10-year plan during the board's 1984 meeting and, as appropriate, by the 1984 Synod."

One month later (February 1983) the board itself tackled initial planning in eight areas: denominational publications, educational material, periodicals, supplies, joint publications, music and liturgy, printing and publishing services, and unexplored territory. Members of the board were divided into small groups to do brainstorming, dreaming, and planning. Suggestions for the long-range plan were then reported to the entire board, recorded by staff members, and used as background for new planning efforts.

In the spring of 1983 six task forces were appointed to develop specific long-range planning recommendations. Each task force was given its own mandate and a membership composed of ex-board members, representatives of other institutions, persons with special interest or expertise, and one or more staff members. All but one of the task forces organized their work in an initial session, then developed recommendations in a one-and-a-half or two-day meeting, and then reviewed their proposals and recommended them to the Board of Publications' executive director.

Based largely on the various task force reports, a long-range plan was then drafted by the executive director (between October 1983 and January 1984). At its February 7-9, 1984, meeting, the Board of Publications considered the executive director's plan and approved those elements now submitted to the 1984 Synod.

One set of recommendations submitted by the task force on minority concerns dealt specifically with the development of the revised *Psalter Hymnal*. That material had some immediate urgency. Therefore, a special response to those recommendations has already been given and steps are underway to meet those concerns.

## II. RECOMMENDATIONS CONCERNING IDENTITY

A. The Board of Publications staff has been instructed to present for approval at the May 1984 meeting of the board new names, both for the board and its imprints in order that these can be recommended for the consideration of the 1984 Synod.

### *Grounds:*

1. "Board of Publications" is a confusing label as currently used because it now describes a governance body (forty-three people who meet annually), a place (also called the "Publishing House"), and a publishing entity (as in "published by...").
2. This organization does more than "publish." In the field of education, for example, training services are provided and some major components of church education are dependent not on "published" goods but on audio-visual resources. Such nonpublishing ministries will become more prevalent in the future.
3. It would be easier to market some products outside the Christian Reformed Church if we used a less parochial publisher's name.
4. A suitable title should immediately indicate something of the nature of the product or service being offered (e.g.: title, "Covenant Resources," with subtitle, "A ministry of the Christian Reformed Church in North America").

B. Write a revised mandate which includes nonpublishing ministries (training, consultancies, multimedia) and makes specific the relationship with the church (accountability) and other agencies or organizations (service).

### *Grounds:*

1. There is no specific mandate that gives clarity either to the purpose or the parameters of our work at this time. There is only a very broad statement written into our corporate documents.
2. Development of a mandate for synodical approval would give the church an opportunity to consciously shape the future boundaries of this agency's work.

### *Schedule:*

- 1984: Board of Publications authorizes the executive director to appoint a task force to write a new mandate, providing the 1984 Synod approves such a step.
- 1985: Board of Publications receives an interim report from its task force.
- 1986: Board of Publications approves and submits to synod for approval a new mandate for its ministry.

1987: Articles of incorporation and other corporate documents are revised (and submitted to authorities for approval) based on the new mandate.

C. Seek the support of the Christian Reformed Church's Liturgical Committee to propose to the Synod of 1984 that the tasks now assigned to the Liturgical Committee be reassigned to the Board of Publications.

*Grounds:*

1. Experience with the Psalter Hymnal Revision Committee's merger into the Board of Publications demonstrates that such reorganization can enhance effectiveness of the ministry, broaden participation in planning and development, and increase accountability to the denomination.
2. In its development of the revised *Psalter Hymnal* and other musical resources, the Board of Publications is already committed to a financially self-sufficient production of liturgical resources which meet the needs of the Christian Reformed Church.

*Schedule:*

1985: The Board of Publications approves a plan for development and production of liturgical resources.

D. Seek the support of the Christian Reformed Church's World Literature Committee to propose to the 1985 Synod that the tasks now assigned to the World Literature Committee be reassigned to the Board of Publications.

*Grounds:*

1. While the materials planned, published, and/or distributed through the World Literature Committee are used primarily in mission contexts outside the English-speaking world, the ministry of the World Literature Committee is exclusively a publishing ministry. Maintaining this effort as an independent body is financially inefficient and programmatically ineffective.
2. The Board of Publications now produces material in languages other than English and has models for planning and distribution of material in other cultures.
3. To be effective in its own work, the Board of Publications will increasingly rely on languages other than (or in addition to) English for many of its own publications.

### III. RECOMMENDATIONS CONCERNING EDUCATION

A. Develop specific guidelines for the following divisions of effort within the Board of Publications' Education Department:

1. Curriculum
2. Training and consultancies
3. General publications (books, booklets, informational material)
4. Music and liturgy

*Grounds:*

1. By organizing the work of education within these divisions, programs can be developed, produced, and made available according to their own appropriate guidelines. Different rules must be applied within each division; different products and services are being created, different processes are involved, different scheduling and funding and staffing may be needed. Therefore, the distinctions serve an immediate and functional purpose.
2. If one of the divisions becomes a sufficiently large effort to require its own status as a separate department within the Board of Publications, maintenance of the divisions will make such reorganization relatively simple.
3. Both history and the demands of financial efficiency suggest that these divisions should be united within a single staff unit for the immediate future. Each of the divisions, in the sequence listed, has found a place in the Board of Publications' Education Department during the past fifteen years. None of the four is currently so major as to require a separate niche within the board's structure (i.e., independent staffing, separate committees, individual cost centers, and segregated budgets). Therefore, keeping each program division within the Education Department is appropriate at this time.
4. The proposal retains for the time being the Education Department staffing pattern which allows various "staff teams" to accept responsibility for a variety of projects.

*Schedule:*

1984: The Board of Publications approves these four divisions as constituting the program areas appropriate for the Education Department, and reports such approval to the 1984 Synod.

1985: The Board of Publications approves appropriate guidelines by which to govern work within the four divisions, including needs assessment, staffing, budget priorities, approval structures, and general policies.

1988: The Board of Publications reviews this structure for its Education Department, considering also the alternative of creating a separate department for general publications and/or music and liturgy.

B. In consultation with other CRC agencies, evaluate the existing plan for adult education and recommend a new plan (which will include material for new converts and lifelong church members, can be used in church or home settings, reflects the needs of various racial and cultural settings, and uses all appropriate media).

*Grounds:*

1. Not all elements of the existing plan for adult education have been exhausted. But the plan itself is in need of updating and revision to reflect the experience of the Education Department in developing adult resources and to take account of changes that have marked the church and society since that plan was originally developed (1977).

2. Several courses designed specifically for use in nontraditional settings are urgently needed (e.g., Bible studies for Black adult men, special units for use in Classis Red Mesa). And other agencies are regularly requesting the Board of Publications to produce new adult material. These needs and requests should be seriously considered in the context of an overall plan for development and production, rather than in isolation and one at a time.
3. Various media must be thoughtfully considered, especially in light of potential and/or projected changes in audience use of material. Potential for a strong link with the Back to God Hour for televised home-use church education should be explored.

*Schedule:*

1984: Board of Publications authorizes the executive director to appoint a task force, including membership from various CRC agencies, to evaluate the existing plan for adult education and recommend a new plan.

1986: Board of Publications approves, and requests synodical approval of, a new (or updated) plan for adult education.

C. Maintain commitment to a unified church school curriculum.

*Ground:* The BIBLE WAY (unified church school) Curriculum has proven to be an effective core curriculum for church education.

*Schedule:*

1984: Board of Publications reaffirms the commitment to continued development, revision, production, and distribution of the BIBLE WAY Curriculum and so informs the 1984 Synod.

D. Continue to develop and increasingly offer alternatives and options within the BIBLE WAY Curriculum for students with less-than-average reading skills, continue and increase efforts to train teachers to deal with individual student differences, and increase the use of illustrations (verbal and pictorial) reflecting diverse racial and cultural backgrounds.

*Grounds:*

1. The recommended policy has been applied in the second editions of *Bible Steps*, *Bible Trails*, and *Bible Guide* with general appreciation and approval by curriculum users.
2. The pedagogical pattern in most churches is toward integration of diverse students into a single class rather than toward providing specialized materials for small classes of students with special needs. It would seem best to continue to supply alternatives and options within the core curriculum.
3. Even the most flexible curriculum materials need to be adapted by teachers to the individual needs of their students. Teachers need to be trained in methods of so adapting materials and meeting students' individual needs.

*Schedule:*

1984: Board of Publications requests synodical approval of this policy.

E. Develop a comprehensive plan for providing consulting services, technical assistance, and financial aid to minority groups interested in preparing their own curriculum materials.

*Grounds:*

1. Students in multicultural settings have typically had greater difficulty making full and effective use of BIBLE WAY materials than students in more traditional settings; the needs of such students should be addressed.
2. The persons best qualified to address these needs would be those of the same cultural heritage. Preparation of suitable materials demands writers, editors, and artists who belong to the same minority group. It would be presumptuous of the Education Department to attempt to provide such materials.
3. The role of consultants and technical advisors is appropriate to the expertise and limited personnel strength of the Education Department. Financial assistance could be obtained through special quota requests.

*Schedule:*

1984: Board of Publications authorizes the director of education, in consultation with representatives of minority groups in the Christian Reformed Church, to develop such a comprehensive plan.

1986: Board of Publications approves a proposed plan.

1987: Board of Publications proposes for synodical approval an initial project and funding through a special quota request.

F. In consultation with other organizations and experts, plan to make curriculum material appropriate for use in film (video), radio, and/or television.

*Grounds:*

1. Studies indicate that children, adolescents, and adults—and complete family units—are becoming increasingly dependent on electronic media as their primary source of information and education. Religious (church) education should be made available in those forms that will reach the widest audience with the most effective message.
2. Because curriculum materials have already been developed in print form, conversion of the material to new media will require a minimum of new costs and will insure good stewardship of resources.

*Schedule:*

1984: Board of Publications approves in concept the recommendation that the Education Department plan to make curriculum appropriate for use in film (video), radio, and/or television.

1985: Board of Publications approves a plan outlining means, including financial support, by which to use new media with or within the curriculum, and requests synodical approval of the plan.

1986: Board of Publications, in conjunction with other denominational agencies (if possible), initiates a two-year "trial" of church education courses in new media.

1988: Board of Publications receives and acts on a report providing an evaluation of the effectiveness and cost efficiency of broadcast church education in new media and recommending future steps.

G. In consultation with Christian Schools International (CSI), adopt a statement of purpose for church education and Bible instruction in the Christian day school. On the basis of that statement a decision will be made whether joint publishing ventures are feasible.

*Grounds:*

1. A significant number of students using church education materials produced by the Christian Reformed Church are also students in CSI-related schools.
2. The Board of Publications and CSI should be clear about their respective purposes and programs so that duplication is avoided and cooperation is enhanced.

*Schedule:*

1984: Board of Publications requests CSI to join in an effort to create a joint statement of purpose distinguishing between church education and Bible instruction in the Christian day school, and to explore (and, if appropriate, to propose) a program for joint publishing ventures.

1985: Board of Publications receives and acts on a statement of purpose, and requests synodical approval of the statement.

1986: Board of Publications and CSI adopt a plan recommending joint ventures in market assessment, services, publishing, or in any other appropriate area. (In the event that no joint ventures are proposed, a process should be identified for annual consultation and program review between the Board of Publications Education Department and CSI.)

H. Develop and implement a system for effective curriculum evaluation to measure both orthodoxy and orthopraxy.

*Ground:* No effective curriculum evaluation system has been designed for or applied to material produced by the Board of Publications. Given the scope of use which those materials now enjoy, good stewardship requires a thorough system of evaluation.

*Schedule:*

1984: Board of Publications requests development of a system for curriculum evaluation to be completed not later than 1986.

1986: Board of Publications approves a plan for curriculum evaluation, including methods, cost, scope, schedule, and consequence for production, and requests synodical approval of the plan.

1988: Board of Publications receives and acts on a report describing the usefulness and perceived accuracy of the curriculum evaluation system and making recommendations for future implementation.

I. Produce—in whatever media may be most appropriate and in partnership with other organizations where possible—an “issue series” which provides in-depth analysis/discussion of issues currently facing the CRC.

*Grounds:*

1. There is currently no popular (read: widely read) forum within the Christian Reformed Church in which major issues facing the denomination can be thoroughly presented and discussed.
2. The Education Department is equipped, and is the appropriate body, to produce an issue series whose purpose is education of young adults and adults within the denomination.

*Schedule:*

1984: Board of Publications authorizes the executive director to create a multiagency task force, chaired by the director of education, to develop a plan for production of an “issue series” beginning not later than 1986.

1985: Board of Publications receives and approves a plan outlining financing, staff assignments, selection of topics, format (media), promotion, and sales of an “issue series” to be produced by the fall of 1986, and requests synodical approval of the plan.

1986: Board of Publications, in conjunction with other denominational agencies (if possible), initiates a two-year “trial” production and sale of an “issue series.”

1988: Board of Publications receives and acts on a report providing an evaluation of the effectiveness and cost efficiency of the “issue series” and recommending future steps.

J. Develop plans for and produce a full range of musical and liturgical resources and guidelines for use in the church’s worship, education, and evangelism, paying special attention to the needs of nontraditional congregations.

*Grounds:*

1. There is currently no source of consistently excellent and Reformed musical and liturgical resources. As a result, Christian Reformed congregations must work with material which fails commonly accepted standards for church use.
2. There is sufficient demand (“market”) both within and beyond the Christian Reformed Church to make such a ministry financially self-sustaining.
3. New resources are being created at congregational levels which could—more efficiently and probably more effectively—be produced at a denominational level.
4. Reformed musical and liturgical resources are needed for use in programs of church education and evangelism, by choral or instrumental groups,

and for special occasions or special presentations.

5. Those Christian Reformed congregations which have received the least helpful resources from denominational leaders are multicultural churches, where musical and liturgical traditions appropriate to both various cultural traditions and the Reformed faith have not yet been widely recognized.

*Schedule:*

1984: Board of Publications authorizes the executive director to create a task force mandated to develop a five-year plan for the production of a full range of musical and liturgical resources for use in the church's worship, education, and evangelism, which pays special attention to the needs of nontraditional congregations, and requests synodical approval of the development of such a plan.

1985: Board of Publications approves and recommends synodical approval of a five-year plan for development of musical and liturgical resources.

K. Provide information and training services to Christian Reformed congregational worship and music leaders.

*Grounds:*

1. Publication of the Conference on Liturgy and Music (COLAM) newsletter, founded to achieve this purpose within the Christian Reformed Church, has ceased.
2. Education in this area is an identifiable need in many Christian Reformed congregations.

*Schedule:*

1986: Board of Publications approves a plan for the provision of information and training services to Christian Reformed congregational worship and music leaders, this plan to be submitted by the board's executive director after consultation with education and periodicals staff members and others directly involved in such leadership training. Board of Publications requests synodical approval of this plan.

#### IV. RECOMMENDATIONS CONCERNING PERIODICALS

A. Continue to publish *The Banner* weekly (not less frequently than forty-six issues per year).

*Grounds:*

1. The effectiveness of *The Banner* as a source of news and stimulation is directly related to its arrival in subscribers' homes every week. If that pattern is broken, the loyalty and the interest of many subscribers will immediately wane.
2. To achieve both its ministry and journalistic goals, *The Banner* must offer at least 32 pages weekly; with less space, editorial statements will be reduced, news will be culled even more selectively, and the influence of the magazine on the Christian Reformed Church will be substantially diluted.

*Schedule:*

1984: Board of Publications reaffirms its commitment to the publication of a weekly, 32-page *Banner*.

B. Cease publication of *De Wachter* as scheduled (at the close of 1985).

*Ground:* This is the decision of the 1982 synod and no convincing ground has been advanced for appealing the decision.

*Schedule:*

1984: Board of Publications declares that no suitable (private) publisher has been found who will continue publication of *De Wachter* and informs the (1984) Synod that, unless such a publisher is identified in the coming weeks, *De Wachter* will no longer be published after December 1985. A subscription program is developed to close out publication.

1985: Board of Publications arranges for suitable acknowledgements for contributors and prepares for termination of staff services for the magazine (effective the final issue of 1985).

C. Begin publication of a monthly periodical whose primary purpose will be to aid and equip Christian Reformed Church leaders in their congregational ministries. The publication should be published ten times per year (September-May, with one "summer issue") with 24-36 pages per issue. This publication should be sensitive to the various racial and cultural aspects of the church's ministry. If needed, this periodical should be produced in multi-lingual editions.

*Grounds:*

1. There are more than 10,000 volunteers in leadership roles in local Christian Reformed congregations (elders, deacons, musicians, church school teachers, youth group leaders, evangelism workers, Bible study leaders, and others) plus approximately 2,000 persons in professional roles (pastors, evangelists, directors of church education, secretaries, custodians, and others) who need specific information, training, and resources. Presently these needs are being addressed in a fragmentary and incomplete manner.
2. The CRC leadership corps needs a regular periodical which (a) provides information about denominational trends, events, and issues; (b) offers training opportunities (e.g., through case studies) for office-bearers, church school leaders, and others; (c) identifies musical and liturgical resources available to those planning worship and education; (d) reports on events, trends, and issues immediately affecting leaders (e.g., examining an issue coming to synod, surveying the budget process of denominational agencies, suggesting Church Order changes); and (e) presents information from the broader church world which is or should be pertinent to CRC leaders.
3. *The Banner* is not designed to fulfill the above needs.
4. A magazine of this type could enable persons in leadership roles to better understand the (changing) nature of the denomination in terms of racial, cultural, and national diversity.

5. The number of CRC congregations in which English is not the primary language is rapidly increasing. Therefore, publication of multilingual versions of the magazine should be considered.
6. If such a magazine were effectively produced, well marketed, and prudently administered, it should become financially self-sustaining in a short time.

*Schedule:*

- 1984: Board of Publications approves development of a monthly (leadership) magazine intended primarily to serve leaders in CRC congregations, requests the executive director in consultation with the editorial staff to develop detailed plans for production and marketing of such a magazine, and asks the 1984 Synod to approve these steps. (In planning, it should be presumed that at least the editor in chief, managing editor, and art editor of *The Banner* will fill the same positions for the new monthly publication; an additional fulltime senior editor will be named to have primary responsibility for content of the new periodical, this editor to be accountable to the editor in chief.)
- 1985: Board of Publications approves a plan for development of a magazine intended primarily to serve leaders in CRC congregations and recommends synodical approval of major aspects of that plan.
- 1986: Marketing and production of a new leadership magazine begins on a three-year "trial" basis.
- 1987: Board of Publications considers a plan for publishing the leadership magazine in multilingual editions, if needed.
- 1989: Board of Publications receives and acts on a report providing an evaluation of the effectiveness and cost efficiency of the new periodical. Board of Publications sends appropriate recommendations to the 1989 Synod.
- D. Professionally explore the possibility of planning, developing, publishing, and marketing a periodical directed to the North American public intended to report on, comment on, and prophetically address our culture from a Calvinistic perspective.

*Ground:* Since the 1890s there have been various dreams and attempts to create a Calvinistic newspaper or news magazine. Some have survived (notably, *Calvinist Contact*, most of whose subscribers are Dutch-immigrant Canadian CRC members). None has successfully infiltrated the North American culture. The vision is exciting. The Christian Reformed Church currently has some unique resources (in people, in perspective, and in media). In fact, it's *possible* that the vision could become a reality.

*Schedule:*

- 1984: Board of Publications authorizes the executive director to create a task force whose mandate shall be to examine the potential for a new periodical whose purpose shall be to report on, comment on, and prophetically address our culture from a Calvinistic perspective and whose audience shall be the North American public. Board of Publications informs synod of this action.

- 1985: Board of Publications receives an interim report from the appointed task force and approves final steps (including financing) of the study.
- 1986: Board of Publications receives and acts on recommendations from the appointed task force. If the task force recommends against development of such a periodical, Board of Publications acts on the recommendation and reports to synod. If the task force recommends in favor of such a periodical, it shall also recommend a two- to four-year program by which to plan, develop, publish, and market the periodical.

## V. RECOMMENDATION CONCERNING DENOMINATIONAL PUBLICATIONS

Increase the product line for general denominational publications to include church supply items requested by local congregations, books of CRC interest (CRC history, sermons, autobiographies), and products requested and funded by other agencies.

### *Grounds:*

1. The Board of Publications receives increasing requests from congregations and from other agencies for these products.
2. Development and production of such items can often aid production efficiency by being available as "fill-in work."
3. Such products are financially self-sustaining.
4. Administrative guidelines have been created by which the Board of Publications can prudently govern selection of such products.

### *Schedule:*

1984: Board of Publications assigns responsibility for the development and production of these materials to the Education Department (director of education), with the request that a plan for increasing the product line be submitted as part of the director's report to the board of 1985. Board of Publications informs synod of this action.

## VI. RECOMMENDATIONS CONCERNING PUBLISHING SERVICES

A. Maintain full production capacity and services, including a commitment to state-of-the-art equipment, processes, and training for personnel.

### *Grounds:*

1. The Board of Publications has become increasingly a single unit. Changes in technology and staffing have blurred many of the historic lines between "editorial work" and "production," and between "editorial staff" and "plant employees." Financially, but also programmatically, the Board of Publications' ministries as they currently exist are dependent on a full-production capacity with reliable production services.
2. The Christian Reformed Church saves money when the Board of Publications operates its production units efficiently. Though there are occasional questions, even rumors, the fact is: Our production units enable us to produce our goods at less cost than we could without them.
3. State-of-the-art equipment and training is required not only to ensure excellence, but also to ensure efficiency.

*Schedule:*

- 1984: Board of Publications commits the organization to maintenance of full-production capacity and services through at least fiscal year 1989-90.
- 1985: Board of Publications receives and acts on a report from the executive director outlining plans to maintain state-of-the-art equipment, processes, and training for personnel.
- 1990: Board of Publications receives and acts on a report from the executive director providing an independent evaluation of the effectiveness and efficiency of the production units governed by the board.

B. Develop and provide a full range of art, editing, and copyrighting services for use by those whose printing is done within this organization.

*Grounds:*

1. Other organizations who request our assistance with printing often require full publishing services (copy editing, art and layout, product design, stock selection, copyrighting, etc.) which we have not provided. Because we are not able to meet these needs at this time, each organization must contract for services individually for each product, or must hire its own staff to complete these tasks.
2. If the Board of Publications provided these services, even if by subcontract in most instances rather than by adding fulltime staff, the net impact would be improved efficiency for all those whose printing is done by our organization.
3. The Board of Publications has already begun offering some of these services to some clients, but we are not fully equipped to offer all services to all clients. We would serve the church better by providing the full range of services to all who request them.

*Schedule:*

- 1984: Board of Publications approves the development of a publishing services division which shall insure provision of art, editing, layout and design, copyrighting, and general publishing services for all organizations seeking such services—including, within program and legal limitations, organizations not immediately governed by the CRC, and so informs the 1984 Synod.
- 1985: The executive director reports to the board on creation, operation, and results of the publishing services division.
- 1990: The Board of Publications reviews the provision of full-publishing services as part of the overall assessment of production effectiveness and efficiency.

## VII. RECOMMENDATIONS CONCERNING FACILITY

A. Develop, in consultation with the long-range planning committee of the Synodical Interim Committee (SIC), a plan (including financing) for relocating the Board of Publications operations either at the current site or in an existing, renovated facility within the Grand Rapids area; and

B. Inform the 1984 Synod that the Board of Publications wishes to cooperate in a joint planning effort with the SIC so that a final set of recommendations can be brought to the 1985 Synod.

*Grounds:*

1. We have been requested by the SIC long-range planning committee to consider relocation.
2. The existing facility is of insufficient size to adequately house existing—let alone new—programs.
3. If we are to change facilities, sufficient time should be afforded to study the alternatives.

*Schedule:*

- 1984: Board of Publications approves participation in the long-range planning effort with the SIC's task force and informs synod that, if studies demonstrate that it would be most efficient for the Board of Publications to be relocated, we are willing to move.
- 1985: Board of Publications and the SIC jointly approve and propose to synod a plan by which to relocate the Board of Publications operations.
- 1987: Board of Publications is relocated in a different facility offering adequate space to meet extant and projected (through 1995) program needs.

## VIII. RECOMMENDATIONS CONCERNING FINANCIAL POLICY

A. Pursue options for "private label" arrangements with other denominations and other publishers.

*Ground:* This is an efficient means for expanding the influence of ministry and increasing income from previously developed materials.

*Schedule:*

1984: Board of Publications requests the director of education to report in 1985 and 1986 on possible "private label" arrangements with other denominations and other publishers.

B. Pursue bookstore sales only for music copyrighted and published by the Board of Publications.

*Ground:* The cost of sales through bookstores is prohibitive for most Board of Publications products. The exception to the rule may be music copyrighted and published by the Board of Publications.

*Schedule:*

1984: Board of Publications requests the director of education to report in 1985 and 1986 on the potential for sales of music copyrighted and published by the Board of Publications.

C. Vigorously encourage congregational and other offerings for special projects developed by the Board of Publications.

*Ground:* This is an appropriate means to provide financial support for many projects.

*Schedule:*

1984–1990: Board of Publications requests synodical approval for designating various Board of Publications causes for “one or more offerings” in Christian Reformed congregations.

D. Annually solicit individual and corporate gifts for special projects, including especially the Friendship Foundation.

*Ground:* This is an appropriate means to provide financial support for some special projects.

*Schedule:*

1984–1990: Board of Publications requests annual reports from staff indicating the results of solicitations for special gifts.

## IX. RECOMMENDATIONS CONCERNING FUTURE PLANNING

A. Annually up-date the long-range plan (1985–1989).

*Ground:* The long-range plan will require changes if it is to be an effective tool. Annual review and modification will keep the plan flexible and useful.

*Schedule:*

1985–1988: The executive director reviews reports to the board to insure that all items related to the approved long-range plan are being assessed.

B. Develop a new long-range plan for adoption in 1990.

*Ground:* The effectiveness of the current long-range plan will have been exhausted by this time.

*Schedule:*

1989: Executive director and officers prepare board agenda which enables review of the current pattern of planning, identifies new directions or concerns the board would like addressed in a new long-range plan, and approves a process by which to develop that plan during the coming year.

1990: Board of Publications adopts a new long-range plan and refers to synod those items requiring synodical action.

## APPENDIX II

### Board of Publications Report to the 1984 Synod

#### THE CRC AND CONSCIENTIOUS OBJECTION

The Christian Reformed Church has historically maintained the "just war" theory, that is, the position that Christians may participate in those wars that are, when judged by Christian standards, a justifiable means of eradicating a horrible evil. The theory is based on the conviction that, while some wars may be just, Christians must never give blanket approval to warfare and in the instance of an unjust war must obey God rather than the government. The synods of 1977 and 1982 both approved reports maintaining and applying this historic view.

The 1977 Synod approved a study report and guidelines that were intended to serve not only individual church members but also the church when it acts "corporately as the body of Christ" to meet its "institutional responsibilities" (*Acts of Synod 1977*, p. 550).

According to the 1977 report, "the best Christian answer to the question of war-making still appears to be what has traditionally been called the 'just war' theory" (*Acts of Synod 1977*, pp. 559-60). But the "just war" theory packs with it two practical challenges. First, it requires that Christians determine when their nation's military policy is just and when it is unjust; without such a judgment, Christians would not know when the law of God requires an obedience that involves disobedience to (or, at the least, noncooperation with) the law of the land. This position deprives Christian citizens of an easy "My country, right or wrong, my country" ethic and compels us to seek guidance not only from God and his Word but also from one another (hence, synod's first guideline begins: "Christians faced with problems concerning war should respect their need of the communion of saints..." *Acts of Synod 1977*, p. 45).

Second, in certain nations—the United States, for example—the government will recognize only absolute pacifism as sufficient grounds to justify conscientious objection to military participation. "Selective conscientious objections," the only form of conscientious objection open to individuals holding the CRC's "just war" theory, is not honored by law. Thus, to invoke conscientious objection within the framework of the CRC is, at least in the United States, to commit civil disobedience.

As for conscientious objection itself, the church has said that while

the voice of conscience is not simply the voice of God, it is also not simply a subjective judgment without objective reference. The voice of conscience is perhaps best described as the inner voice that testifies for the moral authorities we recognize. ... The sanctified Christian conscience is one in which God's law is "written in the heart" (Ps. 119:10-11; II Cor. 3:18; Heb. 8:10-11).

*Acts of Synod 1977*, p. 566

The character of an acceptable conscientious objection is one that is carried out "within the framework of the law" (*Acts of Synod 1977*, p. 46). This guideline

was intended to say: civil disobedience, though by definition lawbreaking, is permissible if one then bows to the penalties prescribed for such lawbreaking.

Forms of acceptable protest include both the refusal to bear arms and the refusal to provide financial or human assistance.

If the state engages in a war in a clearly immoral way, the moral problem of a Christian is not limited to military service. It is the duty of a Christian citizen to oppose such an immoral action not only by refusing to bear arms but also by a forthright prophetic witness, and by refusal to support the war through war-related industry or war-related taxes as well.

*Acts of Synod 1977, p. 564*

Indeed, the report enjoined those who protest on the grounds of conscience to do so "in whatever manner is open to them" (*Acts of Synod 1977, p. 47*).

In their witness, protesters are called to candor and courage, but never to cowardice: a resister

must expose himself to the due process and even the penalty of the state whose laws he has knowingly, publicly, and conscientiously broken. He should not "go underground" or flee the country except under conditions of extraordinary oppression or intolerably brutal tyranny. (*Acts of Synod 1977, p. 46*)

#### MILITARISM IN THE NUCLEAR AGE

On the one hand, the CRC has steadily said no to pacifism. Pacifism, we've argued, "falls into a sin of omission" when it abandons the weak to the strong, leaves the innocent to suffer at the hands of the guilty, and counsels the oppressed to patiently endure unjust oppression. Therefore, we have historically supported the right of the state to arm itself for the purpose of defense against violent evil.

But the CRC has even more vigorously opposed any form of militarism. Pacifism is not approved, but militarism is positively condemned; when compared to pacifism, it is said to be

scarcely of the same moral quality.

Where militarists are not, in Hitler's fashion, plainly murderous and imperialistic, they are at least obsessively interested in and delighted with their own nation's striking capability and hair-trigger readiness for retaliation. Where militarists do not urge blatant aggression, they often urge, at least, not a measured defense, but merciless annihilation of the enemy and the enemy's children. Where militarists do not seek imperialistic invasion of the enemy's land, they may still seek, in defense, not justice but revenge. Though, to the great shame of the name of our Lord, the Lord's cross has sometimes appeared in the front ranks of militarists, it should hardly need saying that the truculence and glorying in might of militarism is distinctly foreign to the followers of the Prince of Peace.

*Acts of Synod 1977, p. 559*

Militarism is not (yet) war, but it is war's breeding ground. Militarism is the jaunty posture that invites aggression, the imperial policy that waves a nation's flag under the nose of a potential adversary, the national program that commits the welfare of the country to the development, maintenance, and eventual use of the awesome tools of war.

So the CRC has said yes to the military (we oppose pacifism, maintaining the state's military obligation for defense against evil) and no to all militarism. But hasn't the advent of nuclear weapons introduced a new dilemma into such fine distinctions? Might not the possession of nuclear arms—by itself, or especially

in the presence of militarism—immediately require a Christian resistance? The nearest the CRC has come to answering such questions was at the 1982 Synod which approved "Guidelines for Justifiable Warfare."

If in the past militarism could send a nation lumbering into war, the 1982 report noted that time spans have changed: now, a single miscalculation by the commander in chief of a nuclear power could in seconds ignite the war that in minutes would melt the globe. Such nuclear destruction would be, according to both the 1977 and 1982 reports, "*ipso facto* immoral and unsupportable by any Christian" (*Acts of Synod 1977*, p. 561; *Acts of Synod 1982*, p. 103).

Even the concept of a "just war," so steadily maintained in the 1977 report, was seriously challenged in the light of the nuclear proliferation apparent by 1982.

Although a just war is in principle thinkable, and in the past was concretely possible, it is questionable whether in view of the destructive power of modern weapons, it can any longer become actual.

*Acts of Synod 1982*, p. 104

The report explained why a just war, at least between "the super powers," might now be a thing of the past:

No war may be considered just which, while visiting destruction upon all that is bad, destroys every living human witness to that which is good; no war can be considered an allowable remedy for evil which destroys, together with this evil, all or almost all of history's accumulated goods; no war can be considered a fit political instrument for the establishment of peace which brings no peace but the peace of death.

*Acts of Synod 1982*, p. 104

Synod has not said that it is inherently evil for a nation to produce, deploy, or even threaten to use nuclear weapons. On the contrary, in the same statement that condemned nuclear terror, the synod reaffirmed the state's authority "to counter with force... hostile states bent on conquest and enslavement" and to engage "in military action against foreign states forcibly disturbing the order of justice in which human freedoms are secured" (*Acts of Synod 1982*, p. 104). But one would conclude from synod's warnings that any nation whose arsenal is stocked with nuclear weapons owns a peculiar responsibility in the face of the world and its Creator to shun all forms of militarism.

#### CALL TO PREVENTATIVE ACTIONS

Must Christians wait for the outbreak of war before they engage in ethical considerations of military policy? Are they called to resist only after their nation is swept into an unjust war? The answer of the Christian Reformed Church is no.

The 1977 report urged that "Christians, as morally responsible citizens of the nation and of God's kingdom, should evaluate their nation's involvement [when] the nation has or is about to become involved in a war" (*Acts of Synod 1977*, p. 46). The church's assemblies are called to "give clear and courageous witness to the teachings of the Scriptures" in order "to prevent the outbreak of war" (p. 47). "Christians who hold public office must...do all in their power to prevent the nation from becoming immorally involved in war" (p. 47; all italics mine, ajh).

Positively, the 1982 report calls members of the church "to work for peace in every honorable way" (*Acts of Synod 1982*, p. 105). The authors of the report

made their appeal urgent because they recognized "the extreme difficulty, if not the impossibility, of limiting nuclear weapons if war should break out" (p. 105), and because they were convinced that an unlimited nuclear war "lies outside the traditional concept of a just war and must be judged morally impermissible" (pp. 104–05). Therefore, they also implored nations who hold nuclear arms "to establish a framework of mutual agreement to scrap these weapons, and to do so without delay under international surveillance" (p. 105).

#### CRC TAX RESISTANCE IN THE US TODAY

Suppose two citizens of the United States hold membership in the Christian Reformed Church and wish to be faithful to the CRC positions regarding war. Suppose further that, when they examine their nation's international policies and national priorities, they conclude that the country is being led into militarism: foreign affairs are dictated primarily on military grounds, distant threats are met with military intimidation or threatened (even actual) invasion, military power is used to secure "natural resources" and military muscle is flexed to gain "political power in international relations" (both condemned in the 1977 guidelines; *Acts of Synod 1977*, p. 46), and so forth. It is no secret that the US has nuclear capabilities—that its military-industrial complex is capable of designing, testing, manufacturing, deploying, selling, and, hypothetically, of using nuclear weapons.

Under such circumstances, would it be permissible for such persons to protest on grounds of Christian conscience, refusing (for example) to pay that portion of annual income tax that equals what the government would allocate to military support and contributing, instead, an equal or greater amount to charitable causes that seek peace and international justice? Could such resistance be judged permissible within the Christian Reformed Church?

There is no specific guideline to cover such a situation in either the 1977 or 1982 synodical report. But it could be argued that such resistance is consistent with the principles taught in both statements.

A conscientious objector to an unjust war refuses to drive the machines of that war by withholding themselves from military service; one may instead seek "alternate service" through which to serve the good of one's nation and the world. A conscientious objector to militarism in a nuclear age refuses to fuel (rather than to drive) the machines of war by withholding tax dollars from the military; in lieu of such tax payments, monies are sent to causes that seek to serve the good of one's nation and the world.

The guidelines provided by the 1977 Synod would need to be maintained. Resistance must be "within the framework of the law." One must be intentionally vulnerable, exposing "himself to the due process and even the penalty of the state whose laws he has knowingly, publicly, and conscientiously broken" (*Acts of Synod 1977*, p. 47).

In either instance, it must not be a limp or cowering sort of resistance. It should be tough, sturdy, well-bolstered by faith and reinforced by intellect. It is, after all, to be rooted in one's conscience, and "the conscience of a Christian is very much involved in his commitment to his Lord" (*Acts of Synod 1977*, p. 556). This is not *token* resistance or *mere* resistance; this is *conscientious* resistance. It does justice to this teaching: "One cannot trample upon his conscience, or permit another to do so, without serious spiritual damage to his commitment (I Cor. 8:7–13)" (*Acts of Synod 1977*, p. 556).

The argument, then, hinges on the judgment that a nation with nuclear capability has fallen into militarism, that tax resistance to militarism is equivalent to resisting war-related taxes in the instance of an unjust war, and that Christians must condemn as immoral and resist any gambling foreign policy in which the stakes are all humanity and all human culture.

#### THE CHURCH AND THE CONSCIENTIOUS RESISTER

It is one thing for an individual or, as in the case of the Stoubs, a family to embark on a course of conscientious tax resistance; it is quite another thing for a congregation or denomination to encourage or support such a stance. Yet that is the request being made of the Board of Publications at this time.

Again, synodical reports and guidelines have given specific directives on how the church is to react. We "should not reject fellow-Christians whose conclusions and decisions differ from the majority" (*Acts of Synod 1977*, p. 47). The church "may not presume to dictate to the conscience of the individual [and]...may not appoint itself the ultimate judge over the individual, because not the church but Christ is the Lord of the conscience" (*Acts of Synod 1977*, p. 567).

Because any "flagrant conflict with one's conscience is moral suicide...genuine conscientious objection of the Christian should be dealt with very carefully not only by the individual himself, but also by the fellowship of believers" (*Acts of Synod 1977*, p. 556). Such careful dealings require, first, that we must "urge the individual not to violate his own conscience but to act in integrity with his own conscientious conviction" (*Acts of Synod 1977*, p. 567) and, second, that we must provide "necessary support to those whose conscientious stand brings them any sort of hardship" (*Acts of Synod 1977*, p. 47).

No report to or guideline from any synod has exegeted the phrase "necessary support." Here, in context, is what synod said:

Remembering that the moral decisions respecting participation in war are among the most agonizing faced by any Christian, the members and assemblies of the church should not reject fellow-Christians whose conclusions and decisions differ from the majority, but in the name of our long-suffering Savior exercise understanding and forbearance. They should also provide counseling and other necessary support to those whose conscientious stand brings them any sort of hardship.

*Acts of Synod 1977*, p. 47

In addition to the specific directives provided by synods, at least these three components might reasonably be involved in "necessary support":

- (1) That we could give public witness to the fact that any disproportionate penalty—civil or criminal, financial or physical, psychological or social—levied against a just witness for the peace of Jesus Christ is morally reprehensible.
- (2) That we would refuse to cooperate with, or become the agents of, any disproportionate penalty levied against a just witness.
- (3) That we would never be intimidated by a fear of suffering consequences for our support of a brother or sister in Christ Jesus.

In general, the church is called to support a genuine conscientious resister not on the grounds that his or her views are themselves obligatory. Rather, what is obligatory is that the church provide "necessary support to those whose [genuine] conscientious stand brings them any sort of hardship." It is neces-

sary that we support the resister, but it is not necessary that we support the resister's views by adopting them as our own.

#### PAUL AND FENNA STOUB

Paul and Fenna Stoub are lifelong members of the Christian Reformed Church, educated in Christian schools, committed to Christian causes. They are the parents of three children who are, likewise, being raised in the context of this covenant community.

Mr. and Mrs. Stoub concluded that up to 50 percent of the funds from their income tax was being used each year to nurture a military establishment which, under existing US policies, is a tool of militarism. They regard such militarism as idolatrous, reckoning that money allocated to military expenditures is, in effect, a national offering to an idol whose chief characteristics are intimidation and fear. By its very nature, they argue, the current nuclear arms race despises righteous stewardship: it steals from the poor, setting an evil tone for international relations and fostering tyranny.

Consistent with their conclusions, the Stoubs have withheld a like amount of funds each year since 1979 and have given those monies—and more—to causes that feed the hungry, clothe the poor, and seek peace in the name of Christ.

Mr. and Mrs. Stoub are persuaded that the various US entries in the global nuclear arms race are, unless abruptly and surprisingly withdrawn, "about to become" the agents of a nuclear holocaust. They have embarked on a course to "prevent the outbreak of war, [seeking to] prevent the nation from becoming immorally involved" (*Acts of Synod 1977*, p. 47) in a war that will, by the magnitude of its destruction, end all wars. They have selected a form of resistance which, in other settings, is approved. They have committed themselves "to work for peace in every honorable way and support with Christian judgment, charity, and vigor the existing agencies and institutions, national and international, which have been established to secure justice, understanding, and cooperation among nations and peoples" (*Acts of Synod 1982*, p. 105). They have made themselves publicly and intentionally vulnerable, neither lying to nor cooperating with the IRS at any turn. They have exposed themselves "to the due process and even the penalty of the state whose laws [they have] knowingly, publicly, and conscientiously broken" (*Acts of Synod 1977*, p. 46). Although they expect the IRS to make claims to their home, car, life insurance, savings, and income, they have testified that they "are committed to bear the consequences of our action insofar as we are able to do so."

The council of their congregation has indicated that Mr. and Mrs. Stoub have consistently sought the advice of their fellow Christians. The church itself is "confident that the Stoubs made the decision to give witness to the peace of Jesus Christ in this manner only after prayerful searching for God's will." According to their council, Mr. and Mrs. Stoub's "thorough consideration of this step, and their frequent testimony of God's guidance since becoming tax resisters, has convinced us that they are obeying their conscience(s)."

#### AT ISSUE?

The Board of Publications had before it the following specific requests:

1. The US Internal Revenue Service demanded payment of a portion of

funds that would otherwise have been paid to Mr. Stoub in fulfillment of a contract.

2. Mr. and Mrs. Stoub wrote: "We appeal to you...to support our conscientious tax resistance by refusing to pay the IRS levy. And we further ask that you honor our relationship and your contractual obligations and pay us the entire invoice amount (\$4,100)."
3. Mr. and Mrs. Stoub's church council wrote: "We urge you not to accede to any request of the Internal Revenue Service regarding Paul and Fenna Stoub. Our council would strenuously object to the payment to the IRS of any funds which Paul has earned while under contract to the Board of Publications of the CRC."

The Board of Publications did *not* have before it the question, "Is the Stoubs' judgment that current US policies are militaristic (enforcing militarism) accurate?" We did not need to be convinced that their tax resistance is obligatory, only that it is conscientious and Christian (or, within the synodical guidelines). Because we were convinced on that score, we meant to treat the request of the Stoubs as a legitimate request by conscientious resisters for the sort of support synod had instructed the church to provide.

#### EXECUTIVE DIRECTOR'S ANALYSIS

As an agency of the Christian Reformed Church, the Board of Publications is bound to follow the injunctions of the denomination's synods with regard to the matter of conscientious objection and civil disobedience. As a Christian organization chartered by the State, we are also bound to obey the State so long as the State's demands do not contradict the demands of God.

Based on the testimony of the Stoubs themselves, and of their church council, and based on the above understanding of the synodical directives, the Stoubs' tax resistance must be judged to be a legitimate (i.e., within the guidelines of synods) form of conscientious objection. Therefore, we may not reject the position of the Stoubs on the ground that we may differ with their judgments regarding American foreign policy, America's militarism, or the risk of nuclear war (*Acts of Synod 1977*, p. 47). Neither may we presume to dictate to their consciences, or to be their ultimate judge (*Acts of Synod 1977*, p. 567). We must "deal carefully" with them (*Acts of Synod 1977*, p. 556), respecting the tenderness of our respective commitments to the Christ.

At the least, we must urge the Stoubs not to violate their own consciences in this matter (*Acts of Synod 1977*, p. 567). We must neither tempt them to comply with the IRS nor cajole them to make any compliance on our part easier or more pleasant. If we are unable to accede to their requests, we may not then ask them to withdraw those requests or fail to appeal our decisions, lest we ask that they thereby violate their own consciences out of love for us. We must, in other words, neither expect them to trample on their own consciences nor expect that they will allow another—including us—to do so (*Acts of Synod 1977*, p. 556).

Positively, we are called to provide "necessary support" to them because we can plainly see that their "conscientious stand" has now brought them a "sort of hardship" (*Acts of Synod 1977*, p. 47). We must speak a word of comfort to them; we must offer prayers. But, like the Stoubs, we are reminded that because "prayer is neither sincere nor effectual when not expressive of personal commitment and when not accompanied by appropriate deeds" (*Acts of Synod 1982*,

p. 105), we too "must work for peace in every honorable way" with them.

But the specific requests laid before the Board of Publications by Mr. and Mrs. Stoub and by their church council ask that we go beyond these synodical guidelines. "We appeal to you," wrote the Stoubs, "to support our conscientious tax resistance by refusing to pay the IRS levy." Said their council: "We urge you not to accede to any request of the Internal Revenue Service regarding Paul and Fenna Stoub." We are, therefore, asked not only to offer support and encouragement to those who are conscientious resisters, but to adopt their conscientious objection as the norm, becoming ourselves resisters of tax payments.

The church has not been called to support conscientious objection on the grounds that the views of a resister are themselves obligatory; if those views *were* obligatory, they would oblige us not merely to support but to adopt conscientious objection as our own view.

The church is obliged simply to offer "necessary support to those whose conscientious stand brings them any sort of hardship." I believe the Board of Publications should do just that.

But—unless board members could be persuaded that judgments made by the Stoubs concerning US militarism (which judgments are not at issue in this case) are themselves so convincing that we should, corporately, become tax resisters—the Board of Publications is not obliged to resist the payment of what appears to be a lawful and morally defensible tax obligation. We must not on behalf of the government collect more than can justly be claimed, but neither may we take less.

**REPORT 4**  
**BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS**

"The earth is the Lord's...and all who live in it." That lordship impels us to go to the farthest regions of the world to present there the claim of his kingdom. His sovereign will sends us into the conflict between darkness and light to present good news in those places where hopelessness and apathy seem now to have conquered. There is rebellion and sin in our Father's world, but also new churches rising on the frontiers of the faith and thousands of men, women, and children who have experienced salvation.

It is from this perspective that we may announce that our missionaries have set out to claim the hearts and land of the Vai people of Liberia, that over eighty groups of impoverished Haitian sugarcane cutters worship each Sunday in the Dominican Republic, and that twenty-seven congregations of the Christian Reformed Church of the Philippines reach out into their own communities. It is also against this backdrop that we see the raging counterattacks of Satan against this kingdom—in Sierra Leone where five hundred infants died in a measles epidemic, and in Mexico where fractured relationships wounded our fellowship just when the misunderstandings of the past seemed to be completely healed. We speak this year with a new sense of the immediacy of both the devil's attack and of the power of Jesus Christ, for this is the message reported by our missionaries and fellow Christians in many places in God's world.

Missionaries under regular appointment in synodically authorized fields are on site in sixteen countries. Our support of ministries also continues in Cuba, El Salvador, Nicaragua, and Guatemala. In addition to the expansion into the Vai area of Liberia, surveys have been completed among the Kanuri and Kainji areas of Nigeria and initial posting of missionaries has taken place. Missionaries have been shifted from Nicaragua and Mexico, but there has been continued expansion of the work in Costa Rica and the Dominican Republic. The sending is geared to the opportunity, and the report that follows is CRWM's accounting of that sending.

**I. ADMINISTRATIVE MATTERS**

**A. *The Board***

The annual meetings of the board took place from February 14 to 16, 1984. In addition, the executive committee of eighteen members met on five occasions during the year. The officers during 1983 were: David Radius, president; Neal Punt, vice president; Jack De Kruyter, treasurer; John S. Brondsema, recording secretary.

The members of the executive committee are elected annually by the board. Each serves on certain administrative subcommittees which bring recommendations to the executive committee. Area committees deal with the field minutes and provide recommendations for executive committee consideration.

The field councils are often intimately related to the national churches and in certain cases field councils are incorporated into national church structures. The CRWM Global Outreach Committee meets twice yearly to assess overall deployment of resources and to coordinate current and future strategies for the total enterprise.

Administrative positions and personnel are as follows: executive secretary, Eugene Rubingh; Africa secretary, William Van Tol; Asia secretary, Edward A. Van Baak; Latin America secretary, G. Bernard Dokter; secretary for administrative services, Richard Eppinga; business secretary, Donald Zwier. Additional support persons function in the areas of communication, accounting, personnel, and secretarial aspects.

#### B. *Representation at Synod*

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

#### C. *Members-at-large*

The Synod of 1982 decided that members-at-large should not be reelected after their terms expired. In 1983 the Board of Home Missions requested exemption from the rule and was granted permission to include four members-at-large in its board composition. In this way, the Board of Home Missions believes that it may most productively secure needed expertise in its board structure. The CRWM board appreciated the wisdom of this request and synod's permission and believes that this is an appropriate way to obtain needed counsel in specialized fields.

Therefore CRWM requests that synod approve the inclusion of up to three at-large positions on the Board for Christian Reformed World Missions.

#### D. *Presentation of Missionaries*

Each year delegates become personally acquainted with missionary families when those on home service are introduced on the floor of synod. CRWM again requests permission to present to the Synod of 1984 these families and those under appointment.

#### E. *Reappointment of Asia Area Secretary*

The Rev. Edward A. Van Baak will complete his current term as Asia area secretary in 1984. The prescribed CRWM evaluation was carried out in consultation with the Asia area fields and a thorough interview was conducted with Mr. Van Baak. The board now recommends that Rev. Edward Van Baak be appointed to an additional term of four years as our Asia area secretary.

## II. GENERAL MATTERS

### A. *Communications*

The missionary story, simply told, is the most compelling and exciting drama in the world today. Thus the task of the World Missions communications staff is clear; it is to tell the missionary story—to share with the members of the Christian Reformed denomination the challenges and the joys, and also the setbacks, of the missionary enterprise.

The story is told in a variety of ways. Articles in *The Banner*, *Calvinist Contact*,

and other periodicals regularly highlight mission activities. *Banner* inserts, such as "World to Win" in the February 20, 1984, issue, emphasize the breadth of CRWM ministries. *Mission Courier* reports on the work of CRWM and other denominational agencies. Numerous additional publications and promotions, such as the Prayer Guide, Prayer Bulletin, leaflets each of which features a particular missionary family, special giving project sheets, and various newsletters, also tell the story.

In December the fourth edition of the World Missions Calendar was distributed. Response continues to be enthusiastic on the part of church members, who write letters to and pray for our missionaries, and also on the part of the missionaries, who benefit from the interest generated. The 1983 World Missions poster contest brought a record number of entries from all across North America—975 children aged three to eighteen took part.

This year should see the production of two audiovisual programs. One, a slide-tape presentation entitled "World to Win," gives an overview of CRWM work in various countries. The other is a motion picture about the rapid spread of the gospel among Haitian sugarcane cutters in the Dominican Republic.

Realizing that a personal encounter with a missionary has greater impact upon church members than mailed material does, CRWM attempts to coordinate efficiently the speaking engagements and appearances of missionaries on home service. This deputation work has been aided significantly by the increasing popularity among the churches of Mission Emphasis Weeks or Sundays. The Women's Missionary Union also offers an excellent opportunity for deputation. In 1983 sixteen missionaries spent a total of seventy-five days on six Women's Missionary Union tours.

Through determined staff effort and God's blessing, the Missionary Church Support Program continues to grow. At the end of the last calendar year, 506 churches were supporting one or more missionaries, up from 491 and 470 the previous two years. This represents 66 percent of the 766 organized churches in the denomination.

In another area CRWM attempts to communicate an important fact to church members—namely, that only one-half of the people who die leave a written will. In cases where there is no will no contributions whatsoever can be made to mission causes, therefore stewardship demands that every Christian have a written will. CRWM offers a significant service to church members in matters of estate planning and planned giving, working with the Barnabas Foundation in the United States and Christian Stewardship Services in Canada.

In our effort to tell the mission story mailings of various kinds are crucial. In this CRWM faces a serious and growing problem—"mailbox competition" from a host of other causes, some of which are undeserving. Too often the work of our denominational agencies is not differentiated from causes in general. CRWM trusts that the historic commitment of Christian Reformed Church members to their denominational agencies will continue, even increase as the needs become more urgent.

#### B. *Delegation from World Missions-Related Churches*

Each year overseas churches related to CRWM are invited jointly by CRWM and the Interchurch Relations Committee to send fraternal delegates to our synod. This year an invitation has been extended to the *Nongo u Kristu ken Sudan hen Tiv* (NKST) Church of Nigeria, and our invitation to our sister

churches in Cuba has been renewed with the prayer that this year their government will allow them to attend.

### C. *Long-Range Planning*

In 1976 the board adopted a general field mandate embodying basic principles and aims for our missionary endeavor overseas. On the basis of this document each field prepared a specific mandate covering its operations. In addition, the fields provide a strategy statement covering specific operational planning for the next five-year period.

On the basis of this articulation and response the administrative staff presented to the board comprehensive documents which delineate planning and overall coordination through 1989. Although the documents are the culmination of a seven-year process, they are flexible and provide for annual updates.

Even while this milestone was reached, new horizons were unfolding. Mobilizing the denomination to pray for missions is a challenge which we increasingly see as an aspect of our work that should take first priority. The emerging cities of our world have become a challenge we can no longer ignore—but we have yet to write a comprehensive urban strategy. While a program for associate missionaries has been adopted, the concept of tentmaking ministries stands as a new opportunity. These are challenges which we hope to meet in the coming year.

### D. *CRWM-CRWRC Relationships*

CRWM is involved in cooperative efforts with almost all of the denominational entities, but especially with the Christian Reformed World Relief Committee. We are engaged particularly in establishing interim agreements for the work in areas where we labor together. The "how-to" of that coordination has been a matter of considerable concern to both agencies. Personal relationships continue to be cordial; and where confrontation with respect to coordinated ministries did occur, the determination to cooperate has persisted. Likely this reflects the anticipation of a solution to be presented by the synodically appointed CRWM-CRWRC Commission.

The members of the CRWM-CRWRC Commission has met with us frequently and accorded us a cordial hearing as we presented our concerns for their consideration.

## III. FIELDS

### A. *Africa*

#### 1. Missionaries

##### FRANCOPHONE AFRICA: RESEARCH AND ISLAM-IN-AFRICA PROJECT

Vanderaa, Larry & Ann  
Whyte, George & Rhonda

##### LIBERIA: BASSA DIVISION

Enter, Margaret  
Hubers, Mark & Thiesia  
Knol, Jack & Janet\*  
Owens, Joseph & Mary  
Scheffers, Mark & Pat

Slager, Donald & Marty  
Slager, Tim & Diane  
Stehouwer, Rick & Kathy  
Tinklenberg, Perry J. & Kathy

## LIBERIA: CAPE MOUNT DIVISION

Broekhuizen, Ren O. & Jan  
De Boer, Pete & Julie

Lotze, Kenneth & Jerri\*\*\*  
Schurman, Joel & Barbara\*

## NIGERIA: CHRISTIAN REFORMED CHURCH OF NIGERIA (CRCN)

Arends, Jerry & Bev  
Bakker, Frank & Pearl\*  
Bratt, Mary  
De Jong, Harold & Joanne  
De Jonge, Ann  
Geerlings, Mark & Maureen  
Gray, Herman & Bea  
Hart, Bill & Alie

Horlings, Andy & Linda  
VanderSteen, Wilma  
Vander Zwaag, Frances  
Van Dyk, Fred J. & Bette  
Van Wyk, Case & Gremar  
Veltkamp, Ruth  
Viss, Norman & Cyndi  
Vreeke, Abe & Carol

## NIGERIA: CHURCH OF CHRIST IN THE SUDAN AMONG THE TIV (NKST)

Anderson, Sid & Louise\*\*\*  
Baker, Ralph D. & Verna  
Boersma, Martin & Barbara\*  
Dykgraaf, Dave & Jan  
Dykstra, Don & Elaine  
Gezon, John & Lynn  
Grypma, Martin\*  
Haak, Ann\*  
Hoekman, Mark & Giny  
Hunse, Lambert\*  
Karenmaat, Fran  
Kooiman, Denny & Kathy  
Niessink, Peter & Ineke

Noble, Kay  
Roos, Chris  
Rouw, Otto & Marjolyne  
Stehouwer, Ed & Sandy  
Vanden Berg, Gerry  
Spee, George R. & Jean  
Van Dorp, John & Gena  
Van Staaldinuen, Tina  
Van Kley, Jim\*  
Veenstra, Fred & Hazel  
Visser, Henk & Kathy  
Zichterman, Herman & Grace\*

## NIGERIA MISSION EDUCATION, SERVICES, ADMINISTRATION

Baas, Lee & Carolyn  
Bierling, Al & Kay  
Boer, John H. & Fran  
Broersma, Jim & Kathy  
Cremer, Jerry & Mary  
De Young, Roger & Debra  
Huisken, Steve\*\*  
Kiekover, Harvey & Thelma  
Koop, Tom & Marilyn  
Korhorn, Cornie & Martha  
Persenaire, Al & Jacie  
Plate, Keith & Carol\*\*

Rumph, Albert & Susan  
Schemper, Ken & Barbara  
Seinen, Dick & Margaret  
Suk, Ethel  
te Nyenhuis, Leny\*\*  
Termorshuizen, Bill & Diane\*\*  
Terpstra, Phillip  
Tinklenberg, Keith & Beverly  
Unema, Barry\*  
Van Der Dyke, Mike  
VanderSteen, John & Irene  
Van Dyken, Rick & Susan\*

## NIGERIA: NEW WORK IN NORTHERN NIGERIA

Berends, Willem & Henny  
Evenhouse, William & Nelle

Van Zee, Larry & Rose

## SIERRA LEONE

De Kuiper, Bill & Jacki  
Drenth, Stanley A. & Barbara

Kortenhoven, Paul & Mary  
Kraker, Roger & Yvonne

## Key:

\*Short term, volunteer, or medical extern

\*\*Associate missionary

\*\*\*On loan from other missions

\*\*\*\*On loan to other missions

## 2. General Information

By A.D. 2000 Africa may be the most Christian continent on earth. Each day 16,400 people become Christians. Nearly seven million new believers were added to the church last year, and about 200 million of Africa's 500 million people now claim to be Christians. It has been our privilege to be part of this growth in Nigeria: In the last twenty-five years church attendance in the CRCN and NKST churches has jumped from 28,600 (1957) to 336,524 (1982).

But there is another side to Africa. In the past twenty-five years more than seventy leaders in twenty-nine African countries have been deposed by assassination, by purge, or by a coup. Military regimes or one-party governments hold power in the majority of the nations on that continent.

Half the world's refugees are found in sub-Saharan Africa. Drought is frequent and the desert is encroaching on arable land. It is estimated that from 20 to 45 percent of the farmland will be devastated in fifty years. Importation of food has tripled in the last decade. Millions of people in forty-six countries now face starvation as famine recurs.

There are two Africas. One is rural, tribal—the Africa of the majority of the inhabitants. This Africa, as a general rule, deals harshly with anyone outside the bonds of extended families. There is also the Africa of fantasy. There, in the cities, one finds the glitter of Western technology. Too often the youths who scramble toward this world of fantasy end in despair and crime on sordid urban streets.

For many Africans the church is part of the fantasy world. They seek to combine the best of their traditional religion—or of Islam—with the gospel. Many associate Christianity with the West—with education, money, power, and influence. Allegiance shifts quickly if the expected benefits elude them. Solid church education programs are urgently needed for new converts to be deeply affected by God's sanctifying grace.

Our missionaries in Africa often struggle with the "cultural baggage" they carry with them. They try to rise above it and to be heralds of the kingdom of God in ways that effectively integrate faith and life among African peoples. These pages summarize what they have accomplished and what they hope to do in years ahead.

## 3. Francophone Africa

### a. Proposal for New Mission Field in Africa

CRWM completed an extensive survey of French-speaking Africa in November. (We are prepared to provide synod with copies.) The survey report indicates that these peoples (and others in Francophone Africa) are almost totally unreached by the gospel. After thorough consideration of this survey report, CRWM recommends to synod:

- (1) That the Fulani and Manding peoples of Mali, Senegal, and Guinea become a new field for CRWM in Francophone Africa.
- (2) That CRWM begin its work among the Masina Fulani and the Futa Jalon Fulani in Mali and Senegal.
- (3) That CRWM plan to begin work among the Manding peoples within five years.

The board also decided to encourage CRWRC to work jointly with them among these peoples and to initiate entry into the country of Guinea.

If these recommendations are approved by synod, we expect that the first

two missionary families will be in Mali by September 1984. We would attempt to place a third church developer on this field by early 1985. Funding for this program is made possible in part by the maturing of the work in Nigeria. The maturity demonstrated by the Nigerian church actually provides an avenue to meet the challenge in Francophone Africa.

#### b. Islam-in-Africa Project

Many evangelical churches and missions cooperate in the Islam-in-Africa Project. By means of literature and courses which train African Christians to reach out to the Islamic community, it reaches across sub-Saharan Africa with the good news.

Islam-in-Africa has African or missionary regional advisors in a number of countries. In 1981 we offered the services of Rev. and Mrs. George Whyte to the project as replacements for Dr. and Mrs. Peter Ipema. They were assigned to Ivory Coast, but the evangelical churches of Ivory Coast have been very slow in accepting the project's ministry. For that reason, we have decided to reassign the Whytes to the new field among the Fulani in Mali in September 1984 if this field is approved by synod.

#### 4. Liberia, Bassa Division

We began a ministry in Liberia in 1975 after a year of survey work and strategy development. Our first mission effort began among the Bassa people, who number about 250,000, 75 percent of whom are agrarian. About 85 percent are illiterate; 18 percent of the children die before reaching the age of five. The Bassa have three main socioreligious institutions: secret societies, Bassa traditional religion, and the church. Nearly all Bassa adults are involved in the first two; over 60 percent are committed to a church to some degree.

Our mission among the Bassa is based on an agreement with the Christian Education Foundation of Liberia—CRWM provides support to the indigenous churches (about six hundred congregations in over fifty denominations) through Christian Extension Ministries. These ministries include evangelism, leadership training, church education, development of literacy and literature, and development of communities—especially in the areas of health and agriculture. A magnificent opportunity for the Reformed influence is thus offered to the Christian Reformed Church.

In the next five years we hope that the number of Christians will increase by 5,000, that three hundred church leaders will receive extension training, that the translation of the Old Testament into their language will be finished, and that through the work of Christian Extension Centers at least twenty-five communities will show improvement in literacy rates, health conditions, and food production.

#### 5. Liberia: Cape Mount Division

Our second mission project in Liberia began in 1983. It is located in Grand Cape Mount County and is primarily directed toward the Vai people. There are at least 50,000 Vai in Liberia; where they spill over into Sierra Leone they are called the Galina. The salt trade brought the Vai to this area over five hundred years ago. They brought Islam with them. A Vai script, which looks more like Arabic than the International Phonetic Alphabet, was developed in the early 1800s. About 20 percent of Vai adults are literate.

Although most of the Vai identify themselves as Muslims, many also practice

their traditional religion and are active in secret societies. There has been only a weak Christian witness among the Vai—the Episcopalians and Baptists operate a few schools and small churches among them and the Lutheran Bible Translators have assigned one person to translate Scripture into their language.

Our purpose is to develop a Christian community of 5,000 members who are equipped to build an indigenous biblical expression of the kingdom of God in Vailand. Three missionary families are now preparing themselves for evangelism and church development work.

The extent of CRWRC's involvement in Cape Mount County and our relationship with this agency is still uncertain. We anticipate that a common strategy and working agreement will soon be in place.

#### 6. Nigeria: New Mission Work in the North

Last year two areas in Northern Nigeria were selected for further survey and strategy development. Survey information gathered in 1984 may lead us to select one or both areas for future work.

One of these areas is near the point where the states of Sokoto, Niger, and Kwara meet. In this area, called the Kainji Area because it is near the huge Kainji Dam on the Niger River, are located a number of unevangelized peoples: the Kambari, Dukkawa, Gungawa, Dakkakari, Fakawa, Busa, and Fulani, with a total population of about 250,000. A majority still follows traditional religions, but Islam is beginning to penetrate the area rapidly. Our purpose will be to develop Christian communities in at least thirty villages and towns by the year 2000. Willem and Henny Berends have been transferred from the NKST area to do more survey work and recommend a strategy for development.

The second area is in Bornu State among the Kanuri people. There are over 3 million Kanuri. Most are Muslim; less than fifty are known to be Christian. We hope to select an area or number of clans of the Kanuri with fewer than one million people among whom our work can be concentrated. Bill and Nelle Evenhouse have been appointed to survey this area more fully and to develop a strategy to accomplish our goal of at least fifteen Christian communities by A.D. 2000. A third family has been appointed and three more missionaries will be assigned this year for this new work.

#### 7. Nigeria: Christian Reformed Church of Nigeria (CRCN)

Johanna Veenstra arrived in Nigeria as a missionary of the Sudan United Mission in 1920. Her vision brought our mission to Nigeria in 1940 when, seven years after her death, a synodical decision made our mission an autonomous branch of the Sudan United Mission. It was assigned to evangelize an area that today is called Southern Gongola State. The Christian Reformed Church of Nigeria which grew from this early work was organized in 1951.

The CRCN has had another active year in evangelism—1,344 people were baptized. The Board for Evangelism among the Fulani has begun its work. CRWM is providing two evangelists and a nurse, and Case Van Wyk supervises the work of about twenty CRCN evangelists working under this board. They requested CRWM to provide three new missionary evangelists; the request for one among the Daka people has been approved. CRCN is also interested in working with us in the Kanuri area.

The training of future church leaders continues to be an important part of our work: 20 additional pastors are being trained at Theological College of Northern Nigeria (TCNN) and Veenstra Seminary, 150 people are being trained at

Smith Bible College and at Bible schools in Baissa, Serti, and Wukari. Rev. Fred Van Dyk has begun developing Theological Education by Extension (TEE).

The literature ministry is expanding, though slowly, and Director Andy Horlings hopes to transfer responsibility for it to a Nigerian this year.

The development of ethnic hymnody continues to be a most encouraging sign. For years the church relied mainly on Hausa translations of Western hymns but these are now giving way to hymns sung in ethnic languages. Professor John Worst of Calvin is studying Nigerian hymnody during his sabbatical.

The Rural Health Ministry is vital to the church's witness. Dr. and Mrs. Herman Gray helped in the reorganization of this ministry. A central drug store and administration building are being constructed at Wukari. Many congregations are opening new dispensaries and maternity centers. Improved health and declining rates of infant mortality are important signs of God's grace in cultures that place high value on children. A small number of CRWM midwives will be needed for another five years.

CRCN recently adopted a new constitution to help it deal with its ethnic variety. It now has a general church council, four regional church councils, district church councils, and local consistories.

EKAN Takum, which separated from the CRCN in 1973, asked us to send new missionaries last year. We decided not to do so for the time being, but some informal help is being given.

#### 8. Nigeria: Church of Christ in the Sudan among the Tiv (NKST)

In the 1950s our mission expanded to the Tiv people in Benue State as the Dutch Reformed Mission of South Africa was forced to withdraw. The NKST Church organized in 1957 and is growing rapidly.

There are over two million Tiv people. Of this number about 25 percent attend churches and about 8 percent are baptized. The task of evangelizing the non-Christian Tiv, estimated at a million and a half, is a matter of increasing concern to the NKST. We are eager to support their efforts in this area which brought 7,237 people to baptism in 1983. A radio minister appointed this year broadcasts religious programs in Tiv on state-owned radio stations. NKST may assist in the new mission work being planned in the Kainji area.

The church puts a lot of energy into the education of its children. It supports thirty-five secondary schools and places Bible teachers in hundreds of state-run primary schools. Lamp & Word Books, the NKST literature ministry, is expanding its work. A Nigerian will take over the direction of this work by the end of 1984.

The Reformed Theological College of Nigeria (RTCN), with seventy students, is served by seven teachers, of whom three are missionaries. Eight teachers, two of whom are missionaries, conduct classes for seventy-five students at Benue Bible Institute and for forty students' wives who attend the women's school held in conjunction with BBI.

Nigeria's financial problems have had a significant effect on Mkar Christian Hospital and its network of dispensaries and hospitals. Significant changes in budget and programs have been made necessary by declining income from government grants. Nevertheless, over 500,000 patients are served each year. This ministry has greatly reduced child mortality rates and this has made a strong impact on church growth over the years. Our contribution to this ministry is limited to portions of the salaries of the five missionaries.

We are still negotiating with NKST for an orderly transfer of the Benue Leprosy Settlement. BLS remains the only institution that has not been transferred to the churches and NKST is hesitant to assume ownership because of the lack of local income to operate it (BLS cost CRWM about \$100,000 last year). It continues to be a significant ministry in a state which reports 60,000 lepers among its people.

We provide one missionary and occasional volunteers for NKST's Christian Agricultural Cooperatives. This ministry is developing well without further financial assistance.

#### 9. Nigeria: Mission Education, Services, Administration

In 1971 the Nigeria Mission Services Committee (NMSC) was formed and made responsible for service functions such as aviation and the education of missionary children and for ministries which were not in the province of the CRCN and NKST.

##### a. Administration

All of our mission programs in Nigeria are served by a central administration located in Jos. Rev. Harvey Kiekoover has been general secretary since 1981. Proposals for change in the administrative structure of the mission are being developed. This need is brought on by the changing relationship between CRWM and the churches in the area and by the development of missions in new locations.

##### b. Departments and Cooperating Institutions

NMSC's Education Department consists of all missionaries who work in or for Hillcrest School, Mountain View Hostel, Institute of Church and Society, and New Life for All. Mountain View provides boarding for twenty-seven missionary children who attend Hillcrest School which provides for the education of missionary children, and ministers educationally and evangelistically in the Jos community as well. We are assigned a quota of eight teachers by Hillcrest.

New Life for All provides cooperative evangelism through literature, training, and radio and television ministries. The Institute of Church and Society promotes awareness of the significance of the gospel for Nigerian society.

NMSC's Technical Services Department consists of the aviation program which flies two aircraft to assist church and mission people in travel, a network of transceivers for communication, and a mechanic to repair vehicles and generators.

##### c. CRWRC-CRWM Relationship in Nigeria

This year two agreements were reached with CRWRC. One recognizes CRWRC as an autonomous unit of the SUM-CRC. In this agreement SUM-CRC provides services to CRWRC through the Nigeria Mission Services Committee. The second gives CRWRC a direct relationship with the CRCN. We have not yet negotiated an agreement for joint work in new mission efforts in the north.

##### d. Relationship with Nigerian Government

The coup on December 31, 1983, has not had adverse effects on our mission. No serious immigration problems came to light and missionaries are still welcome. Inflation is rapidly making Nigeria a more expensive field

in which to operate but this could be changed by a devaluation of the naira.

#### 10. Sierra Leone

We participate with CRWRC in two projects in Sierra Leone. A third project may begin in 1984. The total program is called Christian Extension Services (CES). An agreement approved in 1980 assigns CRWM the responsibility of church development. A different but interim agreement which allows for a single on-field administration was approved by both agency boards in 1982. This agreement will be reviewed by September 1984.

##### a. Kuranko

The Kuranko people, numbering 300,000, live in northern Sierra Leone. The majority are Muslim although the Missionary Church of Africa has established a small mission work among them.

The Kortenhoven and Kraker families are now witnessing regularly in eleven villages. Twenty-two people from two of these villages have been baptized and meetings are conducted each week for worship or to hear Bible stories. Both families have completed their first terms and we are hopeful that their second term of service will lead to significant development of the church now established among the Kuranko people.

##### b. Krim

The Krim people, with a population of less than 100,000, the majority of whom are Muslim, live along the coast in southern Sierra Leone. The United Brethren Church had a small mission here, but we have now assumed responsibility for the evangelization of all the Krim people.

The De Kuiper and Drenth families are completing their Mende language study and have begun to witness on a regular basis in five villages. Thirty baptisms occurred on January 22, indicating that a church may develop among the Krim quite rapidly.

#### B. Asia

##### 1. Missionaries

###### JAPAN

De Berdt, Michiel M. & Trudy  
De Jonge, Philip & Carol  
Herweyer, Allan & Judy  
Hommes, Raymond & Sharon  
Kress, Arnold S. & Lorraine  
Leigh, Wayne & Barbara

Spalink, Lawrence & Ruth  
Stulp, Keith\*  
Sytsma, Richard E. & Sandy  
Theule, Paul & Laurie  
Young, George R. & Ruth

###### TAIWAN/HONG KONG

Afman, Carl J. & Jan  
Herz, Peter\*  
Kuipers, Marj\*  
Oppelaar, Wm. & Jeanne\*\*\*  
Reilly, Tom

Roest, Gary  
Tong, Peter & Freda  
Vander Pol, Mike & Lois  
van Houten, Richard & Christina\*\*\*

###### PHILIPPINES

Apostol, Vicente & Lucy  
Bekker, Gary & Norma  
Boeve, Joseph  
de Gier, Jeannette\*  
De Vries, Rich & Mary

Fox, Joseph D. & Barbara  
Glewen, Arlyn & Lois  
Helleman, Art & Wendy  
Hogan, Joel & Pat  
Knoper, Mark & Ruth

Koedoot, Gerrit & Ruth  
 Kwantes, Dick J. & Anne  
 Munro, Alex & Renona  
 Navis, David  
 Smidstra, Henry & Marianne

Steen, Henry & Joan  
 Stravers, David & Jan  
 Vander Bilt, Maas & Eloise  
 Vander Griend, Ronald & Lu  
 Van't Land, John

#### GUAM

Culbertson, E. Neil & Janie Lou  
 Norman, Sid & Jan

#### PAPUA NEW GUINEA

Schering, Erik & Penny

#### BANGLADESH

Hamstra, Albert & Mindy\*\*\*\*

#### JORDAN

Vander Berg, Edward & Nita\*\*\*\*

#### AUSTRALIA/NEW ZEALAND

Van Ens, Clarence & Marge\*\*\*\*

#### Key:

- \*Volunteer
- \*\*\*On loan from other missions
- \*\*\*\*On loan to other missions

## 2. Asia General

The optimistic plans of Asia churches for evangelism are based upon growth observed during 1983. We report those achievements which the Holy Spirit worked through Christian Reformed missionaries cooperating with Reformed churches and in the areas where churches are still emerging. The background for the growth of the churches in these areas has been war, assassination, violence, assault, and racial violence.

## 3. Japan

The Reformed Church of Japan has five presbyteries, the newest of which was organized in 1983 in northeast Japan. Of the 104 congregations, almost one-third of them are the fruit of CRWM work. Of the 117 pastors, all but one was educated at Kobe Reformed Seminary. The seminary is entirely supported by the RCJ and almost all of the instructors are pastors of RCJ churches.

The mission of the CRC is focused on evangelism in the three presbyteries which have invited our missionaries into joint projects. Each mission post has as its goal the development of a congregation which supports its own pastor and outreach. Some of the older congregations are now establishing new congregations. Where church buildings are helpful in this work, money from a revolving fund is available.

Three CRC missionaries work in the Northeastern Presbytery, three in Central, and four in Eastern. The recent retirement of Rev. and Mrs. Richard D. Sytsma after thirty-two years of service has opened one of the positions for a new recruit. Theirs was the longest term of service of the CRC missionaries who have served in Japan.

The church vigorously addresses itself to society through the diaconal in-

stitutions it supports and by pronouncements to the government of Japan on the issue of public funding to Shinto shrines.

#### 4. Taiwan and Hong Kong

The mission works with congregations of the Reformed Presbyterian Church of Taiwan, a predominantly Mandarin-speaking group of fifteen congregations, most of whom are in the northern part of Taiwan.

CRC missionaries are assisting the churches in congregational evangelism programs and by preaching to pastorless groups. A radio program prepared in Taipei is broadcast from Manila to a large Asia audience. The literature program of the mission produced four original titles written by Rev. Peter Tong. Two missionaries are in language school. One ministers to the international church in Taipei, in which a large number of English-speaking Chinese are members.

Some forecasters predict that the solution recommended by the People's Republic to Hong Kong's future will also be the blueprint for a Taiwan-mainland settlement. This results in a natural relationship between Hong Kong and Taiwan. Our mission in Hong Kong is made up of one person working in research and making personal contacts. The Back to God Hour maintains an office there; and the World Literature Committee's Chinese subgroup publishes its books in Hong Kong. The world's ears are tuned to China through the hearing aid of Hong Kong, and what we hear is the heartbeat of an oppressed church now emerging with vibrant strength and made up of perhaps as many as 30 million members.

#### 5. Philippines

The Christian Reformed Church in the Philippines continues to grow, now numbering twenty-seven congregations, of which ten are organized, served by eight ordained pastors. The two classes, one on Luzon and the other in Western Visayas (Negros and Panay islands), met together in November 1983 for the first time as a synod.

The church is responding with enthusiasm and vision to the challenge to pioneer in evangelism projects. The church participates in the planning and administration of the Christian Reformed Seminary and Bible College (CRSBC) and provides leadership in projects established and originally directed by CRWRC personnel.

Eighteen missionaries help specifically in church-planting work. They have been involved with Classis West Visayas in opening posts in Cadiz and Victorias and are planning to assist in new work in several areas in Laguna Province, on Panay Island, and in Manila. A diaconal committee has been developed to deal with family crises and personal emergencies which occur in congregations not yet blessed with elders and deacons. The other missionaries administrate and teach at CRSBC and teach missionary children.

Of the forty-five students at CRSBC, ten are in the seminary and the rest are in Bible College. Plans are being made for the church to take over control of the school.

Poverty on Negros Island is caused by unemployment and has been exacerbated by the 1982-83 drought and the beginnings of mechanization in the sugar industry. An extensive program in health and nutrition, developed by the Luke Society, has been expanded to Panay Island, where it touches on the activity of each post in which CRC missionaries work.

The celebrations of Reformation Day in Calauan and Bacolod drew crowds of over 400 people. The church is both consciously Reformed and effectively evangelistic. The possibilities for growth are great, abetted by the political and economic stresses which the country experienced at the close of 1983.

#### 6. Guam

The ministry on Guam is related to Faith Church and Faith Bookstore. The church is made up of a wide range of races: Caucasian, Micronesian, Chinese, and Filipino. Almost all church members have been uprooted from other cultures and live in a unique tension on this island. There is a large turnover in membership. A vigorous ministry is conducted among Kosraen, Ponapean, and Trukese students at the University of Guam. Outreach into the scattered island groups of Micronesia is possible through extensive contacts with these students. How to coordinate the work of shepherding the graduates when they return to their homes, and how to provide leadership training for the Micronesian church lay leaders continues to challenge the church and the mission. The pastoral ministry is complex. A large Korean group used our facilities for a few years, later bought property of its own and called a Korean pastor, and now has a thriving ministry in Tamuning.

Faith Church and its leaders have consistently spoken to the moral issues which are critical on Guam—gambling, violence, prostitution, and ethics in government. It has been a leader in its service to the public during natural disasters.

The bookstore continues to grow each year. In competition with one secular and one Christian bookstore it emerges as the most respected and effective book-sales agency on the island. Since road construction at the present site will retard the bookstore's witness, relocation to a shopping mall is now underway.

#### 7. Loaned Ministries

##### a. Papua New Guinea

The Sepik Valley of Papua New Guinea is a dense jungle through which the main thoroughfare is the Sepik River. Along this river there are congregations in Ambunti, Yawa, Maposi, and Wayawas. Distances and primitive conditions permit only limited intercommunication between remote tribes and their churches. The Rev. Erik Schering, his wife, Penny, and their children work in cooperation with Pacific Island Ministries, which has established schools in these areas and encourages development projects using local timber resources and river travel. Rev. Schering works in church development and leadership training. On loan to PIM, he is now in his fourth year of service there.

##### b. Bangladesh

Rev. Albert and Mrs. Mindy Hamstra work under the auspices of the Bangladesh Bible Society. Their program consists of producing audio cassette tapes of the Scriptures, providing tape players, and distributing tapes and players in Bangladesh.

The recording of the Scriptures is done with several voices and background music. The players and recording equipment are provided through the innovative ministry of Portable Recording Ministries in Holland, Michigan. The program, scheduled to end within five years of inception, is on target for a 1986 completion. Visa restrictions may require foreshortening

the plan, but should this occur completion of the project still appears possible.

c. Jordan

In response to the pleas for expansion of the ministry in the Middle East, World Missions considered several options. One was to continue to supply the pastor for Amman International Church. Ministry directly with Arab Christians was more consistent with CRWM goals, however. Another option emerged from a survey of the entire Middle East. A proposal was made for a Middle East mission comprising Lebanon and Egypt as well as Jordan. This was considered but was deemed inappropriate at this time, complicated as it would be by war and violence in Lebanon.

An invitation from the Arab Evangelical Church of Amman constituted a third option. The urgency of this option was compelling, stemming from the need felt by Arab Christian leaders that their congregations be encouraged to remain in Jordan and their children grounded in the Christian faith, in the face of a decreasing Christian minority in their land. Rev. and Mrs. Edward Vander Berg have been loaned to the Arab Evangelical Church for a limited term for preaching and also for teaching Bible in the Arab Evangelical Church schools.

d. Australia and New Zealand

Several Australian and New Zealand congregations have asked the Christian Reformed Church to make possible short-term pastorates of North American CRC clergy in their churches. A short-term pastorate for a CRC minister, however, is not feasible unless he can maintain credentials in the CRC, return with recommendation for a call, and receive some help in travel costs.

For the past five years synod has provided World Missions with a mandate to match requests from "down under" for pastors to serve in their churches for limited terms with CRC ministers willing to accept the appointments. Three families have served: Rev. and Mrs. John Houseward, five years in Toowoomba, Queensland; Rev. and Mrs. Paul Stadt in Christ Church, New Zealand; and Rev. and Mrs. Clarence Van Ens in Box Hill, Victoria. These families are/were all supported by the congregations they serve(d), except for travel expenses and insurance and pension obligations which are/were maintained by the Christian Reformed Church. In addition, Rev. and Mrs. Clarence Werkema, after his retirement, spent a year in Nelson, New Zealand, by personal arrangement with that church. The last of the 1984 exchanges will be that of Dr. and Mrs. Andrew Bandstra to Reformed Theological Seminary in Geelong for a short-term lectureship in the New Testament Department.

The shortage of ministers in this sister denomination continues, due in part to unexpected terminations, transfers, and trauma of other kinds. The ties between the Australian and New Zealand Reformed churches and our Board of Missions and Calvin Seminary have become markedly stronger. The need for a program of providing short-term pastors during their time of shortage has been expressed by the three congregations lately served by ministers from the CRC, by Rev. Houseward, and by RTC principal, Rev. Ray Zorn.

Therefore, CRWM proposes that synod continue the program of loaning

ministers to churches in Australia and New Zealand, with the following stipulations:

- (1) That each loan arrangement be considered on its own merit, originating with a consistory of the Australian-New Zealand churches, and based upon full salary, housing, and auto expense paid by the Australian-New Zealand churches.
- (2) That World Missions appoint the minister, arrange the calling church in North America, and maintain pension payments from the funds provided by synod. Ministerial credentials are thus maintained in North America.
- (3) That World Missions provide funds on an annual basis to cover travel expenses to and from Australia-New Zealand, medical insurance, and any other expense incurred in order to ensure the return of such loaned ministers to service in the CRC after their terms of service to this denomination have been completed.
- (4) That an additional quota of 30 cents for 1985 be provided for CRWM if synod assigns this work to World Missions.
- (5) That this program be reviewed after three years—in 1987.

e. Korea

The Hap Dong churches in Korea, with whom we have ecclesiastical fellowship, have frequently hosted Christian Reformed pastors and educators at Chong Shin College. Rev. Thomas Vanden Heuvel, Dr. John Kromminga, Dr. Anthony Hoekema, Dr. Dick Van Halsema, and Dr. Anthony Diekema have lectured there. College President Sung-kuh Chung explains that "educational missionaries" are needed in the six departments of the college, particularly in theology and education (pedagogy). The Korean college is content to have the services of retirees, utilizing the broad experience and erudition of their position.

Details for exchange of personnel have been worked out by Dr. Diekema during his April 1983 visit to Korea, and by Dr. Chung during his visits to Calvin College and the World Missions office.

Therefore World Missions recommends:

- (1) That the principle of developing a program by which competent college and postcollege teaching personnel be loaned to the Chong Shin College be approved.
- (2) That Dr. Anthony Diekema and Rev. Edward Van Baak be appointed to develop a pilot program to be implemented within a three-year period, during which up to four persons be appointed for teaching responsibilities under the provisions stated above, acceptable to the teachers, the sending agencies (Calvin College and Seminary, World Missions) and the receiving institution (Chong Shin College).
- (3) That the personnel recommended by this committee be processed through the procedures World Missions has established for volunteers and for legal, visa, and medical-coverage purposes.
- (4) That a budget for 1985, 1986, and 1987 be established for these four educators in the amount of \$4,000 per appointment (\$16,000 during the three-year period), to cover round-trip travel for a couple and medical coverage.
- (5) That during 1985 the program be evaluated in a report to Calvin College and Seminary and the Board for World Missions as to its effec-

tiveness in terms of communication of academic information, effect on students taught, value to the sending and receiving institutions, and development of leadership among the churches served by the college.

(6) That recommendation for continuing the program be accompanied by specific information regarding time, funding, and personnel envisioned for a specified period.

(7) That CRWM be the vehicle for such assignment if synod so decides. In such a case, a quota funding of 25 cents per family is requested.

### C. Latin America

#### 1. Missionaries

##### ARGENTINA

Rooy, Sidney H. & Mae Rooy      Zondervan, James & Betty

##### Brazil

Bosma, Carl J. & Anneke      Wolfert, Simon & Jean\*\*  
Uken, Charles & Clarice

##### CENTRAL AMERICA

##### BELIZE

Meyer, Dorothy\*\*

##### COSTA RICA

Bergsma, Paul & Barbara      Strong, Joseph & Nellie  
Green, William P. & Aletha      Teja, Gary & Jackie  
Soerens, Thomas & Cheryl      Van Hofwegen, Michael H. & Lynn  
Stam, Jeffrey & Denise

##### HONDURAS

Canche, Pablo & Sheryl      Kruize, Grace\*\*  
De Vries, Helen      Kuipers, Arla\*\*  
Diemer, Fred & Betty      Langelaar, Winnie\*\*  
Heeringa, Samuel & Barbara      Mulder, Peter & Birgit  
Helmus, Sid & Elaine\*\*      Petroelje, Rebecca\*\*  
Jones, Bryne & Carla\*\*      Renkema, William & Teresa  
Klaasen, Thomas & Julianne      Schipper, Gary & Rose  
Konynenbelt, Glenda\*\*      Wind, John & Shirley

##### DOMINICA

Oosterhouse, Ken & Nancy\*\*

##### DOMINICAN REPUBLIC

Brinks, Raymond & Gladys      Hegeman, Neal & Sandy  
De Jong, Jeffrey & Kathy      Martinez, Jose & Pamela  
De Young, Wayne R. & Sandy      Oostendorp, Derk & Nancy  
Duumstra, Cheryl      Veeneman, Ryan W. & Julie  
Geerdes, Cynthia\*

##### MEXICO

De Young, John & Jerre      Redondo, William & Mary  
Geurkink, Daniel & Jean      Roberts, J. Larry & Laureta  
Kuiper, Daniel R. & Jeanne      Rumph, Arnold & Marie  
Marcus, Abraham & Doris      Van Ee, Jan & Darlene  
Nyenhuys, Gerald & Francisca      Weerstra, Hans

## PUERTO RICO

Bolt, Jane\*

De Vries, W. Thomas & Evelyn

Gritter, Winabelle

Leder, Arie C. & Olga

Rottschafer, Esther\*

Sawyer, Frank & Aria

Sprick, Ronald & Judy

Vander Ziel, Thomas & Judy

## VENEZUELA (temporary)

Dekker, James & Rose\*

### Key:

\*Short term, volunteer, or medical extern

\*\*Associate missionaries

## 2. Introductory remarks

One grows accustomed, it seems, to bad news from Latin America. There are always crises of government, economics, and relationships. This year was no exception.

However, there are some silver linings. Democracy was restored in Argentina and with it hope that a better day lies ahead. The economic crisis in some countries does not seem quite so severe as was earlier reported. A program for lessening corruption in Mexico has begun.

There is good news in missions as well. Our missionaries report another year of faithful service to God and his church. Good growth has been reported in several fields. New agreements for working in harmony with sister agencies are in place and new beginnings can be reported.

## 3. Cooperative International Theology by Extension (CITE)

CITE is the program used in Central America and several other areas for the promotion of discipleship in the church. Many leaders and pastors are being trained—not only by our missionaries but by other churches and groups—with the materials that are prepared by this CRWM ministry. The wide range of the material is evidence of its value in education and evangelism.

## 4. Argentina

There are now two CRC missionary families working in Argentina. This might leave us feeling a bit sad because at one time there were nearly a dozen families there. However, because the work of the church continues—new pastors have been trained, and new churches are being formed—we may look at this as graduation. To see a church which once depended very heavily on the CRC become increasingly more able to function on its own brings joy indeed.

Though rich in natural resources, Argentina has suffered political and economic turmoil. Through it all the Reformed Church in Argentina is struggling to present the claims of the kingdom in the lives of God's children.

## 5. Brazil

For a number of years our program in Brazil has been carried on by two missionary families. They are making contributions on a local level to the outreach program of the Presbyterian Church in Brazil. There is an openness to the gospel in this country and our missionaries report that their work is fruitful and appreciated.

## 6. Central America

This is the Latin America area which has been most in the news this past year.

Although we, with these neighbors, live in hope that the situation will improve, the solutions to the problems are not yet evident. The course taken by both the local governments and the United States government has sparked high acclaim by some and intense criticism by others.

We are grateful that the political situation has not negatively affected either the work that is being carried on by the local believers or by CR missionaries there. In fact, the uncertain political future gives impetus to do the work now and do it well in order to nurture the church so that as soon as possible it may be able to carry on its own ministries with great power.

CRWRC missionaries reside only in Honduras and Costa Rica at this time. The work in Costa Rica is in its primary phase. Good growth has been reported in Honduras, where one of the missionaries reports over one hundred baptisms. The national leaders in both Nicaragua and El Salvador are participating in a program of training by extension. All leadership and pastor training is done by extension in Central America in order to avoid the dangers of institutionalism.

CRWM requests permission from synod to add the name of Belize to the list of countries included in the Central America field. Although no major effort in that small country is being contemplated, we have been asked to provide an extension trainer to help the small Presbyterian Church there. The countries already approved by synod are Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama.

#### 7. Cuba

The area secretary for Latin America was permitted to visit our fellow Christian Reformed members in Cuba in 1983. During his visit he was able to witness the reception of fourteen new adult believers. It is an inspiration to see the believers work out their faith and practice in circumstances that require a great deal of wisdom and courage. It is our hope that some representative from the Christian Reformed Church of Cuba may visit one of our synods soon. An invitation has once again been extended to them.

#### 8. Dominica

Two Christian Reformed families live on this small island, helping the Christian community there by teaching in a Christian school. CRWM is involved in this work by means of its associate missionary program. No long-term commitments have been made.

#### 9. Dominican Republic

This is the Latin America field in which change has once again been most apparent. Two new families joined the missionary team since we reported last year. It is more than the missionaries can do to keep up with the opportunities and demands on their time and services.

The missionaries live in the capital, Santo Domingo (which means "holy Sunday" in Spanish), as well as Romano, Barahona, and Sabana Grande de Boya. There are six ordained missionaries and two fulltime teachers on staff. In addition, there is one short-term worker and a volunteer. Many of the missionary spouses are also rendering valuable service to the work. New groups are constantly joining the mission; they now number about eighty. The number of organized churches nearly doubled—from fourteen to twenty-six. (More specific and up-to-date statistics will be included in the supplementary report.)

The leaders of these groups express an intense need for training. Because some of the leaders are illiterate this effort must begin with literacy training. Most are almost totally unaware of the doctrines of the church. However, they have shown themselves eager to learn and the missionaries spend much of their time in this discipling ministry.

Adding to the burden is the constant and brutal presence of all kinds of physical needs. There is a shortage of the necessities of life, including proper nutrition, health care, sanitary facilities, housing, and education. Our missionaries are constantly being requested to help with specific needs.

#### 10. Mexico

The relationship with the Independent Presbyterian Church (IPC) of Mexico has been a matter of much concern to the CRWM during this past year. During the first half of 1983 the situation appeared to be the best it had been for some time. In fact in May a cordial letter was received from the IPC leadership and in July a visit was hosted for IPC delegates. However, relationships have deteriorated since these happy events and the church has been plunged into internal turmoil.

The timing seemed to indicate that the direct reason for the deterioration of relationships was the nonappointment of a CRC missionary. Arguments for his nonreappointment were brought by fellow missionaries and heeded by the CRWM Executive Committee. The missionary appealed this action to the board. The board found that for the well-being of the mission in Mexico it would be imprudent to reappoint this missionary, and therefore endorsed the action of the executive committee.

The missionary who had not been reappointed had both supporters and detractors in the IPC. In November the executive committee of IPC sent the stated clerk of the CRC a letter severing relationships with CRWM. Opponents of that action demanded the calling of a synodical meeting in January, at which time they declared the letter null and void, endorsed the CRWM action, and requested that the other missionaries remain. Supporters of the action held their own synod and declared themselves to be the official and continuing IPC. Many internal issues, which date back many years, also complicate the situation. At the present time there is a divided church in Mexico and a question about how and whether CRWM ought to continue working in the country. It is expected that by the time synod meets some decisions will have been made about the matter.

#### 11. Puerto Rico

Three of our missionaries teach in a local Reformed seminary. In addition each is assigned church-planting and development duties.

Of the five missionary families living in Puerto Rico, presently three are working in the greater-San Juan area, one is working in Ponce, and one in Mayaguez. There are four organized churches and a number of preaching posts.

CRWM is making a careful study and evaluation of this field in the hope of determining what our reaction should be to this field and how we may best use the resources which the Christian Reformed Church supplies to its missions overseas.

#### IV. FINANCIAL MATTERS

##### A. General Overview

CRWM is grateful to report that to date all financial obligations have been met despite the fact that income has not met projections. This has been possible primarily because there are unfilled positions on the fields and because the cash balance is being utilized.

Although there is desperate need and enormous opportunity for the spread of the gospel, inflation rates overseas are not abating and North American economic conditions continue to affect mission giving. However, the Christian Reformed Church is a mission-minded church and God will maintain work done in his name. Consequently CRWM is continuing to work with confidence and trust.

##### 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 1984 have been noted and CRWM informs synod that all office employees are reimbursed within the approved ranges. More specific reporting is provided in the World Missions financial report to synod.

Missionary salary scale information for fiscal 1985 (September 1, 1984, through August 31, 1985) is as follows:

- |  |          |
|--|----------|
| 1. Basic Salary  | \$12,500 |
| 2. Marriage Allowance  | 4,200    |
| 3. Education Allowance   |          |
| A.A. Degree  | 100      |
| B.A. Degree  | 200      |
| M.A. Degree  | 400      |
| B.D. or M.Div. Degree  | 500      |
| Doctoral Degree  | 600      |
| 4. Prior service increase: \$75.00 per year of prior service with a ten-year maximum. Prior service is defined as 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. Allowance to ordained staff members for Social Security purposes.   |          |
| 9. Pension plan payments and all medical and hospitalization costs.  |          |
| 10. 50 percent of dental expenses.   |          |
| 11. Housing on field and during home service.  |          |
| 12. Automobile or transportation costs overseas.   |          |
| 13. Assistance toward exceptional education costs for children.  |          |

##### C. Treasurer's Report for Fiscal Year 1983

CRWM is now on a fiscal-year calendar which began on September 1, 1982, and ended on August 31, 1983. Its auditors, Arthur Andersen and Company, have prepared an audited report and related financial statements as of August

31, 1983. These statements will be presented to synod through the Synodical Interim Finance Committee.

#### D. Budget for Fiscal Year 1985

The CRWM budget for fiscal year 1985 is for the period from September 1, 1984 through August 31, 1985. A complete 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:

INCOME	AMOUNT	% OF TOTAL
Quota	\$4,850,000	51.9
Missionary support	2,265,000	24.3
Gifts and offerings	1,707,000	18.3
Miscellaneous	200,000	21.1
From estates and cash balance	<u>315,250</u>	<u>3.4</u>
<b>TOTAL INCOME</b>	<b>\$9,337,250</b>	<b>100.0</b>
<b>DISBURSEMENTS</b>		
<b>PROGRAM SERVICES:</b>		
Africa	\$3,358,125	
Asia	2,319,400	
Latin America	<u>2,552,975</u>	
<b>TOTAL PROGRAM SERVICES</b>	<b>\$8,230,550</b>	
<b>SUPPORTIVE SERVICES:</b>		
Management, General	\$ 799,750	
Promotion	<u>307,000</u>	
<b>TOTAL SUPPORTIVE SERVICES</b>	<b><u>1,106,750</u></b>	<b>11.8</b>
<b>TOTAL DISBURSEMENTS</b>	<b>\$9,337,250</b>	<b>100.0</b>

#### E. Quota Request for 1985

The quota requested for 1985 is \$81 per family. In addition, CRWM requests that

1. if synod assigns the Korea program to CRWM, synod grant an additional quota of 25 cents per family for 1985; and
2. if synod assigns the continuation of the Australia-New Zealand program to CRWM, synod grant an additional quota of 30 cents per family for 1985.

#### F. Request for Special Offerings

CRWM is requesting approval of a budget of \$9,337,250 and quota income of \$4,850,000, which is 51.9 percent of the total. The balance of \$4,487,250 (48.1 percent) 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 necessary that CRWM be recommended for special offerings. Therefore CRWM earnestly requests that synod continue CRWM on the list of denominational agencies recommended for one or more offerings during 1985.

#### V. CONCLUSION

The report on CRWM's journey through the past year should not conclude without mention of those volunteers, short-term workers, and associate missionaries who buttress the global endeavor. Some 333 precious persons formed

the worldwide team during 1983, and volunteer service alone totaled seventeen and one-half years. On some of our fields it is difficult to imagine how we could have managed without their help.

With the board's adoption of our long-range planning documents, we have passed a milestone. In the process our commitments have become clear. These include: commitment to the priority of church development, recognition of the autonomy of the national churches, flexibility in the use of the resources provided, and the crucial nature of leadership training.

In terms of our relationship with national churches, the situation in Mexico has acquired the most visibility, but does not describe the result of intense efforts on the part of the missionaries around the world. In Nigeria the relationships with both CRCN (Christian Reformed Church in Nigeria) and NKST (*Nongo u Kristu ken Sudan hen Tiv*) were strengthened by new interdependence agreements which were negotiated in 1982 and operated effectively throughout the year. The Reformed Church in Argentina notes with some dismay our decreased deployment there and also its own inability to undertake a joint outreach with us. In Asia excellent relationships with all national churches can be recorded. This success rests partly on the CRWM interdependence policy. Surely, however, the cordiality depends also on personal contacts and relationships with national Christians. These deep allegiances are reasons for gratitude for a fellowship in Christ's name around the world.

As we face the future, we must be prepared to cope with far greater physical and social misery, and for an increasing confrontation with the power of the demonic. The enemy knows that God's kingdom is spreading everywhere, and his counterattacks will not leave us untouched. We lay claim, however, to spiritual power and the lordship of Jesus Christ who will triumph through us in our Father's world.

## VI. SUMMARY OF ITEMS REQUIRING SYNODICAL ACTION

- A. Representation at synod (see Section I, B)
- B. Request for inclusion of up to three members-at-large on CRWM board (see Section I, C)
- C. Presentation of missionaries (see Section I, D)
- D. Reappointment of the Rev. Edward A. Van Baak as Asia area secretary (see Section I, E)
- E. Request to open mission field in Francophone Africa (see Section III, A, 3 a)
- F. Proposal that synod continue the program of loaning ministers to churches in Australia and New Zealand (see Section III, B, 7, d)
- G. Proposal that synod assign to CRWM administration of a program in conjunction with Calvin College to supply educators to Chong Shin College, Seoul, Korea (see Section III, B, 7, e)
- H. Request to include Belize in our Central America field (see Section III, C, 5)
- I. Financial Matters
  1. Budget for 1985 (see Section IV, D)

2. Request for basic quota of \$81 (see Section IV, E)
3. Request for additional quota of 25 cents if Korea program is assigned to CRWM (see Section IV, E, 1)
4. Request for additional quota of 30 cents if Australia–New Zealand program is assigned to CRWM (see Section IV, E, 2)
5. Request for special offerings (see Section IV, F)

Board for Christian Reformed  
World Missions  
Eugene Rubingh, executive secretary

## REPORT 5 CALVIN COLLEGE AND SEMINARY

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June 1983 to February 1984. A supplementary report will be submitted after the May 1984 meeting of the board.

### I. INFORMATION

#### A. *The Board of Trustees*

1. The semiannual session of the Board of Trustees was held February 6-9, 1984. The board is composed of forty-six members, of whom forty are classical trustees and six are district trustees. Twenty-nine ministers and eleven laymen represent the classes and the six district representatives are all laymen, including two women. 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
First vice president	Mr. Jay Morren
Second vice president	Rev. Edward J. Blankespoor
Secretary	Rev. Wilbert M. Van Dyk
Assistant secretary	Rev. John Joldersma

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 Dinner

For a number of years one of the regular features of the February board meeting has been a faculty-board conference. This year, because of the time investment required by the inauguration of Dr. James A. De Jong as president of the seminary, the traditional conference gave way to a faculty-board dinner. The event provided excellent opportunity for mutual exchange of information, needs, appreciation, and concerns.

5. The Interagency Advisory Council of the Christian Reformed Church had considered the advisability of convening either a congress, consisting of a large number of members of boards and staff of our denominational agencies; or a conference, consisting of a more limited number of representatives. The purpose would be discussion of policies and perspectives for the future. A poll of its members showed that the Calvin board did not have a great deal of enthusiasm for either a congress or conference.

#### 6. John H. Kromminga Scholarship

In observance of the retirement of Dr. John Kromminga last year, the board had established a scholarship fund. At its February meeting the board endorsed the goal of raising \$100,000 as a basic endowment for the John H. Kromminga Scholarship for Multiracial Leadership Development.

## 7. Inauguration of President James A. De Jong

On Thursday afternoon, February 9, the board assembled in the seminary chapel. Also present were the family of Dr. De Jong, the seminary faculty and students, visiting dignitaries and friends. Dr. James A. De Jong was installed as the fifth president of Calvin Theological Seminary, giving public assent to the Form of Subscription. His inaugural address was entitled "Instructed Tongues and Ears," calling for fidelity both in hearing and speaking the Word of God. Later in the afternoon a dinner was held in honor of Dr. and Mrs. De Jong. An evening service of celebration was open to the public in the Fine Arts of Calvin College.

### B. *The Seminary*

#### 1. Faculty and Staff Matters

##### a. General Information

Thirteen professors under regular appointment are engaged in fulltime duties at the seminary this year. Of these persons the president, James De Jong, and the academic dean, David Engelhard, are engaged in administrative responsibilities for two-thirds and one-third of their time, respectively.

Eleven parttime instructors complement the work of the regular teaching faculty. They are: Dr. Barry Bandstra, Old Testament; Dr. Melvin Berghuis, Preaching Practicum; Rev. William P. Brink, Church Government; Dr. John Cooper, Philosophical Theology; Rev. Donald J. Griffioen, Evangelism; Dr. Anthony A. Hoekema, theological reflection; Dr. John H. Kromminga, Church History and multi-cultural education; Dr. Henry Schuurman, Philosophical Theology and theological reflection; Dr. Henry Stob, theological reflection; Rev. Wilbert M. Van Dyk, Preaching Practicum; and Mr. Ray Van Leeuwen, Old Testament.

The seminary has retained the services of Dr. Berghuis, Rev. Dean Deppe, Dr. John Kromminga, and Rev. James White in parttime teaching positions for the 1984-85 academic year.

b. Professor John Stek has been appointed as fellow to the Calvin Center for Christian Scholarship for 1984-85. He will devote two-thirds time to the Center's project, "Creation and Cosmogony," and one-third time to seminary teaching.

c. The board accepted with deep regret the resignation of Dr. Bastiaan Van Elderen, who has accepted an appointment as Professor of New Testament in the theological faculty of the Vrije Universiteit in Amsterdam. The board will recognize, in an appropriate manner, the contributions to both college and seminary that Dr. Van Elderen made during thirty years of distinguished service.

##### d. The Chair of New Testament at the Seminary

The resignation of Dr. Van Elderen necessitated immediate effort to staff the New Testament Department. The faculty reviewed forty persons for the position. It interviewed four. It presented a nomination of two to the board. From that nomination the board appointed Dr. David E. Holwerda as Professor of New Testament for three years. Synod will be asked to approve this appointment according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69-70).

e. Leaves of Absence

- (1) The board approved a sabbatical leave of absence for Dr. Melvin Hugen for either the third quarter of the 1984-85 academic year and the summer of 1985, or for the summer of 1985 and the first quarter of the 1985-86 academic quarter.
- (2) The board approved a leave of absence for Dr. Fred Klooster for the third quarter and the summer of the 1984-85 academic year.

f. Academic Dean

Professor David Engelhard did not wish to be considered for reappointment for the position of academic dean. The faculty has elected Professor Harold Dekker to the position for a two-year term.

4. Academic Matters

a. Revised Policy for Special Program for Ministerial Candidacy (SPMC)

Last fall the faculty and the executive committee of the board adopted proposed revisions in the Special Program for Ministerial Candidacy. These actions were taken to make policies consistent with the 1983 synodical decision regarding licensure of theological students at other seminaries.

The secretary has sent materials relating to licensure that were adopted by the 1983 Synod, with the revised SPMC policy, to the stated clerks of Christian Reformed classes so that students under their care may be properly advised. The revised policy has also been sent to seminaries where students who aspire to ministry in the Christian Reformed Church are studying.

b. Latin Requirement

Upon the recommendation of the faculty the board dropped Latin as an admission requirement of Calvin Seminary. The faculty is united in its recognition of the value of Latin in a traditional, classical theological education, but with reluctance it concluded that in today's educational setting, it is unrealistic to continue Latin as an admission requirement.

c. Curriculum Revision Committee

In 1981, at the suggestion of the faculty, the board appointed a Curriculum Revision Committee. After about two years of careful work, the time was ripe for the faculty to explore how it would revise the curriculum in the light of some of the material from the Board Curriculum Revision Committee. In its eagerness to see the fruit of many hours of work, the board instructed the seminary faculty and administration to have a revised curricular plan ready so that the Board's Curriculum Revision Committee can present a substantial report to the board at its May meeting, including the cost implications of the proposed curricular changes.

5. Student Matters

Last September the student body enjoyed a 15 percent increase over a year ago. Enrollment stood at an all time high of 243 in the fall of last year. Dr. De Jong's report to the board rejoiced that Calvin Seminary "is blessed with a hard-working, highly motivated, very gifted body of students this year. Generally speaking, students show deep devotion to the Lord of the church, and an eagerness to serve him either in professional ministry or as informed Christians in other vocations."

The schedule called for the seminary choir to tour Arizona and southern and central California during the spring vacation.

### C. *The College*

#### 1. Faculty Profile, September 1983

In the fall of 1983 there were 215 persons on fulltime appointment, plus a parttime staff of 41 who taught the equivalent of another 23 fulltime faculty.

##### a. Staff needs

The student-faculty ratio of 17.5:1 (exclusive of nursing) will be used as a guideline for staffing in 1984-85. The projected headcount enrollment is 3,816. There are staff openings for eight regular positions and nineteen temporary positions.

##### b. Leaves of absence

Sabbatical leaves of varying lengths were approved for twelve faculty members, and nonsabbatical leaves were approved for four faculty members for 1984-85.

c. Appointments and reappointments are listed in Section II of this report.

#### 2. Academic Matters

The board approved the following:

- a. Seven new courses, five of them in engineering
- b. Dordt College Netherlands Study Program for four years, involving living and learning in the Netherlands
- c. Oregon Extension Program of Trinity College (Deerfield) for four years: a small intercollegiate community in Oregon studying contemporary life and thought from biblical perspectives.
- d. Study in Spain Program for four years; a semester of Spanish language study in Spain
- e. Calvin College membership in the National Association of Evangelicals (NAE): in support of Calvin's continuing efforts toward cooperative and mutually beneficial relationships with a broader evangelical community
- f. A new Graduate Studies Committee as a standing faculty committee
- g. That Calvin concur in a three-year pilot-project administered by the Board of World Missions for "Missionary-Educator" assistance to Chong Shin College in Korea, in which college and postcollege teaching personnel would be loaned to the Korean college
- h. Calvin Research Fellowships to Frank Roberts, Michael Stob, Gerard Venema
- i. CCCS Fellowships to John Stek, Howard Van Till, Davis Young, and Visiting Fellow Robert E. Snow
- j. The selection of the topic "Christian Faith, Health, and Medical Practice" in the Calvin Center for Christian Scholarship for the 1985-86 year
- k. Adult and Continuing Education

This will be the development of a program under the administration of an Adult and Continuing Education Committee of the college to help meet the needs of the nontraditional student in two ways: first, through credit courses (adult education); and second, through non-credit courses and programs (continuing education). These courses and programs would be offered in the evening and at other times convenient to the nontraditional student.

#### D. Business and Finance

1. The board adopted the revised operating budget for 1984-85, which shows a total projected income of \$18,830,000 and total projected expenditures of \$18,617,500.

2. The board adopted the following college tuition rates for 1984-85:

Non-Christian Reformed	\$4,620
Local Christian Reformed	4,270
Michigan Christian Reformed beyond 10 miles	4,170
Out-of-state within 300 miles	3,850
Out-of-state within 1,000 miles	3,750
Out-of-state beyond 1,000 miles	3,650

These rates represent an increase of \$340 for each of the categories.

3. The board approved the fees for room and board for 1984-85 at \$2,100.

4. The board approved the Financial Development Projects and Goals for 1984-85 and 1985-86 as follows:

Project/Program	1984-85	1985-86
Debt Service and Retirement	\$ 270,000	\$ 270,000
Calvin Center for Christian Scholarship Endowment	450,000	475,000
Student Financial Aid Endowment	136,500	136,500
Faculty Research Scholarship/ Development	211,000	173,000
Student Financial Aid		
—College	727,350	783,700
—Seminary	75,000	75,000
General Operating Fund through the Michigan College Foundation	105,000	110,000
Annual Challenge Projects— Science Building Addition	<u>1,000,000</u>	<u>1,000,000</u>
<i>Total Goals</i>	<u>\$2,974,850</u>	<u>\$3,023,200</u>

## II. RECOMMENDATIONS

### A. Seminary

1. The board recommends the following appointments:

- Ronald Feenstra, Ph.D. candidate, to teach in the seminary fulltime during the second and third quarters of 1984-85 as Lecturer in Philosophical Theology
- David E. Holwerda, Th.D., as Professor of New Testament for three years
- Seyoon Kim, Ph.D., a one-year Lectureship as Visiting Associate Professor of New Testament for the 1985-86 academic year

2. The board recommends the following reappointment:

- Cornelius Plantinga, Jr., Ph.D. as Associate Professor of Systematic Theology for two years.

**B. College****1. Faculty Appointments**

The board recommends the following:

**a. Regular two-year appointments:**

- (1) Jack Brothers, M.B.A., Assistant Professor of Economics and Business
- (2) Gene Klaasen, Ph.D., Visiting Professor of Mathematics and Computer Science
- (3) Douglas Medema, M.S.E.E., Assistant Professor of Engineering

**b. Terminal one-year appointments:**

- (1) Donald R. Hettinga, Ph.D., Visiting Assistant Professor of English
- (2) Rita M. Verbrugge, M.A., Assistant Professor of English

**2. Faculty Reappointments**

The board recommends the following:

**a. Reappointment with tenure (italics indicate a promotion to that rank).**

- (1) Bette D. Bosma, Ph.D., *Professor of Education*
- (2) Daryl M. Brink, Ph.D., *Professor of Mathematics and Computer Science*
- (3) Roger L. De Kock, Ph.D., *Professor of Chemistry*
- (4) David J. Diephouse, Ph.D., *Professor of History*
- (5) Eugene R. Dykema, Ph.D., *Professor of Economics and Business*
- (6) Henry Vander Goot, Ph.D., *Professor of Religion and Theology*
- (7) Mary E. Vander Goot, Ph.D., *Professor of Psychology*
- (8) Davis A. Young, Ph.D., *Professor of Geology*
- (9) Üko Zylstra, Ph.D., *Professor of Biology*

**b. Regular two-year reappointments:**

- (1) Henry Aay, Ph.D., *Professor of Geography and Environmental Studies*
- (2) Hessel Bouma III, Ph.D., *Professor of Biology*
- (3) James A. Clark, Ph.D., *Visiting Associate Professor of Geology*
- (4) John W. Cooper, Ph.D., *Associate Professor of Philosophy*
- (5) Wayne R. Dyksen, Ph.D., *Assistant Professor of Mathematics and Computer Science*
- (6) Robert J. Hoeksema, M.S.E., *Assistant Professor of Engineering*
- (7) Gregory F. Mellema, Ph.D., *Professor of Philosophy*
- (8) Kirk D. Peterson, M.S.E., *Instructor in Engineering*
- (9) Dale R. Rietberg, M.B., *Instructor in Economics and Business*
- (10) Ruth K. Rus, M.Mus., *Associate Professor of Music*
- (11) Quentin J. Schultze, Ph.D., *Associate Professor of Communication Arts and Sciences*
- (12) R. Scott Stehouwer, Ph.D., *Associate Professor of Psychology*
- (13) Glen E. Van Andel, M.S., *Associate Professor of Physical Education*
- (14) David A. Van Baak, Ph.D., *Associate Professor of Physics*
- (15) William J. Vande Kopple, Ph.D., *Associate Professor of English*
- (16) Evert M. Van Der Heide, Ph.D., *Associate Professor of Economics and Business*

- (17) Raymond C. Van Leeuwen, M.A., Instructor in Religion and Theology
- c. Regular one-year reappointment:  
Gertrude Huizenga, Ph.D., Associate Professor of Music (reduced load)
- d. Terminal one-year reappointments:
- (1) T. Macyn Bolt, M.F.A., Instructor in Art
  - (2) Esther F. Driesenga, M.S., *Assistant Professor of Physical Education*
  - (3) Nancy L. Meyer, M.S., Instructor in Physical Education
3. Staff

The board recommends the following:

- a. Appointment:  
Michael J. Van Denend, M.A., Director of Alumni Relations for two years
- b. Reappointments:
- (1) Evelyn J. Diephouse, M.A., Director of the Academic Support Program (with faculty status) for two years
  - (2) John C. Heerspink, M.Mus., Director of Planned Giving for four years
  - (3) James M. Hollebeek, M.A., Counselor in the Broene Center (with faculty status) for four years

Board of Trustees of  
Calvin College and Seminary  
Wilbert M. Van Dyk, secretary

REPORT 6  
CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. INTRODUCTION

The year 1983 was a year of outstanding blessings for CRWRC. Some of those blessings, enlarged upon later in the report are highlighted here. Praise the Lord with us for his goodness.

During 1980-81 CRWRC served 14,000 poor families. By 1982-83 we were serving 27,000 families. Next year (1984-85) we hope to serve about 35,000 poor families. Four or five years ago it was not uncommon for CRWRC to spend over \$1,000 a year to help one family. Today our average cost per family is \$146. We thank the Lord for this blessing.

Most organizations that help the poor abound with catchy slogans and good intentions. In spite of these good intentions, however, recent articles written about Bangladesh and Africa indicate that the poor of these areas are actually becoming *poorer*. We thank the Lord that he has permitted us to develop ways of successfully helping the poor to become productive.

The Lord has been very gracious to CRWRC in the staff he has made available to us. Of 231 people who applied for overseas positions, 6 were hired. In our domestic department over 50 people applied for two positions. Staff turnover has been decreased from over 20 percent per year to less than 10 percent. We praise the Lord for outstanding staff!

We believe that CRWRC board members' help has enabled our organization to grow rapidly with a minimum of fundraising costs. Several months ago we were surprised to learn that one evangelical relief organization was spending one-third of its budget to raise funds. CRWRC spends about 4.5 percent of its budget on promotions, and this includes the cost of world hunger education that was mandated by synod.

Our board members are also actively promoting the establishment of diaconal conferences within their classes. By 1984-85 it is our expectation that board members will have helped CRWRC become actively involved in conferences in almost every classis.

CRWRC board members have kept the organization informed of grassroots concerns in the denomination and have voted in accord with those concerns. CRWRC praises the Lord for ordinary people who are willing to assume extraordinary responsibilities as board members.

Volunteers—carpenters, plumbers, electricians, factory workers, and farmers—391 of them—helped 1,962 families for over 29,380 hours in our disaster response program. We praise God for such dedication and for such opportunities to serve.

CRWRC thanks the Lord because we have been able to share our blessings with other organizations. We presented two papers to a group called "Reformed Charities." Two additional papers, on the use of volunteers and on

maintaining support for nonprofits, were presented at the National Association of Social Workers convention in Washington, D.C. CRWRC, in cooperation with Calvin College, presented a community education minicourse on management. CRWRC is also becoming more involved with other Reformed denominations. Currently, we are involved in one foreign field with the Reformed Church of America and we are exploring two other fields with them. We are even more excited by the cooperative efforts with the Presbyterian Church of America and the Orthodox Presbyterian Church in the area of domestic urban ministries.

CR Home Missions and CRWRC have agreed to develop ten new joint ministries within the next five years. Joint ministries with CRHM or ministries involving the diaconal conference, the Back to God Hour, and local churches, are already occurring in three North American cities. We praise the Lord for this cooperation!

#### 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 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 bureaucracies, 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 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, in our hunger program we are offering something distinctive—we are fusing preaching and practice, proclaiming the gospel and demonstrating it.

In its third full year, the CRC's hunger education program "informed and motivated" local churches through 500 "hunger alleviation coordinators." Through their contribution and the support of deacons and pastors, over 90 percent of Christian Reformed congregations again took part in last November's World Hunger Sunday.

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.

Giving for the Special World Hunger Fund (which supports the Sierra Leone Hunger Project) grew somewhat—generating an income of \$881,280. Synod approved a CRWRC/CRWM proposal to use up to \$500,000 from the fund for worldwide emergency relief in 1983–85. This, combined with growing expenses in Sierra Leone, was expected to sharply diminish the fund's reserve.

	FUND (INCOME)	BUDGET (EXPENDITURES)
1978–79	\$ 250,000	\$
1979–80	800,000	300,000
1980–81	900,000	450,000
1981–82	710,000	700,000
1982–83	800,000	840,000
1983–84	1,000,000	1,024,000
est.		(Sierra Leone) 500,000 (emergency relief)

As the chart indicates, expenditures and income have now balanced out, but a balance established earlier still remains.

## 2. Hunger Alleviation Action—Sierra Leone

Staff: Dirk and Joanne Booy, team leader  
 Roger and Yvonne De Kraker, church developer and health worker  
 Bill and Jackie De Kuiper, church developer  
 Patricia De Vries, health worker  
 Jan Disselkoen, literacy worker  
 Stan and Barb Drenth, church developer  
 Angie Hoolsema, health worker  
 Belinda Hoots, fisheries  
 Paul and Mary Kortenhoven, church developer  
 Barry and Tammy Meyer, team leader  
 Ron and Tena Prins, agriculturist  
 Harry and Trudy Spaling, field coordinator  
 Brenda Vander Schuur, literacy worker

Sierra Leone is the Christian Reformed Church's "target country" for a "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. Village response to components of its development program has been encouraging. Baptisms have occurred in both the Kuranko and Krim locations.

In 1984, an urban outreach is planned for Freetown. Additional investigation will take place before another rural site is begun.

## B. Social Justice

Hunger and poverty have structural (or social justice) dimensions. To convey this, and to encourage constructive Christian action, we further 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 necessary for Reformed Christians to make up their own minds. Topics under consideration are: 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 Citizens for Public Justice (in Canada) because the purposes toward which they work include Christian action for political and/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 that CRWRC has prepared policy guidelines for addressing injustices which directly obstruct or impede our ministries in the field. We also printed those guidelines. In August we issued a statement to Christian Reformed pastors and other leaders using these guidelines. The statement was titled "Political Violence in Central America." It took note of an earlier (1979) synodical report on hunger which said Christians should be "neither defenders of the status quo nor revolutionaries, but...rather reformers." Then it observed that, contrariwise, all parties in the region (including Nicaragua, the Soviet bloc and the United States) seemed to be seeking solutions to the region's problems through armed aggression. The report asked CR members and churches to write the governments involved, asking for restraint. We also asked those who read our statement to tell us whether they found it helpful or not. As of this writing, responses are evenly divided between those who think CRWRC should continue or expand this type of activity and those who think it is not CRWRC's business.

## II. OFFICERS

The officers who served the board last year are:

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

New officers elected in February are:

James K. Haveman—president  
 Rodney Mulder—vice-president  
 Doris Tuinstra—secretary  
 Edgar Westenbroek—treasurer  
 Gerald Van Noord—vicar  
 Rev. Jacob Boonstra—ministerial advisor

## III. DISASTER AND EMERGENCY RELIEF

### A. *Domestic Disaster Relief*

Between September 1982 and December 1983, 391 CRC volunteers served almost 2,000 families. The volunteers served nearly 30,000 hours at twelve different sites. Most of the work was done in conjunction with the Red Cross, Church World Service, and/or local Interfaith disaster response organizations.

### B. *Foreign Disaster and Emergency Relief*

CRWRC, in 1983, increased the number of both direct and indirect disaster responses. CRWRC's ability to respond was enhanced by the addition of \$500,000 from the Special World Hunger Fund for special famine relief. This fund is available for a two-year period.

## DIRECT RESPONSE (CRWRC staff assumes responsibility)

COUNTRY	PROGRAM	AMOUNT
Haiti	Drought relief	\$ 6,000
Philippines	Drought relief	10,000
Guatemala	(Kekchi) Relief for displaced & refugee	16,000
Honduras	(Choluteca) Food relief	5,000
El Salvador	Food relief	50,000
Sudan	OXFAM—Refugee	25,000
Uganda	Refugee	10,000
Nigeria	(Fulani) Food relief	5,000
India	Cyclone relief	3,600
Equador	Food relief	30,000
Kenya	Refugee assistance	5,000

## INDIRECT RESPONSE (work through reputable organizations)

COUNTRY	PROGRAM	ORGANIZATION	
Ghana	Food relief	(Sudan Interior Mission)	\$ 45,000
Brazil	Food relief	(Church World Service)	5,000
Brazil	Flood relief	(Chr. Ref. World Missions)	7,000
Sri Lanka	Civil strife relief	(Medical Assistance Programs)	15,000
Sri Lanka	Civil strife relief	(Lanka Evangelical Alliance for Development Service)	25,000
Mozambique	Food relief	(Church World Service)	10,000
Ethiopia	Food relief	(Mennonite Central Committee)	54,000
Lebanon	Food relief	(Lebanese Reformed Fellowship)	12,000
Turkey	Earthquake relief	(Church World Service)	5,000
TOTAL			\$343,600
(\$159,000 from Special World Hunger Fund)			

The annual meeting in 1984 adopted these guidelines for overseas disaster response when there is no CRWRC staff available to assume responsibility.

1. Unmet needs exist within the disaster area. The greater the need, the greater the likelihood of our response.

2. CRWRC prefers to respond to disaster needs in low income/lesser developed countries.

3. CRWRC will respond to disasters which present the greatest and most immediate need for food, clothing, shelter, and/or medicines.

4. CRWRC has available or can obtain reasonably reliable information about the area and its needs.

5. The victims of the disaster, or other beneficiaries of our aid, have the capacity to make use of the aid that we are able to send.

6. Other agencies (particularly local agencies, churches, or organizations) are present with whom we can work cooperatively.

7. CRWRC aid is targeted towards development-related activities.

8. Ordinarily CRWRC aid is channeled through church-based or church-related organizations.

9. Where no local church-based or church-related organization is present, CRWRC will work through an international organization which will report results and how funds were used.

It is not required that all conditions of these nine guidelines be present, but the more that are present, the more likely will be a CRWRC involvement.

#### IV. FOREIGN PROGRAMS

##### A. Background

Overseas, CRWRC carries out development programs, which build long-term ongoing Christian responses to need; direct service programs, which are short-term responses to immediate needs; and disaster or emergency 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.

In selecting groups to work with, CRWRC concentrates on the organization's ability to respond to a serious need and the extent to which it is Reformed in its beliefs and evangelical in its practice.

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.

In 1981, CRWRC aided 14,000 families through our development programs; in 1983, more than 27,000. In 1984, we expect to assist about 35,000 families. By 1988, we hope to reach 75,000 families, approximately a family overseas for each family in the CRC in North America.

Following synod's approval last year, CRWRC is beginning new development programs in East Africa and Ecuador.

##### B. Programs

###### 1. Africa

Staff: Mike and Ann Bruinooge, Africa Area director

###### a. Liberia

CRWRC anticipates continued work in Liberia with the Christian Health Association of Liberia as well as planning of a joint work with World Missions to the Vai people.

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

Ary and Joanna Vreeken, community development

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

As of February 1984, village health workers are trained and several missions have a preventive health strategy.

###### b. Nigeria

Staff: John and Esther Orkar, field director  
Steve Nikkel, agriculturist—on leave  
Tom Mulder, Fulani Project

Christian Rural Development became an entirely independent entity during 1979, attached to the Christian Reformed Church of

Nigeria, directed by Bulus Ali. The program served 732 farmers in 1982-83, increasing their crop production and improving their poultry production.

Fourteen of fifteen congregations met partial success in stewardship goals this year.

John and Esther Orkar and family returned to Nigeria in August 1983 to direct current outreaches and plan new ones.

In early 1984, CRWRC signed an agreement with the CRC of Nigeria.

CRWRC requests synod's approval to implement this agreement.

c. Sierra Leone (see Hunger Alleviation Action, I, A, 2)

d. East Africa

Staff: Doug and Gail Seebeck, field director

Last year synod authorized CRWRC to work with refugees in East Africa. We have identified a dire need for assisting refugee families in Uganda. CRWRC staff have been asked to assist the Church of Uganda (primarily Anglican) in planning a refugee repatriation program through local village committees. We will keep synod informed of these program developments on an annual basis.

Initial grants have helped refugee families in camps around Kampala.

Management assistance and seed money have also helped an organization called International Christian Rehabilitation to develop an income generation project in slum areas of Nairobi, Kenya.

CRWRC requests synod's first-year approval of this agreement.

2. Latin America

Staff: Jim and Kathy Boldenow, Latin America director

a. Costa Rica

Staff: Stan and Kitty De Voogd, literacy advisor

Nelson and Betty Grit, diaconal development in Central America

Jim and Bev Ludema, programs for Nicaragua and El Salvador

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 1982-83 was to have 5,000 people attain literacy skills as measured by testing. Actually, more the 8,000 achieved this goal.

This spring a coordinated project, proclaiming and demonstrating God's love, is being started by World Missions and CRWRC in Costa Rica.

A diaconal development program for Christian Reformed churches throughout Central America has been developed. Deacons are being trained, diaconal projects are being implemented, and deacons are assisting needy people.

CRWRC also assists Caravanes with a rural development program involving more than 200 families.

b. El Salvador

CRWRC has participated in the El Salvador Food Aid Project which has brought hundreds of tons of commodities to El Salvador's needy displaced persons.

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

Staff:

c. Nicaragua

CRWRC participated in the funding of CEPAD (The Evangelical Committee for Relief and Development) and Provadenic, an evangelical health program. Since the revolution we have not had staff residing in the country, but we monitor the use of our funds through visits. CEPAD reached food production goals with 900 farmers in 1982-83, and Provadenic improved health for more than 4,000 children.

Staff:

d. Guatemala

Staff: Moises Colop, director, temporarily in Costa Rica

During 1982-83, CRWRC worked with four groups in Guatemala. Two of them are presbyteries of the Presbyterian Church in Guatemala serving native people—the Maya Quiche and the MAM.

The Fourth of February program, existing in a squatters' settlement in Guatemala City, moved into income generation projects for 56 families. It was phased out in February 1984—a successful project that improved the community.

CRWRC also supported the Alfalit of Guatemala program.

In all, 1,768 families benefited. Aid also reached displaced and refugee Guatemalans.

e. Honduras

Staff: Betty Roldan, director  
Bob and Laurie Laarman, interns

In Honduras, through regional offices of CEDEN (The Evangelical Committee for Relief and National Emergency), CRWRC supports development in the La Ceiba, Reducto, and Guinope areas. CEDEN worked with efficiency, serving 2000 families.

f. Mexico

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

Through local communities, regional groups such as the Evangelical Committee for Rural Development, and a national evangelical development committee, 355 village families in impoverished states

improved income and worked together as Christians. Some families also have health and literacy goals.

After receiving CRWRC board approval in July, staff in Mexico began a new project with AMEXTRAN. The group is composed mainly of young professionals who came to know the Lord during their time in university. They have dedicated themselves to the ideal that Christians should work for the development (transformation) of their society. Many of their biblical perspectives had been formed in previous years under the discipling of CRWM personnel.

Initial goals call for AMEXTRAN to work with 160 families in three communities in the state of Mexico. The group chose these communities due to their proximity to and the desires of the evangelical churches in the state. As experience is gained, AMEXTRAN hopes to reach out to poorer, more isolated communities. As of this writing, AMEXTRAN is beginning to form local committees.

For CRWRC staff, the dialogue with the AMEXTRAN group has been a source of encouragement and stimulation. AMEXTRAN proposes to involve Mexican Christian laymen in a context where Mexican evangelicals have not been involved traditionally, and where government has fostered paternalism and dependency. Dialogue with the AMEXTRAN group has emphasized to CRWRC staff the complexity of development work in Mexico.

g. Ecuador

Because of a conflict among local people, implementation has been delayed. There are no expatriate staff in Ecuador.

3. Caribbean

a. Haiti

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

The Haiti staff integrated agriculture and health groups into "Christian Development Groups." In 1982-83, nearly 500 farm families worked toward improving yields and on developing good stewardship. Through the health program, children's 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. An agreement with this association has been renewed.

CRWRC requests synod's approval to continue this relationship.

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 arrived in 1983 to join the World Missions staff in working with Haitians, who are often illegal laborers in the Dominican Republic.

Initial needs assessment and strategy development took place. CRWRC has begun agriculture work with social services of the Dominican churches, literacy work with Alfalit, and work with the CRC in the Dominican Republic, responding to the needs of both Haitians and the broader Dominican population.

c. Dominica

Staff: Greg and Lavonne Geleyense, teacher/agriculturist

At St. Andrew's High School, CRWRC developed a vocational program and farm to teach skills to students. We expect to phase out of this program in 1984.

4. 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 and family in the Bogra area of Bangladesh. This involves careful selection of participants at the lower end of the economic spectrum (for example, those who are in danger of losing their land to creditors), identification of the major barriers to increased income, and the execution of a program to break down those barriers. A women's program has concentrated on income and child health goals. CRWRC has also begun a program to aid the landless.

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 the Bogra program. We are developing, in cooperation with the Churches of God, an outreach at Khanjanpur, north of Bogra City. Needs here are similar to those in Bogra and we will be able to have an evangelism component. We are also evaluating several new sites where an evangelism linkage is available and our work could be approved by the government.

CRWRC's agriculture program benefited nearly 6,000 farm families during 1982-83; their ability to feed their families was increased. On the average, it cost \$55 for CRWRC to help participants increase production or improve practices enough to feed their families for one extra month.

CRWRC's women's program expanded during 1982-'3. It served 154 families (an increase of 67) by teaching nutrition and income-generating skills (sewing and knitting) to the mothers.

b. India

Staff: No North American staff

The India program, a development and relief outreach, is admin-

istered by Rev. Joseph Wycliffe. The project consists of literacy and health development programs and grants to three midday feeding programs in the Adoni area and two medical clinics among the hill people in the Tekkali area, some five hundred miles east of Adoni. It was difficult to determine the number of people served by means of our \$13,000 contribution, but it appears that approximately 3,000 benefited in 1982-83. A new development program will set goals and measure progress with participants, giving both longer-term help and more precise knowledge of results.

#### 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. To accomplish this, the field has agreed to a joint planning and strategy meeting.

During 1982-83 the CRWRC program included many types of work—nutrition, sanitation, clean water, and family planning (all part of a health care objective), and cottage industry, business loans, and diaconal development.

The 31 health care projects involving 2,679 malnourished children resulted in 961 children reaching normal weight.

Of 1,150 new families who were involved in the income program, 742 increased their income by 20 percent or more.

## V. Domestic Programs

### 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 area, helping the parishes of various churches develop greater understanding of, and response to, the gospel message.

In the spring of 1984, an in-depth program evaluation is planned, to be done by CRWRC and CR Home Missions. This evaluation will determine the long-term future of these two agencies in Appalachia.

## B. Mississippi

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

Mississippi Christian Family Services, a day-time training program for developmentally delayed and handicapped children and adults, continued its work during 1983. CRWRC volunteers received an award from the state of Mississippi for the volunteer work done in renovating the building. Current enrollment stands at 70 individuals; each one is on an individual program of goal attainment.

The CRWRC board in February agreed to a plan, already endorsed by the local MCFS board, that will have MCFS independent of CRC funds by 1992.

During 1984, CRWRC will be giving MCFS an additional grant to hire someone whose chief concern will be the development of business and industrial contracts to help MCFS students earn income and practice job skills.

## C. Diaconal Ministry

### 1. Background

The diaconal development program aims to help local CRC diaconates and diaconal conferences become leaders in building a more compassionate church. Our goals are: (1) a network of diaconal conferences throughout the church (a goal already attained in Canada), (2) deacons who lead the congregation in outreach to needy people, both inside the church and outside the church, in the community, and (3) outreach programs which help people become as self-sufficient as is appropriate for them. This development program continues to make slow but steady progress.

The purposes of most diaconal conferences are:

- a. to promote the effectiveness of the work of the deacons by holding regular meetings for the consideration and discussion of matters related to the office of deacon and diaconal ministry;
- b. to establish closer contact and fellowship between the diaconates in the conference;
- c. to serve each other with advice on local needs;
- d. to cooperate in resolving needs which lie beyond the scope of an individual diaconate; and
- e. to work cooperatively with CRWRC and other benevolent causes.

The conferences in eastern and midwest Canada are organized in a regional conference called All Ontario Diaconal Conference. The purpose of this regional conference is:

- a. to promote the effectiveness of the work of deacons in a larger setting through education, information, research, and coordination of cooperative efforts; and
- b. to assist the deacons and diaconates to realize their goals and fulfill their purpose.

Canadian deacons have identified areas of need for further development:

- a. Listen and respond to the deacons and their needs.
- b. Equip and teach deacons skills to serve and lead.
- c. Integrate the congregation in diaconal work.
- d. Learn to respond to needs beyond the church walls.

- e. Establish an evaluation process of ongoing and new responses to needs.
- f. Create a continuity process benefiting present and long-range diaconal education and outreach.

## 2. Current situation in Canada

During 1982-83, all the Canadian diaconal conferences were introduced to the CRWRC Diaconal Development Program. Work shops on "Program Planning and Evaluation for Deacons" and "Deacons Leading the Congregation in Diaconal Outreach" were the most popular. Some conferences used two meetings for diaconal development training sessions.

During the spring of 1983, attendance records were kept of all diaconal conference meetings. Out of a possible 750 deacons 398 attended the spring conference meetings. Out of 192 diaconates, 154 were represented. Over 400 people, 300 of whom were deacons, attended the All Ontario Diaconal Conference annual meeting.

### Conference Projects

#### *British Columbia*

Ebenezer Home: care for the elderly

Bethesda Home: care for retarded children and adults

Cascade Christian Counseling: general counseling

M2/W2: prison ministry

"Feed My Children": conference project for CRWRC feeding program in the Philippines

#### *Alberta South*

Calgary Sonshine Centre: assistance to those who suffer from emotional and mental distress

Regina Alcohol Counseling: (with grant funding from CRWRC)

#### *Canadian Midwest*

Anishinabe Rewarding Employment Skills Program Engineering Communal Tradition (RESPECT): communal care concentrating on employment skills (with grant funding from CRWRC)

Hope Centre: responds to specific need of mentally retarded (with grant funding from CRWRC)

#### *Chatham*

South West Ontario Christian Counseling: general counseling for adults and youth

#### *Hamilton*

Shalom Manor: home for the aged project

\*Homestead: sheltered workshop for mentally retarded adults

\*Turning Point: youth assistance program

\*not all diaconates of the conference involved

#### *Huron*

Housing Needs for Elderly: study mandated to the conference by Classis Huron

#### *Maritimes (Eastern Canada)*

Innercity (Halifax, NS) Assistance Program: food, shelter, etc.

*Toronto*

Lighthouse: refugee assistance program (with grant funding from CRWRC)

*All Ontario Diaconal Conference*

Operation Manna: conference project for CRWRC integrated refugee program in East Africa

Salem Christian Mental Health Association: services and counseling for mentally disturbed

M2/W2: prison ministry

The CRWRC grant funded projects (Regina Alcohol Counseling; Anishinabe RESPECT; Hope Centre; Lighthouse) are monitored and evaluated by CRWRC through the respective project boards.

The Regina, Saskatchewan, Alcohol Counseling Program is in the beginning stages. Its goal is to work with 35 families in a rehabilitation program.

Anishinabe RESPECT works with 24 families in the Winnipeg, Manitoba, area. It has as a goal (through the increase of job skills) to provide employment for Native Canadians. The results of the program are encouraging. A recent CRWRC evaluation has made recommendations re stronger spiritual ties with the Christian Reformed Indian Family Centre and a broader base of funding.

Hope Centre in Winnipeg, Manitoba, and its program responding to specific needs of the mentally retarded has a weak linkage with the diaconates and needs strong leadership in order to tie program, support community, and diaconate together. The Toronto, Ontario, Lighthouse program served 136 refugees with counseling and assistance during 1982-83, and through recreational programs was a "meeting place" for many others. Southeast Asians and Latin Americans meet regularly in Bible study and discussion groups or for other social events. There is a need for qualified evangelism leaders who speak the various languages.

### 3. Current situation in the United States

The deacons of Classes California South; Central California; Florida; Grand Rapids East, North, South; Holland; Kalamazoo; Pacific Northwest; Pella; Rocky Mountain; and Thornapple Valley benefited from CRWRC training or consultation during 1983. A sizable grant to the Florida Diaconal Conference made possible a program with Haitian refugees. This program helped 85 refugee families with English training and maternal and child health care. It contributed to the growth of the Haitian worshiping community, which may, eventually, be a full-fledged church.

In addition, smaller grants encouraged conferences with a view to establishing better organization or better communications with their diaconates. CRWRC deeply appreciates the help of pastors in encouraging diaconates to reach out into their communities, and urges other pastors to do what they can to motivate their deacons in this area.

In addition to the Florida conference mentioned above, conferences in the US carry on at least the following projects:

Kalamazoo—an extensive program of community outreach including food and clothing distribution, job referrals, counseling, and many other services. Over 4,000 people were served last year by more than 10,000 hours of volunteer labor.

Holland—a shelter for abused spouses and a home for developmentally handicapped citizens.

Pella—diaconal training, including assistance with community outreach programs by individual diaconates, and disaster response.

California South—assistance with the telephone response network to calls generated by the Back-to-God Hour; assistance with disaster response; help for individual diaconates in community outreach programs.

Rocky Mountain—diaconal training in Denver; support of several community ministries; a newsletter linking needs and resources throughout the Denver CRC community.

Columbia—help for individuals outside the churches, on an “as needed” basis.

Many more classes have task forces or committees in place and are beginning the process of developing conferences.

CRWRC has been cooperating with SCORR on minority leadership development in the denomination. As part of this concern, CRWRC supports the overture from Classis Northern Illinois regarding credentialing of church leadership.

#### *D. Refugee resettlement*

During 1983 CRWRC helped CR churches resettle about 60 refugees in the United States and approximately 250 in Canada.

The US program is steadily being reduced as fewer and fewer refugees are allowed into the country. In order to make best use of staff time, CRWRC will be temporarily discontinuing resettlement services in the US in September 1984. Churches are encouraged to continue to resettle, especially with family reunification, but most can be assisted through local or regional offices of other organizations. CRWRC will assist in finding such local offices or will provide services when none other is available.

CRWRC Canada continues its refugee work with the following guidelines

1. Challenge the members of the Christian Reformed churches in Canada on the basis of Scripture to respond to the continuing needs of refugees and offer practical guidelines for responsive Christian ministry.

2. Work with the deacons, diaconates, and diaconal conferences to encourage sponsorship and resettlement; and develop a responsive outreach and ministry to locally resettled refugees, recognizing their needs as well as their potential.

3. Maintain a program of regular education about global refugee conditions, needs, and problems.

4. Seek alternative methods for providing relief and rehabilitation to refugees abroad, within CRWRC policy and commitments.

5. Review and respond to government policies and legislation affecting Canada and the world refugees.

6. Identify and challenge the root causes and seek ways to change the system of repression and violence that creates misery and persecution for millions of refugees.

CRWRC Canada is a member of the Interchurch Committee for Refugees,

the Interchurch Committee on Human Rights in Latin America, and the Standing Conference of Canadian Organizations Concerned for Refugees.

#### E. Canadian Food Grains Bank

This membership allows Canadian farmers to donate grain directly to the Food Bank, and gives CRWRC an efficient and effective mechanism for responding to food needs around the world. All donations of grain are matched on a \$3 to \$1 basis by the Canadian government.

#### F. Disaster Response Services

CRWRC maintains a network of trained disaster volunteers to be ready to respond in emergency situations. This network includes managers, trained to supervise work at a site; advocates, volunteers trained in Red Cross procedures and available to help victims with insurance claims and paperwork, as well as with their emotional needs; and construction workers, available to help victims return their housing to normal conditions.

The goal of DRS is to have a disaster team in every classis where it may be helpful, to respond to local disasters, and to be available for national disasters.

DRS had a very busy year in 1983 (see Domestic Disaster Relief, III, A).

### 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, US; Merle Grevengoed, finance director; Wayne Medendorp, planning director; Gary Nederveld, foreign program director; and Harry Veldstra, director of diaconal ministry, 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. CRWRC is cooperating in the Hay Associates study on salaries for the executive and administrative staff.

#### B. Finances

Income for the fiscal year ending August 31, 1983, was \$4,506,987. This was a decrease of \$545,808 from the previous year. Grant income from the Alberta government as well as Canadian International Development contributed \$312,390 of this total. Income received was as follows:

General Fund	\$ 3,197,106
Grants	312,390
Disaster	110,023
Deferred Gifts	6,188
World Hunger Fund	881,280
	<u>\$4,506,987</u>

The expenditures for this fiscal year were \$5,076,188, thereby exceeding income by \$569,201.

At the annual board meeting a record budget of \$6,942,321 was approved for 1984-85. This means an income growth in the general fund of 12 percent for 1983-84 and 27 percent for 1984-85. Unless this income growth is met, program expenditures will have to be reduced.

The budget for 1984-85 is:

Foreign programs	\$4,725,400
Domestic programs	244,846
Diaconal development	612,625
Fundraising	211,171
Disaster response	85,322
World hunger education	97,936
Refugees	30,085
Administration	545,186
Deferred giving	30,000
Planning and training	159,750
Contingency	200,000
	<u>\$6,942,321</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 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 or outreach are:

1. Severe unmet needs exist which are not being attended to 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 1982-83*

Planning activities accomplished during 1982-83 include the surveys, needs assessments, and the planned approaches to begin new outreaches in Indonesia and Sri Lanka. In addition, a preliminary survey was done in Togo and Mali, in conjunction with CRWM.

### 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 grassroots level, regional level, and national level are more and more 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, but 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.

### 2. Foreign Programs

Current CRWRC strategies target overseas programs to the small farmer, the urban unemployed, the landless, and to refugees. CRWRC emphasizes encouragement and training for participants to address and solve their own problems. As Third World countries take on the responsibility to train and equip their people, voluntary agencies must not attempt to do what can be accomplished by the local population.

### 3. Long-Range Strategy

A long-range strategy considered at our 1983 board meeting and adopted at our 1984 meeting, is to provide expertise and capital to help local organizations mature to independent entities with the capacity to address their local needs. Such expertise can address the problem of the flow of population from rural to urban areas by increasing employment opportunities.

As part of our long-range plan adopted at the 1984 annual meeting, CRWRC made the following statements:

In its outreach to the poor of the world it has been the philosophy of CRWRC that direct service is not the vehicle for meaningful development. Rather, the emphasis should be to encourage and train the recipients to address and solve their own problems. To this end, CRWRC has adopted the following strategic issues as policy:

a. Strengthening local Christian organizations will be CRWRC's major strategy; cooperation with other CRC agencies will generally have priority over work with other evangelical agencies.

b. Use of volunteers should be encouraged as close to home as possible, occasionally in other North American places, and rarely overseas.

c. We are not in the commodity transfer business but we will assist in making links between those with commodities and others who do engage in commodity transfer.

d. CRWRC's priority in choosing fields for long-term programs will be to go places where there is an evangelical group to link with and receptivity to the gospel exists.

e. Entry into a limited number of countries with a sizable effort is preferable to very small programs in many countries.

CRWRC has had a surplus of funds during the past several years. As an organization, we are committed to serving a limited number of countries with a sizable effort. At the same time, we believe that the amount of financial resources that goes into any given area should never exceed that area's ability to use those resources wisely. To provide more resources than necessary can do more harm than good, by causing a crippling dependency. CRWRC is requesting that synod authorize us to begin work in three new countries that have requested our assistance. We believe that work in these new fields will prove to be good stewardship of the resources the Lord has given.

### C. *New Fields*

The evangelical communities in the countries of Sri Lanka and Indonesia are

on the threshold of involvement in local community development. An opportunity and challenge exists for CRWRC to provide consulting services, technical skills, and limited funding to emerging national church "diakonias" and parachurch organizations. A common theme voiced by the groups visited was that the critical need is for management expertise. The team was moved when the feeling was expressed by these groups that it was providential that CRWRC was offering such expertise at this time, when such skills are so needed and sought after by developing church and parachurch organizations.

As visualized by the team, then, the need is this: management expertise and technical skills. The zeal is there, the talent is there, and often the resources are there.

### 1. Sri Lanka

#### a. The Dutch Reformed Church in Sri Lanka (Ceylon)

The Dutch first anchored off the coast of Ceylon on May 31, 1602, and became the masters of the Maritime Districts of the Island in 1658. The Dutch Reformed Church, however, was established in Ceylon in 1642.

The Dutch found three religions already established in Ceylon: Buddhism, Hinduism, and Catholicism. In the face of these three established religions, the Dutch experienced great difficulty in introducing the Reformed faith.

A dearth of clergy from the homeland forced the Dutch Reformed Church to seek pastoral guidance from other countries. In 1949 the Christian Reformed Church of North America sent Rev. John Schuring. Those following until 1968, were Revs. Clarence Van Ens, John Van Ens, Richard De Ridder, and Roger Greenway. Today there are five ordained national pastors in the Dutch Reformed Church. Four of these have received training at Calvin Seminary through the sponsorship of the Committee for Educational Assistance to Churches Abroad (CEACA).

Today Dutch Reformed churches exist in Colombo and in its suburbs, as well as in Galle, Matara, Makandura, and Kandanedeva. Nine are English-speaking congregations, eight are Sinhala churches, and four are Tamil. The missionary spirit has taken hold of the church in its crisis of declining membership. The DRC currently boasts twelve mission stations throughout Sri Lanka.

#### *Invitation*

The mission outreach is a break from tradition and racism for the Dutch Reformed Church. There is talent and ability in the church and an emerging concern to meet the social needs of the new membership in the various mission outreaches. It is to this need that the Dutch Reformed Church has invited the CRWRC: "The needs in this part of God's vineyard are great and this letter serves as an invitation to you to come over and be partners with us and strengthen our hands, in what God is doing here."

#### b. Lanka Evangelical Alliance Development Service (LEADS)

In March 1983 the Evangelical Alliance of Sri Lanka formed a relief and development organization. The "Lanka Evangelical Alliance Development Service" is registered as a company of limited liability, seeking to tangibly demonstrate the love of Jesus Christ through holistic ministry among the underprivileged peoples of Sri Lanka. LEADS is a service organization working largely through evangelical churches and parachurch groups.

Currently, following the recent outbreak of violence in Sri Lanka, LEADS is directing all of its efforts to relief operations. LEADS has been called upon by the government of Sri Lanka as one of four leading nongovernmental organizations to undertake the rehabilitation of affected persons remaining in welfare centers (refugee camps). The government listed 79,000 Tamil refugees under its control after the fighting ceased.

LEADS is the first united evangelical outreach to address the need of the poor in Sri Lanka. It is a new organization and the recent civil disturbance has thrust it into action, denying it the luxury of growing slowly.

#### *Invitation*

LEADS has a vision of translating into action the social concern of evangelical Christians in Sri Lanka. Its objectives are ambitious and reach out to needs of the poor in every aspect of life. It is to this challenge that Rev. Neville Koch, pastor in the Dutch Reformed Church and chairman of LEADS, has challenged CRWRC "to be a partner in this relief and rehabilitation program."

CRWRC requests synod's approval to begin community development work in Sri Lanka during 1984.

## 2. Indonesia

### a. Karo Batak Protestant Church—Medan

The Karo Batak Protestant Church is an evangelical denomination of Dutch Reformed roots. The denomination consists of 167 congregations in Northern Sumatra. A fast-growing denomination—10,000 new members annually in recent years—the church has committed itself to social development in the communities it serves. The official position of the church states: "A new congregation should be involved in the development of the whole village, so that it does not become separated from those who have not yet become Christians."

The strategy of the Karo Batak Protestant Church is to carry out social development programs through the "diakonia" of the church.

#### *Invitation*

The Karo Batak Protestant Church invites CRWRC to provide staff to do management training, at all levels of the "diakonia" outreach. Diaconal training for deacons on the parish and classical level is sought. In addition, funding is requested for development of national staff and village projects.

### b. Gereja Kristen Jawa—Kebayoram (Jakarta)

The Gereja Kristen Jawa is in reality the successor of the Dutch Reformed Church in Jakarta. One of its pastors, Rev. Sutarman, attended Calvin Seminary under sponsorship of CEACA. The denomination consists of 250 congregations with a membership of 250,000. The congregation in Jakarta numbers 3,110 members. It is basically a middle income congregation.

The visiting team made contact with the Gereja Kristen Jawa for the purpose of pursuing the potential for an urban ministry in Jakarta. We found that the Jakarta congregation is aware that the church must address the social needs of the poor in the city of Jakarta. But it seems a formidable task. The diaconate of the church, however, has begun to identify those critical needs that demand immediate attention.

The team also received observations on the potential for an urban ministry in Jakarta from Dr. Douglas Paauw. Dr. Paauw is a graduate of Calvin

College and is currently on leave from Wayne State University as a consultant to the Indonesian Department of Employment and Income Distribution. He offered his services and his contacts with local government officials, should CRWRC wish to pursue the possibility of an urban ministry in Jakarta.

#### *Invitation*

The Gereja Kristen Jawa made no direct request for CRWRC assistance. However, the representatives with whom we met requested that, should CRWRC pursue the possibility of an urban ministry in Jakarta, it would give guidance to the church as to how the diaconate can be mobilized.

#### c. Sinode Gereja Kebangunan Kalam Allah (Surabaya)

The Alliance of Bible churches in Indonesia traces its history to missionary work by Christian Missionary Alliance in China. Two churches were established in the city of Surabaya, claiming 4,000 members. These Chinese-Indonesian churches reach out with their own mission program to East Borneo—21 centers or posts numbering 2,000 converts. All this was accomplished without foreign personnel or funding.

The Alliance of Bible churches in Indonesia has come to realize there is a direct relationship between the growth of the church and addressing the social needs of the poor in local communities. To this end, the "Committee of God's Works Development" has been established.

#### *Invitation*

The Alliance of Bible churches in Indonesia extend an invitation to CRWRC to send expatriate personnel for developing the newly formed Committee of God's Works Development and providing technical skills for income generation, health care programs, job skill training, agriculture development, and education (literacy) in Borneo.

#### d. Gereja Kemah Injil (Irian Jaya)

Gereja Kemah Injil is the national church that has been established in the interior of Irian Jaya (formerly the Netherlands' New Guinea). This denomination has resulted from the mission work of the Christian and Missionary Alliance. The denomination numbers 500 congregations and is self-supporting in terms of paying salaries of national pastors.

Both the Christian and Missionary Alliance and the national church have become convinced of the need for the church to address the social needs of the communities in which it is located. To this end the national church is in the process of establishing a foundation for the purpose of coordinating private development work in the region.

#### *Invitation*

Both the Christian and Missionary Alliance and the Gereja Kemah Injil extend an invitation to CRWRC to help develop the new "Foundation for Development." The request is for expatriate staff to provide management consultation to the foundation, assist in management skills training, and provide technical training in income generation, literacy, health care, and agriculture. In addition, expertise is sought from CRWRC in identifying target communities for initial programs and projects.

#### e. Other Opportunities in Irian Jaya

The mission work in the interior of Irian Jaya is divided among a number

of mission organizations that are organized under a common umbrella called the Christian Missionary Fellowship.

During the team visit to Irian Jaya we made contact with four other groups in the Christian Missionary Fellowship (CMF). Each of these groups expressed interest in CRWRC's work and asked for further discussions to explore CRWRC's assistance.

The team encourages future assistance to these groups, should CRWRC decide to pursue work in Irian Jaya.

CRWRC requests synod's approval to begin development work in Indonesia during 1984.

### 3. Belize

Although Belize will be a new country for CRWRC, the work itself is an extension of that already being done in Guatemala and Mexico.

#### a. The Presyterian Church in Belize

The Presbyterian Church in Belize is part of the Synod of the Gulf of the National Presbyterian Church of Mexico. CRWM Central American Field Council has had a relationship with this church for several years and has placed several associate missionaries as teachers in the Christian school sponsored by the church. World Missions has also been involved in theological education with this group and continues to have an opening for a missionary under the Presbyterian Church. CRWRC responded to a request by the Presbyterian Church, which is located in the northern part of the country, for agricultural assistance by doing a study of the farmers in this area. The principle crop is sugarcane. Due to depressed cane prices, increased costs of fertilizer, and overuse of the land, the farmers' income has dropped substantially over the past three years. It had been as much as \$4,000 per year and now has dropped to \$2,771. It appears this trend is going to continue. These farmers work in loosely organized associations and have requested a person to provide technical help in cane production and diversification, so that they do not remain dependent on the cane market. This type of technical assistance does not appear readily available within the country. The target population for this project would be 100 farmers, most of whom are in the Presbyterian Church, and would involve working through the loosely organized associations.

#### b. The Valley of Peace

The Valley of Peace is a refugee resettlement project for Salvadorans funded by the United Nations High Commission on Refugees and administered by the Mennonite Central Committee (MCC). The MCC has expressed interest in an agricultural technician/community developer to help 100 to 150 families begin producing enough food to feed themselves. Resources are available through the United Nations. Potential problems of this program would be the inefficient and sometimes strained relationship of the Belizean government to the UN and the MCC. Evangelism work is presently being carried out by various evangelical organizations.

The intended results: (1) the development of several associations with a base in the Presbyterian Church in Belize which would be able to provide technical assistance to subsistence farmers in the area in which the Presbyterian Church is working; (2) for the first year, to help the 100 farmers in diversification of agriculture; (3) to help organize the agricultural outreach of

the MCC so as to lead to the self-sufficiency of 100 farmers.

CRWRC requests synod's approval to begin work in Belize in 1984.

#### VIII. REQUEST FOR APPROVAL FOR DENOMINATIONAL OFFERINGS

CRWRC requests that synod commend to our churches the work of mercy carried on by CRWRC and urge the churches 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 three alternates.

#### X. SUMMARY MATTERS REQUIRING SYNOD'S ATTENTION

A. Representatives to synod—CRWRC requests that its president, James K. Haveman; minister board member, the Rev. Jacob Boonstra; and its executive director, John De Haan; be granted the floor when matters pertaining to our work are discussed.

B. Approval of cooperative relationships overseas:

1. Nigeria (see Section IV, B, 1, b)
2. East Africa/Uganda (see Section IV, B, 1, d)
3. Haiti (see Section IV, B, 3, a)

C. Approval of new work:

1. In Belize (see Section VII, C, 3)
2. In Sri Lanka (see Section VII, C, 1)
3. In Indonesia (see Section VII, C, 2)

D. Approval of Plans for 1984-85 budget (see Section VI, B)

E. Approval of offerings (see Section VIII)

F. Election of board members-at-large (see Section IX)

Christian Reformed World Relief Committee  
John De Haan, executive director

## 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, 1986; Mr. Richard Gritter, vice chairperson, 1985; Mr. Calvin Mulder, treasurer, 1984; Mrs. Jean Ettesvold, 1985; Mr. Donald Dekker, 1984; Rev. A. Dirk Evans, 1984; Mrs. Eunice Bossenbroek, 1985; Mr. Neal Berghoef, 1986; Rev. Paul H. Vruwink, 1986; Canadian Representation: Rev. Carl D. Tuyl, primary, 1985; Rev. John Van Til, alternate, 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 J. Niewiek assists the executive secretary on a halftime basis.

### II. INSTITUTIONAL CHAPLAIN PERSONNEL

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

- Chaplain Louis F. Baker, Evanston General Hospital, Evanston, IL
- Chaplain J. Karel Boersma, Sing Sing Correctional Facility, Ossining, NY
- Chaplain Robert Brummel, Ohio State Medical Center, Columbus, OH
- Chaplain Arlo D. Compaan, Center for Life Skills, Chicago, IL
- Chaplain Harold T. De Jong, St. Peter Hospital, Olympia, WA
- Chaplain Sidney Draayer, Christian Counseling Center, Grand Rapids, MI
- Chaplain William J. Dykstra, State Prison of Southern Michigan, Jackson, MI
- Chaplain A. Dirk Evans, Harper-Grace Hospital, Detroit, MI
- Chaplain Eric Evenhuis, Horizon Hospital, Pomona, CA
- Chaplain Melvin J. Flikkema, Long Beach Community Hospital, Long Beach, CA
- Chaplain Jan Friend, Bethesda Pastoral Counseling Center, Denver, CO
- Chaplain Richard E. Grevengoed, Christian Care Center, Chicago, IL
- Chaplain Terry Hager, Community Counseling & Personal Growth Ministry, Grand Rapids, MI
- Chaplain Ronald W. Hempel, Washington Veteran's Home, Retsil, WA
- Chaplain Allen J. Hoogewind, Jellema House, Grand Rapids, MI
- Chaplain Marvin P. Hoogland, Christian Counseling Center, Chicago, IL
- Chaplain Gordon J. Kieft, Bethesda Pastoral Counseling Center, Denver, CO
- Chaplain Donald J. Klompeen, Harper-Grace Hospital, Detroit, MI
- Chaplain Jim 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 J. Niewiek, Pine Rest Christian Hospital, Grand Rapids, MI
- Chaplain Elton J. Piersma, Marriage & Family Center, Muskegon, MI
- Chaplain Henry R. Post, Jr., Foote Memorial Hospital, Jackson, MI
- Chaplain Fred D. Rietema, Comprehensive Mental Health Center, Tacoma, WA
- Chaplain Curt G. Roelofs, Providence Hospital, Southfield, MI

Chaplain Howard A. Sponholz, Cabrini Medical Center & St. Vincent's Hospitals, New York, NY  
 Chaplain Raymond Swierenga, Dunes Correctional Facility, Saugatuck, MI  
 Chaplain Herman J. Teitsma, Christian Encouragement Center, Grand Rapids, MI  
 Chaplain Robert H. Uken, Pine Rest Christian Hospital, Grand Rapids, MI  
 Chaplain Adrian Van An del, Veterans Administration Hospital, Palo Alto, CA  
 Chaplain Larry Vande Creek, Family Practice Department, OSU, Columbus, OH  
 Chaplain Thomas Vanden Bosch, Veterans Administration Hospital, 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 A. Van Houten, Regional Coordinator of Pastoral Care, Ontario Government, Hamilton, ON  
 Chaplain Peter L. Van Katwyk, Interfaith Counseling Center, Cambridge, ON  
 Chaplain Duane A. Visser, Pine Rest Christian Hospital, Grand Rapids, MI  
 Chaplain Ronald C. Vredeveld, Regional Developmental Center, Mt. Pleasant, MI  
 Chaplain Kenneth R. Wezeman, South Bend Osteopathic Hospital, South Bend, IN  
 Chaplain Peter Winkle, Rehoboth Hospital, Gallup, NM  
 Chaplain Benjamin Ypma, Koinonia Medical Center, Muskegon, MI

The six ministers who took institutional chaplaincy positions during the past year are Melvin Flikkema, Donald Klompeen, Herman Teitsma, Karel Boersma, Raymond Swierenga, and Richard Grevengoed. Two chaplains have left positions for other forms of ministry.

If the Christian Reformed denomination had twenty-five ministers who had the necessary specialized training in Clinical Pastoral Education or its equivalent, we could likely place all of them in chaplaincy positions during the next two years. They would be placed in hospitals, prisons, centers for the developmentally disabled, centers for treatment of alcoholism and substance abuse, and pastoral counseling centers. In order to be competitive for placement in a chaplain position in the United States, six or seven quarters of Clinical Pastoral Education are necessary; in Canada four or five quarters of such training is most helpful.

### III. MILITARY CHAPLAIN PERSONNEL

Ecclesiastical endorsement has been given by the Chaplain Committee to thirteen Reserve chaplains, three seminarians in the Chaplain Candidate Program, and eighteen chaplains serving fulltime on active duty in the Armed Forces. A roster of the active duty chaplains and assignments, with the date of induction, follows:

#### *Air Force*

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

#### *Army*

Chaplain, Major William Brander, Ft. Bragg, NC (1968)  
 Chaplain, Capt. Dale Ellens, Ft. Knox, KY (1983)  
 Chaplain, COL John Hoogland, United States Pentagon, Washington, DC (1959)  
 Chaplain, Major Herman Keizer, Jr., United States Pentagon, Washington, DC (1968)  
 Chaplain, LTC Marvin Konynenbelt, Darmstadt, West Germany (1965)

Chaplain, Capt. Philip Touw, Yale-New Haven Medical Center, CT (1977) (Ft. Benning, GA—in June)

Chaplain, Capt. Jack Van Dyken, Jr., Ft. Jackson, SC (1982) (West Germany—in Aug.)

Chaplain, Major Karl Willoughby, Ft. Monmouth, NJ (1975) (West Germany—in July)

#### *Navy*

LCDR Donald G. Belanus, CHC, USN Camp Lejeune, NC (1979) (Catholic University, Washington, DC for training—in August)

CDR Herbert L. Bergsma, CHC, USN Navy Chaplain School, Newport, RI (1966)

LT. Norman F. Brown, CHC, USN Mayport, FL (1983)

LCDR George D. Cooper, CHC, USN USCG Support Center, Kodiak, AK (1980)

CDR Albert J. Roon, CHC, USN COMSERVGRU TWO, Norfolk, VA (1966)

Included in the above list are the two new chaplains who entered active duty during this year: Norman Brown, who serves with the Navy, and Dale Ellens, with the Army. Chaplain Donald den Dulk has affiliated with the Reformed Church in America and serves with the Navy under its auspices. Our chaplains continue to be considered for special advanced training and selected for responsible positions of ministry.

#### IV. INDUSTRIAL CHAPLAIN PERSONNEL

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

Chaplain Jack L. Vander Laan, Waste Management, Ft. Lauderdale, FL

Chaplain John W. Van Donk, Bay Area Industries, Hayward, CA

Business and Industrial Chaplaincy has a relatively short history with us as a denomination. The character of this ministry is not that different from other forms.

#### V. A CLOUD THE SIZE OF A PERSON'S HAND

This is not the place to give a brief history of pastoral care in North America, but something is happening in pastoral care which will affect chaplaincy in a very positive manner and which could have a very healthy, lasting impact on the life of the church. This happening (movement) is not yet so broadly visible as to indicate its exact course or to assure its success, but the impetus is definitely present.

Especially during the last three decades, clergy have been enamored by the prospect of providing pastoral care for individuals, oftentimes at the expense of and outside the context of the company of believers. They soon sensed the need for more training. They borrowed heavily from the disciplines of psychology and sociology. Essentially they adopted the medical model and became more clinical in their approach to pastoral care. Not all of this was bad. Much of this was good. It was bad only when they lost their pastoral identity and became clinicians.

Many clergy adopted the psychoanalytic approach to pastoral care. For many there was an almost frantic attempt to drink from every new psychological trough. This writer remembers well the decade of the 60s when, while serving as a military chaplain, concerted attempts were made to expose chaplains to the latest counseling technique and the most recent popular psychological movement.

The focus of pastoral care was on growth and change in the individual-self. The dynamic which many pastoral care providers tried to set in motion began with the learning of self-love and acceptance and proceeded to self-realization or actualization. It was unrealistic for each person needing counseling to get it; therefore, serendipity groups were formed for mutual support and development. Often these subcultural groups had only tangential ties to the body of believers.

The cloud which is appearing on the horizon suggests good things are happening in at least three areas of pastoral care. There is renewed interest in returning to the biblical and theological roots of pastoral care, particularly as they were perceived by the early church. There is a growing indication that pastoral care providers are not only interested in change and growth in the individual but also seek to raise his/her awareness of the larger issues of communal justice and responsible living. This implies taking some responsibility for bringing persons to, or back to, the body of believers. Finally, there is a more serious attempt to be pastoral as well as clinical. The idea of "shepherding," a somewhat anachronist symbol in modern North American life, is making its way back into pastoral theology, only now the shepherd is more clinically trained.

In Elijah's day, the cloud grew, the rains came, the drought ended, and God's covenant people were affirmed in the way they were to live. This could occur today also and, if it does, there will be refreshing times for the church in the ministry of chaplaincy. Our denominational chaplains could occupy an important role in the promotion of this exciting trend in pastoral care.

## VI. REQUEST FOR A SECOND FULLTIME STAFF POSITION

The Chaplain Committee respectfully requests permission from the synod to select a minister to serve fulltime in a staff position designated *assistant executive secretary*.

Justification for this request should be viewed, first, against the background of the rapid expansion of chaplaincy during the last ten years; and, second, in the light of current unmet needs and expanding opportunities.

### A. *Development of Chaplaincy During the Past Ten Years*

The Synod of 1974 declared that there was a need for a fulltime executive secretary to coordinate and administer the work of all chaplains who are under the supervision of the Chaplain Committee. The Rev. Harold Bode was appointed. As the year 1974 came to a close, there were fourteen military and eleven institutional chaplains for a total of twenty-five chaplains. In 1984, there are sixty-five fulltime chaplains. In recent years the Chaplain Committee has acquired some parttime assistance for the executive secretary. In 1980, Chaplain Henry Guikema was hired on a parttime basis, having been temporarily released from military chaplaincy due to two heart attacks. After recovering from open-heart surgery, Chaplain Guikema returned to active duty in December of 1982. Since that time, Chaplain Peter Niewiek has assisted on a halftime basis. Already in 1981 the synod was made aware that additional help was needed when the advisory committee reported to synod: "Attention will have to be given to granting assistance in the future for the work he [the executive secretary] is doing" (*Acts of Synod 1981*, p. 33).

### B. *Unmet Needs and Expanding Opportunities*

Promoting the work of chaplaincy by the staff is a process which begins with recruitment; continues with the monitoring of specialized training and assists in the placement of trained chaplains; endorses them for the position; advises them in the process of continuing education; and provides pastoral care to them and their families through visits, retreats, and other forms of continuing contacts. (The sequence does not necessarily reflect the priority given them by the Chaplain Committee.) There also are areas in which needs must be met more responsibly. The second fulltime staff person would be involved in each element in this process.

The first area of *need* is that of providing more adequate pastoral care for chaplains. Although the focus of pastoral care is on the chaplains, it also includes their families. The Chaplain Committee places a *high priority* on this need. The staff seeks to provide and supervise this pastoral care directly and indirectly. This is done directly through visits, retreats, meeting with chaplains at conventions, by mail, and telephone; and, indirectly, by assisting chaplains to establish ecclesial and professional support systems to mutually supervise their ministry. The benefits gained from such pastoral care are varied, but its design is to prevent burnout and to provide a better support base for more effective ministry on the part of the chaplain. For each new chaplain placed the amount of pastoral care to be provided by the staff increases. With more chaplains, more practical problems arise; this demands the attention of the staff and argues for more staff assistance.

The second area of *need* is to assist in filling with qualified chaplains positions in prisons, hospitals, centers for the developmentally disabled, centers for drug and alcohol rehabilitation, hospice centers, homes for the aging, cancer research centers, etc. Placing chaplains in institutions involves extended work with the chaplain, negotiating with the institution, and assisting the local calling church. (At times attendance at a classical meeting may be required.) Careful attention to details benefits all concerned in the process. Growing numbers of job opportunities require more staff response and assistance.

The third area of *need* is the recruitment of ministers who have special gifts in pastoral ministry. The task is to monitor and assist them in gaining adequate specialized training. *The need for recruitment is especially acute in Canada.* We have lost a number of opportunities to place chaplains in important ministries because we did not have trained applicants. *Recruitment* is done most successfully when staff persons attend meetings of classes, the Council of Christian Reformed Churches in Canada, the Minister's Institute, and synod. One benefit which occurs from recruitment and specialized training is the formation of a roster of trained ministers from which to draw when opportunities to place a chaplain arise. Responding to this need requires more staff assistance.

The fourth area of *need* is that of carrying the story of chaplaincy to the denomination. While the chaplaincy was expanding rapidly little time or energy was extended to informing the denomination of what was happening in this specialized ministry. Speaking and writing, by the staff and the chaplains, appear to be the two best ways of raising awareness within the denomination about chaplaincy. Both the denomination and the chaplains would benefit from increased exposure of this ministry. Furthermore, the church should recognize that the chaplain's ministry is a needed and valuable part of the church's mission in the world. To accomplish this a larger staff is required.

The Chaplain Committee will provide the appropriate advisory committee of this synod with materials regarding (1) the announcement of the position, (2) qualifications required for the position, (3) an outline of the selection process, and (4) a job description.

#### VII. CANADIAN CHAPLAIN COMMITTEE

Each year we report to synod and the church the challenging opportunities for chaplaincy in Canada, but little or no progress is being made in responding to the opportunities. Again this past year opportunities were lost because of the lack of trained pastors. The failure to place chaplains in specialized ministries in Canada outnumber the successes.

One success story is that the denomination, though small, exerts sizable influence in the area of specialized pastoral care in Canada. Three ministers serve on the Interfaith Committees in three provinces, and one minister serves on the Federal Interfaith Committee. One serves on significant committees in the Canadian Association of Pastoral Education.

#### VIII. EXECUTIVE SECRETARY

Ten years ago, at the Synod of 1974, Rev. Harold Bode was appointed to the position of executive secretary of the Chaplain Committee. The committee recognizes the rapid development of denominational chaplaincy during this period but desires to highlight the continuing emphasis of Bode's ministry: he places a high priority on providing a pastoral ministry to chaplains and their families and he presses for a close and valid relationship on the part of chaplains with the church. The committee endorses these emphases.

Rev. Harold Bode is also the ecclesiastical endorsing agent representing the denomination on a number of national conferences involving chaplaincy and a number of professional organizations which certify pastoral care providers. He currently serves as vice chairman of the Council on Pastoral Ministries to Correctional Institutions and as secretary of the National Conference on Ministry to the Armed Forces, which has about 150 denominations and faith groups as members. This aspect of our secretary's work gives visibility to the denomination and is helpful in the placement of chaplains.

As a committee we are pleased to promote this part of the mission of the church and to work with a staff which makes it exciting as well as challenging.

#### IX. ASSISTANT EXECUTIVE SECRETARY

In December 1982, Rev. Peter Niewiek agreed to work halftime with the Chaplain Committee while he continued as a halftime staff chaplain at Pine Rest Christian Hospital. Chaplain Niewiek makes some pastoral visits to chaplains, makes all the arrangements for the annual chaplains retreat, and coordinates the process of the placement of chaplains. The latter function involves the assessment of candidates to the chaplaincy, the reviewing and assembling of dossiers on each chaplain, and the conducting of interviews along with the other committee members. He does additional work, as assigned, including that of collecting relevant information on a computer.

We rejoice with Chaplain Niewiek and his family that his cancer continues to be in remission. His work on the staff is greatly appreciated.

## X. RECOMMENDATIONS

### A. *Representation at Synod*

We request that our executive secretary, Rev. Harold Bode; or the assistant executive secretary, Rev. Peter Niewiek; or committee chairperson, Professor Robert Recker, be permitted to speak at the synod on matters affecting the Chaplain Committee.

### B. *Presentation of Chaplains*

We request that the chaplains who may be present while synod is in session be presented to synod, and that two of them be allowed to speak briefly to synod. The annual Chaplains Retreat is set for June 14 through 16, and we request that permission be granted to present the chaplains immediately after the noon recess on June 15. Furthermore, we have offered the preaching services of the chaplains attending the retreat to the churches of the area on Sunday, June 17.

### C. *Second Staff Person*

The Chaplain Committee respectfully requests permission from synod to select a minister to serve fulltime in a staff position designated *assistant executive secretary* (see Section VI of this report for justification).

### D. *Committee Personnel*

1. Mr. Cal Mulder has completed a three-year term on the committee and is eligible for consideration for a second three-year term. With him, we place in nomination Mr. Henry Veenstra, who serves as the administrator of the Zeeland Community Hospital. He is a member of the Third CRC of Zeeland and has served in the consistory.

2. Chaplain A. Dirk Evans has completed a three-year term on the committee and is eligible for consideration for a second three-year term. With him, we place in nomination David Holtrop, who is the purchasing manager of Steelcase. He is a member of Oakdale Park CRC and has served in the consistory.

3. Mr. Donald Dekker has resigned from the committee due to continuing conflicts in scheduling caused by a major change that has taken place in his employment. The committee has requested the Synodical Interim Committee to make an appointment to replace him.

### E. *Quota Request*

The Chaplain Committee requests synod to approve the quota of \$5.90 per family for fiscal year 1985. Please note that approximately \$152,000 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 1984, 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**  
**CHRISTIAN REFORMED CHURCH LOAN FUND**

The Board of Directors of the Christian Reformed Church Loan Fund, Inc., incorporated under the laws of the State of Michigan, held its organizational meeting on October 14, 1983, and has met subsequently in order to develop capital and loan policies and procedures. The Board of Directors (nine members from the United States, three from Canada) has expertise in various fields of commercial lending, investments, law, real estate, and architecture. Three of the members formerly served on the Church Help Committee.

The Christian Reformed Church Loan Fund, Inc., has accepted the assets and liabilities of the Church Help Committee as of December 31, 1983, based on an audit performed by Touche Ross and Company, details of which appear in the *Agenda for Synod 1984, Financial and Business Supplement*.

The Board of Directors, recognizing the many years of service provided by the Church Help Committee, requests synod to adopt the following resolution:

Be it resolved that the 1984 Synod the Christian Reformed Church take note of the nearly ninety years of existence of the Church Help Committee of the Christian Reformed Church. The purpose of the committee was to assist needy churches in the construction of church buildings and facilities by supporting such churches, financially, with loans at little or no cost. Over the years, the committee has been unflinching in giving such assistance. It has played a very significant role in the life of many churches in our denomination. The synod expresses its deep sense of gratitude for the time and efforts contributed by the committee members—particularly by the various secretaries and treasurers who have served the committee.

There will be no immediate changes in the former Church Help Committee loan policies; and none will be made without prior notification to the denomination that new policies have been developed. Financial guidelines and loan policies are currently being established by the board.

The board anticipates that the loan fund will be operative in its initial stages by mid-1984. At that time it hopes to commence the sale of promissory notes in order to make funds available to churches for capital purposes.

Synod 1983 acceded to the request of Classis Toronto (Overture 24) to recognize the existence of the Ontario Extension Fund and instructed the Loan Fund to enter into discussion with the Ontario Extension Fund. Discussions have taken place and these will continue in an effort to reach an agreement whereby the respective funds can effectively work together and be of service to the denomination.

Christian Reformed Church Loan Fund, Inc.

Calvin H. Nagel, president  
Daniel W. Pluim, vice president  
Calvin D. Lane, treasurer  
Gerald Van Wyke, secretary  
Peter Noor, assistant secretary-treasurer  
Bernard De Wit  
Gary Geenen

Jerry Bruins  
John Ebbers  
Dick W. Meindersma  
Eugene A. Miller  
Dan Van Leeuwen  
Harry J. Vander Meer and  
Gerard Borst, *ex officio*

REPORT 9  
COMMITTEE FOR EDUCATIONAL  
ASSISTANCE TO CHURCHES ABROAD

The Committee for Educational Assistance to Churches Abroad (CEACA) continues to provide educational assistance to overseas churches (mostly in the Third World) within the Reformed and/or Presbyterian family for training leaders, sponsoring students in internships, and providing books for the libraries of these churches' Bible schools and seminaries.

Assistance is provided by limiting sponsorship to persons concerning whom a request is made by the national church for training for a specific task. CEACA does not duplicate training that is obtainable in the student's home area. The churches assisted must agree to employ the sponsored student, upon his return, in a position in which his training will be used effectively. Students must agree to return to their homeland to fill the position for which their church has requested their training. The home church is asked to subsidize the cost of the student's program to the degree that it is able to do so, although most of these churches are poor and have minimal financial capability to carry this expense. CEACA seeks to limit the student's length of stay in the USA to the shortest possible time necessary to complete his/her program.

I. STUDENTS SPONSORED IN THE 1983-84 SCHOOL YEAR

The following students are presently sponsored by the Christian Reformed Church through CEACA:

A. *Mohan Chacko* (India) was provided a cash grant by the Christian Reformed Church through CEACA to complete his Th.D. program at the Free University of Amsterdam. Mr. Chacko will return to India, where he plans to teach in a seminary in North India.

B. *Guy Dube* (Quebec) will complete his fifteen-month program for the Th.M. degree at Calvin Theological Seminary this year and will return to Quebec. He hopes later to seek ordination in the emerging Reformed Church in that province.

C. *Rev. Winston Gauder* (Australia). Together with the Christian Reformed Board of Home Missions, CEACA is contributing to the support of Rev. Gauder for a two-month internship under the Board of Home Missions. Rev. Gauder was a former recipient of assistance when he served with the Dutch Reformed Church of Sri Lanka. In May 1984 he hopes to complete a D.Min. degree program at Westminster Seminary. His internship will follow in June-July 1984 and will focus on his ministry as the secretary for Home Missions of the Reformed Church of Australia in whose service he is now engaged. Rev. Gauder promotes aggressive evangelistic involvement and training for these churches and uses Christian Reformed Church materials in his ministry there.

D. *Francis Isa* arrived from Nigeria in January of this year and is enrolled in the MAT program at Calvin College. He is being sponsored for an eight-month period of study.

E. *Mrs. Elizabeth De Jesus Pascuzzi* (Brazil) will complete the MCE program at Calvin Theological Seminary in May, and will return to Brazil to work with the Presbyterian Church there.

F. *Rev. Richard Tom* (South Africa). Rev. Tom will complete the two-year MCE program at Calvin Theological Seminary in late 1984. He will return to his homeland and continue serving the church there.

G. *Miss Nell van't Wout* (Australia) will have completed work for the MAT degree at Calvin College by the time synod meets. She plans to return to Australia, where she will give direction to the development and promotion of the Christian school movement and philosophy among the churches of Australia and New Zealand.

H. *Rev. John Victor* (South India) is a pastor of the Church of South India—Madras Diocese. He is being sponsored for one year in a Th.M. degree program at Calvin Theological Seminary. He will complete his studies in May 1984, after which he will return to a pastorate in Madras.

I. *Cosmas Wanyongo* (Kenya) is enrolled in the MAT program at Calvin College, which he will complete in December 1984. He too will be prepared to give leadership in Christian education upon his return to his homeland.

## II. PROJECTED SPONSORSHIP

CEACA is currently evaluating a number of prospective students for the school year 1984-85. The committee recently decided to make a final selection from among all applicants in the spring of the year rather than on an *ad hoc* basis as applications are received, as has been the practice to this time. By this method the committee feels it will be better able to select persons from churches that have the greatest need and be assured that its resources are best assigned.

## III. LIBRARY ASSISTANCE

Under the capable direction of Peter De Klerk, CEACA this past year sent out 355 books to fourteen schools that are presently unable to build and support adequate libraries. Contributions of quality theological works are welcome and much appreciated. Mr. De Klerk regularly sends listings of available volumes to more than twenty Bible schools and seminaries. Donors should contact Mr. Peter De Klerk, c/o Calvin Theological Seminary, 3233 Burton Street SE, Grand Rapids, MI 49506.

## IV. OBSERVATIONS

A. CEACA is happy to report that those who completed their programs since the last report have returned to their homeland and churches and are engaged in their ministries in meaningful ways. The presence of these international students enriches our institutions and some of our own students have given

serious consideration to serving in overseas missions as a result of these contacts. Additionally, the cross-cultural sharing that takes place among the students and faculty both in and outside the classroom is a rich blessing to all.

B. The financial support of CEACA by the churches was insufficient to meet the budget adopted by the Synod of 1983. At one point in the past year we were barely able to meet our commitments. At times this has been a heavy burden for the committee. Much of the energy of members of the committee must be diverted into promotion and securing finances as a result of this lack of support. We would regret having to reduce the number of students we are able to sponsor, particularly when the need and the challenges are so great. A modest offering from each of the churches would meet our needs. In order to secure support letters were written to all Christian Reformed churches requesting an offering as approved by synod. We urge the churches to follow the synodically adopted plan for the support of these programs. We are grateful that *The Banner* provided us opportunity to publicize our ministry.

C. We are happy to report that in cooperation with the Barnabas Foundation, CEACA receives occasional inquiries concerning its work. An endowment fund was begun a few years ago through the generous contribution of members of the Christian Reformed Church and has now reached the level of \$58,000. The earnings from this fund are used each year in the support of students. Others have pledged support in their wills.

#### V. COMMITTEE MEMBERSHIP

A. By special request to the Synodical Interim Committee Dr. Richard R. De Ridder was added to the committee and once again serves as its secretary. Along with his work at the seminary as director of International Students' Programs he is able to care for many of the routine matters that arise in the regular course of events.

#### B. Nominations

1. CEACA members Peter De Klerk and Aldrich Evenhouse will complete six years as members of the committee. They are not eligible for reelection. Both men served the Christian Reformed Church in efficient, talented ways as members of CEACA and we thank them for their contributions. Committee members Jacob Hasper and Tina Minnema will complete three years on the committee and are eligible for reelection.

2. Nominations. CEACA presents the following nominations, four to be elected for three-year terms:

David Bosscher	*Tina Minnema
*Jacob Hasper	Eleanor Spykman
John Hutt	Donald Van Beek
Hazel Timmer	Jay Van Houten

\*indicates current members eligible for a second three-year term.

#### VI. FINANCIAL MATTERS

A. The financial report for the fiscal year September 1, 1982–August 31, 1983, will be available in the forthcoming *Financial and Business Supplement*.

B. Budget for fiscal year September 1, 1984–August 31, 1985 has been submitted to the SIC. Synod should note that if we are to answer affirmatively the minimum number of requests for assistance and maintain the monthly level of support to sponsored students, we will need the full cooperation of our churches in offerings and faith promise pledges. The 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 the sponsored student.

C. *Support*

CEACA asks synod to approve a 75-cents-per-family quota (which will meet about 57 percent of our budget) and asks in addition that we be continued on the list of causes for one or more offerings.

The committee thanks churches and individuals for their continuing support.

VII. ITEMS REQUIRING SYNODICAL ACTION

A. We request that our chairman, Mr. Aldrich Evenhouse, and treasurer, Mr. Mark Muller, be recognized at synod as our representatives, and that they be given the privilege of meeting with the appropriate advisory committees of synod and of representing the committee when our report is under consideration.

B. We request synod's approval of the work of the committee.

C. We request synod to elect four members to the committee from the nominations submitted (see Section V, B, 2).

D. We request synod to adopt a per-family quota of 75 cents for 1985 and to continue CEACA on the list of causes approved for one or more offerings.

Committee for Educational Assistance  
Churches Abroad

Aldrich Evenhouse, chairman  
Richard R. De Ridder, secretary  
Mark Muller, treasurer  
Peter De Klerk  
Jacob Hasper  
Ruth Hoekema  
Tina Minnema  
Cornelius Plantinga, Jr.  
James Tamminga  
Jay Van Groningen

## REPORT 10

### FUND FOR NEEDY CHURCHES

#### I. ORGANIZATION

The committee is composed of three laymen and two ministers, in keeping with the decision of the Synod of 1958. The present membership is as follows: president—Mr. Herman Ottenhoff, (1985); secretary—Dr. Calvin L. Bremer, (1986); treasurer—Mr. Mark Van Beveren, (1984); vicar—Mr. Harry Kortenhoven (1986). There is also one vacancy which needs to be filled: Rev. Isaac Apol accepted a call out of the area and tendered his resignation from this committee during the course of the year. Nominations to fill the vacancy and the expired term will be presented to synod.

#### II. WORK OF THE COMMITTEE

##### *Statistics for 1983*

- Applications processed—128
- Assistance granted—126
- Children's allowances granted—275
- Years of service credited—1,325 (10.5 average)
- Average size of congregation—35 families
- New congregations added—5
- Congregations no longer requesting assistance—14

Your committee attempts, within the decisions of synod, to assist congregations in their financial needs, and to encourage them in becoming self-supporting as soon as possible.

The committee enjoys a fine relationship with Home Missions through their liaison person. The exchange of information and services has been of great benefit to our committee.

#### III. MATTERS REQUIRING SYNODICAL ACTION

##### *A. Representation at Synod*

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

##### *B. Recommendations re Financial Matters*

1. That the minimum salary for ministers serving churches receiving assistance from FNC be set at \$18,900 for 1985 (\$18,200 for 1984).
2. That a service increment of \$100 per year up to twenty (20) years of service continue to be granted.

3. That 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, congregation to pay \$1,000).

5. That an allowance of up to 15 percent of the salary subsidy be granted each congregation which provides its minister with health/dental/life insurance coverage comparable to that offered through Consolidated Group Insurance of the Christian Reformed Church.

6. That salary allowance for stated supply be set at \$175 per week for 1985 (\$175 for 1984).

7. That the per-family contribution toward the minister's salary in congregations receiving assistance from FNC in 1985 be not less—and if possible more—than \$325 in both the United States and Canada (\$320 in 1984).

8. That the 1985 quota for FNC be set at \$12 per family (\$17 in 1984).

*C. Recommendation of Policy re Release via Article 17 of the Church Order*

The FNC Committee be authorized to pay up to 100 percent of the salary subsidy for up to six months following the release of a minister from active ministerial service within a congregation.

*Guidelines:*

1. Applicable synodical rules have been observed.
2. The stated clerk of the classis shall furnish FNC Committee with a copy of the agreement approved by classis and the synodical deputies.
3. All allowances, except for auto allowance, shall be applied toward the released pastor's support during this period.
4. If the agreement for salary support of the released minister approved by classis and the synodical deputies is for an amount less than the FNC minimum, then the subsidy granted shall be prorated.
5. At no time shall the FNC Committee be liable for subsidy payments toward the salaries of more than one minister in a single congregation.
6. During the vacancy created by the release of a minister via Article 17 of the Church Order, no consideration of continued support shall be given by the FNC Committee until classis, or its duly appointed committee, shall endorse the request for assurance of continued support (see Handbook, "Information about the Fund For Needy Churches, Inc.," Article X).

*Ground:* It is beneficial for the churches, ministers, and the FNC Committee to have a clearly established policy for dealing with release under Article 17.

*D. Recommendations re Committee Membership*

That synod elect two members (one minister, one layman) to the committee from the following nominations:

Rev. John L. Meppelink—Pastor of First CRC, Oak Lawn, Illinois

Rev. Arthur J. Schoonveld—Pastor of Orland Park CRC, Orland Park, Illinois

Mr. Gerrit Bos—member of Orland Park (Ill.) CRC, former deacon, former Christian school board member, retired as West Pullman Plant comptroller after thirty-one years with International Harvester

\*Mr. Mark Van Beveren—member of Western Springs (Ill.) CRC, former deacon and elder, former Christian school board member, retired from International Harvester as manager of Corporate Reports, presently treasurer of FNC

\*notes incumbent eligible for reelection.

Fund for Needy Churches Committee  
Calvin L. Bremer, secretary

## REPORT 11 HISTORICAL COMMITTEE

The responsibilities of this committee are such that very little work needs to be done in the area of establishing policies or making basic decisions. In the day-to-day operation of the office and staff, the work is progressing very smoothly and a growing collection of memorabilia of historical value is being gathered into one place.

It is general knowledge, we think, that the archives of the Christian Reformed Church are housed in Heritage Hall. What may not be so generally known is the fact that archives of Calvin College and Seminary are also housed alongside the records of the church at large. As can be expected, the archives of Calvin are rather voluminous, and bringing them into a condition of order requires the efforts of Mr. James De Jonge, associate professor of music, emeritus, who is primarily responsible for this aspect of the work.

The records of many denominational agencies and institutions, to the extent these have been delivered to the Calvin Library complex, are also growing, not only in terms of completeness, but also in terms of eventual usefulness to any who may become involved in historical research and study. We are happy to see this aspect of our task going forward.

Of course, the archivist, Dr. Herbert J. Brinks, and the assistant archivist, Dr. Henry Ippel, are very interested in bringing collections of consistorial minutes of the congregations of our denomination nearer to completion. We are happy to report that less than fifteen congregations established prior to 1930 have not yet submitted materials for preservation, either in terms of actual books and records or in terms of the microfilming service provided. The staff is hopeful that these congregations and consistories will comply with synod's wishes eventually. Perhaps synod will want to speak to this.

From time to time, the archivist sends to the respective stated clerks inventories of holdings of various congregations. They, in turn, are requested to bring the report to the attention of the congregations in a meeting of the classis. This has effectively encouraged compliance and contributes to the healthy state of affairs, relatively speaking, that exists.

Another area where preservation is being promoted is that of personal "papers" of CRC ministers and missionaries. Marinus Goote, minister emeritus, is responsible for bringing order into this department, filing them according to the pattern and method we have adopted. Specifically, the papers of Dr. William Masselink include manuscripts and sermon notes. Dr. Henricus Beuker, who served as professor at the seminary for six years, left behind bound manuscripts and lecture notes, which are now part of the collection. The papers of Rev. William V. Muller, veteran missionary among the Dutch and Portuguese in South America, reflect his wide-ranging efforts in behalf of the kingdom of God in that country. In the collection of Rev. John A. Westerveld is the record of the transfer of the New York, Leonia, and Monsey True Reformed

Dutch churches to the Christian Reformed Church in 1924 and 1925. Papers of Rev. John Vander Mey, educational secretary for Calvin College for a number of years, of Rev. Jan Robbert, parish pastor for many fruitful years, and of Dr. W. Harry Jellema, professor of philosophy in a number of educational institutions of note, all reflect in their own way the peculiar contributions each made to the ongoing work of the kingdom. These materials, now preserved and organized, will contribute to study and research in the future.

A service offered by Heritage Hall personnel is that of reminding various congregations and classes of anniversaries that may be observed at significant times—tenth to one hundredth! Help is offered in the way of researching the history of given congregations by making available to them photos and related materials, on the basis of which updated histories can be written. Of course, in return Heritage Hall respectfully requests copies of the end products for placement in her files and archives.

Recently, the chief archivist, Dr. Herbert J. Brinks, produced special reports reflecting on our denominational roots by means of a publication called *Origins*. The second issue contains fascinating accounts of life and travel in the United States in the nineteenth century and an analysis of a typical Dutch neighborhood in Grand Rapids from 1848–1900. Chicago was featured in the first issue of *Origins*. The office of the archivist is a natural source of such information, and this publication, enjoying wide acceptance, is the vehicle for telling the story.

To alert potential donors as to what is being attempted in Heritage Hall, recent acquisitions are detailed:

- The records of the CRC Ministers' Pension Fund Committee, including a history of the committee's activities from 1869 to 1976 and minutes and correspondence after 1976.
- The records of the Women's Missionary Union of Grand Rapids, including minutes of executive board meetings from 1926–1971, related printed programs, anniversary booklets, and correspondence.
- Copies and records of *The American Daily Standard*, evidence that under the leadership of John C. Monsma, we as a denomination were indirectly responsible for a Christian daily newspaper.
- Materials reflecting the struggle of the short-lived "Fellowship of Acts," the "underground church" which sought to be effective in its place (Grand Rapids) during 1969–1972.
- Numerous scrapbooks reflecting the history of First CRC, Sheboygan, Wisconsin.

No less than eighty-two consistories have submitted minute books and records for microfilming and preservation in the archives. In addition, anniversary booklets of thirty churches have been received and filed! It is hoped that congregations that have not yet surrendered materials will be motivated to do so, especially since the collection has proven its value in times of natural and unexpected disasters. It is a joy to be able to provide copies of past minutes of consistories when their own copies have been destroyed by fire and/or water.

Concerning personnel involved in the work, there have been no changes from the listing published in the *Acts of Synod 1983*.

We do not prepare a budget for each new year. We simply report the one-third of our expenses that are "chargeable" to the Heritage Hall operation to the denominational financial coordinator with Synodical Interim Committee approval.

In thirty-one of our forty classes we have active regional representatives at work. The value of their efforts on the scenes of labor in our denomination can hardly be overstated, since the more personal the touch the more effective the procuring of the items being preserved for posterity. We hope synod will encourage those classes, in which no representative is presently active, to look for and appoint these individuals soon.

On October 14, 1984, we reach the 150th anniversary of the Secession of 1834. Whatever we may think of the event in terms of the course of history and its effects on the church of Jesus, the event seems worthy of observation by means of appropriate bulletin covers, if by no other means. Perhaps *The Banner* and *De Wachter* will publicize the fact. We have been in touch with the editors through the Publication Committee.

Historical Committee of the CRC

L. Oostendorp, chairman

J. Leugs, secretary

H. Ippel

H. Zwaanstra

## REPORT 12

### INTERCHURCH RELATIONS COMMITTEE

#### I. MEMBERSHIP AND ORGANIZATION

##### A. *Current Membership and Assignments*

The Interchurch Relations Committee (IRC) meets regularly each month to fulfill its mandate. Dr. John H. Primus functions as president, Rev. Tymen E. Hofman as vice president, and Rev. Clarence Boomsma as administrative secretary. Other members are Rev. Gerard Bouma, Rev. Leonard J. Hofman, Mr. Keith Knight, Dr. John H. Kromminga, Ms. Thelma Meyer, Dr. John Timmer, Mr. John Vanden Berg,\* and Dr. Henry Zwaanstra.\*

\*(Mr. J. Vanden Berg resigned his membership on the committee because of his continuing absence while serving in Rehoboth, New Mexico; Dr. H. Zwaanstra was appointed by the Synodical Interim Committee to replace him.)

The IRC currently consists of eight members. It was decided to recommend to synod the addition of one more member to be chosen this year, thus ensuring an equal number of members for election in each of three years for a total membership of nine.

The terms of Tymen E. Hofman and John H. Primus expire this year. Having served one term they are eligible for reelection. The committee is presenting to synod nominations for the three vacancies.

The work of the IRC is processed by three subcommittees: Committee 1 (Europe and Canada) T. E. Hofman, chairman, G. Bouma and H. Zwaanstra; Committee 2 (Africa, Asia, South America, Australia and Mexico) J. H. Kromminga, chairman, L. J. Hofman, and T. E. Hofman; Committee 3 (Ecumenical Organizations and American churches) T. Meyer, chairwoman, L. J. Hofman, K. Knight, J. H. Primus, and J. Timmer. The administrative secretary serves *ex officio* on all committees.

In addition an *Ad Hoc* Committee on Charter for Ecumenicity was appointed with the following mandate:

The committee is to prepare a charter for the ecumenical relations of the Christian Reformed Church for consideration by the IRC and ultimately by synod.

The scope of the committee's inquiry is to comprehend all relations of the CRC, including both relations with individual denominations and participation in ecumenical organizations.

The charter to be proposed shall seek to define the kind(s) of ecumenical relations which the church is to pursue, the objectives to be sought in these relations, and the manner in which they are to be pursued.

The committee shall take into account biblical and confessional considerations, past statements and actions of the CRC, current commitments of the denomination, and anticipated ecumenical developments.

The membership of this committee is J. H. Kromminga, chairman, J. H. Primus, J. Timmer, and the administrative secretary. The committee has met frequently but finds the scope of its mandate so basic and broad that it is not yet able to report to the IRC. It is hoped that the results of its work will be ready for a report to the Synod of 1985.

#### B. *The Administrative Secretary*

The synod of 1983 mandated 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."

The work of the administrative secretary includes

1. serving as permanent secretary of the committee; participating in meetings in an advisory, nonvoting capacity;
2. preparing a manual of operations for the IRC; setting forth the mandate, scope, and responsibilities of the IRC; and preparing a brief history of the work of the IRC;
3. aiding the committee in the preparation of an updated charter for ecumenical relations of the CRC;
4. serving as an informational resource person to the various subcommittees in their dealing with specific issues;
5. aiding the committee in its responsibilities to "remain abreast of current developments within those churches with whom we are in ecclesiastical fellowship";
6. alerting the committee to new areas of ecumenical opportunity and responsibility;
7. performing such other tasks as may be assigned at the discretion of the committee.

At its September meeting the IRC appointed Rev. Clarence Boomsma to this parttime position. The expiration of his term of service as member and president of the IRC and his emeritation occurred at the end of the same month. In view of the impossibility of accomplishing in one year all that has been assigned in the job description, the committee appointed Rev. Boomsma for two years, subject to synodical approval. He accepted the appointment and began his work October 15.

#### C. *Fraternal Delegates*

The IRC continues to use the services and expertise of various members of the CRC to serve as fraternal delegates to churches in ecclesiastical fellowship and as observers to various ecumenical organizations, sometimes serving as members of special commissions of these organizations. They are mentioned in this report in connection with their area of work. We call synod's attention to these members who give freely of their time and effort on behalf of the IRC. We are grateful for their work; without it we would not be able to fulfill our responsibilities.

## II. GENERAL INFORMATION RE CHURCHES IN ECCLESIASTICAL FELLOWSHIP

In 1974 synod revised our ecumenical relationships with other churches from a twofold classification—sister churches and churches in correspondence—to

one category—that of churches in ecclesiastical fellowship. The elements of ecclesiastical fellowship include

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.

These provisions normally apply to all churches with whom we maintain fellowship, but degrees of ecclesiastical fellowship may involve less than all six elements. At present we are in full fellowship with all churches listed below, except for the restrictions which the Synod of 1983 placed on our relationship with the Gereformeerde Kerken in Nederland (GKN)\*. Synod restricted pulpit fellowship and intercommunion in that case, making it the responsibility of each local consistory to determine the propriety of pulpit exchange and attendance at the table of the Lord.

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\*Following is a glossary of the acronyms which appear in this report:

Denominations:

APRC Associate Reformed Presbyterian Church

CGKN Christelijke Gereformeerde Kerken in Nederland

CRC Christian Reformed Church (in North America)

CRCSA Christian Reformed Church in South Africa (*formerly* Die Hervormde Nederduitse Gereformeerde Kerk [HNGK])

DRC Dutch Reformed Church (also known as Nederduitse Gereformeerde Kerk [NGK])

DRCA Dutch Reformed Church in Africa (also known as Nederduitse Gereformeerde Kerk in Afrika [NGKA])

DRMC Dutch Reformed Mission Church (also known as Nederduitse Gereformeerde Sendingkerk [NGSK])

GKN Gereformeerde Kerken in Nederland

GKSA Die Gereformeerde Kerk in Suid Afrika (also known as Reformed Church in South Africa [RCSA])

IPCM Independent Presbyterian Church in Mexico

NGK Nederduitse Gereformeerde Kerk (also known as Dutch Reformed Church [DRC])

NGKA Nederduitse Gereformeerde Kerk in Afrika (also known as Dutch Reformed Church in Afrika [DRCA])

NGSK Nederduitse Gereformeerde Sendingkerk (also known as Dutch Reformed Mission Church [DRMC])

NKST Church of Christ in the Sudan among the Tiv

OPC Orthodox Presbyterian Church

PCA Presbyterian Church in America

RCA Reformed Church in America

RCSA Reformed Church in South Africa (also known as Die Gereformeerde Kerk in Suid

The churches in ecclesiastical fellowship (with the year in which such fellowship began) include:

1. Associate Reformed Presbyterian Church (ARPC) 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. Dutch Reformed Church in Africa (DRCA) also officially called Nederlandse Gereformeerde Kerk in Afrika (NGKA) 1983
7. Dutch Reformed Church of Sri Lanka 1974
8. Dutch Reformed Mission Church (DRMC) also officially called Nederlandse Gereformeerde Sendingkerk (NGSK) 1982
9. Evangelical Reformed Church of Brazil 1974
10. Gereformeerde Kerken in Nederland (GKN) 1974
11. Korean American Presbyterian Church 1979
12. Nederlands Gereformeerde Kerken 1982
13. Orthodox Presbyterian Church (OPC) 1975
14. Presbyterian Church in America (PCA) 1975
15. Reformed Churches of Australia 1974
16. Reformed Churches of New Zealand 1974
17. Reformed Church in America (RCA) 1976
18. Reformed Church in Argentina 1974
19. Reformed Church in Japan 1974
20. Reformed Church in South Africa (RCSA) also officially known as Die Gereformeerde Kerk in Suid Afrika (GKSA) 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 of our synods and the IRC is responsible to send fraternal delegates to the general

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Afrika [GKSA])

RPCNA Reformed Presbyterian Church of North America

Ecumenical organizations:

CANAAC Caribbean and North American Area Council (of WARC)

NAPARC North American Presbyterian and Reformed Council

NCC National Council of Churches

RES Reformed Ecumenical Synod

SACC South African Council of Churches

WARC World Alliance of Reformed Churches

WCC World Council of Churches

assemblies/synods of these churches as opportunity, time, and funds permit.

The Associate Reformed Presbyterian Church (ARPC) has decided not to invite fraternal delegates from individual denominations but to invite instead a delegate from the North American Presbyterian and Reformed Council (NAPARC). In addition it may invite one fraternal delegate from each of the NAPARC churches in rotation, and in turn send one delegate to each of these churches in rotation. It is for them a question of the "least money and maximum contact." Official observers will be welcomed, but the time given them on the agenda will be limited.

Since our last report to synod we have sent, or are sending, the following fraternal delegates to the following assemblies/synods:

1. To the synod of the Christelijke Gereformeerde Kerken in Nederland (CGKN) which met in Rotterdam in September 1983, Rev. Dean Deppe
2. To the synod of Dokkum of the Gereformeerde Kerken in Nederland (GKN), meeting in Lunteren in March 1984, Rev. Tymen E. Hofman and Dr. John Timmer
3. To the synod of the Reformed Churches in New Zealand which met in July 1983, Rev. Clarence G. Werkema
4. To the general synod of the Dutch Reformed Church in Africa (DRCA/NGKA) which met in Barkley West in June 1983, Rev. Clarence Boomsma
5. To the general assembly of the Presbyterian Church in America, meeting in Norfolk, Va., in June 1983, Rev. Dennis W. Boonstra
6. To the synod of the Reformed Presbyterian Church in North America, which held its sessions at Geneva College, Beaver Falls, Pa., in June 1983, Rev. Benjamin Becksvoort
7. To the general synod of the Reformed Church in America meeting in Pella, Iowa, in June 1983, Revs. Leonard J. Hofman and James D. Stoel
8. To the synod of the Reformed Church in Japan which met in Osaka in October 1983, Rev. Marvin Beelen, who was in Japan at the time on behalf of the Board of CRWM

### III. GEREFORMEERDE KERKEN IN NEDERLAND (GKN)

In September 1981 the IRC appointed an *ad hoc* committee to study the statement of the GKN on biblical authority entitled *God Met Ons* and to serve the IRC with counsel regarding it.

In August 1983 the report of this committee, prepared by Dr. Fred H. Klooster and Dr. Gordon J. Spykman, was submitted to us. The IRC decided to forward the report to the GKN, calling attention "especially to these problems raised in the report:

- a. the dubious presentation of the relational nature of truth in *God Met Ons*;
- b. the tendency in *God Met Ons* to slip into 'Scripture criticism' in dealing with matters of 'historical-critical studies';
- c. the problematic nature of its hermeneutic 'point of entry';
- d. its evaluation and judgment of the classic Reformed confessional position and theological tradition on the doctrine of Scripture."

The IRC affirmed that it seeks to keep channels of communication open with the GKN for serious consideration of an authentically Reformed view of the authority and normativity of Scripture.

In October 1982, when our delegates to the synod of the GKN met with the officers of the synod, it was recommended that representatives of the CRC should meet with the GKN Commission on Church and Theology concerning *God Met Ons*. This seemed highly advisable as the statement is to be reviewed and revision is possible. We have appointed Prof. John H. Stek and Dr. Fred H. Klooster, who will be meeting with the commission the first week of April 1984.

Our committee has been concerned about *In Liefde Trouw Zijn*, a recent publication of the GKN. It is intended as a pastoral guide in discussions concerning biblical directives for moral norms in intimate sexual relationships within and outside of marriage and family. An *ad hoc* committee—Dr. Henry Zwaanstra, Rev. Gerard Bouma, and Dr. Theodore Minnema—was appointed for the purpose of preparing a summary of its contents and an evaluation and critique for use by our fraternal delegates. The report, written by Dr. Minnema was available at our January meeting.

#### IV. THE PRESBYTERIAN CHURCH IN IRELAND

Your committee has been in correspondence with the Presbyterian Church in Ireland to explore the possibilities of entering into closer fellowship with this denomination. A letter was received indicating that their Interchurch Relations Board decided they should not enter into a formal relationship with the CRC "but remain open to the possibility of friendship on an informal basis." This decision is in harmony with their practice not to have formal relations "on a one-to-one basis with other Reformed churches." They expressed the hope that their decision would "not hinder the possibility of developing friendship in coming days."

Our delegates to the GKN synod have been mandated to include a visit with the Interchurch Relations Board of the Presbyterian Church of Ireland if such arrangements can be made. (It appears at this time that this will be possible.)

#### V. THE DUTCH REFORMED CHURCH OF AFRICA (DRCA/NGKA)

Rev. Clarence Boomsma was delegated to attend the general synod of the Dutch Reformed Church in Africa (DRCA), known also as the Nederduitse Gereformeerde Kerk in Afrika (NGKA), which is the black daughter church of the Dutch Reformed Church (DRC). In June 1983 he brought the greetings of the CRC and urged the consummation of our ecclesiastical ties which had been in process with some ambiguity since 1979.

The DRCA/NGKA formally accepted our invitation to enter into ecclesiastical fellowship, thereby implementing our earlier decision to seek fellowship with them.

A crucial need of the DRCA/NGKA is for advanced theological education for their pastors. Our committee is exploring ways and (financial) means to enable them to attend our séminary.

Our delegate reported that considerable tension exists within the DRCA/NGKA and this was evident on the floor of the synod. The strain is between the leadership of the church, which is more sympathetic and loyal to the DRC/NGK (the mother church), and the leadership of the so-called Broederkring, which

has recently changed its name to *Belijdende kring van die Nederduitse Gereformeerde Kerken* (Confessional Association of the Dutch Reformed Churches).

## VI. THE DUTCH REFORMED CHURCH (DRC) (IN SOUTH AFRICA)

Rev. Boomsma reported that in 1982 the general synod of the Dutch Reformed Church (DRC), known as the *Nederduitse Gereformeerde Kerk* (NGK), the large original Reformed church in South Africa, took note of the report concerning the DRC/NGK which was adopted by our synod in 1982 and forwarded to them. They expressed a desire for continuing discussion with the CRC.

The general synod also appointed a Committee for the Revision of "Human Relations and the South African Scene." The synod forwarded the CRC report with its critical comments to this revision committee for their attention.

Our representative was able to spend some time with a few of the leaders of the Plenary Executive at which time he sought to press the grave importance of the DRC/NGK to rethink its position on race in the light of Scripture and the severe criticism which they have received from other Reformed churches, including our own.

It is the task of our committee to be alert to developments and changes that may occur with the DRC/NGK.

We have noted the recent statements of the Western Cape Synod of the DRC/NGK in October 1983, which may be of considerable significance. Because of our vital interest and deep concern with racism in the Reformed churches in South Africa, we deem it worthy to report in full the text of their decisions.

### DECISIONS OF THE SYNOD OF THE WESTERN CAPE DRC/NGK 1983

#### *Attendance of Services*

1. Synod is of the opinion that there is a difference between planned joint services of congregations or churches, and occasions when believers spontaneously attend a service in another congregation.

2. With regard to joint services of different congregations or churches, synod upholds the standpoint as stated in *Human Relations and the South African Scene* (Ras, Volk en Nasie): namely, that it is the responsibility of the local church council to decide how such services should be organised and held.

3. With regard to occasions when believers spontaneously attend a service in another congregation, synod declares:

- 3.1 Church councils must ensure that no person who in good faith wishes to worship—regardless of language or racial group—will be prevented from attending any service (*Acts of General Synod 1978*, par. 10.8, p. 496).
- 3.2 Any decision (by a church council) which prevents such worshipper from attending a service is contrary to the spirit of the decisions of the General Synod and is decidedly in conflict with the Word of God.
- 3.3 Synod makes a serious call on church councils where such decisions are still in force to rescind them immediately for the sake of the honour of God and in the interests of his kingdom.
- 3.4 Therefore synod declares that the religious services of all congregations of the Ned. Geref. Kerk are at all times open to all people who wish to worship and serve in spirit and truth.

*Apartheid*

1. Synod is of the opinion that, in the light of Scripture, the task of the Government is to dispense rightness and justice to all its subjects.

2. Synod is convinced that Scripture provides no specific political model to realise this ideal.

3. Therefore the synod cannot associate itself with the view that the policy of apartheid or separate development is a direct instruction of the Bible. In fact, synod dissociates itself from any attempt, now or in the past, to present separate development as if it were laid down by the Bible.

4. Because the Bible does not lay down any political blueprint, synod also cannot condemn a policy of separate development if it allows rightness and justice to prevail.

5. However, if in practice separate development involves racism or racial discrimination—which has already been condemned by the General Synod and this synod—then synod once again condemns it as sinful.

6. All presbyteries, church councils and liaison committees are requested, in their dialogue with other churches\* of the NGK [DRC] family, to give real attention to the way in which the present political dispensation is experienced in practice by our fellow-believers.

\*These other churches are the Nederduitse Gereformeerde Sendingkerk [NGSK] (Coloured), Nederduitse Gereformeerde Kerk in Africa [NGKA] (Black) and Reformed Church in Africa (Indian).

*Prohibition of Mixed Marriages Act and Section 16 of the Immorality Act*

1. Synod decides that the Mixed Marriages Act and Section 16 of the Immorality Act:

- a. are in conflict with the scriptural, Christian-ethical principles with regard to marriage, because these laws promote external and social factors to principles, instead of taking the essence of marriage as a starting point.
- b. are in conflict with the essence of marriage, namely, that marriage is a divine institution for mankind whereby mutual love and respect is the only essential criterion.
- c. are in conflict with the biblically taught unity of mankind as it is *inter alia* expressed in the fact that all people are created in the image of God.

2. Synod is of the opinion that these laws as they function at present, assault the dignity of individuals, especially since in effect these laws attach the stigma of immorality to all relationships of people of different skin colour which in all other respects are accepted as normal marital relationships, and in this way the religious association of sin is also attached to such relationships.

3. Synod is of the opinion that the church should not prescribe to the state concerning any legislation.

4. Synod is of the opinion that it is the task of the church to express the principles of Scripture and then to request the state to formulate its legislation accordingly.

5. Synod emphasises that marriages between people of different racial groups can never be considered to be immoral on scriptural grounds

6. Synod requests the state to take this into account in the preservation of an orderly society.

*Synod requests the General Synod to formulate its standpoint on the Mixed Marriages Act and Section 16 of the Immorality Act as follows*

1. The essence of marriage lies in a free choice between two people based on love and under the guidance and dominion of God. Scripture does not give the state grounds to abrogate this freedom. The state's jurisdiction has to do with the protection of the essence of marriage, which may be threatened in certain circumstances, *e.g.*, in marriages between juveniles.

2. The Bible does not express itself either for or against racially mixed marriages. The only biblical restriction on a free marital choice is religiously motivated. However, if the state restricts the marital choice purely on the grounds of race or colour, then it is applying a principle which has nothing to do with the essence of marriage, but which is discriminatory. It is also in conflict with the biblical condemnation of all discrimination and with the decision of the 1982 General Synod against racial discrimination.

#### VII. THE DUTCH REFORMED MISSION CHURCH (DRMC/NGSK)

The IRC received a letter from the Committee on Ecumenical Relations of the Dutch Reformed Mission Church (DRMC), also known as the Nederduitse Gereformeerde Sendingkerk (NGSK) which is the colored or brown daughter church in the family of the DRMC/NGK. The letter contained a critical response to the action of our 1983 Synod not to sever relations with the Reformed Church in South Africa (RCSA) (Die Gereformeerde Kerk in Suid Afrika [GKSA]), while at the same time severing our relations with the Gereformeerde Kerken in Nederland (GKN).

Your committee replied by seeking to correct the misunderstanding they had of synod's decisions. Their response is, however, an indication of the sensitivity in the churches of our Reformed family in South Africa to these issues, especially among those who have been the victims of apartheid for so long.

The IRC is giving careful consideration to the synodical decisions of the DRMC/NGSK at its meeting in 1982, particularly the New Confession which is adopted.

The DRMC/NGSK has addressed a communication to the member churches of the Reformed Ecumenical Synod (RES) concerning racism and the South African Reformed churches. It includes a statement of the World Alliance of Reformed Churches (WARC), entitled "Resolution on Racism and South Africa." The letter requests "that this document will be presented by you [secretary of the RES] to the member churches of the RES and to request their comment to be printed in the RES agenda. The idea is to have a clear response of the RES member churches: that is, do they consider apartheid and racism contrary to the gospel, an idolatry, and its theological justification a heresy? A response from the RES on the above stated questions will be crucial for the Nederduitse Gereformeerde Sendingkerk (NGSK). The reaction of the RES member churches to our request will enable us to determine our own response to those of the RES."

The issue raised by the DRMC/NGSK has been dealt with by our committee and is reported in Section VIII below.

#### VIII. REFORMED CHURCH IN SOUTH AFRICA (RCSA/GKSA)

The Synod of 1983 instructed the IRC to give high priority to synod's concerns regarding the evils of apartheid as they pertain to the RCSA/GKSA. Rev. Boomsma met with the Deputies for Correspondence with Churches in Foreign Countries of the RCSA/GKSA and discussed with them the charges made in Overture 22 before the Synod of 1982 and the Synod of 1983. As a result of this discussion and further findings, Rev. Boomsma made the following recommendations:

1. Our committee must study the RCSA/GKSA reports of 1961 and 1982, the answer of the GKN in 1979 to the 1961 report, and the RCSA/GKSA reply to the

GKN answer, as well as the reports of the RES bearing on these statements. We must do so to ascertain more clearly, if possible, the position of the RCSA/GKSA on race and apartheid.

2. We must consider the role of the Broederbond in the circle of the RCSA/GKSA membership, in the measure that such is possible, in order that we may learn of its influence and enter into further discussion with the RCSA/GKSA concerning the place of the Broederbond in their fellowship and the life of South African society. We must call their attention to the responsibility the church may have in this matter as we see it.

3. We must maintain contact with the RCSA/GKSA regarding their study and discussion of that part of the Belgic Confession in Article 36 which we deleted as unbiblical in 1938. The issue has a bearing on church-state relations in the South African scene.

4. We must study the question whether apartheid as an ideology is a theological heresy as is stated by WARC (February 1983) and affirmed by churches in South Africa.

Dr. John H. Kromminga and Rev. Tymen E. Hofman undertook a careful study of the relevant documents and decisions of the RCSA/GKSA to ascertain their official position on race and apartheid. We present to synod the report of the committee which the IRC sent to the RCSA/GKSA, requesting their early response:

REPORT OF INTERCHURCH RELATIONS COMMITTEE  
REGARDING THE CURRENT POSITION OF  
THE REFORMED CHURCH IN SOUTH AFRICA (RCSA)  
(GEREFORMEERDE KERK OF SUID AFRIKA [GKSA]) ON APARTHEID

*Background and Materials*

The GKSA adopted a report on racial matters in 1961. In 1979 the Gereformeerde Kerken in Nederland responded to this report. The GKSA responded in turn in 1982. The 1982 document is the occasion for the comments which follow.

*General Comments*

It is not hard to discern improvement in the RCSA/GKSA position between the first report and the latest additions. Even in the 1961 document there were some commendable and forward-looking statements, as the 1979 Dutch response also recognizes.

On the other hand, even in the latest statements there are evidences of an attempt to defend the apartheid policies with arguments from Scripture. In the process of these attempts, biblical texts are sometimes distorted and misapplied. In some cases texts are interpreted as supporting racial separation when the text is actually speaking about unity.

There is a semantic difficulty in that the South African definition of "nations" is close to what we would call "races." But the difficulty is more than semantic. Such a concept of nations makes nationality a barrier to the formation of a new nation out of the coming together of various peoples.

The document is to be criticized as much for what it does not say as for what it says. Where criticisms of governmental policies are gently suggested, they concentrate on matters which impede the preaching of the gospel. But there is no indication of a sense of outrage at the social and economic injustice inflicted on manipulated people, Christians and non-Christians alike.

*Comments on Specific Items*

1. The opening statements are not open to serious criticism. Two statements added in 1970 (3.1.2.1.1 and 3.1.2.1.2), concerned with love and respect for the neighbor and with the need for self-denial in view of the fact that men are naturally inclined to seek their own interests first, are taken verbatim from the RES resolutions of 1968. This reflects a willingness of the GKSA to be guided by their fellow Reformed believers.

2. It is stated that variety of nations is presumed and maintained by the establishment of the church at Pentecost (3.1.2.1.2). To acknowledge that the Holy Spirit *dealt with* linguistic variations is not yet to say that he *maintained* such variety. The various languages were used with a view to a unity which would transcend national boundaries.

3. It is argued (3.1.2.1.3 and 3.1.2.1.4) that "separate institution" is necessary for the fruitful proclamation of God's Word. There is, however, nothing to prevent a single institution from being multilingual. Separate institutions may be necessary for pragmatic purposes for a time, but it would be more biblical to argue that these should disappear as soon as possible in the interests of the unity of God's people.

4. It is stated that "it does not follow from the unity of the church that 'mixed services' should become a principle and a prescription. As a rule this will be rather detrimental than beneficial for the Kingdom of God here on earth." Further it is stated that "ecumenicity should not be looked for in local churches (mixed services, common prayer, joint communion celebration) but rather in church relationships" (3.1.2.1.5 and 3.1.2.1.6). The groundwork is laid here for perpetual segregation of races in the church, particularly at the congregational level. The argument is not at all biblical; the determining consideration appears to be a segregated society established and maintained for other than biblical reasons. What happens to the Reformed concept of the local congregation as a complete manifestation of the body of Christ in its area?

5. A statement adopted in 1979 (3.1.2.2.1) moderates the above statement to a fairly large degree. It includes the statement that no person should be barred from participation in church services because of race or color and that mixed services, including communion, are an expression of the unity of Christians. This is one of the points of improvement. At this point we may ask the following questions: Does this statement supersede the earlier ones? Is it a matter of local option? Do the congregations really practice this? Can we move forward from here?

6. One statement (in 3.1.3.1.1) must be cited in full: "Although the human race is a unity, God does not want uniformity (cf. Gen. 1). He calls peoples, nations, and tongues into being, each with its own identity and nature and determines the boundaries of their habitation (Gen. 10 & 11; Acts 17:26). Differentiation follows as a matter of course if the divine command to fill the earth is observed. This differentiation is not resolved in the Kingdom."

This statement, suggesting a biblical warrant for a national policy of segregation, needs careful attention. It is crucial to determine what the Babel story and Acts 17 are intending to say. Do they in any way support the notion that the state has the role of determining the bounds of men's habitation or that the church should support that role? Who determines the "homeland" of a given tribe? It is also necessary to fix attention on the idea that national differentiations are not resolved in the kingdom. It is as true and more biblical to say that they are essentially superseded in the kingdom, because peoples who were estranged from each other are united; they have a bond which, where necessary to defend the rights of fellow members, supersedes loyalties to earthly "kingdoms." (The Dutch response of 1979 also criticizes the misapplication of Acts 17:26.) We find no evidence that this centrally important position has been changed in later statements.

7. The report (par. 3.1.3.1.3) warns against "false desires for unity, massification, and erasing of boundaries as proclaimed by Liberalism and Communism. These lead to the dominion of the antichrist."

Crucial questions are left unanswered. It may be granted that erasing of borders is not a

biblical principle; but what about the exercise of justice when people, in God's providence, have been brought together? What are the "false desires for unity" which lead to the antichrist? Labels intended to be damaging are applied to ill-defined practices. The bearing of God's Word on all of this is left indistinct. The statement as it stands may be understood to justify opposition to a racially integrated society with implied biblical support for such opposition.

8. The report (par. 3.1.3.1.5) states that the Bible clearly teaches that both extreme nationalism (idolizing the nation) and world-citizenship (denying the nation) are to be repudiated. Apart from the question of how clear this biblical teaching is, it appears that while "denying the nation" is conceived of as the threat, "idolizing the nation" is the actual sin of South African society. What is at stake is not wiping out any nation but the exercise of justice within the bounds of a nation which is one *de facto* but not *de jure*. There is no evidence that this emphasis is found in the statements.

9. The next paragraph of the report (3.1.3.1.6) is carefully formulated to give a positive view of apartheid in the concept of guardianship. The more developed nation is called upon to stimulate the less developed to pursue their cultural calling. No matter how carefully such guardianship is circumscribed, however, it all too easily becomes guarding what the more developed nation (race) possesses at the expense of the less developed. The blessing given to apartheid depends on the acceptance of the idea that God has given the whites the mandate to take care of the blacks and to do it on their [the whites'] own terms.

10. In the report (3.1.3.1.7), territorial separation is clearly stated as a principle to be pursued on the basis of Acts 17:26. Where two races live in the same territory, endless tensions are created. The just claims of other races to a fatherland of their own must be recognized; but living together is not to be the solution.

11. Far from moderating this position, a statement adopted in 1970 (3.1.3.2.1) makes it even more explicitly ecclesiastical and incumbent upon Christians: "The policy of territorial separation will be developed, not because it happens to be the government policy, but in agreement with the profession of the saints . . . . The prophetic call of the church will also entail encouraging the faithful to carry through this call and to punish tardiness in the same."

This is arguably the worst statement in the document. It lacks the saving grace of being an early statement later modified; it makes apartheid unmistakably the favored policy of the church; it asserts that this policy is the will of God. It is inconceivable how this comports with the next statement, which provides that every form of racial discrimination should be rejected.

12. The report (par. 3.1.3.2.2) calls attention to subtle forms of racial discrimination "in many nations today" regarding housing, education, application of the law, and so on. The call for abolition of such discrimination is commendable; but nothing is said of the fact that in South Africa such practices are not only not a violation of the law, but required by law. Of course, once one has defined the black race as another nation which ought to keep to its own borders, the locus of the problem changes. It comes back, however, in the willingness to have black labor in the white cities and in the never-mentioned problem of the "coloured" people. In view of this, the citing of discrimination elsewhere in the world is irrelevant to the matter at hand.

13. Attention is called to migratory labor as something which brings bad results and for which the church will have to seek changes. This is the 1976 addition and good as far as it goes. It seems, however, to be based more on the fact that this system interferes with the preaching of the gospel than on anger at injustice, discrimination, violence to family ties, and so forth, inflicted on minorities, both within the new nation which is the church and in the policies of the nation of which the (white) church is a part. The call for change is better than nothing, but it is as yet too mild (3.1.3.2.3).

*Conclusions from the above*

From the materials studied, several conclusions can be drawn. (1) The position of the RCSA/GKSA on race relations has some good points, both by comparison with other Reformed churches and with what the RCSA/GKSA position once was. (2) All modifications notwithstanding, there are points at which the RCSA/GKSA position gives four-square support to the policy of apartheid, seeking to base this on scriptural argument and to make its defense a part of the Christian's prophetic calling.

The course of action to be followed includes: (1) serious dialog with the South African leaders on the crucial points of criticism, and (2) report to the CRC synod (and other interested parties as well) regarding the issues we discern and the action being pursued with respect to them.

The IRC is asking the RCSA/GKSA to instruct its delegation to RES Chicago 1984 to discuss the issues raised in our study of their position with the IRC and/or persons designated by the IRC.

The IRC also appointed an *ad hoc* committee consisting of Dr. John H. Kromminga, Dr. John H. Stek, Dr. Nicholas Wolterstorff, and Dr. Henry Zwaanstra "to study the question of whether apartheid is a heresy." This committee was appointed for the following reasons:

1. In recent times this charge has been made (e.g., by WARC and DRMC/NGSK).
2. On this basis it is alleged that the DRCA/NGKA and possibly the RCSA/GKSA are false churches—exceedingly serious charges.
3. Such a charge has serious implications for our contacts with the DRC/NGK and possibly our relations with the RCSA/GKSA.
4. It has a strong bearing on the membership of these churches in the RES.

The *ad hoc* committee submitted the following report which the IRC has adopted and we now submit it to synod for its endorsement.

### IS APARTHEID A HERESY?

In 1982 both the Dutch Reformed Mission Church (DRMC/NGSK) of South Africa (a communion with which the CRC sustains a relationship of ecclesiastical fellowship) and WARC declared that the moral and theological justification of apartheid (separate development) constitutes a *status confessionis* (i.e., the matter is "a concern about which it is impossible to differ without it affecting the integrity of our communal confession of Reformed churches"). Both bodies further declared that "apartheid (separate development) is a sin, that the moral and theological justification of it makes a mockery of the Gospel, and that its consistent disobedience to the Word of God is a theological heresy."

In addition, the DRMC/NGSK adopted a confessional statement concerning "the one, holy, universal Christian Church, the communion of the saints," concerning "the message of reconciliation in and through Jesus Christ" that has been entrusted to the church, and concerning God's will for "justice and true peace among men" and the church's obligation to "stand where he stands, namely against injustice and with the wronged." *Inter alia* the confession rejects (1) "any doctrine which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the

visible and active unity of the church, or even leads to the establishment of separate churches," (2) "any doctrine which...sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and colour and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ," and (3) "any ideology which would legitimize forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel" (copy available).

These decisive actions on the part of the DRMC/NGSK and WARC were neither hasty nor reckless but followed long years of intensive dialogue, extensive study, and many protests not only on the part of these two bodies but also of many other Reformed churches (and those of other confessional traditions) and other ecumenical bodies (such as SACC, RES, and WCC). Furthermore, the confession adopted by the DRMC/NGSK can only be judged to be in essential accord with the declarations on race issued by the RES and by synods of the CRC. Note especially the decision of the Synod of 1957 to "refer the church to the material found in this overture [overture 14] for guidance in the race segregation problem." The second ground is noteworthy, although grounds 3 and 4 were not adopted (cf. *Acts of Synod 1957*, p. 20).

The Synod of 1959 adopted the RES "Report on Race Relations" as the "Testimony of the Christian Reformed Church on Race Relations" (*Acts of Synod 1959*, pp. 82-84). Declarations on racial matters were issued by the Synod of 1968, and special note should be taken of declarations 5 and 6 (*Acts of Synod 1968*, pp. 18-19). The Synod of 1969 ratified the RES "Resolutions on Race Relations" (*Acts of Synod 1969*, pp. 50-52). The declarations by the Synod of 1970 concerning the Lawndale-Timothy issue (*Acts of Synod 1970*, pp. 61-65) and the actions of the Synod of 1978 concerning the "Koinonia Declaration" (*Acts of Synod 1978*, p. 25) are also significant.

In view of the relation of ecclesiastical fellowship that exists between the CRC and the DRMC/NGSK and other Reformed churches in South Africa, including the RCSA/GKSA, and in view of the ecumenical relationship of the CRC with the Reformed churches of South Africa in the RES, it is incumbent on the CRC, out of integrity toward these relationships, to judge of the rightness of the judgment of the DRMC/NGSK concerning apartheid (that it is a sin) and the "moral and theological justification of it" (that it is a theological heresy) and concerning the faithfulness to the Reformed confessions and Scripture of the DRMC/NGSK's new confessional statement.

As for the latter, it is our judgment that the new confessional statement is in accord with the decisions of several synods of the CRC, as noted above.

We observe that the 1982 General Synod of the DRC/NGK, in response to the above-noted actions of the DRMC/NGSK, issued statement, drawn from its earlier publication *Human Relations and the South African Scene in the Light of Scripture*, in which it declared, *inter alia*, "The Synod gives further expression to its conviction that race-consciousness and the love of one's own nation is not sinful, but when race and/or nation become absolutized, we are dealing with racism and that is sinful" (John W. de Gruchy and Charles Villa-Vicencia, eds., *Apartheid Is a Heresy*, Grand Rapids: Eerdmans, 1983, p. 184).

It is the judgment of the IRC that

- where citizenship (with the full rights and privileges of membership) in a territorial state is allowed or disallowed on the basis of race or nationality (ethnic identity);

- where membership (with the full rights and privileges of membership) in a congregation of the church of Jesus Christ is allowed or disallowed on the basis of race or nationality;
- where participation in the Lord's Supper is allowed or disallowed on the basis of race or nationality;
- where free and untrammelled participation in the economic life of a community is allowed or disallowed on the basis of race or nationality;
- where unrestricted participation in the public educational system of a society (or political entity) is allowed or disallowed on the basis of race or nationality.
- where unrestricted participation in social units (marriage/family, political parties, service or cultural associations, labor organizations, athletic organizations, etc.) or social functions (weddings, funerals, recreational or cultural gatherings, etc.) or public facilities (medical, travel, entertainment, athletic, recreational, service, etc.) is allowed or disallowed on the basis of race or nationality;
- or where the according to any human being of the official status of a person with full dignity, rights, and privileges is *conditional upon his/her having been assigned by authority a specific racial or national identity*;

there race and/or national identity have been made an absolute that fundamentally conditions and qualifies the common humanity of all human persons (as absolute, if not more so, than the created distinction of male and female).<sup>1</sup> As a result, the state, which under God is appointed the guardian of the rights and privileges of every human being and the defender of justice, becomes a power structure enforcing a false ideology and administering systematic injustice. As a result, also, the church, which in Christ has been made and called to be the one new reconciled humanity, denies its confession of unity in Christ (one, holy, catholic church) and repudiates its calling to live together as the one body of Christ that acknowledges only the distinctions of spiritual gifts.

Where such an ideology is the guiding principle for the systematic policies of the state and where the evil of such an ideology, with all its sinful consequences, has been clearly and persistently exposed from within the church itself and where the church(es) nevertheless continue to support and/or do not oppose such an ideology and its resultant injustices, and where they reflect that same ideology in their own life and structure, a *status confessionis* concerning this matter must surely (though humbly and with anguish) be acknowledged.

Any church that supports or warrants such an ideology in the name of the Word of God is untrue to the Word of God, and the teachings it propounds in support or defense of such an ideology<sup>2</sup> must be judged heretical.<sup>3</sup> And any

<sup>1</sup>To dismiss this judgment as a mere echo of political liberalism is to be both historically uninformed and blind to a major theme of biblical teaching (that all humans are image-bearers of God, that all are one in Adam and in the fall, that God is no respecter of persons, that distinctions of race and nationality/ethnic identity are secondary phenomena, and that in Christ one new humanity is being created).

<sup>2</sup>This applies even to teachings which in themselves may be unobjectionable but are

church that does not vigorously oppose such an ideology must be judged guilty of disobedience to God's Word and to Christ its Lord.

Area subcommittee 2 has been mandated to consider the role of the Broederbond in the life of the RCSA/GKSA, but in view of the more urgent issues requiring our attention, this issue has not been given much attention during this year.

The administrative secretary has been instructed to maintain contact with the RCSA/GKSA regarding its current study of Article 36 of the Belgian Confession.

We have informed the RCSA/GKSA of the deep concern that the DRMC/NGSK has conveyed to us about our continuing fellowship with the RCSA/GKSA because of the latter's stance on race and apartheid.

Dr. John H. Kromminga and the secretary have been in consultation with members of the executive committee of SCORR to share our concerns about racism and apartheid in South Africa and to coordinate our efforts in areas that overlap or are of mutual concern.

#### IX. THE CHRISTIAN REFORMED CHURCH IN SOUTH AFRICA (CRCSA) (*formerly known as Die Hervormde Nederduitse Gereformeerde Kerk*)

In May 1983 the IRC received a letter from this small and relatively unknown Reformed church in South Africa. They invited our delegate to meet with representatives of their church "to establish initial contact on a more formal basis."

Rev. Clarence Boomsma was instructed to meet with their representatives and to specifically make inquiry about their stance on race and apartheid. He spent several hours with three of their leaders.

This denomination consists of nineteen congregations, numbering twenty-five hundred communicant and baptized members (children included). Their history dates from 1943 when Dr. D. J. J. Vos, a DRC/NGK minister, was deposed for his criticism of the spiritual condition of the DRC/NGK at the time and his strong emphasis on the necessity of an experiential conversion as a prerequisite for church membership. He was accused of divisive conduct in the DRC/NGK. At the time several new congregations were organized and the movement grew rapidly at first. Their history since is marked, as new movements often are, with growth and decline, with mergers and schisms. Today a new generation of leaders is eager for ecumenical fellowship and evangelical contacts. They were introduced to the CRC through our educational publications and evangelism materials.

Upon the recommendation of our delegate it was decided:

1. To invite the CRCSA to send an observer to our next synod.
2. To review a report which they presented outlining their racial position and practice.

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used to undergird or defend the absolutization of race, as is done in the ideology of "separate development."

<sup>3</sup>By "heresy (heretical)" we mean a theological view or doctrine that is in conflict with the teachings of Scripture as interpreted by the Reformed confessions.

3. To encourage and welcome further contacts with the CRCSA when the opportunity presents itself.

#### X. INDEPENDENT PRESBYTERIAN CHURCH OF MEXICO (IPCM)

In March of 1983, too late for the agenda for the Synod of 1983, the IRC decided to recommend to this synod the acceptance of the IPCM as a church in ecclesiastical fellowship, and we did so inform them.

In November 1983 the IPCM informed us, along with many others, of the decision of their executives to break completely with the board of CRWM, while at the same time reaffirming their desire to enter into ecclesiastical fellowship with the CRC.

The IRC sent an urgent letter in response, expressing our sincere wish that they reconsider their radical action and communicate with the CRWM Board to seek a resolution of their differences. Not to do so, we informed them, would bring our plans to recommend ecclesiastical fellowship into serious jeopardy.

Thus far we have received no reply. We expect synod will be informed of these sad developments through our World Missions' report and whether progress has been made in the effort to come to a brotherly solution with CRWM.

Meanwhile our committee decided at its February meeting to withhold our recommendation to synod to establish ecclesiastical fellowship with the IPCM until we have favorable information regarding the relationships between the IPCM and the Board for CRWM.

#### XI. REFORMED CHURCH IN AMERICA (RCA)

Your committee is exploring ways and means with the RCA Commission on Christian Unity to reinstitute the conversations of the joint RCA-CRC Committee on Interchurch Relations. Such discussions have floundered from inaction rather than from any specific difficulties. Both the IRC and the general synod of the RCA have expressed the importance of continuing conversations, and arrangements are currently being made to schedule a meeting.

#### XII. NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)

On October 21, 1983, in Pittsburgh, the ninth annual meeting of NAPARC was held. Our representatives were Mr. Albert A. Bel, Dr. John H. Bratt, Rev. Leonard J. Hofman and Dr. John H. Primus. Dr. Bratt was elected chairman of the council and Mr. Bel continues as its treasurer.

We call synod's attention to the following:

1. NAPARC recommends changing the date for the concurrent meetings of the NAPARC assemblies/synods from 1986 (as previously planned) to 1987. Arrangements for the use of the Calvin College and Seminary campus have been made.

2. The Hermeneutics Study Committee of NAPARC submitted its report. The council has referred the testimony to its member churches for study and response. We present it here as information to be included in the *Acts of Synod 1984* for the use of our churches. We recommend no further action on this report at this time.

## A REFORMED TESTIMONY ON HERMENEUTICS

*Preface*

Whereas we confess Jesus Christ as only Savior and sovereign Lord over all of life, and affirm our full commitment to the Bible in its entirety as the Word of God written, without error in all its parts, concerning the interpretation of Scripture,

*We affirm:*

1. That because the primary author of Scripture is God, the interpretation of Scripture is concerned not with establishing whether or not it is true, but rather with ascertaining the meaning of its inerant truth;
2. Both the unity and diversity of Scripture, that both are from God, and that this unity or coherence is manifested in and inseparable from its multifaceted diversity; and that the interpretation of Scripture must search out its unity without in any way violating or suppressing its diversity;
3. That because of the unique, God-given unity of Scripture as his covenantal revelation, the fundamental axiom of biblical interpretation is that Scripture interprets Scripture;
4. That, because Christ is the fulfillment of the covenants, the center of Scripture is Christ in the fullness of his person and work, and that every part of Scripture has its place and is intelligible with reference to this center;
5. That while some passages of Scripture are difficult to understand, the central message of salvation in Christ is clear, and clearly understood by all who receive it in faith;
6. That the clarity of Scripture does not preclude the need for the church to give full attention to the cultural, historical, and linguistic backgrounds and distinctives of the various human authors;
7. That the Scripture speaks effectively to the interpreter in his own cultural setting;
8. That the Holy Spirit is the ultimate interpreter of Scripture, and that no one properly interprets Scripture apart from his illumining work.

*We deny:*

1. All views of Scripture that see its origin and authority as resting ultimately in man, so that the presence of mistakes and errors is a necessary presumption;
2. All views of the unity and diversity of Scripture which do not acknowledge the consent of all its parts; and any disjunction between the divine message and human form of Scripture, or that Scripture contains irreconcilable theologies or contradicts itself in any way;
3. That there is any standard for the interpretation of Scripture equal to or higher than Scripture itself;
4. That any part of Scripture is unrelated to the saving revelation of the triune God in Christ;
5. That Scripture is basically unintelligible or ambiguous;
6. The use of cultural and historical considerations to reconstruct a meaning of the text different from that intended by God through the human authors of Scripture;
7. That the impact of the interpreter's subjectivity necessarily obscures or removes the enduring truth and abiding validity of Scripture;
8. That dependence upon the work of the Holy Spirit undermines sound judgment and the proper use of reason in the interpretation of Scripture.

### Conclusion

In making these affirmations and denials, we, as the body of Christ, commit ourselves to a life of obedience to the Word of God written, recognizing that only by submission to the Lord of Scripture will genuine progress in interpretation be achieved.

#### XIII. REFORMED ECUMENICAL SYNOD (RES)—CHICAGO AREA 1984

The RES will meet in Palos Heights on the campus of Trinity Christian College from July 30 to August 10, 1984. Our delegation will consist of Dr. John H. Kromminga, Rev. Clarence Boomsma, and Dr. John Vanden Berg (voting delegates); Dr. John H. Primus, Rev. Roger E. Van Harn, and Mr. Dan Vander Ark (nonvoting delegates); and Dr. Albert Wolters and Dr. Henry Zwaanstra as advisors.

The OPC and the CRC are the host churches and, as hosts, responsible for the physical arrangements and expenses incurred. Rev. Tymen E. Hofman is serving as our representative.

The administrative secretary has been asked to arrange for a meeting of our delegation with members of the IRC in early May, prior to the RES meeting, to review the agenda and discuss the issues and problems confronting the RES.

#### XIV. WORLD ALLIANCE OF REFORMED CHURCHES (WARC)

Upon the recommendation of the IRC, the Synod of 1981 mandated our committee "to make a thorough study of the matter of affiliation with WARC and come with a recommendation to the Synod of 1982." Action on this mandate was deferred until after the August 1982 meeting of the alliance in Ottawa, to which the IRC sent two observers. In 1983 the IRC again reported regretfully that it was as yet unable to make its recommendation, but assured synod that such advice would be forthcoming for its consideration in 1984.

Now we must inform synod that we are once again unable to present a recommendation. We confess our embarrassment and seek synod's patience and understanding. Our failure is due not to negligence or indifference, but to three factors:

1. The IRC has been pressed with matters that synod has laid upon us about which synod expressed urgency. In view of the fact that the next meeting of WARC is four years away, we have time to come to decision.

2. The term of the administrative secretary has been too brief to allow him adequate time to assist the IRC in its study and in formulating a recommendation.

3. More importantly, in view of such study as we have already made, it has become evident that before we can competently address the issues and problems involved in WARC membership, we must have a clear understanding of our ecumenical relations and the responsibilities attending them. The CRC in the past has seriously considered the question of membership in WARC and each time it has rejected such membership. The decision was made, therefore, to wait with further study until the *ad hoc* committee on the charter and principles of ecumenicity is able to report. We fully expect that we will be able to advise synod in 1985 with a responsible analysis and recommendation.

Dr. Fred Klooster has served the Caribbean and North American Area Council (CANAAC) of WARC as a member of the Theological Committee for nine years. He tendered his resignation in 1983 and the committee thanked him for his years of faithful work on behalf of the IRC and our denomination. Dr. Bernard Zylstra of Toronto has been appointed as our new representative. The theological committee is now beginning a new five-year study on the theme: "Jesus Christ: the Gift of Peace."

Mr. Keith Knight and Dr. Henry Zwaanstra were appointed as observers to the annual meeting of CANAAC which met in Havana, Cuba, from January 28-February 3, 1984. The delegates received a warm welcome and found the proceedings interesting and enlightening.

The council passed the following motion:

That the council express to the CRC its appreciation for that church's long-standing relationship with the council and enthusiastically invites the CRC to formalize that relationship in the council.

The IRC hopes to profit from the reports made by our delegates this year and in previous years as it studies the question of membership in WARC.

#### XV. THE WORLD COUNCIL OF CHURCHES (WCC)

The Sixth Assembly of the WCC met in Vancouver, British Columbia, from July 23 to August 10, 1983. Dr. Henry Zwaanstra (official observer) and Rev. Henry Numan (appointed visitor) submitted the following report:

#### REPORT ON THE SIXTH ASSEMBLY OF THE WCC HELD JULY 23 TO AUGUST 10, 1983

##### *A. Information and Program*

The Sixth Assembly of the WCC met on the commodious and beautifully located campus of the University of British Columbia, in Vancouver.

The WCC, with a membership of over 300 Protestant and Orthodox churches, represents approximately 400 million Christians dispersed throughout the world.

Official delegates numbered 835; seventy-five member churches did not send delegates, some of them because they could not afford the travel costs. Father Thomas Stransky, a member of the Vatican Secretariat for Christian Unity and also an observer delegate, characterized the Vancouver assembly as "a peoples' assembly" from which experts and seasoned churchmen were noticeably absent. The delegates from Third World countries again outnumbered those from Europe and North America. In addition, delegates, observers, guests, former members of the Central Committee, accredited visitors, and nearly a thousand news people swelled the attendance at times to almost 4,500.

The theme for this Sixth General Assembly was "Jesus Christ the Life of the World." The theme was especially timely because the world situation today is more threatening than it has ever been since the founding of the WCC in Amsterdam in 1948. The ominous clouds on the world horizon are the threat of nuclear war, increasing militarization, and various forms of oppression especially damaging to nations of the Third World.

At the first plenary session of the assembly, Dr. Allan Boesak, a minister in the Dutch Reformed Mission Church in South Africa and president of the World Alliance of Reformed Churches, set the tone for the assembly in a keynote address. His address was a powerful presentation of the theme—true to the Reformed tradition in which he stands. It was so compelling because everyone knew that the life in Christ that he was proclaiming could, in the situation in which he lives, cost him his life.

Boesak warned the assembly against separating the questions of peace and justice. Representatives from Third World nations subsequently reminded delegates from Western Europe and North America of Boesak's warning. The world looks different to people living in the so-called Third World than it does to us—they feel less threatened by the prospect of nuclear war than by the existential problems of famine and poverty and economic oppression and exploitation. In their judgment the international or transnational corporations are the most immediate and direct instruments of injustice and oppression. These corporations serve the interests of the super-powers by providing the necessary capital to support the nuclear and strategic arms race in the industrialized nations and engage in morally reprehensible dealings with elitist minorities who hold power in Third World nations. These elitist minorities, in turn, maintain their positions of power and influence at the expense of the people by means of armaments purchased from the industrial nations.

The assembly, in its formal statements and declarations, gave as much attention to social justice as to the peace movement and nuclear disarmament.

During the first week, plenary sessions were devoted to presentations on four sub-themes: *Life—a Gift of God*, *Life Confronting and Overcoming Death*, *Life in All Its Fullness*, and *Life in Unity*. Those making presentations were somewhat more specific and concrete in identifying and describing the forces and power that destroy life than in articulating how Christ—and life in him—represents a clear and implementable alternative in the complex social and political world in which we live.

A new and important feature of the sixth assembly was the small groups. The delegates and delegated observers were divided into sixty-five such groups. The members of the groups came to know one another in considerable depth and discovered that they shared a common faith in the great redemptive acts of God witnessed to by the apostles and confessed in the Apostles' Creed.

During the second week, delegates were divided into eight issue groups. These groups dealt with the following issues: *Witnessing in a Divided World*, *Taking Steps toward Unity*, *Moving toward Participation*, *Healing and Sharing Life in Community*, *Confronting Threats to Peace and Survival*, *Struggling for Justice and Human Dignity*, *Learning in Community*, and *Communicating with Conviction*. The issues were openly discussed. Reports were formulated and approved and finally received by the assembly in plenary sessions for presentation to the churches for study and implementation.

### *B. Observations and Evaluation*

The theme of the assembly was well chosen and well presented. Given the precarious situation in which the church lives today, the testimony that Jesus Christ is the life of the world and that in him life in all its fullness is to be found is especially appropriate. The issues of justice and peace, poverty, and armaments, exploitation and oppression are fundamental to the human condition and cannot be ignored by the church. They challenge the rule of God and the lordship of Christ over his creation. They are also deeply religious questions that the church in obedience to Christ must face. The WCC is to be commended for its concern for the poor and oppressed, the denial of human rights, and the terrible injustices present in our contemporary world.

Although the Vancouver assembly attempted to speak biblically and prophetically to these issues, it failed, unfortunately, to take into consideration the importance of a Christian view of societal structures such as the family, state, church, industry, and education. They were not sufficiently recognized as creational structures capable of being embraced by and subject to the kingdom of God.

Communal worship formed an important and integral part of the assembly's work. The assembly was opened with worship, services were held every working day, and the assembly ended with a service of praise. With the exception of the opening worship, in which the pagan Canadian Indian story of creation was presented as an acceptable parallel of the biblical account, the services were rich in scriptural material and often structured on the basis of redemptive history.

Frequently questions are raised regarding the WCC commitment to its original goal of

promoting church unity. The Commission on Faith and Order just last year published a most significant document entitled "Baptism, Eucharist, and Ministry." BEM has been described as the fruit of a fifty-year effort in church unity. Theologians from every branch and tradition of Christendom participated in the formulation of the statement. For the present BEM is characterized as a statement of "doctrinal convergence" not one of "doctrinal consensus." It has been referred to the member churches for study and official response. Based on the openness of the WCC to the views of nonmember churches in achieving Christian consensus in matters pertaining to doctrine, it may confidently be presumed that the WCC would be pleased to receive a critical evaluation of BEM from the Christian Reformed Church or one of its committees. Faith and Order has now on its agenda an even more comprehensive study and task—the formulation of a document on the apostolic faith. Many delegates to the assembly were vigorous advocates of Faith and Order programs.

In its sixth assembly the WCC acted in essential harmony with its basis. It also consistently respected and articulated the fundamental articles of the apostolic faith. The assembly was respectful and affirming of the different theological positions and doctrinal and ecclesiastical traditions of its member churches. No effort was made to impose a contrived unity nor to pressure or embarrass member churches on account of their distinctiveness. The presence of the Orthodox churches in the WCC is noteworthy in this regard. They adamantly insist on maintaining their claim to be the universal and ecumenical church, a distinction that they have no interest in sharing with the WCC. Their doctrinal conservatism and traditionalism also anchor the WCC on the foundations of the apostolic faith.

The opening addresses of the moderator, Archbishop Ted Scott, and the general secretary, Philip Potter, were solidly based on Scripture. Delegates also frequently stressed the importance of the biblical witness to the issues that were treated in the reports. Many of the reports, however, lacked an adequate base in biblical theological study. There are within the WCC different theological traditions and opinions. For some, human experience plays a greater role in theologizing than many of us in our particular Reformed tradition would allow.

Many evangelical Christians were pleased with what they perceived as a new tone and direction. Evangelicals were incorporated into the program and appeared to exert a significant impact on the assembly. A group of these evangelical Christians met together and issued an "Open Letter" to the WCC and to the evangelical community. The letter expressed both negative and positive judgments and observations. Yet its tone was decidedly favorable, stating that Vancouver marked significant progress over the last two assemblies (Upsala 1968 and Nairobi 1975) in its overarching spiritual and biblical orientation. The letter concluded: "Our experience at Vancouver challenged stereotypes some of us have had of the WCC. And our involvement in WCC processes and programs made us realize anew the distortions in the popular evangelical understanding of them. Hence we feel pressed to declare publicly our determination to be more actively involved in all efforts seeking the unity and renewal of the church." Three evangelicals sharply disagreed and issued a radically contrary statement of "evaluation."

The program guidelines adopted by the assembly in its work in the period between Vancouver and the next assembly say, "Evangelism should undergird the work of all WCC programs. The council should assist member churches in their calling of men and women to faith and discipleship." It will be important to observe with what enthusiasm and consistency the WCC will implement this guideline in the coming years.

The WCC is an inclusive rather than an exclusive institution and organization. The mentality pervading the council tends to be nondiscriminating, preferring to unite and embrace rather than to distinguish, separate, and divide. This habit of mind combined with an earnest desire to address and speak for humanity in general, not just the Christian church, creates tensions within the WCC. The difficulties are most apparent in the council's efforts to engage in dialogue with the world religions and other ideologies. At times the WCC almost conceals the unique claims of Christ and the Christian faith. When, however, it must judge between its desire to unite and embrace on the one hand,

and its own confessional basis on the other, it opts for its basis.

Unfortunately the WCC has not found a satisfactory way to speak credibly to the world's civil powers and call them to the cause of justice. This accounts for much of the unfavorable press in the United States. A simple comparison of the assembly's statements on Afghanistan with its resolution 'on the United States' involvement in Latin America illustrates the difference. Quiet diplomacy behind the scenes is followed in response to pleas for justice in lands under communist rule, while violations of justice by Western powers are soundly and openly condemned.

The situation mutually confronting the WCC and the Russian Orthodox Church is complicated, to say the least. The church and its representatives simply do not criticize the Soviet government. Fear of government retaliation and refusal to grant delegates visas are commonly assumed to be the reasons. There are, however, other factors that contribute to the stance of the Russian church. It does not, like the Protestant churches in the United States, stand in a tradition of prophetic Word proclamation. The church's life is centered in the sacraments, and mystical spirituality seems so to pervade the church's life that the calling to live for Christ in the world is foreign to its experience.

Finally, the assembly did not address itself to personal ethical issues such as homosexuality and abortion and the moral problems occasioned by advances in medical technology. Opinion on these issues in the member churches is so diverse that consensus evidently cannot be achieved and feelings on them go so deep that they cannot be dealt with in a fundamental way without endangering unity. Consequently, the WCC is not giving much direction on these important questions.

### C. Conclusion

We wish to thank the CRC for the opportunity to represent our churches at the sixth assembly. Attending the assembly was one of the finest experiences of our lives. We met many wonderful Christian men and women from all over the world who believe and confess the same fundamentals of the faith that we do. We have long been loyal adherents of the Reformed confessional tradition. Ours is a rich heritage, occupying a respectable place in the ecumenical church. Vancouver experientially enriched our sense of Christian identity by adding an ecumenical dimension that previously was lacking. We came away from the assembly gratefully impressed with the vigor and vitality of the Christian faith and church worldwide.

Respectfully submitted,  
Henry Numan  
Henry Zwaanstra

## XVI. COMMISSION ON FAITH AND ORDER OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST (NCC)

Dr. John H. Bratt has been representing our denomination as member on the Faith and Order Commission of the NCC. He reports that an encouraging interest in confessional and biblical teachings is evident in the study sessions, with some exceptions. He is impressed with the theological competence of many of the members of the commission and their solid concerns that the "basic content of the 'apostolic faith' is indispensable if we are to agree on church union."

Since Dr. Bratt's term ends this year the IRC is seeking a replacement for him. We appreciate Dr. Bratt's work and thank him for his contribution.

## XVII. NOMINATIONS FOR COMMITTEE MEMBERS (CF. I, C)

The IRC presents the following nominations:

1. Rev. Tymen E. Hofman and Rev. Carl Kromminga, Jr.
2. Dr. Henry Ippel and Dr. John H. Primus
3. Ms. Nola Opperwall and Ms. Gertrude Visser

## XVIII. HOSPITALITY COMMITTEE

The IRC has appointed Rev. Gerard Bouma and Ms. Thelma Meyer to host the fraternal delegates and guests who will be present at our invitation to the sessions of synod.

We request synod to set aside the afternoon session on Tuesday, June 19, for the fraternal delegates to bring their greetings so that the hospitality committee and the reception committee can coordinate their work.

## XIX. REPRESENTATION AT SYNOD

The president and administrative secretary of the committee have been appointed to represent the IRC at synod. They are authorized to call other members who may be able to assist in special matters.

## XX. MATTERS FOR SYNODICAL ACTION:

1. Recommendation concerning the extension of the administrative secretary's term to two years (see Section I, B)
2. Recommendation to enlarge the committee to nine members (see Section I, A)
3. Endorsement of the IRC statement that apartheid is a theological heresy (see Section VIII)
4. Recommendation that synod approve the proposed change in the date of the next concurrent meetings of NAPARC assemblies/synods on the campus of Calvin College and Seminary in 1987 (see Section VII)
5. Recommendation that synod receive as information the NAPARC Testimony on Hermeneutics and submit it to the churches for their use (see Section XII)
6. Election of IRC members (see Section XVII)
7. Recommendation re reception of fraternal delegates (see Section XVIII)

## Interchurch Relations Committee

John H. Primus, chairman

Tymen E. Hofman, vice chairman

John H. Kromminga

Thelma Meyer

Gerard Bouma

Keith Knight

John Timmer

Henry Zwaanstra

Leonard J. Hofman, *ex officio*

Clarence Boomsma, administrative secretary

## REPORT 13 LITURGICAL COMMITTEE

The major work of the Liturgical Committee during this past year included the final editing and revising of the "Collection of Prayers," the selection of liturgical materials to be included in the new *Psalter Hymnal*, and consideration of liturgical dance. These issues are dealt with separately in this report.

The committee also dealt with a number of other matters. In response to frequent requests for guidance on the "second service," the committee reviewed the history of the second service and studied practices in various congregations. Several members of the committee will write articles which can serve as guidelines to the churches. Similar discussions were held on wedding and funeral services, and a member of the committee has written an article dealing with both theoretical and practical issues in funeral services. Requests for suggestions on the role and responsibilities of worship committees has also resulted in committee discussion and a subsequent article.

### I. COLLECTION OF PRAYERS

The Synod of 1975 mandated our committee to submit a new collection of prayers to the churches. A collection was presented to the Synod of 1980 and the Synod of 1981, and these prayers were approved for provisional use. In 1983 Synod gave final approval to Section One ("Prayers Commonly Used in Worship") with the exception of Pastoral Prayer Number 3, which was recommitted to the committee for further revision.

The committee now submits the other sections to synod for final approval: Section Two, "Opening Prayers for Church Use on Special Occasions," and Section Three, "Prayers for Special Needs." As we noted in previous reports, these prayers contain a variety of styles to reflect the diversity in our churches. Although the use of these prayers is not obligatory, we do request synod to commend the prayers to the churches.

### SECTION TWO

#### OPENING PRAYERS FOR CHURCH USE ON SPECIAL OCCASIONS

##### ADVENT

Almighty God, Father of our Lord Jesus Christ, as we look forward to Christmas, remind us of the cry of John the Baptist: repent and prepare the way of the Lord. Help us to be dissatisfied with our limited and weak devotion to you and to your kingdom. Kindle within us a renewed spirit, so that the crooked and rough places of our lives may be made a straight highway for the gospel of your love. As we anticipate the anniversary of your incarnation, give us open hearts to receive the precious gift of your Son, in whose name we pray. Amen.

## CHRISTMAS

O God, who in times past spoke to us through the prophets, we praise your name and give you unending thanks that you now speak to us through your Son, whose birth we celebrate today. Help us to go in spirit to Bethlehem, and to hear again the proclamation of the angels: that unto us is born a Savior, who is Christ the Lord. Help us to receive him, that our broken and crippled lives may be made whole, that we may live to serve him both now and through eternity. In the name of Jesus, the Prince of Peace, we pray. Amen.

## NEW YEAR'S EVE

O Lord our God, we ask that you forgive us for having repeatedly fallen short of our calling to serve you. In the year now past we followed too much our own desires and too little your leading. Help us to put the failures and shortcomings of the past behind us, so that with renewed spirit our prayer for the new year might echo these words:

Day by day,

Dear Lord, of you three things we pray:

To see you more clearly,

Love you more dearly,

Follow you more nearly,

Day by day.

In the name of Jesus Christ we pray. Amen.

## NEW YEAR'S DAY

Almighty God, creator of the world, sustainer of all life, make us more aware of your presence as we begin a new year. Grant that by the power of your Spirit, the coming year may be for us the year of our Lord. So direct our hearts and minds that all aspects of our lives in this year may be our response to your revelation in Jesus Christ our Lord, in whose name we pray. Amen.

## LENT

O God, whose mercy is everlasting, kindle within us a vivid recollection of the trials of your Son. Give us your Spirit that we may, recalling Christ's sacrifice for us, deny ourselves and follow you, and present our bodies as a living sacrifice to you. This we pray in the name of Jesus, who was faithful even unto the cross. Amen.

## PALM SUNDAY

Almighty God, Father of our Lord Jesus Christ, we raise our voices in prayer and praise, joining the children who sing "Hosanna!" As Christ rides on in majesty, we know that he rides on to die, and our joy is tempered with the knowledge that he must die for us. Help us to look to that day when all people will acknowledge him as he is, the Lord of lords. In his name we pray. Amen.

## MAUNDY THURSDAY (The Evening of the Upper Room)

Heavenly Father, Almighty God, help us to enter the upper room and go to the garden in recollection of the night in which our Lord Jesus was betrayed.

We give thanks that on this night of betrayal, treachery, and injustice you gave us the institution of the sacrament of the Lord's Supper. We praise you that we may always enjoy your grace by receiving in faith his precious body and blood. In his name we pray, with thanksgiving. Amen.

#### GOOD FRIDAY

Almighty and merciful God, who desires not the death of sinners but their return to you, help us to remember why we call this day "good." We tremble at the sight of the crucifixion of Jesus. Give us strength and peace so that we may not be overcome by anguish; give us vision to behold the true glory of this sublime and matchless gift of your love. This we pray in the name of the worthy Lamb who was slain, Jesus Christ, our Lord. Amen.

#### EASTER

O God, who gives us hope for life because of the resurrection, we proclaim with your faithful saints in every age, "Hallelujah, Christ is risen; he is risen indeed!" We who were dead in sin are now made alive unto God, and for this we give you unending praise and thanks. We, your sons and daughters for whom death is no more, raise our voices with the psalmist: "Great is your name and greatly to be praised!" This we pray in the name of our risen Lord and Savior, Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, world without end. Amen.

#### ASCENSION DAY

Our Father in heaven, we rejoice this day in the return of your Son, our Savior, Jesus Christ, to his rightful place in glory with you. We give you thanks and praise for the person and work of Jesus, who promised to prepare a place for us in heaven. Give us the grace to live our lives on earth as worthy of the Gospel: we dedicate our lives to the One who now intercedes for us at your right hand, Jesus Christ, our Lord. Amen.

#### PENTECOST

O God, who is ever with us, we thank you for the ministry of your holy and life-giving Spirit. We thank you for sending your Spirit to comfort and guide us, to encourage and lead us. We thank you for your Spirit living in the church, giving gifts to us, your sons and daughters, that we may fully praise and serve you. We thank you for opening the way of eternal life to every race and nation, by the gift of your Spirit. This we pray in Jesus' name. Amen.

#### THANKSGIVING DAY

O Lord, our creator God, we give you heartfelt thanks that you have blessed the labors of farmers and workers and that your bounty overflows for your people. Continue to bless our labors in farm, factory, office, home, and school, that our land may yield its increase, to your glory and to our well-being. Give us compassion for the hungry, and wisdom to share the bounty of your earth with all your children. In continual thanksgiving for your goodness, we pray in Jesus' name. Amen.

## ANNUAL DAY OF PRAYER

O Lord, whose glory is in all the earth, we magnify your holy name for all your goodness to us and all mankind. We thank you that your mercy endures forever, and we will sing to you as long as we live. On this special day of prayer, we thank you that you are more willing to hear us than we are willing to pray to you. Hear the prayers we offer, and accept our praise, in Jesus' name. Amen.

## SECTION THREE

## PRAYERS FOR SPECIAL NEEDS

## PRAYER FOR ECCLESIASTICAL ASSEMBLIES (1)

Our gracious and eternal God, whose faithful church is a tribute to your saving grace, bless the work we are about to do. We have come here in the confidence that you will guide, preserve, and defend your people. We claim your promises to equip, inspire, and use us for your work in this world. Though sinful and limited, we confess that our strength and our purposes are in you.

By your guiding and purifying Spirit lead our discussions to fruitful conclusions. Clarify our thought and direct our speech that your will may be done in a spirit of unity and love. Inspire us with a vision of your kingdom. May our decisions promote its coming. Deliver us from apathy to the truth of your Word so that we may work enthusiastically. May your name be honored and your church strengthened through our efforts here today.

We pray this in the name of your dear Son and our precious Lord, Jesus Christ. Amen.

## PRAYER FOR ECCLESIASTICAL ASSEMBLIES (2)

Heavenly Father, our eternal and merciful God, we rejoice that it pleases you, in your unending wisdom and love, to gather to yourself a church from all people of the earth. It humbles us to know that you govern the church by using human service. Now help us, whom you have called to this office of government, to guard ourselves and to care properly for the flock which Christ has purchased with his precious blood.

We confess that in ourselves we are not capable of doing any spiritual good. Yet, as your apostolic church, we claim your blessing on our work. May it build your church and promote its health. Therefore, our faithful God and Father, we ask you to be with us. May your Holy Spirit lead us into all truth.

Remove all misunderstandings and protect us from the influence of our sinful hearts. Give us grace to accept your Word as our only guide and standard so that our efforts may bring your name glory, your people strength, and our consciences peace.

We ask this in the name of Jesus, your Son, who with you and the Holy Spirit, the only true God, deserves everlasting praise and glory. Amen.

## PRAYER BEFORE BAPTISM

Father in heaven,  
 We hear the words of promise, and we pray that these  
 may now be sealed to us in this sacrament.  
 You promise to surround your people with your love and care,  
 and you faithfully keep your covenant. By this baptism  
 we are reminded that you are true to your word.  
 We praise you for your faithfulness.  
 We confess that we have not always been faithful.  
 We have not served you with our full heart and mind and life;  
 we have often been more loyal to other gods  
 than to Christ our Lord.  
 Nor have we always kept faith with our brothers and sisters;  
 instead we have often put ourselves first.  
 We ask you for your forgiveness, as assured in this sacrament.  
 We pray that we may be filled with the Holy Spirit.  
 May our hearts and lives be rekindled  
 so that we rid ourselves of spiritual dullness,  
 and shine as lights in a dark world.  
 We give thanks for this baptism.  
 May it be a constant reminder  
 of your gift of the new life. Amen.

## PRAYER AFTER BAPTISM

Our Father in heaven,  
 We are grateful for this sacrament of your forgiveness and grace.  
 We thank you for your covenant love shown to your people  
 from generation to generation.  
 We thank you for the same love shown to your people  
 in this congregation.  
 We thank you especially for that love shown to           (names)          .  
 We pray that you will keep them under the protecting  
 wings of your care,  
 that they may experience Christian nurture in home and church,  
 and that they may give their hearts and lives to your service.  
 Help us now as we dedicate ourselves to your service.  
 This reminder of your faithfulness prompts us to be faithful to you.  
 This expression of your love spurs us to renewed love for each other.  
 We promise especially to surround           (names)           with our love,  
 to uphold them in prayer,  
 and to sustain them with our care. Amen.

## A WEDDING PRAYER

We thank you, God and Father of the whole human family,  
 for making life abound throughout your creation  
 so that the ever-changing yet ever-returning seasons  
 make our lives at once predictable and adventuresome.

Grant the marriage of these your servants sufficient predictability  
that they may responsibly plan life for the future.

Grant this marriage sufficient adventure  
that this home may be open to your work of renewal.  
We thank you, Lord Jesus, for making life abound by  
forgiveness.

When these your servants fail to be the one flesh you intend,  
grant them—as often as they need it—a fresh start.

When their special relationship threatens to become  
commonplace,  
then change what has become commonplace into celebration,  
just as you changed the commonplace water of Cana into a  
choice wedding wine.

We thank you, Holy Spirit, for making life abound in your church,  
where you perpetually renew the marriage bond between Christ  
and his bride.

Grant perpetual renewal to this couple.

May their love for each other be fired with love for you.

Oppose with Pentecostal wind whatever in this marriage opposes  
you.

And loosen the tongues of bride and groom that what ought to  
be said,

in love of each other and love of you, may not be left unsaid.

Take this family into your family, the church.

And may this bride and groom and all the children given to them,  
O triune God,

celebrate forever the marriage supper of the Lamb  
in the family of heaven.

Amen.

#### PRAYER FOR THE FAMILY

We thank you, our Father, for the blessings of home life:

For a place in which we may increase our joys by sharing,  
and strengthen our characters by caring for each other;

for a center in which we may support others in life's  
high duties,

and for the enriching experiences  
of loving and being loved,

providing and being provided for.

As you are the creator and keeper of the home, empower us  
to fulfill with pure and constant affection the vows of marriage,  
to obey our parents,

and to maintain family unity and honor.

Especially we pray for those who have left the family circle;  
keep them evermore in your household of faith.

We thank you for those who have lived before us;

may we leave our sons and daughters a heritage in your covenant  
as we have received blessings from our forebears.

For the lonely, for the widows and widowers, for  
orphans and all the homeless,

we implore the comforting ministry of your Holy Spirit.  
 In the name of him who is the head of the home,  
 our Lord Jesus Christ. Amen.

#### PRAYER FOR EDUCATION

Lord God, creator of our minds, source of all truth,  
 end of all learning,  
 we thank you for the gift of knowledge.  
 We adore you as we contemplate the wonders we see revealed  
 both in your Word and in your creation.  
 For science and history,  
 for the arts and our understanding of self and neighbor,  
 we thank you.  
 But we thank you especially for that knowledge of you  
 which is ours in Christ,  
 in whom are hidden all the treasures of wisdom and knowledge.  
 Bless all those who teach in public and Christian schools.  
 Open the minds of all peoples to receive and understand  
 truth in the light of your Word.  
 Safeguard the freedom of Christian education, and use it  
 as a force for righteousness, justice, and virtue.  
 We thank you, eternal Father, for the glad assurance  
 that we shall some day know fully  
 as we are fully known.  
 Hear us in the name of him whom to know is life eternal. Amen.

#### PRAYER FOR LABOR, INDUSTRY, AND AGRICULTURE

We praise you, Creator of heaven and earth, and all things  
 in them, for your vast and beautiful creation.  
 We extol you as provider and sustainer of us all.  
 You are the God of the open hand, by which we become  
 the people of the overflowing cup, and we praise your name.  
 We thank you also for giving us work to do, and strength  
 to do it.  
 You have called us to diligence;  
 give us the enthusiasm to be faithful at work.  
 Give us to see the dignity and nobility of honest work  
 faithfully done in your name.  
 Make us faithful stewards of the resources  
 of your creation.  
 To those who work in fields and orchards of the land,  
 give a glad harvest.  
 To those in shops, factories, and offices,  
 grant a Christian spirit between management and labor,  
 and your blessing upon our products and services.  
 To those who promote industry and organize enterprise,  
 grant the gifts of responsible leadership,  
 integrity,  
 and concern for the welfare of all people.

To you we dedicate all the abundance of the fields,  
 the products of industry,  
 and the efforts of heart and mind in your service.  
 May your glorious kingdom come through our daily work.  
 Remember in your grace also those who have no work,  
 and those who cannot work. May their lives  
 be valuable and constructive in ways  
 opened by you.  
 In the name of him for whose sake we do all things. Amen.

## PRAYER FOR THE DISTRESSED AND SUFFERING

Lord Jesus, compassionate Savior,  
 have mercy upon all who suffer.  
 To the ill in body and mind,  
 be the great physician.  
 To the grieving,  
 be the understanding comforter.  
 To the lonely,  
 be the reassuring companion.  
 To the slandered,  
 be vindication.  
 To the prisoner,  
 the liberator from all sin and wrong.  
 To the wanderer,  
 the light by which to walk.  
 Be the solace of the widowed,  
 the provider for the orphan,  
 and to those alone,  
 the friend closer than a brother.  
 We praise you, Lord Jesus, for your fullness  
 by which our emptiness may be replenished.  
 May we and all who suffer always find in you  
 every need supplied,  
 every day sanctified by your presence,  
 and every experience enriched as we live in you.  
 In your love and mercy. Amen.

## PRAYER FOR GOVERNMENT

Lord Jesus, King of kings and Lord of lords,  
 give the nations a spirit of obedience to your Word.  
 Rule over all, that your glorious kingdom may come.  
 Grant peace and justice among the nations of the world.  
 May all governments, both of state and province,  
 nations and world,  
 acknowledge that they are ordained by you.  
 Give to the world  
 great statesmen,  
 law-abiding citizens,  
 honest courts,

and impartial police.  
 Give wisdom and good judgment to those who shape  
 the affairs of the nations.  
 And may the truth and light of your Word ever guide us all.  
 We pray for the peace and security which the coming of  
 your kingdom brings.  
 In the royal name that is above every name. Amen.

#### PRAYER FOR THE CHURCH

For your worldwide church we thank you, Jesus.  
 For a church so holy she may bear your own name,  
 so protected that hell's gates cannot prevail against her,  
 so devoted that her sons and daughters  
 are evangelizing all the world,  
 so warm in faith, hope, and love that to belong to her  
 is a foretaste of heaven,  
 we thank you, Lord Jesus.  
 You have called us to be members of her;  
 may our membership be alive and enriching.  
 You have entrusted to her your Word and sacraments;  
 may she ever keep that sacred trust.  
 To her you have given the gifts and ministry of your Spirit;  
 may she ever use them to your glory  
 and the salvation of all peoples.  
 You have given her a fellowship  
 and the inheritance of the saints in light;  
 sustain her in keeping these gifts.  
 Lord Jesus, keep your church pure:  
 ever diligent in service to the needy,  
 ever faithful in her great commission,  
 ever upholding those who stumble,  
 ever receiving those who repent,  
 ever watching and praying for your return in glory.  
 In times of persecution,  
 keep her faithful;  
 in times of prosperity,  
 humble;  
 in times of crisis,  
 steadfast.  
 To the glory of your name as her head and king. Amen.

#### II. LITURGICAL FORMS IN THE NEW *PSALTER HYMNAL*

The origin and the history of the liturgical forms can be found in the "Introduction" to the liturgical section of the *Psalter Hymnal* and in various footnotes in the *Service Book*. Many of the older forms (usually Form #1) date from the sixteenth century; later versions (#2 and #3) were written during the past twenty years, some as new translations of the old versions, other as alternate forms.

Many of the newer forms have become available in pamphlet form and, more

recently, in the *Service Book*. However, the continued use of a *Service Book*, even if it contained all liturgical materials, does not appear advisable. Many of our churches would have difficulty with the purchase of both a *Psalter Hymnal* and a *Service Book*, and we therefore recommend continuation of the tradition of including all liturgical materials (and confessional standards) in the new *Psalter Hymnal*.

The committee holds that it is appropriate that the church has available alternative liturgical forms, thus providing congregations a measure of choice and preference. At the same time, we are constrained by the amount of available space: reprinting all the versions and translations would take too many pages in the new *Psalter Hymnal*. The forms which are omitted in our recommendation are several of the older forms. These forms suffer from dated and obsolete language, which make them less suitable for liturgical use; the substance of these forms is, of course, represented in the newer translations (Form #2). Although the Liturgical Committee is not directly involved with the new translations of the Doctrinal Standards, we would recommend the same language criteria here and favor the inclusion of the new translations of the Heidelberg Catechism, the Belgic Confession, and (if available) the Canons of Dort:

We recommend that the forms below be included in the new *Psalter Hymnal*:

*Note:* The numbers 1, 2, and 3 refer to the forms as currently numbered in the *Psalter Hymnal* and *Service Book*.

## INTRODUCTION TO WORSHIP

### SACRAMENTAL FORMS

Explanatory Note: Form/Service

Baptism of Children No. 2

No. 3

Baptismal Service (No. 3)

Baptism of Adults No. 2

No. 3

Preparatory Exhortation

Lord's Supper No. 2

No. 3

Lord's Supper Service

### NONSACRAMENTAL FORMS

Profession of Faith No. 1

No. 2

Excommunication No. 2

Readmission No. 2

Ordination of Ministers No. 1

No. 2

Ordination of Evangelists

Ordination of Elders and Deacons No. 2

Marriage No. 1

No. 2

## COLLECTION OF PRAYERS

## RESPONSIVE READINGS OF THE LAW

## DOCTRINAL STATEMENTS

Ecumenical Creeds

Heidelberg Catechism—New Translation

Belgic Confession—New Translation

Canons of Dort—New Translation (if available)

Contemporary Testimony

Form of Subscription

## III. LITURGICAL DANCE

The Synod of 1982 assigned the Liturgical Committee the task of studying liturgical dance. The question arose out of the "Report on Dance and the Christian Life," which included the statement that "it is biblical and therefore fitting that God's people use appropriate liturgical dance forms for the expression of their deep feelings of praise to their God...." Synod decided that the issue of liturgical dance be referred to the Liturgical Committee "for further study of its implications and the feasibility of its implementation, and to report to the Synod of 1984" (*Acts of Synod 1982*, p. 90). The committee has begun a study of liturgical dance and of its place in our churches. However, the committee has not made sufficient progress to submit a report to the Synod of 1984 and therefore requests an extension till the Synod of 1985, to submit its report at that time.

## IV. NOMINATIONS

At its December meeting the committee bade farewell to Ms. Nelle Vander Ark, who has served on the Liturgical Committee for eight years. Both the committee and the church are greatly indebted to Ms. Vander Ark for her wise counsel and faithful work.

The terms of office of two other members expire this year: Rev. John M. V. Koole and Mr. James Vanden Bosch. Since both have served one three-year term, they are eligible for reelection. We present the following nominations, from which three persons are to be elected:

1. Joan Ringerwole and Judith Vander Kooy
2. Hendrik De Young and \*John Koole
3. David Diephouse and \*James Vanden Bosch

\*denotes incumbent eligible for reelection.

## V. RECOMMENDATIONS

A. We request that Dr. Carl G. Kromminga and Mr. James Vanden Bosch be recognized as our representatives at synod, and that they be given opportunity to meet with the advisory committee and the privilege of the floor when our report is considered.

B. We recommend that synod give final approval to the Collection of Prayers, Section Two and Section Three.

C. We recommend that synod approve our selection of liturgical materials to be included in the new *Psalter Hymnal*.

D. We recommend that synod approve our request for a one-year delay for our report on liturgical dance.

**Liturgical Committee**

Harry Boonstra, chairman

James Vanden Bosch, secretary

Henry Admiraal

Remkes Kooistra

John M. V. Koole

Carl G. Kromminga

Nelle Vander Ark

Shirley 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. John F. Hollebeek.

*B. Nominations*

**Position 1**

\*Rev. Donald Draayer, pastor of the First Christian Reformed Church of Bellflower, California

Rev. John Wanders, pastor of the Community Christian Reformed Church of Fountain Valley, California

**Position 2**

Mr. Len Sleger, businessman residing in Chino, California; former consistory member; former Christian school board member; member of First Christian Reformed Church of Chino, California

Mr. Conrad Douma, representative for the World Home Bible League for Southern California; former consistory member; former manager of the bookstore on Guam for the Board for World Missions; member of Calvary Christian Reformed Church of Chino, California

\*denotes incumbent

Mr. John Verhoeven has completed six years on the Ministerial Information Service and is not eligible for reelection. The committee thanks Mr. Verhoeven for his years of service on this committee.

**II. STATISTICS**

During 1983 we mailed a total of 1,164 minister profiles to 208 vacant churches. These figures break down as follows: 624 committee suggestions of ministers and 540 requested profiles from vacant churches.

During the year we also received numerous requests from vacant churches for profiles of ministers whose profiles were not in our files. In turn, we forwarded a form to these ministers, informing them that a profile had been requested by a vacant church. In addition we sent to 163 ministers, all of whom had been in their current charges more than four years, forms for updating their files or for an initial file. We now have profiles on 242 ministers.

We also sent to 95 vacant churches church profile forms and other material relating to calling a minister.

III. The Ministerial Information Service continues to attempt to serve the church as a channel to bring into contact vacant churches and ministers who could serve those churches. Our profile forms, which were revised two years ago, continue to serve us well. In this way we provide vacant churches with pertinent information and materials relative to the calling process. One indication of the effectiveness of our committee's work is the increasing number of requests from churches for profiles of ministers.

After taking a good look at themselves, churches have a good idea of the kind of minister they desire. We also hope to provide a service to those vacant churches who choose not to work directly through the MIS by providing this material.

During the past year the MIS has had contact with the Rev. Louis M. Tamminga, Director of Pastor-Church Relations Services for the Christian Reformed Church. These contacts have demonstrated that we share some mutual concerns. The MIS is planning a meeting with Rev. Tamminga sometime this spring to explore ways in which we can work together and assist each other. At present we have nothing concrete to report.

Perhaps our biggest challenge, or at least one of the most frustrating aspects of our work, is gathering information. There just does not seem to be an easy and simple way for us to obtain information about vacant churches or the movement of ministers. Two years ago synod requested "the stated clerks of classes to inform the secretary of the MIS of ministers leaving churches within their classes." The stated clerks who provided this information were the exception rather than the rule. Last year we also asked synod to request ministers who were moving to inform us directly. This attempt has proven equally unfruitful in obtaining results. Therefore, we would once again remind ministers to take a minute to let us know when they move so that we can more effectively carry out our work.

The most disappointing aspect of our work is the reluctance on the part of a good number of ministers to complete a profile for our files. Currently over one hundred ministers have failed to respond to our request for a profile. During 1983 over and over again we have had to inform churches that the profile they requested is not available.

We also have on file the names of some of the ministers emeriti who are available to serve as stated supply; upon request we provide those names to churches. This is an additional service and we invite eligible ministers to place their names with us.

#### IV. REPRESENTATION AT SYNOD

The committee will not have a representative at synod this year. We do stand ready to discuss matters with you by phone, or to send a representative in person, if you desire. Please contact the committee secretary at (213)867-8323 or the committee chairman at (213)804-1259.

#### V. FINANCES

The operating expenses for the year 1983 totaled \$2,199.16. An audited financial report will be submitted to the denominational financial coordinator.

**VI. MATTERS FOR SYNODICAL ACTION**

We request that synod appoint committee members from the list of nominees the Ministerial Information Service presents to synod.

**Ministerial Information Service**  
**Larry Van Noord, secretary**

## REPORT 15 MINISTERS' PENSION FUNDS

### I. INTRODUCTION

Effective January 1, 1983, two Ministers' Pension Funds were established, each administered by its own committee as follows:

- (a) Retirement Plan for Ministers of the Christian Reformed Church in the United States of America, including Shared Ministers, administered by five United States Pension Committee members. (Shared Ministers are those ministers who are not pastors of churches but are in ministries which serve the entire denomination, such as the Back to God Hour, World Missions, 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. CANADIAN PLAN IS REGISTERED

The Christian Reformed Canadian Ministers' Pension Plan is registered with the Pension Commission of Ontario and the Pension and Profit Sharing Plan Section of the Department of National Revenue.

### IV. MINISTERS PENSION CALCULATIONS

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.

### V. COPIES OF PLANS

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

## VI. 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 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 (cf. *Acts of Synod 1982*, Art. 44, C, 4, p. 50).

Ministers serving in synodically approved ministerial capacities (but who are not the "principal" ministers of organized churches) need to have contributions paid into the Ministers' Pension Funds in order for them to be members of the plan. Synod annually sets the amounts of such contributions.

## VII. CENSUS

### A. Participants

As of December 31, 1983, there were 1,343 participants in the Ministers' Pension Plans. (Additionally, the office maintains files on 84 ministers who have withdrawn from the plan; of these 68 have some vested interest.)

Of the 1,343 participants, we present first a national breakdown as follows:

1,113	United States Ministers and Shared Ministers and Widows
<u>230</u>	Canadian Ministers and Widows
1,343	Total

A second breakdown is as follows:

834	Active United States and Shared Ministers
<u>203</u>	Active Canadian Ministers
<u>1,037</u>	Total Active Ministers
179	Retired US and Shared Ministers
<u>16</u>	Retired Canadian Ministers
<u>195*</u>	Total Retired Ministers
100	United States Widows and Orphan
<u>11</u>	Canadian Widows
<u>111*</u>	Total Widows and Orphan

\*Both US and Canadian retired ministers and widows include Shared Minister Service.

B. *Deaths in 1983*

Rev. Wesley Smedes	February 4, 1983
Mrs. Jennie Goris	February 21, 1983
Dr. James Daane	April 12, 1983
Mrs. Jennie Holthrop	July 19, 1983
Rev. William Haverkamp	August 22, 1983
Mrs. Agnes Flietstra	August 27, 1983
Rev. Nicholas De Vries	September 18, 1983
Rev. John Vander Ploeg	September 26, 1983
Rev. Maynard Keuning	November 23, 1983
Rev. Cornelius Witt	December 8, 1983
Mrs. Jeanette Schultze	December 8, 1983

C. *Emeritations in 1983*

## Under the US Retirement Plan

Rev. William P. Brink, because of age, Classis Thornapple Valley, effective January 21, 1983
Rev. John A. Botting, because of age, Classis Holland, effective June 12, 1983
Rev. Gerald J. Postma, because of age, Classis Lake Erie, effective June 30, 1983
Rev. John Van Ens, because of age, Classis Illiana, effective June 30, 1983
Rev. Clarence G. Werkema, because of age, Classis Illiana, effective July 1, 1983
Rev. Dick J. Oostenink, because of age, Classis Hackensack, effective July 9, 1983
Rev. Carl J. Toeset, because of age, Classis Minnesota North, effective July 14, 1983
Rev. A. Harold Hollander, because of age, Classis Sioux Center, effective August 31, 1983
Dr. John H. Kromminga, because of age, Classis Grand Rapids East, effective August 31, 1983
Rev. Clarence Boomsma, because of age, Classis Grand Rapids East, effective September 30, 1983
Rev. Sebastian T. Cammenga, because of age, Classis Grandville, effective October 1, 1983
Rev. Edward Henry, because of age, Classis Rocky Mountain, effective October 31, 1983
Rev. David B. Muir, because of age, Classis Pacific Northwest, effective October 31, 1983
Rev. Hessel Bouma, Jr. because of age, Classis Kalamazoo, effective December 31, 1983
Rev. Paul Han, because of age, Classis Chicago South, effective December 31, 1983
Rev. Jack Van Dyken, Sr., because of age, Classis Central California, effective December 31, 1983

## Under the Canadian Retirement Plan

Rev. Nicholas B. Knoppers, because of age, Classis Alberta North, effective January 3, 1983
Rev. John C. Derksen, because of age, Classis Eastern Canada, effective April 1, 1983

## VIII. AUDITORS AND DIVISION OF ASSETS

The public accounting firm of Seidman and Seidman completed the audit and issued certified financial statements of the Ministers' Pension Fund and the Supplemental Fund as of December 31, 1982. Thereafter, a proper division of assets between the United States and Shared Ministers' Plan, on the one hand, and the Canadian Plan, on the other hand, was made. In like manner, the Supplemental Fund was divided between a United States and a Canada Supplemental Fund. The division of assets was according to the methods and procedures adopted by the Synod of 1982.

Both the United States Pension Committee and the Canadian Pension Trustees appointed the public accounting firm Touche, Ross and Company to audit the books and prepare certified financial statements for the Ministers' Pension Funds and the Supplemental Funds for the eight months ended August 31, 1983. Financial statements appear in the *Financial and Business Supplement to the Agenda for Synod 1984*.

For the fiscal year ended August 31, 1984, the United States committee and the Canadian trustees reappointed Touche, Ross and Company to audit the books and prepare certified financial statements.

## IX. ACTUARIAL AND OTHER REPORTS

As of January 1, 1983, the Wyatt Company prepared an actuarial report for the Ministers' Pension Plan.

The Canadian Pension Trustees employed the actuarial firm of C. W. Hartog and Associates of Willowdale, Ontario, to be their actuary and to file government-required reports.

## X. INVESTMENTS AS OF AUGUST 31, 1983

A breakdown of investments (at current value) held in trust by financial institutions for the United States and Shared Ministers Pension Plan as of August 31, 1983, is as follows:

Cash	\$ 85,029
Accrued interest and dividends receivable	267,971
Institutional Liquid Asset Fund	747,000
National Bank of Detroit:	
Short-term Investment Fund	81,000
Common Trust Equity Fund	4,068,109
Group Annuity Insurance Contract	429,737
United States treasury notes	2,089,851
Federal agency obligations	5,107,028
Corporate bonds	1,653,797
Foreign obligations	191,000
Total	<u>\$14,720,522</u>

A breakdown of investments (at current value) held in trust by a financial institution as custodian for the Canadian Minister' Pension Plan as of August 31, 1983, is as follows (in Canadian dollars):

Cash	\$ 29,893
Accrued interest and dividends receivable	168,811
Canadian term deposit receipts	950,000
Canadian government bond	276,750
Canadian equity investments	1,034,389
United States equity investments	252,509
Total	<u>\$2,712,352</u>

## XI. MATTERS FOR SYNODICAL ACTION

### A. *Privilege of Floor*

The committees respectfully request synod to grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee, to the administrator, and to Counselor Donald Oosterhouse when matters pertaining to the Ministers' Pension Funds are discussed.

### B. *Supplemental Payments and Final Moving Expense Funds and Quota*

Synod is requested to approve a uniform 1985 quota of 75 cents per family for the United States Supplemental Fund and for the Canadian Supplemental Fund.

*Ground:* While the needs of the funds fluctuate from year to year, the existing quota of 75 cents per family should be sufficient for the year 1985.

### C. *Housing Allowance*

The United States Pension Committee requests synod to designate up to 100 percent of the minister's early and normal retirement pension or disability pension for 1984 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. *United States Pension Committee Members*

The United States Pension Committee requests synod to elect, effective September 1, 1984, three committee members as follows:

1. One member for a two-year term from the following nominees:
  - a. Rev. Herman Hoekstra
  - b. Rev. Leonard Van Drunen
2. One member for a three-year term from the following nominees:
  - a. Mr. Ray Vander Weele
  - b. Mr. William Westveer
3. One member for a three-year term from the following nominees:
  - a. Mr. Duane Obbink
  - b. Mr. David Vander Ploeg

### E. *Canada Pension Trustee Members*

The Canadian Pension Trustees request synod to elect, effective September 1, 1984, two trustees as follows:

1. One member for a three-year term from the following nominees:
  - a. Mr. Bruce Dykstra, incumbent
  - b. Mr. John A. Van Rooyen

2. One member for a three-year term from the following nominees:
  - a. Mr. Durk De Jong
  - b. Mr. John Woudstra, incumbent

#### F. Thanks

The Ministers' Pension Committees suggest that synod express appreciation to the following members for their services:

1. Canadian Ministers' Pension Trustees who have served two years and are eligible to serve three more years:
  - Mr. Bruce Dykstra
  - Mr. John Woudstra
2. United States Ministers' Pension Committee members who have all served six years and are not eligible to serve again without an intervening lapse of time:
  - Rev. Marinus Goote
  - Mr. Gerald Knol
  - Mr. Julius F. Mellema

#### G. Benefits, Quotas, and Contributions

On September 30, 1983, the United States Pension Committee members and the Canadian Pension Trustees in joint session decided the following:

1. To recommend that synod increase the former plan maximum pension benefits from \$6,600 to \$6,750 for 1985.

*Ground:* This represents a modest 2.3 percent increase in recognition of the rising cost of living.

2. To recommend that synod increase the per-family quota from \$39.50 to \$41.00 for 1985 and Contributions-Other from \$2,050 to \$2,175 for 1985.

*Grounds:*

- a. Pensions for former plan retirees is increased 2.3 percent.
- b. The average cash salary for new plan retirees in 1984 is 7.8 percent higher in the United States and 8.5 percent higher in Canada. (The 1984 average cash salary used in the formula is based on average cash salaries for the years 1981, 1982, and 1983, and these are 7.8 percent and 8.5 percent higher in the United States and Canada, respectively, than were the 1983 average cash salaries.)

#### Canadian Pension Trustees

Albert J. Bakker, chairman  
 Bruce Dykstra  
 Rev. John G. Klomps  
 Rev. William Suk  
 John Woudstra

#### United States Pension Committee

Julius F. Mellema, chairman  
 Rev. Marinus Goote  
 Roger Helder  
 Gerald Knol  
 Kenneth E. Olthoff  
 Garret C. Van de Riet, administrator

**REPORT 16**  
**PASTOR-CHURCH RELATIONS COMMITTEE**

The program of the Pastor-Church Relations Committee (PCRC), as it is now operative, was adopted by the 1982 Synod. In its report to synod that year the Synodical Interim Committee, through its Healing Ministries Committee, observed that in the previous decade some seventy-five pastors were released from their congregations for various reasons, an alarming number of whom were released as a result of conflict situations. The committee also pointed out that other pastors faced serious problems in their ministries. Synod responded by adopting the outlines of a comprehensive program of ministry to pastors, consistories, and congregations. This program was designed to provide our pastors and congregations with both healing and preventive pastoral care. Synod appointed the members of the Healing Ministries Committee to be a continuing synodical committee and named it the Pastor-Church Relations Committee. The committee was also mandated to supervise the Pastor-Church Relations Services, of which Rev. Louis M. Tamminga was subsequently appointed the director. He assumed his duties on March 1, 1983.

Since the meeting of the Synod of 1983, the PCRC has met five times with the director and is happy to report that the work is progressing well and that the churches, by and large, have responded favorably to this ministry. An executive committee consults frequently with the director between meetings of the full committee.

The work of the Pastor-Church Relations Services has focused on both healing and prevention, problem-solving and education, putting out fires and helping to make provision for continuing pastoral ministries to our ministers. In the following sections these two foci will be highlighted.

**I. THE STATE OF THE CHRISTIAN REFORMED MINISTRY**

The Synod of 1982 instructed the PCRC to keep the church informed about trends and developments in regard to the well-being of Christian Reformed pastorates.

The Pastor-Church Relations Services is still too much in its infant stage to respond fully to that difficult mandate.

At the time of the 1984 Synod we will be in a position to present fairly accurate figures regarding pastors who left their charges during the last four years in ways involving personal trauma. But numbers tell only part of the broader development. The factors that account for the increased stress surrounding pastors and consistories today are as many and as powerful as the decade of the seventies about which the Healing Ministries Committee collected the information reported to the Synod of 1980. The following factors may be singled out: the profound changes in society; the sociological problems stemming from the Vietnam war, Watergate, and the recent recession; the higher mobility of CRC

people; their increased level of education; the decreasing size of the CRC family; the impact of mass media on CRC circles; the growing expectations our members have of their churches; the subtle competition between churches and even between pastors; and the fascination evangelical churches hold for our people, especially many of the youth.

In our contact with consistories and churches we heard one theme reiterated more than any other: many wish that pastors would relate to the members with kindness and thoughtfulness; that pastors would really listen and seek to understand them; and that pastors would reflect more of the compassion of Christ.

We found that clergy burnout is no regarder of persons. It comes upon pastors regardless of age, outlook, competence, and location. Most vulnerable, perhaps, is the pastor in his fifth or sixth church who has been successful in his previous charges. He least expects it and finds criticism generally undeserved.

Consistories and congregations that invested in their pastor's emotional and professional well-being have not failed to reap great benefits. A periodic leave of absence for continued education and an occasional free Sunday have contributed greatly in equipping their pastors for effective ministry. But underlying all healthy pastor-church relationships is the commitment of all office-bearers and members to the Lord Jesus Christ. Only in the power of Christ's Spirit can solutions ultimately be found to the problems that have come to beset the pastorates among us.

## II. THE MENTORSHIP PROGRAM

The Synod of 1982 stipulated that "each newly ordained minister will be served by a mentor for the first five years of his ministry." Synod made the same provision for those who entered the CRC ministry by way of Church Order Articles 7, 8, and 14,c, as well as for pastors released from their congregations by way of Article 17,a (as amended by the Synod of 1982; cf. *Acts of Synod 1982*, p. 76.) In fact, synod provided that any pastor who desires a mentor may make such a request.

Those who were declared candidates for the gospel ministry by the Synods of 1982 and 1983 and who were subsequently installed in office have all been provided with a mentor. The provisions for those under Church Order Articles 7, 8, 14c, and 17a have also been implemented.

The responses of those receiving the benefit of this form of preventive care are on the whole very favorable. It affords young pastors and those who face difficult problems a form of companionship that has helped them to function in their own right within the whole and various parts of their ministerial calling. Mentors and mentees have related well to each other in a setting of trust, mutuality, and spiritual openness. A mentor is to the mentee a friend, an encourager, a confidant, and above all, a prayer partner. Mentees have testified to the fact that this relationship has helped them in understanding their spiritual needs, their fears and victories, and their professional endeavors. In most cases the pastor's wife is also part of this ministry.

The mentors appointed by the director were chosen from among nominations submitted by classical committees and in consultation with the prospective mentees and the Pastor-Church Relations Committee.

## III. REGIONAL PASTORS

The Synod of 1982 stated that "there will be regional pastors representing classical areas and in some cases districts smaller than a classical area.... These persons will be selected from among the ranks of the active pastors, pastors serving in the specialized settings, or retired pastors" (*Acts of Synod 1982, Art. 76, II, C, 1, a; cf. pp. 583-84*).

The following have been appointed to be regional pastors in their respective classes (appointments were made in consultation with and with the endorsement of the classical interim committees):

<i>Classis</i>	<i>Regional Pastor</i>
Alberta North	N. B. Knoppers
Alberta South	J. H. Binnema
Atlantic Northeast	F. J. MacLeod
British Columbia	P. M. Jonker
Cadillac	J. E. Versluys
California South	J. F. Hollebeek
Central California	C. Admiraal
Chatham	M. N. Greidanus
Chicago South	F. D. Steen
Columbia	A. Petroelje
Eastern Canada	J. A. Quartel
Florida	H. A. Ouwinga
Grand Rapids East	G. D. Negen
Grand Rapids North	C. Steenstra
Grand Rapids South	J. D. Eppinga
Grandville	R. A. Kok
Hackensack	V. Geurkink
Hamilton	J. B. Vos
Holland	P. Borgdorff
Hudson	D. P. Wisse
Huron	J. Kuntz
Illiana	L. A. Bazuin
Kalamazoo	C. Terpstra
Lake Erie	B. Becksvooort
Minnesota North	J. Bylsma
Minnesota South	H. Lamsma
Muskegon	E. W. Los
Northcentral Iowa	A. L. Kuiper
Northern Illinois	D. J. Negen
Orange City	C. E. Zylstra
Pacific Northwest	J. A. Petersen
Pella	S. Kramer
Quinte	R. W. Popma
Red Mesa	G. Haagsma
Rocky Mountain	J. C. Vander Ark (North)
	T. Medema (South)
Sioux Center	D. Tinklenberg
Thornapple Valley	D. T. Van Oyen
Toronto	P. Van Egmond
Wisconsin	in process
Zeeland	in process

Their involvement in the work of healing ministries has already proved to be of much benefit. The focus of their services is primarily pastoral. Regional

pastors have visited with colleagues who are tired, overcome by a sense of futility and disappointment; in other cases they have arranged for a troubled pastor to be teamed up with another pastor in his classis who will be to him a friend and confidant. The regional pastor has been called to sit down for a heart-to-heart talk with a pastor and his wife who face family problems. He may meet (for a pastoral enhancement encounter)—possibly accompanied by the director—with a pastor and his consistory as they face stagnation in the pastorate. One arranged that a fellow pastor facing prolonged illness be visited by some of his colleagues regularly. Or, as has happened, he will seek to establish close personal ties with a pastor who is traveling through the dark valley of conflict.

Regional pastors are also available for consultation by those involved in the mentorship program and the pastoral relations committees at the congregation level (see next section).

The work of the regional pastors is supplementary to, not competitive with, the work of consistories and classes. Consistories and classes have a prior responsibility in providing pastoral care to pastors. Regional pastors and Pastor-Church Relations Services can provide additional pastoral skills sometimes not available to a local church. In many cases they are in a more favorable position to do this since they are not part of the supervisory structures of the church.

#### IV. PASTORAL RELATIONS COMMITTEE

The Synod of 1982 stipulated that "the Pastor-Church Relations Committee...and the regional pastor will serve local congregations in establishing pastoral relations committees. Such committees will promote better communications between the congregation and the pastor and vice versa."

In December 1983 an invitation was mailed to all CRC consistories and pastors to proceed with the appointment of these support committees. Materials were drafted giving suggestions and advice as to how these committees can function best and how they should be appointed. In many congregations these committees are now functioning. A number of pastors have informed us that they would rather not avail themselves of such support committees and in some cases consistories felt that they themselves provided sufficient pastoral care for the pastor and his wife. We recognize this as their right.

However, from the limited experience and feedback we have from congregations which have initiated this form of pastoral service to their ministers, we are convinced that pastoral relations committees have much potential for good. They provide a setting in which the pastor can relate to fellow-believers in trust and confidence and find spiritual refreshment. These committees do not have decision-making or policy-setting power and do not in any way detract from the responsibilities or authority of the consistory.

#### V. HEALING MINISTRIES

During the past year nearly sixty pastors have initiated contact with the pastor-church relations director and/or the regional pastors for advice and counsel. The format has been as varied as life itself. In some instances just one visit was held; others required more. Some contacts were conducted by tele-

phone because of distance; in other cases the services of a nearby pastor or counselor were engaged.

On some occasions the director and regional pastors conducted in-depth meetings with consistories and pastors for the enhancement of pastorates that had become stagnant or problematic. This form of ministry appears to have much potential not only in bringing healing but also in preventing a breakdown of communications.

In some instances PCRC was able to serve pastors who felt that a call to a different type of church would enable them to enter upon a more fruitful chapter of ministry. A number of churches that had gone through a crisis situation acquired an interim pastor through the services of PCRC.

## VI. NOMINATIONS

Committee members Rev. William P. Brink and Mr. David Vander Ploeg have completed their terms of service on the committee and are not eligible for reelection. Dr. Richard R. De Ridder, who has served on the committee from its inception, requested that he be replaced on the committee. The committee, regretfully, recommends that synod grant his request.

We present the following nominations for three-year terms on the Pastor-Church Relations Committee:

- A. Eugene W. Los  
Howard D. Vander Well
- B. Carl L. Kammeraad  
Jack Roeda
- C. Robert C. De Vries  
Carl Kromminga, Jr.

## VII. SUMMARY: MATTERS REQUIRING SYNODICAL ACTION

A. That synod grant William P. Brink, committee chairman; Richard R. De Ridder, secretary; and Director Louis M. Tamminga the privilege of speaking before synod and its advisory committee on matters pertaining to the committee's ministry.

B. That synod elect three members to the committee from the nominations submitted.

C. That synod approve the work of the committee and thank the three retiring members who have served on the committee from its inception as a Healing Ministries Committee.

Pastor-Church Relations Committee  
 William P. Brink, chairman  
 Richard R. De Ridder, secretary  
 Peter Borgdorff  
 Joanne De Jong  
 David Vander Ploeg  
 Mirth Vos  
 Richard Westmaas

## REPORT 17

### SERMONS FOR READING SERVICES

In 1983 your committee provided thirty-four English sermons to 199 subscribers. We were again able to be completely self-sufficient. Though all costs increased, we were able to keep the subscription fee at \$35.00. This low rate will be repeated in 1984.

Though our readership is still largely Canadian, we do see a modest increase in the number of Australian and American readers. The sermons published are from a cross section of American and Canadian pastors.

Although the subscription fee will remain at \$35.00 in 1984, we do plan to increase the number of sermons published to thirty-nine. This will include fifteen sermons on the Apostles' Creed as explained by the Heidelberg Catechism. Other sermons will include those appropriate for "special" worship services such as Thanksgiving, Reformation Day, and Preparatory/Communion services. The historic redemptive events will also be celebrated in appropriate sermons.

During the course of the year the committee will try to determine the feasibility of publishing a booklet of sermons in Dutch, Korean, and/or Spanish. Such a booklet would be offered to the churches in 1985.

Those whose sermons are published will receive an honorarium of \$50.00. This is a modest increase of \$5.00 from 1983.

K. Knight Publishing continues to give us very good services in printing and mailing. All sermons will continue to be mailed by first-class mail.

Because synod meets in June and the committee works with a calendar year, the terms of some of our committee members have extended beyond the normal period. We therefore ask synod to approve the schedule of retirement under Recommendation C.

#### RECOMMENDATIONS

- A. That synod approve the publication of the *Living Word* sermon series from January 1, 1985, to December 31, 1985.
- B. That synod commend the use of this sermon series to the churches.
- C. That synod approve the following schedule for the retirement of committee members: M. J. Lise 1985 (end of two terms); J. DeJong 1986 (end of two terms); J. G. Klomps 1987 (end of one term); P. W. De Bruyne 1987 (end of one term); C. H. Salomons, alternate 1987 (end of one term).

D. That synod take note by way of its *Agenda for Synod* and *Acts of Synod* that the new address of the committee is now:

Living Word  
c/o Rev. Peter W. De Bruyne, Secretary-Treasurer  
40 Grand Circuit Court  
Brampton, Ontario L6Y 1A4

All payments and inquiries regarding subscriptions should be sent to this address.

Sermons for Reading Services Committee

John DeJong, chairman

Peter W. De Bruyne, secretary-treasurer

John G. Klomps

Markus J. Lise

## REPORT 18

### SYNODICAL COMMITTEE ON RACE RELATIONS

#### I. INTRODUCTION

The year 1983: the year in which six ordained multiracial pastors were received into the Christian Reformed Church, four Korean, one Hispanic, and one Black; the year of the first CRC multiracial leadership conference held on Calvin's campus during the first week of synod; the year two new Asian congregations and a new Hispanic congregation joined the CRC; the year of the CRC's first celebration of All Nations Heritage Sunday; a year in which the multiracial congregations of the CRC grew at a rate of over 20 percent per year. Surely, He is able to do "far more abundantly than all we ask or think"!

Our denomination has committed itself to developing multiracial membership and leadership, and God is blessing those commitments richly. The prayers and gifts of God's people for our denomination's ministry of racial reconciliation as it is carried out through SCORR are beautiful signs of the denomination's commitment. As we report to the synod on our agency's efforts to carry out our task, we again ask for the prayers of the church and we again join with the prayers of God's people that his kingdom may come.

#### II. COMMITTEE MEMBERS

- Rev. Jason Chen, chairman, Iowa City, IA (1985)
- Ms. Barbara Clayton, vice chairperson, Chicago, IL (1986)
- Mr. Bing S. Goei, secretary, Grand Rapids, MI (1985)
- Mr. Herb Van Denend, treasurer, Hawthorne, NJ (1985)
- Ms. Jeannie Huyser, Grand Rapids, MI (1984)
- Mr. Gary Avalos, Sr., San Diego, CA (1985)
- Mr. Richard Bandstra, Grand Rapids, MI (1986)
- Mr. Ho Young Chung, Buena Park, CA (1986)
- Ms. Sylvia Clahchischilli, Fort Wingate, NM (1984)
- Dr. Anthony Diekema, Grand Rapids, MI (1985)
- Ms. Toni Goreé, Dartmouth, Nova Scotia (1986)
- Mr. Floyd Kurley, Rehoboth, NM (1986)
- Rev. Gerald D. Postema, Big Rapids, MI (1984)
- Mr. John Van Zanten, Rock Valley, IA (1985)
- Dr. James B. White, Grand Rapids, MI (1987)

#### III. SCORR PROGRAM

##### A. *Leadership Development*

Leadership development continues to be a high priority for SCORR's work. God has blessed this effort far beyond expectation. Our five-year goals hoped for twenty-six multiracial ordained pastors; after two years, forty-one have

already been ordained, partly because significant numbers of seminary trained individuals affiliated with the CRC. Most of these were trained in conservative Reformed and Presbyterian schools.

The feeder systems are also working from high school through seminary. Thirty-six young people received SCORR multiracial scholarships this year. The multiracial CRCs are identifying potential leaders and seeking SCORR's assistance with education. Recent developments at Calvin Theological Seminary (such as recruiting, a new degree program, and courses offered off campus) have produced many potential multiracial ordained pastors. Nine scholarship recipients this year are enrolled at the seminary.

### B. Congregational Development

Approximately one hundred congregations in the denomination are located in multiracial ministry settings. SCORR's goal is to increase the size and the number of these congregations, and to help the denomination be sensitive and responsive to their needs. In 1983, SCORR and the Board of Home Missions cosponsored a conference for a few leaders from these congregations. They identified issues that need to be addressed as the denomination becomes more racially diverse. A broader conference in 1984 assisted *each* of the racial/cultural groups in the denomination to address such issues as leadership, training, worship, benevolence and cultural norms.

SCORR is working with the Psalter Hymnal Revision Committee to help the new *Psalter Hymnal* reflect our denomination's diversity. We also provide help to individual congregations with program evaluation and design, long-range planning, problem solving and development of multiracial staff.

Three new multiracial congregations were added to the CRC in 1983. Two Korean congregations were added to Classis California South and the Hispanic Spirit and Truth Fellowship was added to Classis Northern Illinois. Half a dozen other multiracial congregations are beginning to emerge and to look to our denomination as they consider possible affiliation. The efforts of local congregations, World Relief, and Home Missions, as well as SCORR, have produced exciting results in this part of our denomination's commitment to the ministry of racial reconciliation.

### C. Church Education

As the denomination grows more racially diverse, SCORR increasingly addresses the need for racial understanding. One regular SCORR meeting each year is held in an area where there are several multiracial congregations. We combine the meeting with seminars, public meetings, and SCORR member appearances in churches. This highlights and celebrates our diversity, informs church members, and builds interracial understanding. We are developing a study guide on the historical and theological dimensions of the denomination's growing diversity, and Dr. John Kromminga, in whose honor the scholarship for Multiracial Leadership Development was established, is available to the churches for lectures on this subject.

All Nations Heritage Sunday is important in SCORR's work of building racial understanding. It helps the denomination to become more sensitive to our racial and cultural diversity. SCORR's new slide presentation, "Join the Celebration," is also designed to educate the denomination about growing diversity and its implications for our life together.

As our understanding and sensitivity increase, classical and synodical issues will be shaped by our growing diversity. Because these issues are indicators of our corporate response to becoming an all nations denomination, SCORR encourages the church to take up these issues. We monitor classical actions and include them in our report to synod. Such issues include new pastors coming in by *colloquium doctum* and through Church Order Article 7, new multiracial congregations being added to the CRC, and Classis Chicago North's overture to the Synod of 1984 about accrediting leadership in ways that respect leadership development in the various cultural groups.

#### D. All Nations Heritage Sunday

All Nations Heritage Sunday, October 2, 1983, was an exciting celebration of God's blessing on our growing racial diversity and on the ministry of racial reconciliation as it is being carried out in the CRC. Even though it was the first such celebration, the response from the congregations was gratifying. It was an opportunity for the congregations to observe the day in a wide variety of creative and festive events. Banners were designed to be hung in sanctuaries. Members were invited to wear traditional native costumes to worship services. Original music was composed for singing in worship services. Ethnic potlucks, joint worship services, pulpit exchanges, liturgies, and litanies are some examples of the ways some congregations observed this day. In addition holy communion was celebrated and appropriate sermons were preached. Pastors wrote to thank SCORR for the opportunity to celebrate the power of the gospel to break down walls in their congregations and in the total denomination.

It was especially fitting for the denomination to observe All Nations Heritage Sunday in 1983 because it provided an occasion to celebrate the growth in the multiracial membership of the CRC. SCORR's research shows that during 1983 the growth rate in the multiracial congregations was 25 percent!

In a joint effort, SCORR and the Board of Trustees of Calvin College worked out a shared plan for promoting the Kromminga Multiracial Leadership Development Fund, the SCORR Multiracial Scholarship Fund, and for sharing the church offerings designated for leadership development. Over half of the churches of the denomination—rural, suburban, and urban; multiracial, multi-ethnic; in Canada, and the States—observed the day. Offerings on that day designated for the SCORR and Kromminga Multiracial Scholarship Funds exceeded \$14,000.

To follow upon that first celebrative observance of the day, it is SCORR's plan to develop a cycle of festive *and* educational observances of All Nations Heritage Sunday in the denomination. Each year will include two emphases: First, a celebration of All Nations Heritage and, second, a concentration on one ethnic group to inform and educate the denomination about that particular cultural heritage. We will begin a ten-year-cycle in 1984 by highlighting theological and biblical perspectives on racial diversity and gathering the gifts of the nations. Then, in addition to the celebration theme in the subsequent years in the cycle, we will feature a different racial heritage each year. Although later developments might alter the sequence, the ten-year cycle as presently proposed is as follows:

- 1984 Theological biblical studies
- 1985 Black
- 1986 Navajo and Zuni

- 1987 Cuban
- 1988 Korean
- 1989 Puerto Rican
- 1990 Chinese
- 1991 Chicano
- 1992 Southeast Asian
- 1993 Dutch
- 1994 Special interracial unity theme

In the light of the response to the first year's observance of All Nations Heritage Sunday and the continuing need to celebrate and educate our denomination regarding our growing racial diversity, SCORR brings the following recommendation to synod:

That synod designate the first Sunday in October of each year as All Nations Heritage Sunday in the CRC.

*Grounds:*

1. A special opportunity for praise and thanksgiving continues to be in order as we see God's rich blessings on the denomination'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 that part of the church universal called Christian Reformed. It would be, for example, an occasion for congregations to hold banquets, festivals, special worship services featuring the music, art, food, and literature of the various cultures represented in the church, and to honor the heroes of faith from the various cultural groups.
2. An especially designated Sunday provides an opportunity for educating our people about our growing diversity and the opportunities and challenges this diversity brings. Educating the church in racial understanding is a new emphasis for SCORR. This new effort will be the focus of All Nations Heritage Sunday.
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 ministry.
5. A special day will help our denomination to grow as it celebrates and reinforces the growth rate in multiracial ministry noted earlier (25 percent growth in multiracial congregations in 1983).

*E. South Africa*

CRC relations with Reformed denominations in South Africa are a key factor in our denomination's ministry of racial reconciliation. A quarter of a century of synodical decisions have consistently expressed our denomination's understanding of the church as the place where walls of separation are broken down (Eph. 2:14), where reconciliation characterizes the fellowship (II Cor. 5:18), where national identity becomes secondary (Gal. 3:28), where there is a new identity of nation and kingdom (I Pet. 2:9-10 and Rev. 5:9-10). Our denomination's commitment to this understanding of the church must of necessity shape our relationships with Reformed denominations in South African society, where the fabric of society is designed to make race the most important fact of life—where race determines marriage laws, education, citizenship, land

ownership, denominational membership, fellowship around the Lord's table, to mention a few instances.

In 1982 the CRC declined to enter into ecclesiastical fellowship with the Dutch Reformed Church in South Africa out of concern for that denomination's endorsement of enforced autogenous development (apartheid). This year the Interchurch Relations Committee brings a recommendation that synod declare that where a church supports or fails to oppose the apartheid ideology, a *status confessionis* must be acknowledged.

It is of vital importance that our denomination take this position and, in this way, make our position and testimony clear to denominations in South Africa and also to society at large. If the CRC's witness against apartheid and those who support or tolerate it is not absolutely clear then our own ministry of racial reconciliation is in jeopardy; then our commitment to build a multiracial church with multiracial leadership is hollow. Time and again we hear, particularly from Black Christians who are inquiring about the CRC, but from Black members of the CRC as well, the concern about our denomination's stance with regard to Dutch and Reformed denominations in South Africa. Declaring support of or failure to oppose apartheid by a denomination to be a *status confessionis* is an important part of maintaining the integrity of our witness, and SCORR wishes to endorse the Interchurch Relations Committee's recommendation.

Not only is it essential to insure that our interchurch relations do not support apartheid, it is also essential for our denomination to relate with integrity to those who long and work for racial justice in South Africa. Our denomination's support of the Koinonia Declaration in 1978 was such a gesture of support. Establishing ecclesiastical fellowship with the Dutch Reformed Mission Church in 1979 and with the Dutch Reformed Church in Africa in 1982 were also important for demonstrating our desire to stand with those who long for justice.

Because we believe that continuing to build fellowship with Black Reformed brothers and sisters in South Africa is essential to our demonstration of integrity in our own multiracial society in North America, SCORR will be sending a delegation to South Africa this spring in response to an invitation from the Dutch Reformed Mission Church in South Africa. This visit will enable us to share what we have learned regarding the development of multiracial leadership and congregations. South Africa has often been described as a microcosm of the world in areas of race relations, that is, the place where all the international dynamics of race and power and resources are contained in one country. We anticipate that an extremely valuable exchange of insights will result from this visit.

By sending a multiracial delegation we will also be able to serve the CRC with a report shaped by a multiracial perspective. This will be of special value to the denomination because it will help us to gain a better understanding of the implications of our decisions with regard to ties with the Reformed Church in South Africa made by the Synod of 1983, and with regard to the pending decision of 1984 regarding apartheid as heresy. SCORR is at work at racial understanding in the CRC and a report from a multiracial delegation will serve us well by increasing our insight and sensitivity.

An additional purpose of the trip is to continue plans begun with Dr. Alan Boesak, a pastor in the Dutch Reformed Mission Church, regarding a con-

ference in North America on "Black and Reformed" and also regarding possible distribution of his lectures in North America.

SCORR will be reporting to synod with a communication after this visit, and we will also share what we learn with the Interchurch Relations Committee and with the denomination at large.

#### F. Goals and Progress Report

SCORR has adopted the following twenty-five-year goal:

"...a Christian Reformed Church in which there is at least [a] 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" (*Acts of Synod 1983*, pp. 210-11).

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. The plan began in mid-1981.

The following chart indicates each category of SCORR's work, the beginning numbers in 1981, progress in 1982 and 1983, and the targets for 1986.

Category	1981	1982	1983	5-year target 1986
1. Number of multiracial ordained pastors	22	31	41	26
2. Number of multiracial unordained staff in churches	24	26	32 <sup>1</sup>	33
3. Number of multiracial Christian school teachers	4	17	25 <sup>2</sup>	27
4. Number of multiracial CRC agency staff	41	55	50 <sup>3</sup>	51
5. Number of multiracial members of denominational boards and committees	4	5 <sup>3</sup>	10 <sup>3</sup>	15
6. Number of congregations with 100 or more multiracial worshippers	7	10	11	9
7. Number of congregations with 10 percent or more multiracial worshippers	4	50	62	52
8. Number of classes dealing with multiracial issues	1	5	7	3

<sup>1</sup>These are fulltime positions. There are 55 parttime positions in addition to these.

<sup>2</sup>The seventeen Christian schools contributing to these statistics are those Christian Schools International member schools 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 36 board members who are multiracial.

<sup>3</sup>The agencies surveyed include all advisory council member agencies and those listed in *1983 Yearbook*, pages 429-63.

<sup>4</sup>Data not available in 1981.

#### IV. SCORR RESOURCES

##### A. *The Gifts of God's People*

The CRC could not have made the progress it has without the broad support of the denomination's membership. There is broad-based prayer support for this ministry. The gifts of God's people and offerings for the ministry of racial reconciliation are up dramatically. In over one hundred congregations an element of the celebration of All Nations Heritage Sunday was the taking of an

offering for SCORR. We are deeply grateful that the increase in resources makes it possible for us to expand our work and develop multiracial staff to carry out the growing task. This year we will need to add two fulltime and several parttime staff people, particularly in the areas of resource development and leadership development.

### B. *The Multiracial Student Scholarship Fund*

The increased need for this important leadership development resource (which caused the Synod of 1983 to remove the ceiling of \$25,000 per year) continues to be evident. By February 1983, \$32,288 had been awarded for the 1983-84 school year to thirty-six students. This is a 70 percent increase over the number awarded last year. These students are:

#### SCHOLARSHIP RECIPIENTS 1983/84

Name of Student	Ethnic Origin	Career Goal	School Attending	Hometown
Ricky Harris	Black	Telecommunications	Calvin College	Detroit, MI
Hae Kyung Lee	Korean	Missionary/ Elem. teacher	Calvin College	Chicago, IL
Cynthia Monroe	Black	Recreation director	Calvin College	Grand Rapids, MI
Rogelio Torres	Puerto Rican	Ministry	Calvin College	Jacksonville, FL
Brenda Uto Uko	Black	Teacher	Calvin College	Kentwood, MI
Sang Wook Yi	Korean	Evangelist/ Missionary	Calvin College	Fullerton, CA
Victor Anderson	Black	Church Ministry/ Education	Calvin Seminary	Chicago, IL
Matthew Estrada	Mexican American	Ministry	Calvin Seminary	Fayetteville, GA
Raul Giminez	Puerto Rican	Minister/ Church Education/ Evangelist	Calvin Seminary	Kentwood, MI
Yohn Taek Kim	Korean	Minority Korean Ministry	Calvin Seminary	Buena Park, CA
Daniel H. Ryou	Korean	Local ministry	Calvin Seminary	Grand Rapids, MI
Jung S. Rhee	Korean	Minister	Calvin Seminary	So. Korea/Grand Rapids, MI
Fernando Aviles	Puerto Rican	Pastor	Calvin Sem/ SCUPE	Chicago, IL
Pedro Aviles	Puerto Rican	Pastor	Calvin Sem/ SCUPE	Chicago, IL
Rafael Maldonado	Puerto Rican	Pastor	Calvin Sem/ SCUPE	Chicago, IL
John T. Matias	Puerto Rican	Pastor	Calvin Sem/ SCUPE	Chicago, IL
Ramon L. Nieves, Jr.	Hispanic	Church-/ Community- ministry	Calvin Sem/ SCUPE	Chicago, IL
Brenda Joy Dykema	Korean	Missionary	RBC	Holland, MI
Suk Ja Kim	Korean	Church edu- cation	RBC	Buena Park, CA
Daniel Montoya	Mexican Indian	Church edu- cation	RBC	Alamosa, CA
Henry Salley	Black	Mission Work	RBC	Grand Rapids, MI
Derek Blue	Black	Pastor	Trinity College	Chicago, IL
Frank Gipson	Black	Pastor	Trinity College	Chicago, IL

Hector Vasquez	Hispanic	Hispanic pastor	Trinity College	Chicago, IL
Chi Hsu	Chinese	Computer technician	Berkeley Adult	Oakland, CA
Dawn Carnegie	Black	Deaf School administration	Central Michigan University	Lansing, MI
Kathy Lancaster	Black	International relations	DePaul University	Chicago, IL
Jeong Man Choi	Korean	Missionary	Fuller Theological Seminary	Pasadena, CA
Young Don Park	Korean	Pastor	International Theological Seminary	Korea/ San Pedro, CA
Jae In Choi	Korean	Pastor	International Theological Seminary	Korean/ Los Angeles, CA
Samuel Kim	Korean	Ministry	Calvin College	Burbank, CA
Darryl Lancaster	Black	Social work/ Courts	Calvin College	Chicago, IL
Favi Lo	Thai Dam	Interpreter	Dordt College	Laos/Rock Rapids, IA
Annette Singer	Navajo Indian	Medical field	Dordt College	Jefferson, OR
Randall Smith	Black	City management	Trinity College	Chicago, IL
Reginald Smith	Black	Lawyer	Culver- Stockton	Chicago, IL

### C. Grants

Intended as "seed money," SCORR grants are available to churches, schools, and other groups whose applications indicate they are eligible under our guidelines. These grants are intended to serve SCORR's goals in the areas of leadership development and ministries in multiracial and transitional churches. In the past year SCORR provided the following grants:

Spanish Christian Reformed Church, Wyoming, MI—multiracial staff for outreach  
Oakdale Park Christian Reformed Church, Grand Rapids, MI—multiracial staff for outreach

Roseland Christian Ministries Center, Chicago, IL—development of training program

Trinity Christian College, Palos Heights, IL—multiracial staff for recruitment

Washington Christian Reformed Church, Washington, DC—afterschool program

Garfield Christian Reformed Church, Chicago, IL—multiracial staff for outreach

Potters House Christian School, Grand Rapids, MI—development of fundraising program

### D. Advisory Council

The single SCORR program that is most attractive to potential multiracial leaders is the united denominational commitment demonstrated through the advisory council of the Christian Reformed Church and related agencies. In 1983 SCORR worked with the Board of Publications, Christian Reformed World Relief Committee, and Trinity Christian College in developing institution-wide plans for recruitment and retention of multiracial staff, students, and clientele. Multiracial programs were developed as well.

Each advisory council agency designates a staff person to work directly toward developing multiracial leadership on a denomination-wide front.

We are saddened to report that Christian Schools International and Reformed Bible College, after three years of negotiation, have not yet decided to join this denomination-wide effort.

#### V. SALARY DISCLOSURE

SCORR hereby informs synod that executive level staff salaries are set between the low and the midpoint of the Executive II level.

#### VI. RECOMMENDATIONS

A. That Synod declare the first Sunday in October All Nations Heritage Sunday in the Christian Reformed Church (see Section III, D).

*Grounds:*

1. The enthusiastic participation of the congregations in the 1983 All Nations Heritage Sunday celebration affirms the value of such a day as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.
2. It provides a focused way for SCORR to work at increasing denominational awareness and knowledge about our growing diversity.
3. It provides a systematic and organized way for the denomination to celebrate together and to give praise to God for our growing diversity.
4. It testifies to our denomination's commitment to increasing racial diversity.

B. That synod set SCORR's quota for 1985 at \$3.95.

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 1983 and 1984.

**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. G. Klomps, Mr. M. Koole (Eastern Canada); Rev. E. C. Marlink, Mr. J. Van Anel (Far West United States); Rev. P. W. Brouwer, Mr. F. Velzen (Mississippi River to Rocky Mountain); Rev. D. P. Wisse (East Coast United States); Rev. J. A. De Kruyter, Rev. J. Hasper, Mr. H. Johnson, Mr. G. Raterink, Dr. R. P. Seven, 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, John A. De Kruyter; vice president, Jacob Hasper.

B. *Corporation Officers*: president, John A. De Kruyter; 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 1983 to 1984*: John A. De Kruyter.

D. *Church Polity and Program Committee*: J. A. De Kruyter, J. Hasper, H. Johnson, J. G. Klomps, D. Negen, R. P. Seven, and *ex officio* members L. J. Hofman and H. J. Vander Meer.

E. *Finance Committee*: R. Mulder, W. Postma, G. Raterink, H. Rempe, A. Van Tuinen, M. Veltkamp, and *ex officio* members L. J. Hofman and H. J. Vander Meer.

F. *Administration Committee*: J. A. De Kruyter, J. Hasper, A. Van Tuinen, and G. Raterink.

The Synodical Interim Committee meets three times each year and its sub-committees meet several times each year.

## II. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

Members and trustees whose terms expire in 1984 are the following:

DISTRICT	MEMBER	ALTERNATE
Eastern Canada	Rev. J. G. Klomps	*Rev. A. De Jager
Far West US	*Rev. E. C. Marlink	*Rev. W. Boelkins
	Mr. J. Van Andel	*Dr. A. Pauw
Miss. to Rocky Mtn.	Mr. F. Velzen	*Mr. G. Vermeer
East Coast US	Rev. D. P. Wisse	*Rev. B. Van Antwerpen

\*indicates members eligible for reelection

The SIC has consulted with the classes of the various districts involved with respect to nomination for election at the forthcoming synod. Since nominations are still being received they will be finalized at the May meeting of the SIC and forwarded to synod in its supplementary report.

## III. INTERIM APPOINTMENTS

During the past year the SIC has approved the following appointments to boards and committees where vacancies have occurred.

### A. Board Appointments

Board	Classis	Member	Alternate	Term	
Synodical Deputies	Brit. Col.		Rev. B. Nederlof		
	Chatham		Rev. W. Dykstra		
	E. Canada	Rev. D. C. Los		1986	
	No. Cent. Iowa		Rev. J. Vanden Heuvel		
	Red Mesa		Rev. A. Begay		
	Rocky Mtn.		Rev. T. Medema		
	Sioux Center		Rev. J. D. Hellinga		
	Wisconsin		Rev. T. Wevers		
	Calvin College Bd. of Trustees	Brit. Col.		Prof. E. Piers	
		Chatham		Rev. M. N. Greidanus	
No. Cent. Iowa			Rev. A. J. Stienstra		
Sioux Center			Rev. J. Van Regenmorter		
World Missions	Pella		Rev. T. E. Pettinga		
Home Missions	Chatham	Mr. H. Mulder	Mr. J. Geschiere	1986	
	Columbia	Mr. D. Visser	Rev. G. P. Hutt	1986	
	E. Canada		Mr. H. Boehm		
	No. Cent. Iowa		Rev. T. R. Dykstra		
	Quinte	Rev. P. J. De Vries		1986	
	Sioux Center	Rev. J. D. Buwalda	(Feb. meeting only)		
	Wisconsin		Rev. D. A. Kamper		
Publications	Brit. Col.		Mr. N. Loeman		
	Florida		Dr. K. Timmer		
	Muskegon		Rev. E. De Vries		
	Orange City		Mr. L. Arkema		
	Red Mesa	Rev. M. A. Harberts			
CRWRC	Muskegon		Rev. T. J. Niehof	1986	
	No. Illinois		Mr. J. Koens		
	Wisconsin		Mr. D. De Groot Mr. D. Ver Hulst		

Board of Publications—Dr. Sierd Woudstra is appointed as editor of *De Wachter*, replacing Rev. William Haverkamp who passed away August 22, 1983.

### B. Committee Appointments

1. Chaplain Committee—Mrs. Jean Ettesvold was appointed, replacing Mrs. Gay Newhof who resigned.

2. Committee for Ministry with Retarded Persons—Rev. Robert H. Uken and Dr. Collin Myers were appointed, replacing Rev. Gerald Oosterveen and Mr. Bruce Tuinier who resigned.

3. Interchurch Relations Committee—Dr. Henry Zwaanstra was appointed, replacing Dr. John Vanden Berg who resigned.

4. SCORR—Dr. James B. White was appointed replacing Mr. R. Mormon.

### IV. REAPPOINTMENT OF DENOMINATIONAL FINANCIAL COORDINATOR

The Finance Committee of the Synodical Interim Committee took note of the fact that the four-year term of office of the denominational financial coordinator expires this year. The Finance Committee unanimously recommended to the SIC the reappointment of Mr. Harry J. Vander Meer as denominational financial coordinator for a four-year term. The SIC unanimously adopted this recommendation and in turn recommends to the Synod of 1984 the reappointment of Mr. Harry Vander Meer as DFC to a four-year term.

### V. DENOMINATIONAL PLANNING, COORDINATING, PRIORITY SETTING

In 1983 the Synodical Interim Committee informed synod that a major step had been taken 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, agreed upon a *modus operandi* for a period of two years. These guidelines, offering one approach to coordination, planning, and priority setting that fulfills the mandates of several synods given to the SIC, were endorsed by the SIC and noted by synod (see *Acts of Synod 1983*, Art. 44, III, p 658). The following report submitted by the officers of the IAC to the SIC will provide reflection on the first year of the two-year period.

#### INTERAGENCY ADVISORY COUNCIL Report to the Synodical Interim Committee February 14, 1984

##### Background:

The Interagency Advisory Council (IAC) was for some years a point of informal discussion between the heads of the various denominational agencies. In early 1983 the council was reorganized and given a clearer purpose. Especially the council's role in interagency program coordination was made more specific. A schedule of bimonthly meetings was adopted, advance preparation was assured, and officers were elected. In short, what had been a loosely structured and informal gathering was given both structure and form. We have now had one year of experience with the reorganized council.

##### Review of Past Year:

The five meetings of the IAC were unfailingly cordial and generally productive. A new project for the reorganized council was the completion of agency peer reviews in which a team of council members studied one agency and reported its findings. The first reviews were completed in May (Board of Home Missions) and September (CRWRC). Representatives of both agencies gave good marks to the process. The council will at its next

meeting evaluate the effectiveness of the peer-review model, suggest means for improvement, and schedule the reviews to be completed in the coming year.

One means of enhancing interagency coordination has been the improvement of interagency communication. At each meeting of the council, written reports reviewing major changes in program or personnel within the respective agencies have been distributed and, as necessary, discussed. Each agency drafted and distributed a document outlining "expectations for other agencies." The council also became the forum in which some interagency planning took place. A study of computerizing denominational statistics was begun as a result of an Interagency Advisory Council discussion. And when the synodically mandated salary study (completed by the Hay Associates) required agency participation, the council created an *ad hoc* committee and, in January, became the forum for the Hay Associates to make their first report.

The council will be headed in 1984 by officers elected during the most recent meeting: Anthony Diekema, president; John De Haan, secretary; and John Van Ryn, vicar.

#### Summary:

The IAC accepted a two-year mandate (including structure) when it was reorganized. Year One was a time of learning how best to do what we had committed ourselves to do. Next year, a fairly thorough evaluation should be completed. Meanwhile, the past year was marked by some achievements and a good deal of learning.

For the Interagency Advisory Council

A. James Heynen, secretary

The Missions Coordination Council (MCC), comprised of the presidents and heads of staff of the BTGH, CRBHM, CRBWM, CRWRC, and the SIC, meets regularly to exchange information, joint communication projects, joint formation of work to be done together, and to aid in the resolution of interagency difficulties. They four staff executives of the missions agencies meet quarterly to facilitate coordination of agency activities, to deal with specific issues of programs and planning, and to provide for one another joint continued education. These meetings of staff executives are reported to the MCC.

## VI. STUDIES CARRIED ON AT THE DIRECTION OF SYNOD

### A. *Long-Range Building Study Committee*

The committee to which the SIC assigned the long-range building study submitted a report to the SIC. Its mandate was to evaluate both the financial and ecclesiastical impact of having most denominational ministries headquartered in a single Grand Rapids location. The SIC adopted the recommendations as listed in the report (see Appendix I) and these are being recommended to synod for adoption.

### B. *Study of the Structure of the Christian Reformed Church*

The Synod of 1983 gave to the SIC the assignment to study the organizational structure of the CRC. The SIC had itself wrestled with the problem and sensed with Classis Hudson that the structure of the denomination needs a careful analysis with a view to greater efficiency and possible financial savings.

The SIC appointed a subcommittee to propose an appropriate procedure to be followed in carrying out the synodical mandate. The SIC adopted the following recommendations proposed by the committee on procedure.

1. What should be studied? That the mandate of the Synod of 1983 be understood to study those structures of the CRC as outlined in our existing "program" and "financial reporting and control" charts (cf. Appendix II).

2. Who should do the study? That the study be conducted by a committee appointed by the SIC composed of a chairman and six members:

a. Areas of expertise to be represented:

- (1) a member of the SIC,
- (2) a resource person from our college or seminary,
- (3) a business person with knowledge of organizational structure and a familiarity with the CRC,
- (4) a clergyman,
- (5) a person familiar with finance and accounting,
- (6) a representative of the legal profession.

*Note:* A list of potential committee members has been approved and persons are being contacted to serve on this study committee.

b. Chairman—That Mr. Frank Velzen of Denver, Colorado, serve as chairman of the committee on study of the CRC structure.

3. That one staff member and one board/committee member (designated by name, selected by the committee) of each denominational agency serve the study committee as consultants.

4. How should the study be done? That the Study Committee on CRC structure take note of the following options listed by the committee on procedure:

- a. utilize the stated clerk's office to carry out responsibilities as specified by the committee,
- b. utilize outside staff,
- c. utilize outside consultants.

5. That the Study Committee on CRC Structure function as a committee serving the SIC, reporting periodically and finally to the SIC, and that the SIC ultimately present a report to synod.

### C. *Study of Board Memberships-at-Large* (see *Acts of Synod 1983*, pp. 639, 659)

#### Background

Both the Board of Publications and the Board of Home Missions requested exemption from the 1982 decision of synod that "memberships-at-large be permitted to serve out their terms, but that they not be replaced." The Synod of 1983 adopted a recommendation to allow the Board of Publications three members-at-large to "assure the board of expertise in needed areas." The Synod of 1983 also approved the recommendation to exempt the Board of Home Missions from the 1982 decision re memberships-at-large and authorized the board to include four members-at-large on the BHM. The Synod of 1983 instructed the SIC "to review the decision of the Synod of 1982 concerning memberships-at-large with 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" (*Acts of Synod 1983*, p. 659).

The SIC, through a subcommittee, consulted with representatives of the boards involved and reviewed the past decisions of synod relative to board structure and memberships-at-large. On the basis of the review of materials,

consultation, and discussion of the issues involved, the Synodical Interim Committee presents the following recommendations to synod:

That synod approve structuring the boards of Calvin College and Seminary, Home Missions, Publications, and World Missions to include up to four members-at-large in addition to classical representatives.

*Grounds:*

- a. Previous board experience and current board requirements have demonstrated the need for members-at-large who are chosen for their expertise in specific areas important to each board.
- b. Voting members-at-large assure the boards of greater involvement and commitment than could be achieved through paid or voluntary consultants.
- c. This provides an added opportunity for multiracial representation on boards.
- d. This could be more cost effective than a larger number of members-at-large or utilizing paid consultants at a staff or board level.
- e. This is in keeping with each board's desire and synod's approval of the current structure of the boards involved (*Acts of Synod 1976*, pp. 16-17; 1979, pp. 44-45; 1981, pp. 36-37; 1983, pp. 618-19, 639-40, and 659).

*D. Review of Salary Disclosure Policy*

The Synod of 1983 approved recommendations from the Synodical Interim Committee relating to salary administration and disclosure (*Acts of Synod 1983*, pp. 701-02). In accordance with the approved recommendations, the SIC retained the consulting firm of Hay Associates to develop salary policy guidelines and salary ranges for the management positions of the denominational agencies.

Approximately forty management position descriptions have been prepared and evaluated. An initial report showing tentative position ranking and suggested salary ranges has also been prepared. Before the final report can be completed, review by the SIC's Finance Committee together with the denominational agencies must take place. This is in progress at this writing. Once this work is finalized, the denominational agencies will be able to respond to a further recommendation from the Synodical Interim Committee as approved by Synod 1983: "That actual salary and 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" (*Acts of Synod 1983*, p. 701).

*E. Status of Ministers of the Word*

In 1982 synod adopted the recommendation of the SIC to alter Article 14 of the Church Order, adding what is now Article 14,c, as ratified by the Synod of 1983, 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).

Letters were sent both to classes and consistories according to synod's directive. In a significant number of cases the status of the minister involved has been clarified; others remain unresolved to this day. It is reassuring to note that synodical deputies have been more thorough in their deliberation relative to whether or not to concur with classical decisions in this area.

Leaves of absence for invalid reasons continue to complicate efforts toward determining the status of some ministers. Because of the stigma that is associated with Church Order Article 17, even after it was revised and ratified by the Synod of 1983, consistories and ministers still choose to terminate their relationship by way of leaves of absence. A leave of absence, however, is designed as a temporary release from service for valid reasons *other than* terminating a relationship between congregation and pastor.

It should be noted that the Synod of 1983, in ratifying the altered Church Order Article 17, established June 1983 as the date that a minister who has received no call for a period of two years is to be declared released from the ministerial office, unless for weighty reasons his eligibility for call is extended.

## VII. RATIFICATION OF THE CHURCH ORDER

In keeping with Article 47 of the Church Order the Synod of 1979 decided that "whenever... substantial changes in the Church Order are made by synod, the churches shall be given added opportunity to consider the advisability of the changes before they are ratified by a following synod" (*Acts of Synod 1979*, pp. 89-90).

The following change in the Church Order was approved by the Synod of 1983 and is submitted for ratification:

That synod amend Article 40, c 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. *Acts of Synod 1983*, pp. 632-33

## VIII. PUBLICATIONS AND SERVICES

### A. *The Yearbook*

The *Yearbook* is published under the editorial direction of the stated clerk. We express our appreciation to the office staff, and especially Mrs. Wilma Kloostra,

for the work done in preparing the 1984 *Yearbook*. We also wish to thank Dr. Richard De Ridder for writing a review of the year 1983 entitled "The Year 1983 in Review" as well as articles in memory of those ministers of the CRC who died in 1983.

The production of the *Yearbook* is a time-consuming and difficult task. This difficulty is increased by the fact that some consistories present incomplete or inaccurate responses to the questionnaires for the *Yearbook*. This year, only 100 churches had responded on the date prescribed, many churches reported their information after the deadline (some after being reminded by telephone), and forty-seven consistories sent in no response at all. A number of churches report fewer families than the number on their membership roll. 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. We can have an accurate description of our denomination, classes, and churches only when our consistories carefully assemble statistics of our congregations and present them promptly for use in our *Yearbook*.

Considerable discussion has focused on the computerization of denominational statistics. In response to interest shown by several agencies a study was conducted by the computer committee of Coordinated Services through the office of the stated clerk. The Interagency Advisory Council requested this computer committee to explore further the computerization of information already available from *Yearbook* questionnaires. The stated clerk will function as liaison between the computer committee and the IAC as this is studied and implemented.

#### B. *The Acts and Agenda*

The *Acts of Synod 1983* was edited and prepared by the stated clerk with the assistance of staff members and personnel from the publications office. Changes in format were introduced for the publication of the *Acts of Synod*. These changes were introduced by way of an explanatory foreword in the volume. These changes are being reviewed as preparations are being made for *Acts of Synod 1984*.

The deadlines for the *Agenda for Synod* have been established in the Rules for Synodical Procedure. February 15 is the deadline for reports from standing and study committees. March 15 is 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* has 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 *Church Order and Rules for Synodical Procedure* is 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 1984. This volume will be sent, as heretofore, to all synodical delegates. It is also available to 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." Several consistories ordered a new notebook because the old one had been lost or misplaced (some having 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.

From time to time the synodical office receives requests for multiple copies of the "Doctrinal and Ethical Decisions" section. It should be noted that there is no objection to churches making copies of this material. If copies are to be supplied by this office a charge will be made.

7. *Your Church in Action Audiovisual Presentation*—In 1983 the Synodical Interim Committee chose an alternative method of informing our members about the work being carried on by our denomination. In presenting the ministries of our denominational agencies from the viewpoint of quotas and offerings, a full-

page ad was placed in *The Banner* immediately following synod, and another in September when church budgets were being drawn up. Additionally in November a pull-out insert was placed in *The Banner*, just prior to most congregational meetings, which provided our church families with answers to questions most frequently raised concerning programs and finances. Expressions of appreciation were received in response to this approach. There were also a number of requests for a repeat of the audiovisual presentation. The matter is currently being reviewed for 1984.

#### IX. THE STATED CLERK

The stated clerk is an *ex officio* member of the Synodical Interim Committee, as well as its secretary. He also serves as the general secretary of the denomination's corporate entities, the Christian Reformed Church in North America and the Christian Reformed Church Synod Trustees.

All official publications authorized by synod and/or the Synodical Interim Committee are edited by the stated clerk. His office has also processed all correspondence, surveys, questionnaires, reports, minutes, and materials produced by and for synod. He is responsible for the filing and preservation of all synodical materials.

During the course of the year the stated clerk receives progress reports and/or minutes from all of the committees that have been appointed to synod. He also provides these committees with help or information when requested.

Conferences with representatives of our boards and agencies are handled by the stated clerk, and callers are received regularly for consultation or information. The stated clerk also provides advice to our classes, consistories, committees, and to all members of our denomination asking his assistance.

Reports and minutes of our classes are sent to the office of the stated clerk by the stated clerks of the classes. These are surveyed by the stated clerk, and he keeps the 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.

#### X. DENOMINATIONAL FINANCIAL COORDINATOR

The financial coordinator is an *ex officio* member of the Synodical Interim Committee and reports regularly to its Finance Committee. He is the liaison between the denominational agencies and synod through the Finance Committee in matters of financial support, financial reporting, requests for quota support, etc. His office is responsible for the management of the synodical office budget with its expenditures for synod, standing and service committees, and denominational building operations. His office also provides accounting and administrative services to denominational agencies which are

without administrative staff.

Other areas of activity in which the DFC has been involved are as follows:

#### A. *Coordinated Services*

The year 1983 witnessed increased coordinated services activities over that of prior years, in both the Grand Rapids and Burlington offices. During the year a centralized shared-resource word processing system was installed in Grand Rapids with potential for future expansion. A centralized banking system was put in place to serve our agencies in their Canadian financial activities. Mailing volume, up in Canada, about the same in the US, provided opportunity for continuing the study of ways to keep costs down. Studies are also underway in Grand Rapids to provide up-to-date, improved telephone service. The present system and equipment will soon be obsolete. A considerable number of committee and board meetings were held at the denominational building—evidence again that members coming from all parts of the US and Canada contribute significant amounts of time.

The Coordinated Services activity includes the management and administration of our Consolidated Group Insurance Trust. Now into its third year of operation, the trust is moving towards its goal of self-funding for the various coverages provided. Although there have been rate increases during the year, they have been modest in comparison with other insurance plans.

#### B. *Christian Reformed Church Loan Fund, Inc.*

The board of directors, appointed by the Synod of 1983, held its organizational meeting on October 14, 1983. A separate report to synod appears in Report 8.

#### C. *Agenda for Synod 1984—Financial and Business Supplement*

Each year since 1978 an extensive agenda supplement containing financial reports from our denominational agencies and nondenominational accredited agencies has been prepared for synodical delegates. The agenda supplement is also available to our churches upon request. This year the following reports will be presented:

##### Section I & II—Denominational Agencies

1983 Balance sheet as prepared by certified public accountants (US) and chartered accountants (Canada)

1983 Statement of activity compared to 1983 budget

1984 budget—revised where necessary

1985 proposed budget

Finance committee interview guides

Combined summary statement of budgets 1984 and 1985

Combined summary statement—assets, liabilities, and fund equities 1983

A financial reports summary as appears in the agenda supplement will appear in the *Acts of Synod 1984*.

Section III—Study reports of all nondenominational agencies recommended for support

#### D. *Center of Hope Church*

The *Banner* of February 13, 1984, presented an update on the Center of Hope matter. In summary, we report the following:

As part of the bankruptcy proceedings, the property in Westminster has been sold for one million dollars. When secured, priority, and other claims are paid, very little will be left for unsecured noteholders. Two lawsuits against the Board of Publications and the Christian Reformed Church in North America remain open. A third lawsuit, against the denomination, was settled out of court with insurance company payment.

The Pastoral Committee, appointed by the Synod of 1982, has struggled with the complexities of the Center of Hope issue. Its report to synod appears as Report 37.

#### *E. Synodically Approved Agencies*

For some months the Synodical Interim Committee has engaged in a study of denominational recognition of regional agencies in view of the appearance of agencies on the list of accreditation by the (perceived) "grandfather clause." A report with its recommendations for synodical approval appears in Appendix II.

### XI. RECOMMENDATIONS

A. That synod honor the request of the SIC that Rev. John A. De Kruyter, its president; Rev. Leonard J. Hofman, stated clerk; and Mr. Harry J. Vander Meer, denominational financial coordinator, represent the committee before synod and its advisory committees when matters pertaining to its report are discussed; and that finance committee 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 III).

C. That synod approve the reappointment of Mr. Harry J. Vander Meer as denominational financial coordinator for a four-year term (see Section IV).

D. That synod take note of the progress being made among the denominational agencies and the SIC in the areas of agency coordination, planning, and priority setting, noting the report of the reorganized Interagency Advisory Council (see Section V).

E. That synod adopt the recommendations of the Synodical Interim Committee located in the report of the Long-Range Planning Committee, Appendix I, VI, A through G (see Section VI, A).

F. That synod take note of the progress being made by the SIC in implementing the synodical assignment to study the organizational structure of the Christian Reformed Church including all denominational boards and agencies (see Section VI, B).

G. That synod approve structuring the boards of Calvin College and Seminary, Home Missions, Publications, and World Missions to include up to four members-at-large in addition to classical representatives (see Section VI, C).

H. That synod take note of the progress being made by the Synodical Interim Committee relating to salary administration and disclosure (see Section VI, D).

I. 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 VI, E).

J. That synod ratify the following change made in the Church Order by the Synod of 1983: Church Order Article 40, c (see Section VII).

K. That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination (see Section VIII).

L. That synod take note of the reports on Coordinated Services and the *Agenda for Synod 1984—Financial and Business Supplement* (see Section X, A and C).

M. That synod adopt recommendations A through D of the revised policy of Accreditation of Agencies for Denominational Financial Support (see Section X, E and Appendix II).

Synodical Interim Committee  
Christian Reformed Church in North America  
Christian Reformed Church Synod Trustees  
Leonard J. Hofman, Stated Clerk

APPENDIX I  
REPORT TO THE 1984 SYNOD  
Submitted to  
the Synodical Interim Committee  
by the  
Long-Range Planning Committee

I. BACKGROUND

The 1982 Synod, responding to a proposal from one of its agencies, decided that a long-range building study should be conducted. The assembly told the Synodical Interim Committee to create a group which would

evaluate both the financial and ecclesiastical impact of having most denominational ministries headquartered in a single Grand Rapids location [and]

recommend to the Synod of 1984:

a plan, including building needs and financial projections, in which various denominational ministries continue to be headquartered in locations across Canada and the United States; or

a plan...in which various denominational ministries continue to be headquartered in Grand Rapids; or

both plans or other modifications, with or without recommendations as to which plan synod should approve (*Acts of Synod 1982*, pp. 66-67, 102).

The Synodical Interim Committee accepted responsibility for the long-range building study and appointed a separate long-range planning committee to complete the study and develop recommendations that would fulfill the synodical mandate.

Named to the newly created committee were: Mr. Martin Ozinga (Chicago, Ill.), chairman; Rev. John Klomps (Mississauga, Ont.), Mr. Ira Slagter (Chicago, Ill.), and Mr. Frank Velzen (Denver, Colo.), Mr. Harry Vander Meer, denominational financial coordinator, served as an *ex officio* member of the task force.

II. INVOLVEMENT OF DENOMINATIONAL AGENCIES

A questionnaire was sent to all denominational agencies, those who occupy the denominational building (2850 Kalamazoo Avenue SE) in Grand Rapids as well as those located elsewhere. The questionnaire requested information about facility size, number of personnel, and budget—both current (1983) and projected (1988 and beyond).

In addition, the following questions were asked for each agency housed in the denominational building:

1. Of what value would it be to your agency if you were located by yourself elsewhere and where might that be?

2. What do you perceive would be the value to the denomination if your agency were located by itself elsewhere and where might that be?

3. If it should be determined that decentralization is the best direction to move, who should have the responsibility for implementing the decentralization?

4. Of what value is it for your staff personnel to be in close proximity to the staff personnel of other CRC agencies?

5. Of what value is it for your agency to be in close proximity to other CRC agencies?

6. What do you perceive is the value to the denomination that your agency is in close proximity to other CRC agencies?

7. What functions is your agency now performing that could be done on a contract rather than on an in-house basis? How would this impact your space requirements?

The Long-Range Planning Committee was impressed with responses which came from the various denominational agencies. There was an evident eagerness to do substantial planning for the future. Responses were characterized by openness and candor. Projections appeared to be based on solid historical data, current trends, and the informed judgment of both staff and board members.

Based on information the Long-Range Planning Committee received, both from the questionnaire and from additional research, the committee believes that substantial additional facility space will need to be provided for agencies now housed in the denominational building in Grand Rapids.

The facility itself offers approximately 60,400 sq. ft. for the organizations located there. Of that total, 40,900 sq. ft. is essentially jointly held office and storage space shared by all tenants. The Board of Publications uses an additional 13,300 sq. ft. for production (plant) space and 6,200 sq. ft. for shipping and on-site services. (The Board of Publications also leases 10,000 sq. ft. of warehouse space at another site.)

Projections indicate actual space needs of approximately 60,000 sq. ft. for tenants, *excluding* the Board of Publications, within the coming five to ten years. In short, if the Board of Publications were not located at 2850 Kalamazoo Avenue SE, and there were no building expansion, all the existing space would be filled by other organizations within the coming decade. Meanwhile, the Board of Publications itself is currently in need of, and projecting an increased demand for, additional office, production, and storage space.

### III. APPRAISAL OF PRESENT FACILITIES

As a part of its study, the Long-Range Planning Committee secured an appraisal on the property at 2850 Kalamazoo Avenue SE, Grand Rapids, Michigan. The appraiser reported that the property has reasonable market value of a lesser amount than that determined by appraisal approximately eight years ago (this, in spite of major capital improvements to the property during the eight-year period).

There is some reason to believe that the decline in value of the existing facility/location has ended, and that the potential resale value of the denominational building would not be less in, say, 1994 than in 1984. Such convictions

are, however, speculative. The appraisal report clearly indicated that the denominational building is located on property whose value has decreased during the past decade.

#### IV. TENTATIVE CONCLUSIONS

The Long-Range Planning Committee, as its study progressed, came to three basic though tentative convictions.

##### *A. The denomination should not decentralize its agencies at this time.*

The Long-Range Planning Committee, in direct response to the synodical mandate concerning decentralization of the church's agencies, found insufficient evidence to support such a course of action. Although there might be some value—both to some agencies and to some parts of the denomination—if the agencies were located throughout Canada and the United States, there is greater value for staff and agencies to be centralized in one location.

For the Long-Range Planning Committee, the decisive factor is that a general dispersion of the agencies and their staffs would be prohibitively costly. But there were other, contributing, factors: the relationship between Calvin College and Seminary and other denominational agencies, the close proximity of the existing location to the majority of the Christian Reformed Church constituency (in both Canada and the US), and the advice of the agencies themselves. But our overriding objection is this: It would cost more than it would gain.

##### *B. The denomination should plan additional facility space for existing agencies.*

The Long-Range Planning Committee believes agencies located in the denominational building have correctly projected the need for additional space over the next five to ten years. There is no evidence that any agency overestimated either its needs or its own importance. On the contrary, the committee wonders if some estimates are unrealistic by being overly conservative. In some instances—notably, the Board of Publications—an existing "space crunch" is very evident.

The Long-Range Planning Committee also recognizes that recent synods have placed increasingly higher demands on agency programs, that those programs show no sign of decreasing, and that additional agencies are from time to time created. In such a setting, additional facility space is an inevitable need. Our committee believes, therefore, that the question is not "Will the church need additional space?" but simply "Will the church do adequate planning to meet the needs?"

In the past, planning for the denominational building has been almost entirely short-range; we responded to existing, rather than projected, needs. Such an approach, while understandable, is also costly. It would be more efficient—and, in the long run, much less costly—for the denomination to acknowledge that, for its ministries to be carried out effectively, additional facility space will be required, and then to engage in appropriate planning.

##### *C. The Board of Publications should be asked to move out of the denominational building.*

If the Board of Publications would vacate its present office, production, and storage facilities in the denominational building, the projected space needs for all other agencies now housed there could be met for the coming decade.

Existing agencies could remain in close proximity to one another, sharing common equipment and services. And, at least potentially, this direction could mean *no additional facility expansion* on the existing site. There are a number of trends and factors that favor this recommendation. Consider, for example:

1. What was built thirty years ago as a "publishing house" staffed by editors, typesetters, press operators, and other publishing personnel, has now become a "denominational building" filled primarily with employees of other agencies. And the Board of Publications is becoming less at home in the house it first built.

Although Calvin College is, strictly speaking, a denominational agency, it is commonly regarded not as an "agency" but as a "college." Similarly, while the Board of Publications is an agency of the Christian Reformed Church, it has become, especially during the past decade, consciously and increasingly less "agency-like" and more "business-like." Through revisions in staff and board structure, an improved management of its printing resources, and financial success of its own programs, the Board of Publications has forged a character which is unique among the denomination's agencies—in the same sense that Calvin College is unique.

In terms of personnel, program, and facility needs, the Board of Publications is also by far the largest organization housed within the denominational building. While some agencies rely on joint tenancy to provide for such services as telephone or maintenance or mailing, the Board of Publications is sufficiently large to operate efficiently without such joint tenancy.

2. Space needs for the Board of Publications could be met in a variety of ways, but the two most preferred options are new construction on the existing site or the purchase and remodeling of an existing industrial or commercial site in the Grand Rapids area. Either direction is possible, but especially the second—if studies confirm our initial convictions—offers the denomination an opportunity for substantial short- and long-term savings.

Because most of the Board of Publications' facility space is committed not to office use but to production, shipping, and warehousing, that organization *could* go into the market for industrial/commercial property rather than asking to build or buy (higher priced) office-building property. If studies now being conducted confirm our impressions about construction costs, and if the Board of Publications would be willing to follow this course, "front-end" savings could be sizable. What's more, the purchase and refurbishing of an existing site could be economically advantageous to the denomination in the long run, since values of such properties are increasing (and are projected to continue to do so).

## V. ADDITIONAL STUDY

In view of the foregoing, the Long-Range Planning Committee in the fall of 1983 adopted the following position statement:

It is the consensus of the committee. . . that the Board of Publications' educational, editorial office, and production departments [should be] relocated apart from the denominational building and [that the Board of Publications should]. . . seek a nearby existing facility or, in cooperation with the Christian Reformed Church in North America, secure property for the immediate erection of a suitable facility for the Board of Publications and to serve as a

...site for future expansion of CRC denominational ministries....

This position statement was submitted to the denominational agencies for their consideration. In a meeting of the executive secretaries, directors, and presidents of the agencies, favorable reaction was given to this position statement.

This position was also submitted to the Board of Publications which expressed a tentative willingness to accede to the proposed direction, but requested that a feasibility study be completed to determine whether and at what cost it would be feasible to move to a new or renovated facility. A consultant was commissioned to complete such a study.

The resulting report contained a review of current and projected internal space needs for the Board of Publications, alternative locations (with, for each, a comparative analysis including acquisition and moving costs) available to the Board of Publications at the time of the study, and recommendations on policies and alternatives to be considered as part of the long-range building plan.

The consultant's study suggested that the cost for purchasing, renovating, and moving the Board of Publications into an existing facility in the Grand Rapids area could range from approximately \$1.5 to \$2 million. By comparison, the consultant suggested that moving the Board of Publications into a new facility of comparable size, even if built on the existing site, would probably cost not less than \$2.5 million.

To confirm the comparative figures—especially the actual cost for construction on the existing site—a contract for a second and more detailed study has now been approved. During the coming months, a review will be completed from which to estimate the actual cost for expansion of the existing facility or construction of a new, free-standing building on the existing site.

It's possible the studies now being completed will bring surprises. In that case, our committee would advise caution. Based on our findings to date, however, we believe that the *immediate* cost difference between moving the Board of Publications into an existing facility and creating a new structure could be up to \$1 million. If resale factors are considered, the *eventual* financial advantage gained by moving to an existing (though remodeled) structure could exceed \$2 million.

But before developing a full and specific plan of action, we would like the opportunity both to confirm some of our financial estimates and to involve the Board of Publications more deeply in the planning process.

## VI. LONG-RANGE PLANNING COMMITTEE RECOMMENDATIONS

The Long-Range Planning Committee advises the Synodical Interim Committee to adopt the following set of recommendations and forward it to the Synod of 1984.

A. That the 1984 Synod approve the present arrangement whereby a majority of the denominational agencies be located in a single facility in a single geographic area, rather than pursuing a planned decentralization of the denominational agencies throughout the United States and Canada.

*Ground:* Although there would be limited advantages to having the various agencies located across Canada and the United States, at this time the cost of decentralization would by far outweigh the gains.

B. That to meet facility needs of agencies now located in the denominational building responsibly, a long-range plan should be developed and presented to the 1985 Synod.

*Ground:* Past expansions of the denominational building have been based on immediate need and, at best, short-range planning. To achieve both financial restraint and effective ministry, a long-range plan is needed.

C. That the plan to be presented to the 1985 Synod should outline a means by which the Board of Publications will relocate its US offices (on the existing or on a new site) in a facility suitable to meet that organization's current and future needs.

*Ground:* This organization has developed a responsible long-range plan, and relocating its program outside the existing denominational building is the most efficient, financially sound way to provide needed space for other agencies.

D. That to develop the required plan, a joint Synodical Interim Committee-Board of Publications task force should be formed and mandated to develop the 1985 report in conformity with the following guidelines:

1. (Regarding a plan for financing) That the cost of securing a different facility for the Board of Publications, and of moving the organization from its current location, should be met by the entire denomination rather than by the Board of Publications alone.

*Ground:* The Board of Publications is being asked to relocate in order to serve the denomination's best interests. The cost of such service should be borne by those who benefit (the denomination) rather than placed on the Board of Publications (who would need to meet such costs by dramatically increasing prices for advertising, products, and services).

2. (Regarding a plan for ownership) That the title to the newly acquired property would be assigned to the Christian Reformed Church in North America, although the Board of Publications shall ultimately be charged with responsibility for maintenance, repairs, cleaning, and all other ordinary capital and/or building expenditures.

*Ground:* This is consistent with the action taken in 1974 whereby title to denominational properties in Grand Rapids would be in the name of the Christian Reformed Church in North America.

3. (Regarding planning process and limitations) That the Board of Publications should, at its 1985 annual meeting, approve plans for any new facility; that the Synodical Interim Committee should, at its first 1985 meeting, approve an adequate plan for financing construction or purchase and renovation of a new site. When considering plans developed by the joint task force, both organizations should respect the following limitations:

a. Total expenditures for the construction or purchase, renovation, and relocation should not exceed \$1.8 million unless additional funding is requested from a future synod.

b. Every effort shall be made to secure financing for the new site through private contributions, corporate tax advantages, and special funding appeals.

c. A supplemental quota not to exceed \$5 per family for up to five consecutive years may be recommended for this project by the Synodical Interim Committee. The plan will outline means to secure all additional funding through other means.

4. If the Board of Publications is unable to construct a suitable facility within the above guidelines, or to locate and renovate same; or if the Synodical Interim Committee is unable to develop a suitable financing plan within the above guidelines; then the Board of Publications and the Synodical Interim Committee will jointly submit an *interim* plan to the 1985 Synod and will prepare a new plan for consideration at the 1986 Synod. Any future plan should, insofar as possible, respect the guidelines delineated above.

*Ground:* The possibility exists that plans cannot be achieved within these guidelines. However, if such plans fail, responsibility for approving a new course of action should rest with synod, not with either the Board of Publications or the Synodical Interim Committee.

E. That the Synodical Interim Committee should, after consultation with all agencies currently housed in the denominational building, propose to the 1985 Synod:

1. An initial assignment of space made available by a Board of Publications move (space allocation should be based on immediate, demonstrable need of agencies now housed in the denominational building), and

2. Rules and means by which space will hereafter be allocated within the denominational building. The following should be observed:

Space allocation for *any* agency should be based primarily on concrete long-range plans that have previously been approved by the appropriate board/committee and synod.

*Ground:* Any other basis is, to some extent, speculative and lacking denominational authority. Long-range facility planning has become a financial necessity and the Synodical Interim Committee is the appropriate agency to make initial space allocations and prepare rules and means for future allocations.

F. In the future, should the organization of new denominational efforts require facility space, recommendations regarding such space allocation must be made to the synod at the time of, and as a part of, the recommendation for action. If no such recommendations are made and/or approved by synod, no facility space will be provided through the auspices of the Synodical Interim Committee.

*Ground:* Only in this way can the denomination assure reasonable long-range facility planning.

G. That synod request Calvin College and Seminary to give the Synodical Interim Committee right of first refusal to the sale of any of the Calvin property.

APPENDIX II  
ACCREDITATION OF AGENCIES FOR DENOMINATIONAL  
FINANCIAL SUPPORT

I. INTRODUCTION

A. *References*

1. Church Polity and Program Committee Minutes (CPM 1045)  
September 15, 1981
2. Report, November 17, 1981 (CPM 1057)
3. *Acts of Synod 1974*, pp. 49-50
4. *Acts of Synod 1978*, pp. 26-27

B. *Mandate*

To study the matter of denominational recognition of regional agencies in view...of the appearance of agencies on the list of accreditation by the (perceived) "grandfather clause."

II. ESTABLISHED POLICY REGARDING EVALUATION OF AGENCIES

Synod of 1978 adopted the report of the Synodical Interim Committee regarding denominational recognition or evaluation of regional agencies. For ease of reference, the following is the statement as adopted by Synod 1978, together with the recommendations which were also adopted:

Since 1974 the Synodical Interim Committee has pursued the mandate of synod to seek to determine a proper stance with request to causes that are accredited for the entire denomination and causes that ought to be accredited on a regional or local basis. While synod itself has determined that local or regional causes should be supported by local or regional assemblies unless their unique character or need make this impossible, the matter of evaluating regional causes has demanded a great deal of study and the necessity for adopting a statement of policy. With this in mind the Synodical Interim Committee presents to synod the following report on a policy for evaluation of regional causes.

A. *Background*

Synod, in 1974, established guidelines for evaluation and approval of causes seeking accreditation. In these guidelines it is stated that, "causes which are...local or regional should be carried on by the local or regional assemblies unless their unique character or need make this impossible" (*Acts of Synod 1974*, pp. 49-50). This rule was intended to serve as a guideline for review of all new causes so that synod will "...not assume responsibility for any additional causes unless they...ought with good reason to be recommended to the entire denomination for support" (*op cit.*). It was also to serve as a guideline "...for the review of all the causes that have in the past been placed upon the accreditation list of synod" (*op cit.*).

### B. Recommendations

1. That causes be considered local or regional in character if they meet a need in a particular geographic area and do not serve to any significant extent, the denomination at large.

2. That agencies seeking accreditation be requested to supply to the SIC information relative to local support in addition to that which is already required.

That agencies currently on our list of accredited causes, be reevaluated in terms of the synodical mandate and the above interpretation of it, and a decision affecting their continuance on the accreditation list be made in each case.

#### *Grounds:*

(a) Synod declared that causes which are local or regional should be carried on at that level. (*Acts of Synod 1974*, pp. 49-50).

(b) This is in line with synod's mandate to reevaluate causes now on the accreditation list (*Acts of Synod 1974*, pp. 49-50).

4. That local or regional agencies being cut off from accreditation or denied placement on the accreditation list, be encouraged to seek support through local or regional assemblies.

#### *Grounds:*

(a) Synod has stated that local or regional causes should be carried on by local or regional assemblies.

(b) Groups and/or assemblies benefited by the agencies' ministries can best support these agencies.

5. That local or regional agencies experiencing financial difficulty may appeal to the proper denominational agency for assistance. Such appeals for assistance must be accompanied by full information as to program and financial needs as well as endorsement from the local or regional assemblies of the church. In this way the whole denomination can assist such agencies in times of special need.

The above recommendations were adopted by the Synod of 1978. They have not been heretofore carried out to the extent described. They are both current and relevant to the mandate to which we now address ourselves. The following is a carry-forward of the 1978 statement with its recommendations together with additional definitions and recommendations.

### III. RECOMMENDATIONS:

A. That the synodically accredited agencies be classified under headings of Evangelism, Education, Benevolence, and Social Services/Miscellaneous; and, in addition, be classified as to their denominational relationship.

1. *Denominational Services.* These are denominational agencies of the CRC that are accredited for above-quota offerings.

2. *Denominationally Related.* These are agencies, not denominationally operated, whose supporting constituency is multinational or national in extent and whose services are performed for the denomination in the United States and Canada and/or they perform a distinct service for a denominational agency.

In addition, these are causes which, as pioneering efforts carried out among the constituency of our denomination, touch the social conscience of our denomination in such fields as mental health services, services to mentally and physically handicapped, family counseling and child adoptive services. These agencies and institutions have become so closely affiliated with our constituency that they have been worked into the very fabric of our denominational life and have made a contribution to the welfare of our people not only but serve as a pattern for similar, regional efforts.

3. *Unaffiliated Agencies.* These, too, are agencies not denominationally operated, whose supporting constituency is multinational or national in extent and whose services are performed for the denomination in the United States and Canada. They have their origin in synodical directives and perform a work for the Christian church approved by synod which is not being done by a Christian Reformed denominational agency.

4. Synod shall retain the privilege of admitting to the list for a designated limited time those causes which have an urgent and emergency need even when such causes do not precisely meet the other eligibility standards. Application and recommendation for such shall be processed through the Synodical Interim Committee.

B. That should there be other agencies on the present list which do not meet the definitions of the classifications, they be advised to seek regional support.

C. That rules and regulations implementing the above changes be as follows:

1. That the SIC advise all currently accredited agencies of the efforts to implement the action of the Synod of 1978 and the classification of the agencies as described above. Further, that the SIC reemphasize to the agencies that accreditation is for a one-year period only. Each agency must submit program and financial information in accordance with existing rules for evaluation and submission to synod for approval.

2. The responsibility for submitting the request for denominational accreditation lies entirely with the requesting agency. The request must be reviewed annually because synodical approval for placement is given for only one year. No agency or cause may assume that once on the list it becomes for them an entitlement program. This fact shall be communicated to the agency annually when the forms for evaluation of agencies seeking annual renewal of accreditation are sent to the currently accredited agencies.

3. Application for consideration shall be made in December of each year for the year following the next meeting of synod. The deadline for submitting the application shall be January 15 for program information and March 15 for financial information.

4. The Church Polity and Program Committee (for program) and the Finance Committee (for finance) shall make the preliminary recommendations based on guidelines and standards elaborated in response to the synodical mandate of 1978 for consideration and determination by the Synodical Interim Committee in May.

5. Each agency shall be notified by the DFC as to the decision made by the Synodical Interim Committee. Any agency whose application is denied shall have the right to appeal the decision to synod.

6. The final recommendations of the SIC, whether positive or negative, shall be reviewed by synod's synodical services advisory committee in the same manner in which other advisory committees of synod function. In order to prevent two committees at synod from taking contradictory action, it shall be established that although the synodical services advisory committee may wish to consult with the synodical advisory finance committee, it shall be the synodical services committee which makes the recommendation to synod.

D. Agencies that are currently accredited but are determined by the SIC to be regional in character and which are unable to make an immediate transition to regional accreditation will be granted a period of three years beginning September 1, 1984, to make such transition.

REPORT 20  
UNORDAINED EMPLOYEES' PENSION FUND

PLAN ADMINISTRATION

Assets of the money purchase pension plan for unordained employees of the Christian Reformed Church continue to be invested with Transamerica Occidental Life Insurance Company, in its fixed income fund. Effective January 1, 1984, the committee retained the services of Employer Retirement Services, Inc., for the purpose of preparing reports to participants, advising the committee and plan participants regarding plan investments and annuity purchases, and performing other administrative functions. Formerly, these functions were performed by Transamerica Occidental Life Insurance Company.

COMMITTEE MEMBERSHIP

The term of Mr. Al Van Zee, the Board of Publications' representative on the committee, expires. The committee recommends that Mr. Gerard Borst, of the Board of Home Missions, be appointed to replace Mr. Van Zee according to the regular rotation of committee members.

Unordained Employees' Pension Fund  
Lester Ippel, chairman  
Lynwood P. Vanden Bosch, secretary  
Al Van Zee  
Terry Greenfield  
Lawrence Bos

## REPORT 21

### VOLUNTEER RESOURCE BANK

#### I. BACKGROUND

The purpose of the VRB is to encourage volunteerism within the CRC and to coordinate the services of volunteers with the needs of synodically or classically approved organizations. One of our primary goals continues to be centralizing the information regarding the skills available within our membership and making them more readily accessible to corresponding agencies.

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. 512-17). 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 an eight-point mandate (*Acts of Synod 1980*, Art. 50, p. 44). The Synod of 1981 assigned two additional tasks to our committee (*Acts of Synod 1981*, Art. 30, p. 31).

The Synod of 1983 instructed the VRB to review its 1980 mandate in order to make it more concise and applicable, and report to the Synod of 1984; synod also encouraged our denominational agencies to cooperate with the VRB in establishing a centralized file of volunteers.

The VRB operates under the direction of the SIC and the stated clerk's office and maintains close contact with both of them.

#### II. SUMMARY OF DEVELOPMENTS

##### A. Statistics

As of January 1984, our list of contact persons has expanded to a total of 451 names and our file of volunteers has increased to 325 names. We have received 192 requests for volunteers and since 1980 we have handled 140 placements, 49 of which were completed in 1983. Of the 667 total referrals our office has processed 285 referrals during the past year—1983. Obviously not every referral results in a placement nor, in fact, are all placements reported to our office, but each year has seen increases in every category: numbers of contact persons, numbers of volunteers, requests for volunteers, placements, and referrals.

##### B. Staff

Mrs. Marcia Lagerwey is both our corresponding secretary and parttime office manager. She has not only efficiently continued to maintain our files and contacts with agencies but has also diligently handled an increase in daily procedures. Her initiative in dealing with the constantly broadening spectrum of tasks has greatly enhanced the VRB image and the work of the committee.

### C. Promotion

In an attempt to advertise the services available from the VRB we have placed an article by Bernice Vanden Berg in *REACH*, submitted regular ads (including a revised, larger ad) in *The Banner* as well as ads in *Calvinist Contact*. The *Weekly News Bulletin* at the denominational building is used to stimulate use of VRB volunteers. Promotional materials are sent to each contact person both initially and as new ideas are implemented. The committee has made a decision to develop a series of informational articles, the first of which is "Volunteerism—What a Way to Serve," written by John Kerssies.

### D. Committee Exploration

1. We continue to explore the future of volunteerism in the CRC. As we encourage members of the CRC to volunteer their services we find that the number of volunteers as well as the need for these volunteers makes the work of the VRB quantitatively and qualitatively too broad for the VRB to function totally on a volunteer basis. Because of the necessity to resolve this problem we are exploring such possibilities as computerization, integration with existing agencies, expansion of the role of employed personnel, and others in order to effectively achieve the purpose and mandate of the VRB.

2. We have continued to investigate and learn from other ecclesiastical bodies which have organizations similar to the VRB. During 1983 three members of our committee met with Dr. Beth Marcus, Director of Adult Volunteer Services in the RCA, to discuss methods and operations of their volunteer programs. The committee intends to be engaged in further explorations as a meeting is to be arranged with Mr. Maynard Kurtz from the Mennonite Board of Missions. Since the Mennonites have much expertise in the area of volunteerism, the committee feels it can benefit from such a discussion.

### E. Centralization

The Synod of 1983 encouraged "our denominational agencies to cooperate with the VRB in establishing a centralized file of volunteers." (*Acts of Synod 1983*, p. 636). In order to seek implementation of this synodical directive the committee has periodically met with representatives of CRC agencies. These meetings have resulted in very cordial and open discussions which have helped to establish better communication between the agencies and our committee. However, we have not as yet reached the goal of a centralized file. This goal may be realized as we further explore the possibility of computerization.

## III. REVISION OF MANDATE

In 1983 synod instructed the VRB to review its 1980 mandate in order to make it more concise and applicable and to report to the Synod of 1984.

### A. Present Mandate:

1. 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 services of these volunteers;

2. 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;

3. to encourage members of the CRC to volunteer their services to these boards, agencies, churches, and organizations;

4. to provide services at no cost to these boards, agencies, churches, and organizations;

5. to devise a system of data recording and retrieval for use of these boards, agencies, churches, and organizations;

6. to record needed data regarding volunteers, their skills, work histories, education, and availability as to time;

7. to record requests for the services of volunteers and any action taken with the volunteer;

8. to refer volunteers to the respective boards, agencies, churches, or organizations which will then make all arrangements for the services of the volunteers.

#### *B. Revised Mandate Proposal:*

**PREAMBLE** The purpose of the Volunteer Resource Bank is to enhance the mission of the church and to increase the involvement of its members by facilitating the placement of volunteers in the service of the various agencies and organizations of the church.

**MANDATE** The Volunteer Resource Bank shall 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 services of these volunteers.

#### **IMPLEMENTATION**

1. The Volunteer Resource Bank will encourage members of the CRC to volunteer their services to the agencies and organizations of the church by:

a. promoting and publicizing the concept of volunteerism among our constituency;

informing our members of successful instances of volunteer experiences;

encouraging our volunteers to submit a report of their experiences to be used for evaluation and promotional effort;

developing case histories with agencies of successful services performed by volunteers;

b. continuing a high level of contact and correspondence with volunteer candidates who have registered for service but have not yet been given volunteer opportunities;

c. conferring with volunteer candidates re possibilities of filling unusual or infrequent needs that may be requested from the agencies;

d. providing orientational material for volunteers.

2. The Volunteer Resource Bank will serve as an information and resource center to coordinate the services of volunteers with the need of the boards, agencies, churches, and organizations of the CRC by:

a. encouraging agencies and boards to submit requests for projects that require volunteer services;

b. recording needed data regarding volunteers, their skills, work histories, education, and availability as to time and distance;

c. recording requests for the services of volunteers and any action taken with the volunteers;

d. referring volunteers to the respective boards, agencies, churches, and

organizations of the CRC who will then make all arrangements for the services of the volunteers;

e. establishing a regular schedule of contacts with agency representatives and the stated clerk to plan and program maximum use of volunteers in our total denominational outreach;

f. exploring future volunteer opportunities.

#### IV. COMMITTEE MEMBERSHIP

Rev. Douglas Van Essen has completed a one-year term and is eligible for another term. We present the following nominations for the new term:

1. For a term of three years:

Rev. Eugene L. Schemper—Pastor, Harderwyk CRC, Holland, MI

Rev. Douglas Van Essen—Minister of Education and Evangelism, Covenant CRC, Cutlerville, MI

#### V. MATTERS REQUIRING SYNODICAL ACTION

A. We recommend that a committee member be given the privilege of the floor when this report is discussed.

B. We recommend that synod approve the proposed mandate revision.

*Grounds:*

1. This revision is an appropriate response to synod's directive of 1983 to review the 1980 mandate.

2. This revision, having eliminated the overlapping statements of the 1980 mandate, is a more concise document and more lucidly describes our goals and methods.

C. We recommend that synod elect one member to the committee from the nominations submitted (see Section IV).

*Ground:* For completion and continuity of committee membership.

D. We recommend that synod approve the work of the committee.

The Service Committee for the  
Volunteer Resource Bank

Carl Bergman, chairman

Vonnie Poortenga, secretary

Joan Bulthuis

James Hoekenga

John Kerssies

Deborah Vance

Louis Van Ess

Douglas Van Essen

## REPORT 22

### WORLD LITERATURE COMMITTEE

#### I. MANDATE

The Christian Reformed Church is committed to helping fellow Christians grow in faith by making Christian literature available to them inexpensively. To accomplish this, in 1982 synod organized the World Literature Committee (WLC) of the Christian Reformed Church. This committee is responsible for the preparation and publication of Reformed literature in the major or strategic languages of the world. This involves:

1. Determining the need for Reformed literature in major or strategic world languages.
2. Developing plans to meet these needs as resources allow.
3. Organizing and supervising literature committees to develop and carry out literature programs in specific major or strategic world languages.
4. Coordinating plans or program with other denominational and church-related agencies working in literature preparation and publication.

#### II. ORGANIZATION

The WLC is an umbrella organization supervising the following five literature committees: Arabic Literature Committee (ALC), Chinese Literature Committee (CLC), French Literature Committee (FLC), Hausa Literature Committee (HLC), Spanish Literature Committee (SLC).

#### III. MEMBERSHIP

WLC did its work during the past year with the following members:

- Rev. I. I. C. Jen, Back to God Hour (1986)
- Mr. W. Medendorp, World Relief Committee (1986)
- Rev. R. Recker, Calvin Theological Seminary (1984)
- Dr. E. D. Roels, Member-at-Large (1986)
- Dr. H. A. Smit (chairman), Board of Publications (1984)
- Dr. A. J. VanderGriend (secretary), Board of Home Missions (1986)
- Dr. R. VanderVennen, Member-at-Large (1985)
- Rev. W. Van Tol (treasurer), Board of World Missions (1984)

The terms of the representatives from Calvin Theological Seminary, Board of Publications, and Board for World Missions expire on August 31, 1984. Nominations for these positions are being submitted to the Synod of 1984 (see Section IX, B).

#### IV. THE WORK OF WLC

The committee met on June 22, 1983, and December 16, 1983. It reviewed the work of the Arabic, Chinese, and Spanish Literature committees and created a French Literature Committee and a Hausa Literature Committee. The need for a Portuguese Literature Committee remains under investigation.

##### *Specific Actions*

The WLC took the following specific actions:

- Approved the placement of a WLC ad in the November 21, 1983 *Banner*.
- Adopted a set of conditions to be met before forming new language committees and a list of questions to be asked as consideration is given to new literature committees.
- Decided that The Evangelical Literature League (TELL) will remain the primary (but not the sole) distributor of SLC materials in Latin America.
- Established a subcommittee to recommend guidelines and questions to be asked about target audiences, types of literature, and levels of language difficulties.
- Established a subcommittee to develop a tentative diagnostic tool for self-analysis of the work of WLC and its literature committees.
- Established a distribution/marketing subcommittee to look at the long-range issues of distributing our materials.
- Adopted the 1985 budget.
- Decided to request placement on the synodical recommended causes list in the coming year.
- Appointed our chairman and treasurer to represent WLC at synod with the secretary as alternate.

#### V. REPORT OF THE ARABIC LITERATURE COMMITTEE (ALC)

The ALC was founded in 1981. Its members with their terms of office are: Rev. V. Atallah (1985), Dr. B. DeVries (1985), Prof. S. S. Hennein (1984), Dr. P. Ipema (1984), Rev. B. M. Madany, chairman (1986).

The ALC is currently working on three projects:

*A Guide for Leaders of the Church* is being printed in Beirut, Lebanon. This 260-page book was originally written by George Ford, a pioneer Presbyterian missionary, for use in evangelical churches of the area. It contains several models of worship services, with prayers, and special sections for the celebration of the sacraments.

*Our Reasonable Faith*, H. Bavinck. An editorial committee is going over the text to be sure that it is both clear and thoroughly Arabized.

*Evangelism and the Sovereignty of God* by J. I. Packer is expected to be published in 1984.

The work of the ALC is complementary to the Arabic publications of *Saatu'l Iслаh* (the Arabic broadcast of the Back to God Hour).

#### VI. REPORT OF THE CHINESE LITERATURE COMMITTEE (CLC)

The CLC was founded in 1980. Its members with their terms of office are: Rev. I. I. C. Jen (1987), Rev. S. Ling (1985), Dr. T. H. Tsieng (1987), Rev. P. Yang (1986),

and Rev. E. A. Van Baak (1986).

The committee has signed a contract with Tien Dao (Heavenly Way) Publishing House, LTD in Hong Kong for joint publication of books initiated by the committee. The CLC is responsible for translating and editing while Tien Dao is responsible for printing and marketing the books. Each shares equally in the printing cost and each will receive revenues from wholesale of these books on the same basis. The agreement is for an initial term of two years.

The following work was accomplished in 1983:

1. Books published:

*Systematic Theology* (in simplified script), I. I. C. Jen, January 1983. (The first printing is almost exhausted; a second printing will be considered at the next meeting.)

*Christian Meditation*, E. Clowney, September 1983

2. Manuscripts in the printer's hands:

*An Introduction to the Science of Missions*, H. Bavinck

*Israel in Prophecy*, W. Hendriksen

*Perspectives on Pentecost*, R. Gaffin, Jr.

3. Translation completed and being edited:

*New Testament Commentary, I and II Timothy*, Titus, W. Hendriksen

*Holy Spirit Baptism*, A. A. Hoekema

4. Translation in progress:

*The Glorious Body of Christ*, R. B. Kuiper

*The Mystery of Providence*, J. Flavel

*Every Thought Captive*, R. Pratt, Jr.

*Beyond Doubt*, C. Plantinga, Jr.

*The Other May Fourth Movement*, S. Ling

## VII. REPORT OF THE FRENCH LITERATURE COMMITTEE (FLC)

The FLC was created in 1983 to meet a need for Bible commentaries and works in ethics and church history. The following were appointed as members of the new committee: Mr. G. Dube', Rev. H. Kallemeyn (secretary), Rev. A. R. Kayayan (public relations), Dr. A. Otten, Rev. W. Van Tol (chairman).

The initial mandate of the committee was to estimate worldwide needs for Reformed biblical and theological literature in the French language, to collect information on the present availability of Reformed literature in the French language, and to suggest possible publication projects.

The committee drew up four areas of publication priorities: theological works, commentaries, church education curriculum and creedal materials, and ethical and devotional material written for lay people.

At present the committee is involved in four translation projects:

*A Christian Looks at Himself*, A. A. Hoekema

*Promise and Deliverance*, S. G. De Graaf

*Church History*, A. Kuyper

*Commentary upon I and II Thessalonians*, J. Calvin

A particular challenge facing the committee is that of finding appropriate distribution agencies in all countries of the French-speaking world to market its books.

## VIII. REPORT ON THE HAUSA LITERATURE COMMITTEE (HLC)

This committee was created in 1983. The following members will comprise the committee: The director of Haske da Gaskiyan, Miss R. Veltkamp, Rev. A. W. Machunga, Rev. D. Angye, and Rev. J. Boer. The committee will be based in Nigeria.

## IX. REPORT OF THE SPANISH LITERATURE COMMITTEE (SLC)

Members of the SLC with their terms of office are: Mr. H. Baker (1985), Rev. J. S. Boonstra (1984), Rev. P. Borgdorff (1984), Rev. G. B. Dokter (coordinator), (1985), Mr. A. J. Heynen (1986), Rev. R. S. Greenway (1986).

The SLC met in March, May, August, and November of 1983 to hear reports, financial statements, etc., and to discuss matters in connection with the translation and publishing of books in Spanish./

New titles approved for publishing were:

- The History of the Reformation in Spain in the 16th Century*, M. K. Van Lennep
- Christian Pulpit Series: Sermon on the Mount*, G. Nyenhuis
- Covenant of Grace*, W. Hendriksen
- Revision of the Teachers' Manual, New Testament; 2 volumes.

The following new books were received from the printer in 1983:

*Promise and Deliverance*, S. G. De Graaf, vol. 2 (419 pp.) (Vol. 1 appeared in 1982.)

Sunday School papers, year 2; four levels

*The Reformed Doctrine of Predestination*, L. Boettner (373 pp.)

The list of books that are in various stages of production is as follows, with estimated dates of publication:

*Dreams and Dictators*, H. Veldkamp (at printer) 1984

*New Testament Commentary, Ephesians*, W. Hendriksen (ready for press) 1984

*History of Reformation in Spain...*, M. K. Van Lennep (being typeset) 1984

*O.T. Teacher's Manual, vol. 1*, A. Schlink (ready for typeset) 1984

Sunday School papers, year 3 (being written) 1984

*You Can Series*, 4 titles, L. Caldwell (2 titles), P. Meier, A. Blackwood, Jr. (being typeset) 1984

*New Testament Commentary, Galatians*, W. Hendriksen (ready for typeset) 1984

*The Bible and the Future*, A. A. Hoekema (final editing) 1984

*New Testament Commentary, Matthew*, W. Hendriksen (second editing) 1985

Sunday School papers, Year 4 (approved) 1985

*O.T. Teacher's Manual, vol. 2*, A. Schlink (material received) 1985

*New Testament Commentary, Mark*, W. Hendriksen (1st editing finished) 1985

*Collected Writings*, 6 booklets, J. Murray (being translated) 1985

*Notes on the Parables*, C. R. Trench (being translated) 1986

*N.T. Commentary, Romans*, W. Hendriksen (being translated) 1986

Again this year several books have required reprinting:

*Compendium of the Christian Religion*

*New Testament Commentary, I and II Thessalonians*, W. Hendriksen

*New Testament Commentary, I and II Timothy/Titus*, W. Hendriksen

*Contemporary Theology*, H. Conn

*Six Steps: How to Evangelize and Multiply Churches*, R. S. Greenway

Six books will be allowed to go out of print because of slow sales.

*Eres tu un bautista biblico?*

*Ensename el camino*

*Luz en mi camino*

*Socios de Dios*

*Raimundo Lulio*

*Christiano en el mundo*

These are to be offered at special discounts by TELL in order to liquidate stocks.

## X. FINANCIAL MATTERS

### A. *Budget and Request for Offerings*

The 1983-84 financial report and the proposed 1984-85 budget will be reported by the Synodical Interim 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 WLC on the list of denominational agencies recommended to the churches for one or more offerings.

### B. *Quota Request*

In funding the literature programs for 1985 we submit a quota request of \$2.40 to synod. This is the same quota amount approved by synod for 1984.

## XI. SUMMARY OF MATTERS OF SYNODICAL ATTENTION

### A. *Approval for Representation to Synod*

Dr. H. Smit (chairman), Rev. W. Van Tol (treasurer); and Dr. A. VanderGriend (secretary) as alternate

### B. *Approval of Committee Membership*

Rev. Robert Recker (Calvin Theological Seminary), 3-year term; Dr. Harvey A. Smit (Board of Publications), 3-year term; Gordon Brinks (primary), John De Jager (alternate) (Board for World Missions), 3-year term

### C. *Approval of Recommendation for Offerings*

Request that the WLC be continued on the list of denominational agencies recommended to the churches for one or more offerings (see Section VIII, A).

### D. *Approval of Quota Support*

Request for 1985 quota, \$2.40 (see Section VIII, B)

World Literature Committee  
Alvin VanderGriend, secretary

## REPORT 23 DORDT COLLEGE

The academic year 1982-1983 was a year of transition at Dordt College—the year in which Dr. John B. Hulst became president of the college, following the twenty-seven-year tenure of Rev. Bernard J. Haan. This year has been a year of intense activity. Those associated with Dordt College have worked hard in seeking to carry out their responsibilities as members of this academic community.

The admissions representatives have put forth every effort to present Dordt College to Christian young people throughout the United States and Canada—especially to young people from the Christian Reformed Church. Enrollment increased by 35 students over last year, making a total of 1,113 for the year 1983. Of these, 89 percent are from the Christian Reformed Church, which indicates the importance and significance of Dordt College for the future of our denomination.

Because Dordt College is educating a large number of students from the Christian Reformed Church, there are several classes which are receiving substantial relief in the quota being paid to Calvin College. We are pleased that a committee appointed by synod is studying ways to see to it that the quota money saved will be sent to Dordt and other "area colleges" associated with the Christian Reformed Church.

The development activities of the college have resulted in increased financial support. The 1983 Debt Reduction Drive, intended to pay the principal and interest of the debt on Dordt's academic facilities, raised a total of \$107,000. The Fall Foundation Drive for operational expenses brought in over \$250,000. The churches also continue to provide Dordt with much-needed contributions. The amount received in 1983 through quotas and offerings totaled \$433,000. The 25th Anniversary Campaign has been completed, with \$2,500,000 pledged for agriculture and engineering facilities. Dordt is about to announce the initiation of the Heritage 21 Campaign. There is a significant item in the campaign for the financing of a computer center and related teaching facilities. But the primary focus will be on the establishment of a trust fund to provide financial assistance for young people desiring to attend Dordt College.

Each summer, by means of two-week seminars, the various divisions of the faculty meet to reflect on the implications of the Statement of Purpose for their particular fields of investigation. The Natural Sciences Division met in 1983, and the Social Sciences Division plans to meet in 1984. This program, which will eventually involve all of the divisions, is designed to promote the integration of faith and learning, and to fulfill Dordt's commitment to education which is "in conformity with the Christian faith as expressed in the Reformed Confessions."

The men and women who serve on Dordt's faculty are well-qualified and, at the same time, fully dedicated to the Reformed world-view. By way of "faculty

development" they seek to improve both their grasp of the particular sciences and their ability to communicate their insights to their students. Their work is critiqued by their peers and their students. And, although there are some weaknesses which must be acknowledged, generally the evaluations indicate that the Dordt faculty is very effectively leading students to a greater understanding of their place of service in God's kingdom.

Dordt's new general education requirements are now in operation. General Studies 10 serves to introduce students to college; it includes a presentation of the Statement of Purpose. Perspectives in Philosophy is now required of every student. Before graduation a student must also take "Course 14," which seeks "to apply and relate...the insights gained in previous courses and disciplines to the challenge of renewal and reformation that is called for...and required in our secularized world."

The programs in agriculture, engineering, and computer science continue to grow, demanding more in terms of facilities and teaching staff. At present, consideration is being given to adding a TV emphasis in our Communications Department; expansion of International Studies is being proposed; and an Environmental Studies program is under consideration. In these ways Dordt develops its academic programs so that they will indeed speak to the needs of students preparing for life in contemporary society.

Student life at Dordt College is of high quality, reflecting on the part of most students a commitment to Christ as Savior and Lord. This does not mean that things are perfect at Dordt. But even where there is a "lack of spirituality" students and staff alike struggle prayerfully to improve the situation. The pastors of the Christian Reformed churches in the area make themselves available on a regular basis to talk with our students about matters which are of spiritual importance to them. At the same time the churches, primarily through the preaching of the Word and the administration of the sacraments, continue to minister to the spiritual needs of all of our students. This ministry is appreciated by the college, as well as by the home churches from which the students come.

In order to continue receiving the support of the Christian Reformed Church, Dordt must be able to demonstrate that it is a college which is worthy of that support. This will require that Dordt provide an education which is of high quality and consistently in harmony with the Reformed faith. In the past Dordt has been known as a college where young people can come, expecting a good Christian education in the context of a thoroughly Christian atmosphere. Dordt wants increasingly to satisfy that expectation; not only so that it may receive more financial support, but also so that it may be what it claims to be—a "college committed to quality Christian higher education which is permeated with the principles of the Reformed faith, and which provides an integrated biblical perspective for every area of life and learning."

Dordt College

John B. Hulst, president

## REPORT 24

## INSTITUTE FOR CHRISTIAN STUDIES

In the past the annual report concerning the Institute for Christian Studies (ICS) was presented in these pages under the title "Association for the Advancement of Christian Scholarship" (AACS). In 1983 the latter name was eliminated in favor of "Institute for Christian Studies" by an act of the government of Ontario. This act represents a turning point in our history.

*"Institute for Christian Studies Act, 1983"*

On October 25 the Ontario Legislature passed the *Institute for Christian Studies Act*. In effect the act is a charter which guarantees the rights and powers of the ICS. Rights and powers are not ends in themselves. The ICS has them in order to pursue its *objects* and *purposes* which are clearly spelled out in the act:

- (a) to operate and maintain an institution for post-secondary education and research in all areas of learning based on the Scriptures of the Old and New Testaments and consistent with the Basis and Educational Creed of the Institute;
- (b) to advance scholarship in all areas of learning so as to exhibit the coherence of all reality in Christ and in this way to equip people to direct their lives by the gospel.

The implementation of these purposes is particularly significant in Canada because they are tied to the power of the ICS to grant the degree of *Master of Philosophical Foundations*. A side effect of the act is our name change. The AACS, which owned and operated the ICS, is now called "Institute for Christian Studies." 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 over the entire operation.

*Synodical Resolution in 1982*

Anyone acquainted with the secularization policies of the Ontario government in education will realize that this act is a turning point in the institute's decade-long battle for legal recognition. In that battle the ICS received wide support from its own constituency, its academic friends the world over, and its principled supporters in nearly every major denomination in Canada. Here is the place to express our appreciation to the entire Christian Reformed Church for the 1982 synodical resolution sent to Premier William Davis in support of our struggle to end the legal discrimination against Christian higher education.

*Rounding Off a Phase in Christian Reformed History*

The act of the Ontario Legislature rounds off a phase in the history of higher education in the Christian Reformed community. In the USA, the members of our denomination support Calvin College and Seminary, Dordt College, Trin-

ity Christian College, and Reformed Bible College. It is doubtful that new institutions will be started in the immediate future in the USA. In Canada the last two decades have witnessed a remarkably swift development. The ICS opened its doors in 1967, The King's College in Edmonton in 1979, and Redeemer College in Hamilton in 1982. We should not expect new institutions in Canada either. The three Canadian institutions are young; they have all received charters from their respective provincial governments. They must now meet the challenges of responsible growth, integral Christian scholarship, academic excellence, and economic viability. The latter is especially a crucial challenge for the ICS because, as a graduate school, its tuition income is small in comparison with its total operating cost.

As a matter of fact, with the arrival of these three Canadian institutions I believe we should reassess the manner in which the Christian Reformed community supports all of them. Should we not consider a quota system which would benefit them all?

#### *Towards a Reformed University?*

The fact that all of these institutions are now in place could easily lead to a kind of holding pattern with respect to Christian higher education. That, I think, would be a grave mistake. Instead, I believe the time has come for the Christian Reformed community in North America to address another challenge—a *Reformed university*. I can think of no more significant contribution to our culture by Christians of Reformed persuasion than the establishment of a scripturally directed Reformed university. The basis for doing this is the very presence of the seven institutions now in existence.

#### *"Rationality in the Calvinian Tradition"*

Apart from the charter, there is much else I could report on. I will mention only one item. In 1983 the University Press of America published *Rationality in the Calvinian Tradition*, which contains the proceedings of a philosophical conference held in 1981 cosponsored by Calvin College, the Free University, and the ICS. The publication of this book highlights the value of institutional cooperation.

Institute for Christian Studies  
Bernard Zylstra, president

**REPORT 25**  
**REDEEMER COLLEGE**

The miracle at Redeemer College continues!

Before we opened the doors of Redeemer for the first time in September 1982, we had projected a "pioneer" student body of some 50 fulltime students and a student body numbering 150 fulltime students in five years.

Many of you know that we registered 97 fulltime students in September 1983. This past September we registered 168. Next year we expect some 210 fulltime students. In addition, we have enrolled numerous parttime students from the greater St. Catharines-Hamilton-Toronto community who are taking one or more courses at Redeemer College.

While most of our students are Christian Reformed, we also serve a number of students who are members of other denominations. They include Orthodox Presbyterian, Methodist, Reformed, Presbyterian, Canadian Reformed, and Baptist. Although the majority live in Ontario, students at Redeemer come from other localities as well, including Calgary, Alberta; Pittsburgh, Pennsylvania; Dominica in the Caribbean; and the state of Florida. More and more American young people see the benefits of coming to a "foreign" land for at least part of their post-secondary education.

In 1983 Dr. Barbara Pell, our new fulltime professor in English, was appointed our first fulltime female faculty member. She has taught at the University of Toronto, and Redeemer College is grateful and excited at her decision to accept the appointment extended to her. Dr. Pell is the ninth fulltime professor appointed at Redeemer College.

In 1982, the faculty included eight fulltime professors and five parttime instructors. In 1983, the number grew to nine fulltime professors and fifteen parttime instructors. At the time of this writing, an aggressive search has been initiated in order to appoint six new fulltime faculty members, including an academic dean, so that the faculty will include fifteen fulltime professors and twelve parttime instructors for the 1984-85 academic year.

The program has also been expanded significantly. In 1982, 32 different courses were offered. That number grew to 62 during the 83-84 academic year and, subject to the appointment of qualified faculty, it is our hope and prayer that the number will increase to 103 courses in September 1984.

Currently, Redeemer College offers programs in elementary and secondary education, general arts, preseminary, and business. At the time of this writing, the college is considering adding a program in psychology and/or social work. Students who wish to enter other programs come to Redeemer for one or two years before transferring to a sister institution in order to complete their studies.

The membership roll of Redeemer College supporters now numbers close to six thousand people, most of them members of the Christian Reformed Church, although our support base also includes members of other denominations.

Even though our capital fund budget and student aid budget is in the red by some \$250,000 our 1982-83 operating budget of over \$1,000,000 ended the year some \$67,000 in the black.

Brothers, you can see from all the above that the Lord has blessed our efforts in an incredible way! We take no credit for how he has blessed us and remind ourselves constantly not to yield to the temptation of the sin of pride or complacency. We have worked hard at Redeemer College in a spirit of humility and total dependence on the Lord.

And we face continual challenges—the challenges of additional faculty members, the challenges of new programs and courses, the challenges of new students, and the challenges of financial support. This year again Redeemer College needs to raise close to \$750,000 from the support constituency in order to keep our doors open.

Brothers, praise and thank the Lord with us. At the same time, we plead that you will continue to remember the cause of Redeemer College in your private and communal prayers. Be assured also of the prayers of Redeemer College on behalf of the Synod of 1984.

Redeemer College  
Henry R. De Bolster, president

REPORT 26  
REFORMED BIBLE COLLEGE

From the beginning of its existence forty-five years ago, RBC (formerly known as "RBI") has been supported by the faithful prayers and loving contributions of Christian Reformed churches and individuals. We thank God for you all!

With thanks to God for his direction and provision, we record another year of progress in the unique educational "mission" entrusted to RBC.

1. **Praise**—The 44th Anniversary of RBC was celebrated March 2, with the annual association meeting and dinner at the Ford Field House in downtown Grand Rapids. The speaker was Dr. Jerome DeJong, pastor of Bethany Reformed Church, Grand Rapids. Since the incorporation of Reformed Bible Institute in 1939, thousands of students have prepared for service as evangelists, missionaries, directors of church education, staff members in Christian agencies of many types, and fruitful service to the local church.

2. **Commencement**—Dr. Frank Robbins, executive vice president, Wycliffe Bible Translators until 1984, spoke of the 43rd annual commencement, which was held on May 4. Degrees were awarded to graduates of four-year and two-year study programs, and certificates for one-year courses were awarded to others.

3. **Opportunities**—RBC graduates continue to face many opportunities for ministry in the local churches in North America, in Christian agencies, and in cross-cultural ministries overseas. Alumni are serving with congregations and enterprises related to many denominations, the great majority of which are Reformed. Young people and adults who seek opportunities for service in the gospel do well to enter RBC study programs because of the many opportunities available to them upon graduation.

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 year before. In January 1984, 236 credit students were attending RBC (FTE, 209). In January 1983, the count stood at 226 credit students (207 FTE). A remarkable part of RBC enrollment is the proportion of men to women students: during the past academic year, about 62 percent of RBC students were men. Further, fewer than one third of new students arriving at RBC come directly from high school graduation. The large majority come from a wide variety of occupations and vocations, or they come by transfer from other colleges and universities.

5. **Distinctiveness**—RBC is 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. Every young Reformed man or woman should seriously consider taking at least the first two years of post-secondary education at RBC, whatever the person's academic, professional, or vocational goals may be. The biblical and doctrinal instruction provides an indispensable foundation for the formation of faith and Reformed world-view.

6. **Programs**—The Master of Religious Education (MRE) degree program is now available, with candidates to be admitted in September 1984. Graduate concentrations are available at first in the areas of Evangelism/Missions and Christian Education. Meanwhile, RBC continues to offer the four-year Bachelor of Religious Education (BRE), the two-year Associate of Religious Education (ARE), and the two-year Associate of Arts (AA) degree courses. The Certificate of Biblical Studies (CBS) is awarded to college graduates completing a special one-year course in Bible and doctrine; non-college graduates who complete 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, and interested churches are invited to contact the president's office.

7. **Faculty**—During the past academic year, Richard Hertel, D.Min., joined the RBC faculty to teach evangelism and missions. Burt Braunius completed requirements for a Ph.D. in education from Michigan State University. Several faculty members—Profs. Bruxvoort, Kroeze, Ritsema, and Shell—continued their postgraduate study programs. A faculty vacancy remains unfilled in the area of missions and anthropology.

8. **Missionary Orientation**—This is the seventeenth season for Mexico Summer Training Session. Through STS, 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 denominational agencies will require Mexico STS of all applicants for cross-cultural service before they can be considered for appointment. Plans also are being made for the next RBC-sponsored Middle East Training Session in May 1985, D.V.

9. **Finances**—We praise God for a good year financially during the twelve-month period ending June 30, 1983. The fiscal year ended with a small balance in the current fund.

10. **Request**—We are grateful that synod has endorsed Reformed Bible College for more than four decades. RBC requests continued support of Christian Reformed congregations throughout the coming year. We ask for their prayers, financial support, and for a growing number of students whom we may serve in the light of God's Word.

Reformed Bible College  
Dick L. Van Halsema, president

REPORT 27  
THE KING'S COLLEGE

During the 1983–84 academic year, The King's College entered a new phase in its development. The founding president, Dr. Sidney DeWaal, left his post at the end of his contract in July, and the college began to set aside its early financial problems. A new president, Dr. Hank Van Andel of the Université de Montréal, was appointed, although prior research commitments prevent him from assuming his new post until January 1985. And finally, after years of prayer and work a formal affiliation agreement was signed with the University of Alberta.

*Academics*

The commencement of formal affiliation with a major university has ushered in a new respectability for King's and with it a new responsibility to maintain Christian institutional distinctiveness. College courses are now by and large automatically accepted for transfer credit at the University of Alberta. Also in preparation is a provincial accreditation board which will for the first time make it possible for private colleges in Alberta to offer degrees in other than theology. This possibility is important to King's because it will allow the college to develop its own distinctive programs and to become generally less dependent on other institutions for the shape of its curriculum.

*Finances*

Over the past year, finances have been a major concern for King's as it has worked to stabilize its operating budget and income. The result has been balanced financial statements and fiscal control. Furthermore, the accumulated deficit has been sharply reduced, and steady progress is being made to retire the debt. Recent months have also seen the formation of The King's College Foundation—United States to provide tax deductible receipts for contributions from the United States. A Canadian Foundation is also being established to extend the fundraising efforts of the college for debt retirement and capital.

*Projections*

The 1983–84 year has been one of consolidation rather than growth. Enrollment has stayed at about 120 fulltime-equivalent, and the faculty did not expand to fill existing gaps. Because of the burgeoning population of Alberta post-secondary institutions, The King's College expects its enrollment to jump by 25 percent next year, a much-needed increase. Faculty will be increased only slightly.

One expected result of affiliation has not materialized as yet—funding by the provincial government. Other private affiliated colleges in the province receive government funding, but the economic recession has led the minister in charge not to provide funding so far. There is no indication as to when such funding

might become available, but it would seem that in the interest of parity the government must eventually comply with the precedent supported by statute.

For years, those associated with The King's College have recognized the timeliness of its birth. Clearly God was ready for such a development to take place, and every expectation is that the college will continue to thrive and grow as a witness to the power of the gospel in Canadian undergraduate education. The supporting community has given sacrificially to make the college happen. There is every sign that the commitment will continue and grow as more people recognize the merit of the project.

The King's College is grateful for the support of the Christian Reformed Church and to the commitment of its members to providing a Christian alternative for education in Western Canada. We pray that we might be a witness to the transforming power of King Jesus and thus merit the support of his people.

The King's College

S. Keith Ward, acting president

## REPORT 28

## TRINITY CHRISTIAN COLLEGE

The kingdom of God embraces every part of our life and the cosmos in which we are called to serve. The constituency, administration, faculty, and student body hold this grand truth up high and proclaim it whenever and wherever it can be done. This conviction about the all-embracing character of the kingdom of God encourages all those involved with Trinity Christian College because it gives purpose to exist, motivation to work, and goals to achieve.

The King of the church has given the mandate to subdue and cultivate creation. The people involved in Trinity Christian College are aware of this mandate and endeavor to do their part in obeying it.

A number of positive developments during the past year can be mentioned. The administrative staff was strengthened when various experienced people agreed to serve at Trinity Christian College. The faculty for the nursing course also was increased.

Trinity's enrollment increased this year by 8 percent, making a total increase of 25 percent over the past five years. Students come from the East and the West coasts, from the South and the Midwest, and from various foreign countries. The greatest percentage come from the local tri-state area. Gift income increased substantially so that short-term debt could be decreased. In this year in which Trinity College is celebrating its twenty-fifth anniversary, we report these facts with gratitude.

The anniversary celebration has been carefully planned. A founders' dinner was held in August 1983. Each month, one of the founders (seven men and two women) serves as honorary chairperson for a month. Specific events are planned for each month of the academic year. In conjunction with this celebration, a call to commitment (financial program) is being carried out. At the time of writing this report we can report that God's people are responding to the challenge of supporting Christian higher education provided in the context of the second largest city of the United States.

The Alumni Association continues to develop well. Alumni are serving across the United States and Canada and in various other parts of the world, and the percentage of Trinity Christian College alumni who actively support their alma mater is well above the average.

There are a number of factors which keep the college humbly waiting and earnestly praying to the King of Christian education. Sufficient funds to begin the renovation and expansion of much needed facilities have not yet been received. The enrollment in the nursing program was smaller than expected in view of the fine staff on campus and the excellent clinical facilities close at hand. A few academic programs have not been developed to the extent long-range planning had anticipated two years ago. But steps are being taken; there is progress. The challenge to provide excellent Christian academics for the last decades of the twentieth century remains clearly before the college.

In the beginning of the 1983-1984 academic year, President Gerard Van Groningen was hospitalized for sixteen days because of a physiological-electrical problem which adversely affected his heart. After a measure of recuperation and prayerful consideration, he has asked to be relieved of his duties as president of the college by August 31, 1984. The search for a president was initiated immediately with the hope that the office will be filled by September 1, 1984.

All Trinity Christian College personnel are grateful for the interest in and support of the college demonstrated by the Christian Reformed churches in past years. We request continued support of Trinity College in the coming year.

Trinity Christian College  
Dr. Gerard Van Groningen, president

REPORT 29  
UNITED CALVINIST YOUTH

YOUNG CALVINIST FEDERATION

The Young Calvinist Federation is sixty-five years young! The ministry flowing from its services continues to be clearly affirmed by the response of our churches.

Funding is adequate. Expanded financial support occasioned by YCF's new ministry with young adults has been provided. Feedback from all corners of our denomination is positive. The director has traveled extensively, holding many meetings with pastors who affirm that YCF is a viable resource for assisting leaders in ministering with youth.

The Summer Workshop In Ministries (SWIM) program continues to be highly successful both with respect to youth participation and church involvement. We appreciate the excellent cooperative relationship we maintain with the Board of Home Missions. YCF was, however, saddened by the withdrawal of Pine Rest Christian Hospital from the PRISM program, which provided an excellent opportunity for a dozen post-high youth to work each summer with the mentally and emotionally handicapped.

We welcome inquiries from Christian institutions on either side of the border to discuss with us the placement of youth in summer ministries. Young people earnestly desire opportunities to minister to handicapped and impaired youth and adults.

YCF's 1983 sixtieth convention at Ames, Iowa, was labeled by many as the best ever. Thirty-five CRC pastors were very supportive. We strongly encourage pastors and youth elders to take advantage of this unique opportunity to interact with conventioners in a dynamic spiritual growth experience.

Young Adult Ministries (YAM) is taking off under the capable leadership of our new YAM manager, Steve Geurink. His travels throughout the CRC provide needed services for an increasingly large number of singles and young marrieds. YCF's upcoming young adult conference (Chicago, December 27-31)—"The Challenge"—promises to be an outstanding and stimulating spiritual experience. We urge church leaders to encourage young adult participation.

The Armed Services Ministry is alive and very well. To carry on this ministry it is essential that the names and address of our service people stationed around the world be provided by the local congregation.

Yes, YCF is sixty-five years old, but retirement is not an option! Our ongoing goal is to reinforce in the minds of CRC young people that they are "blessed to be a blessing."

The Young Calvinist Federation  
Robert S. Hough, director

### CALVINIST CADET CORPS

The Calvinist Cadet Corps, organized in 1952, has grown to the point where today we have approximately seven hundred clubs consisting of fourteen thousand cadets and three thousand counselors. Although the majority of these clubs are located within North America, Cadeting is also serving young people in Australia, New Zealand, Korea, and other areas.

One of our goals in 1983 was to improve our contact and communications with the clubs in isolated areas, those clubs too far apart to form "councils" and work together. In order to do this, a volunteer was added to staff. Due to his efforts and God's blessing, positive results can already be seen. These clubs now have a greater understanding of our program, and are able to reach boys more effectively for Christ. We praise God for his blessing on this work.

As to the program itself, our newest addition, called Junior Cadets, has been well accepted. We now offer programs for these age levels:

Junior Cadets	7-8
Recruit-Pathfinder-Builder	9-11
Guide Trails	12-14
Voyageurs	14-16

The programs and ministry were reviewed at our annual convention, held at the Biola University in La Mirada, California. Counselors and their wives from all over Canada and the United States were there for three days of fellowship, education, and inspiration. It proved to be a fine way to start off the new season with our theme, "A New Life in Christ."

Calvinist Cadet Corps

G. Richard Broene, executive director

### CALVINETTES

With a deep sense of gratitude we report another exciting year for the ministry of Calvinettes. The Lord has used and blessed our ministry—over four thousand dedicated Christian women give of their time and gifts to present Christ's love to girls of the church and the community. Last summer almost three hundred of these women attended our annual convention, held in Calgary, Alberta, for leadership training, inspiration, and fellowship. This summer we expect eight hundred to attend the convention which will be held in Grand Rapids, Michigan.

We continue to offer intensive training for council presidents who in turn are responsible for the training of counselors at the local level. *Touch* magazine receives wide acceptance among our membership, being used for Bible study in most clubs. Girls have indicated that the lessons and stories have helped them see how God is at work in their lives and the world around them. *Cable*, a quarterly newsletter for counselors, maintains communication within the organization and provides an opportunity for exchange of ideas. *Connections* is mailed three times each year, free of charge, to all registered counselors. It contains helps for leading Bible lessons plus other information on counseling girls in church education. *In Touch With Calvinettes* continues to inform our supporting community of the ministries of Calvinettes.

We were able to revise the helps for Busy Bee counselors last year, providing complete lesson plans for over fifty Bible lessons for girls from seven through nine. This material has been well received by leaders and we are excited about

this since it is in this age group that we have our greatest opportunity for community outreach.

We expect to host a conference for leaders in cross-cultural youth ministries this fall. With a growing awareness of the diversity of cultures in the Christian Reformed Church, we have recently set up a program involving volunteers to critique our publications for cultural sensitivity.

Our merit-badge program, revised three years ago, contains a number of badges on discovering God's Word. Since Calvinettes continues to have an ever-growing number of girls with little or no knowledge of God's Word, we have developed Bible study outlines to help them work through these badges, thus integrating these girls into the total Calvinette ministry. In the coming year we expect to develop additional outlines for these girls.

We thank God daily for his goodness to us and for giving us this opportunity to serve him through the Calvinette ministry. We are grateful for the support and interest the Christian Reformed Church has shown in youth ministry and ask for your continued prayers that Calvinettes may be an effective means in sharing Christ's love with girls of your church family and your community.

Calvinettes

Joanne Ilbrink, executive director

## REPORT 30 COMMITTEE FOR THEOLOGICAL EDUCATION IN QUEBEC

### BACKGROUND

The Synod of 1983 endorsed "the concept of assisting in the establishment of a Francophone lay leadership and theological school in Quebec City under the auspices of a local governing board, such assistance to provide support and related costs for the position of a coordinator." In implementing that decision synod appointed an *ad hoc* committee "responsible to synod, to oversee the Christian Reformed Church's assistance to this institution." Finally, synod also decided to "...support 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, page 53).

In keeping with synod's time line (1981-1984) the *ad hoc* committee requested "the local governing board" to conduct a thorough self-study in response to questions posed by the *ad hoc* committee. That self-study was then reviewed by the *ad hoc* committee in discussions with Rev. Martin Geleynse who is the coordinator for this theological institution, called *Institut Farel*.

The *ad hoc* committee hereby presents its findings to synod with recommendations for the continuing involvement of the Christian Reformed Church in this vital ministry.

### I. THE DEVELOPMENT OF *INSTITUT FAREL*

When synod approved the recommendations of Calvin's Board of Trustees in 1981 to support this ministry, *Institut Farel* was only a vision. To be sure, a few courses were being taught in the basement of a Presbyterian Church in Quebec City, but the restriction of time and money made that a very limited effort indeed. The need for much more was real. Then, as now, the evangelical Reformed community in this predominantly Roman Catholic province was in its initial formative stages. The religious climate in Quebec is one of great upheaval. Pentecostalism, and other expressions of Fundamentalism, have made great inroads there in recent years. A great number of people have turned away from their Roman Catholic roots and are searching for a more meaningful personal faith. Several conservative evangelical Presbyterians, together with representatives of the Christian Reformed Church, prayed and planned for a dynamic Reformed ministry to address the vacuum brought about by the changing religious climate. Church-planting ministries were begun on several fronts. The Back to God Hour aired its program regularly. The Reformed Evangelical Alliance was formed. Through these various efforts it became apparent that a long-term impact with the gospel required a training program both for the lay-leadership of the church and the equipping of local Francophone pastors. Hence the concept and subsequent development of *Institut Farel*.

The past three years have confirmed the need for such an *institut*. Even though the *institut* has only been operating for two years (the first year being spent on organization and language study for the Geleynses) already more than thirty students have taken courses at the *institut* with fulltime students currently standing at five, one of which will become a graduate at the end of the 1983-84 academic year. However, the need for *Institut Farel* cannot be primarily measured by the number of students. Rather, the need and opportunity in Quebec was, and is, the reason for our continued interest in assisting the local leadership.

Academically and organizationally *Institut Farel* has made significant progress. Beginning with a few selected courses taught by local pastors, the *institut* now offers a respectable selection of courses of the type one would expect to find in a theological educational institution. For that progress we are indeed grateful since the blessing of the Lord is evident, and the commitment of the people who have made this possible is admirable. It should also be noted that *Institut Farel* is still in its early stages of development, its constituency being primarily people of low income and its supporting churches in Quebec being themselves small and in need of every locally available resource. Thus, though the need for an expanded ministry program is great, *Institut Farel* will, for the foreseeable future, be dependent on the support of concerned people outside of the immediate Quebec community.

Three years ago it was hoped that support could be generated in sufficient amounts to make the phaseout of synod's support possible by 1986. The committee now recognizes that this is not possible. It is not a matter of willingness or priority. Rather, the ministry needs in Québec are so great, and the Reformed community presently so small, that we have been requested by the Board of *Institut Farel* to recommend synod's continued support and involvement on the same schedule as was the case in 1981-1984.

If such support is assured, the Board of *Institut Farel* is prepared to expand the program of course offerings in the hope that some of the recently trained leaders (two of them at Calvin Seminary) will be able to make their contribution in the training of other lay leaders and church pastors.

This is not to say that the future of *Institut Farel*, or its immediate past for that matter, is (has been) exclusively dependent on theologically trained personnel. Many people, from all walks of life, have helped to make the project a blessing. Many of the teachers who have taught did so as unpaid volunteers. What has already been accomplished is indeed gratifying and exciting. The future is promising. This is so because, in a real sense, *Institut Farel* is part of the mission work in Quebec. The Board of Home Missions already has one ministry initiated there. A second is in the planning stages. Other Reformed denominations have expressed interest in making their contribution to the effort. Eventually we pray for an indigenous sister denomination which will be both evangelical and Reformed, powerful in its witness to the saving redemptive power of Jesus Christ. It is that vision which makes the *ad hoc* committee bold in recommending continued support for *Institut Farel* and related ministries.

Finally, it should be noted that the Board of *Institut Farel* is not requesting an increase in the funding from the Christian Reformed Church. Rather, the request is that funding be continued *at the same level* as has been the case for the first three years. This means that the projected expansion of this ministry will come from locally generated support. It also means that there needs to be *no*

*quota increase* as a result of this request since such funds are already provided for in the present synodical budget.

## II. COMPOSITION OF THE AD HOC COMMITTEE

The Synod of 1981 decided, upon recommendation, that the *ad hoc* committee be composed of people representing various synodical and local agencies as specified in the 1981 *Acts of Synod* (Art. 64, p. 53). Later, at that same synod, specific persons were appointed (Art. 129, I, p. 114). Since that decision both Dr. John Kromminga and Rev. Peter Borgdorff have left their respective agencies. Initially the *ad hoc* committee assumed that these two members, therefore, needed to be replaced on the committee. After further thought and discussion, however, the *ad hoc* committee now feels that it would be in the best interest of *Institut Farel*, and the mandate of the *ad hoc* committee, to retain these members, particularly in view of the fact that they have also been functioning as officers. More importantly, in the judgment of the committee, continuity is needed in the guidance to Rev. Geleynse, and through him, to *Institut Farel*.

## III. RECOMMENDATIONS

Your Committee recommends:

A. That synod approve the continued support of the Christian Reformed Church in the ministry of Rev. Martin Geleynse as the coordinator of *Institut Farel* for a period of three years (September 1984–August 1987) with another review to be conducted by the *ad hoc* committee in time for the Synod of 1987 to determine further CRC involvement after August 1978.

### *Grounds:*

1. The need for theological training among Francophone lay-leadership and church pastors has been demonstrated.
2. The CRC mission effort, along with the effort of other Reformed and evangelical communions, will greatly benefit from such a training program.
3. While much remains to be done and opportunities abound, significant progress has already been made toward the effective functioning of *Institut Farel* as originally envisioned.

B. That synod approve the continuation of a \$1.00 quota through fiscal year 1987 to permit the implementation of Recommendation A above.

C. That synod reappoint the present committee as constituted for a period of three years (1987).

### *Grounds:*

1. Continuity of committee membership is important for further guidance.
2. The development of *Institut Farel* has grown beyond specific synodical agency interests and, therefore, the original intent of agency representation is no longer necessary.

3. This request is consistent with normal procedure for *ad hoc* committees appointed by synod.

Committee for Theological Education  
in Quebec

Dr. John Kromminga, chairman

Rev. Peter Borgdorff, secretary

Dr. Andrew J. Bandstra

Rev. John Van Til

Rev. John Visser

Mr. Walter Hobe

## REPORT 31

### CONTEMPORARY TESTIMONY COMMITTEE

We are thankful to the Lord for bringing our work to a stage where we can profit from the comments of churches and individuals. We appreciate the warm reception given to "Our World Belongs to God" by the 1983 Synod and the churches. We now submit a brief progress report.

#### I. NEW WORK

We have been busy, together with Dr. Harvey Smit of the Board of Publications, in arranging "wide circulation of the Contemporary Testimony among the churches" (*Acts of Synod 1983*, p. 707). It has taken some time to arrange this, but a liturgical edition is now ready in booklet form. It contains "Our World Belongs to God" without the commentary. A *study edition* has also been prepared. It contains the testimony and commentary, with questions provided for the commentary sections so that it can be used in group study. In the spirit of the encouragement by the 1973 Synod to use the other confessions in preaching as well as the Heidelberg Catechism (*Acts of Synod 1973*, p. 65), we have prepared an *outline* of a twenty-nine sermon series related to the testimony. Suggestions for *liturgical* use of the testimony were also prepared. Samples of all this were mailed to the churches early in 1984. We trust that this will be helpful to the churches and that their use of the testimony in various ways will help them to respond with helpful suggestions.

We have already received some reactions. Some ministers have preached sermons related to the testimony. Some churches have included parts of it in their liturgies. In one case an entire service was built around the testimony. The *RES Theological Forum* devoted an issue to new confessions, including a case study based on "Our World Belongs to God." A copy of the liturgical version was included in the mailing to all subscribers.

#### II. CONTINUING WORK

We reported in 1983 that "not all of the commentary sections are as yet completed; some will be submitted in future progress reports" (*Acts of Synod 1983*, p. 409). We are presently working on the remaining sections of the commentary and will submit them as our schedule permits.

#### III. RECOMMENDATIONS

A. That committee members available to synod be allowed to represent our committee when synod discusses this report.

B. That synod encourage the churches to make use of the various forms in which the draft of the Contemporary Testimony is now available and send their reactions to the committee secretary, Prof. R. Recker, c/o Calvin Seminary, by January 1, 1985.

Contemporary Testimony Committee

Dr. G. J. Spykman, chairman

M. N. Greidanus, reporter

R. R. Recker, secretary

L. Den Besten

C. Hoogendoorn

R. J. Mouw

B. Nederlof

G. Vandervelde

A. Van Ginkel

**REPORT 32**  
**COMMITTEE FOR MINISTRY WITH RETARDED PERSONS**

**I. INTRODUCTION**

"Where there are no handicapped persons in the congregation, the church is itself handicapped" (Geiko Muller-Fahrenheit). That statement, adopted in 1975 at the Nairobi Assembly of the World Council of Churches, reflects the perspective of the Committee for Ministry with Retarded Persons. Grateful for the three-year reappointment granted by synod of 1983, we continue to seek the full participation of people with disabilities in congregations and the church at large.

**II. COMMITTEE MEMBERSHIP AND ORGANIZATION**

Two of the committee's members, both of whom were appointed to the original study committee in 1978, have resigned. Rev. Gerald Oosterveen and Mr. Bruce Tuinier have made numerous contributions to our work. We express gratitude to them and to God for their services.

The Synodical Interim Committee has approved two replacement members: Rev. Robert H. Uken is a chaplain at Pine Rest where much of his work centers around persons who have disabilities; Dr. Collin Myers teaches special education at Walsh College in Ohio. Both men have expertise which serves the committee well.

Our committee has never specified the term of membership on the committee. Since some of the members have already served for extended periods, we request that synod fix the term of service at three years, renewable once, and stagger the dates of expiration of terms for present committee members in order to ensure continuity. We recommend the following terms with their dates of expiration:

**A. For three years (1986)**

Rev. Peter W. De Bruyne  
Dr. Collin Myers  
Rev. Robert Uken

**B. For two year (1985)**

Rev. Peter Breedveld  
Dr. Thomas B. Hoeksema  
Mrs. Dorothy Wiersma

**C. For one year (1984)**

Mr. Kenneth Ooms  
Mr. Ivan Wassink

Dr. Thomas Hoeksema and Rev. Peter De Bruyne were reelected as chairman and secretary, respectively, for terms of one year.

### III. SUMMARY OF ACTIVITIES

The direct service provided by this committee is possible primarily through the efforts of our parttime administrative coordinator, Mr. Lee Vander Baan. The kinds of activity to which he has devoted his time include the following:

- A. Consulting with families regarding issues such as respite care, residential services, and future care needs
- B. Consulting with ministers on a variety of issues
- C. Assisting a diaconal conference in finding a couple to be houseparents in a group home they operate
- D. Helping a foster care home operator and a group of deacons from several churches explore the possibility of the churches assuming responsibility for the care of the twelve residents of the home
- E. Exploring with Calvin Seminary staff methods for preparing pastors for their future work with persons who have disabilities and their families
- F. Preparing a packet of materials to be distributed annually to seminary students enrolled in a pastoral counseling course
- G. Publishing our newsletter, *Christian Companions*
- H. Exploring with the Education Department staff of the Board of Publications the joint preparation of materials for consistorial use in preparation for the public profession of persons who have mental retardation.

The committee gives thanks for the work Lee has done, recognizing God's blessings on the ministry we are called to carry out in his name.

### IX. FINANCIAL MATTERS

The 1983-84 fiscal year report and the proposed 1984-85 budget will be reported by the Finance Committee through Mr. Harry Vander Meer. We request that a budget of \$27,800, the same amount approved by synod for 1983-84, be approved.

### V. SUMMARY OF MATTERS FOR SYNODICAL ATTENTION

- A. Approval of our plan to stagger the expiration of terms for committee members
- B. Approval of our request for a budget of \$27,800 for fiscal year 1985

Committee for Ministry with  
Retarded Persons  
Thomas B. Hoeksema, chairman  
Peter W. DeBruyne, secretary  
Peter Breedveld  
Collin Myers  
Kenneth Ooms  
Robert Uken  
Ivan Wassink  
Dorothy Wiersma

REPORT 33  
COMMITTEE ON HEADSHIP IN THE BIBLE

I. PRELIMINARY CONSIDERATIONS

A. *The Mandate*

The Synod of 1981 adopted the following recommendations pertaining to this committee:

"1. 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.

"2. That synod 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 leadership 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 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 Decisions Pertaining to the Office of Deacon.

"3. That this study committee report to the Synod of 1983" (*Acts of Synod 1981*, p. 98).

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### C. *Brief History of Previous Committees and Decisions*

The Synod of 1970 appointed a study committee to examine the Reformed practice of excluding women from ecclesiastical office. This committee submitted an extensive report to the Synod of 1973, concluding that "the practice of excluding women from ecclesiastical office cannot be conclusively defended on biblical grounds" (*Acts of Synod 1973*, p. 588). One member of this committee, the Rev. Peter M. Jonker, submitted a minority report to the Synod of 1973 in which he concluded that "underlying principles in the Scriptures concerning the relation between man and woman confirm the soundness of the position maintained in the Reformation of excluding women from the place of authority over the whole of the congregation" (p. 593). As one of the grounds for his position Mr. Jonker states: "Whatever may be said about the notion *head*, it cannot be denied that it also indicates a position of authority and representation" (p. 592).

The Synod of 1973 appointed a new study committee to evaluate the 1973 report and to advise synod further on this matter. This committee also concluded that "biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church" (*Acts of Synod 1975*, p. 593, Recommendation 3). One of the conclusions arrived at by this committee was this: "To invest a woman with the authority of the offices of the church under present conditions involves the unacceptable risk of conflict between her authority as office-bearer and her husband's authority as head of the home" (p. 592). Appended to this report was a note from the committee's reporter, Rev. Henry Petersen, indicating that he was withdrawing his support from Recommendation 3. His note included the following statement: "Further reflection has led me to the conviction that the headship principle precludes the ordination of women to existing church offices" (p. 593).

The Synod of 1975 appointed a new committee on "Hermeneutical Principles Concerning Women in Ecclesiastical Office." Four of the conclusions recommended by this committee to the Synod of 1978 read as follows: "(2) The Bible teaches that the husband is the head of the wife and it may also teach that man is the head of woman. (3) This headship involves an element of authority. (4) Although the husband's rule over his wife is first explicitly mentioned after the fall, such headship is implied already in the pre-fall situation. (5) This headship is to be recognized in marriage and upheld in the church" (*Acts of Synod 1978*, p. 530).

The majority of this committee recommended to synod that consistories be allowed to ordain qualified women to the office of deacon, giving as one of its grounds: "Women can function in the office of deacon without violating the principle of the headship of husband (man) over wife (woman)" (p. 532). The minority of this committee recommended to synod "that consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders" (p. 532). One of the grounds given for this recommendation was the following: "The headship principle in which the woman (wife) is to be subject to the man (husband) is not violated as long as the office of deacon is expressed in terms of assistance and service" (p. 533). The minority also went on to recommend to synod that the offices of elder and minister not be opened to women, giving as one of its grounds the following: "If women were to function as elders and ministers (as those offices are presently defined), they would be in conflict with the headship principle that is enunciated in the Old and New Testaments" (p. 533).

The Synod of 1978 adopted the minority report of this study committee, namely, "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). The Synod of 1979 received many responses from churches and classes regarding the above-mentioned decision. The 1979 Synod therefore decided to appoint yet another committee to deal with "Synodical Studies on Women in Office and Decisions Pertaining to the Office of Deacon." At the same time this synod instructed consistories to defer implementation of the 1978 decision allowing women to serve as deacons (though under certain restrictions) until the study committee appointed by this synod had rendered its report (*Acts of Synod 1979*, p. 122).

The committee appointed by the Synod of 1979 reported to the Synod of 1981. In the body of its report this committee made the following statement: "As long as the extent and the application of the headship idea are as ill-defined as they now are, the church is well-advised not to admit women to the offices which may embody headship functions" (*Acts of Synod 1981*, p. 515).

This committee presented three sets of recommendations: a majority report and two minority reports. Among the observations found in Minority Report 1 was the following: "In view of the considerable ambiguity around the headship principle, we feel that progress will not be made in clarifying the possible role of women in the office of elder and minister until a comprehensive study is made by a committee..." (p. 524). Minority Report 2 recommended that the present practice of excluding women from ecclesiastical office be maintained, giving as one of its grounds for this recommendation the following: "The headship principle would be violated if women held such office" (p. 531).

It will be noted that all four of the study reports presented to synod so far on the question of the ordination of women have made references to the so-called headship principle—that is, the principle of the headship of the husband over the wife and/or of the man over the woman (though some reports express uncertainty about the latter). The Synod of 1981, therefore, was of the conviction that the question of the ordination of women could not be settled until more light had been shed on what the Bible teaches about this "headship principle." That synod adopted none of the recommendations presented to it by the study committee appointed in 1979, but decided instead to appoint our

committee, giving it the mandate quoted above (see A under Preliminary Considerations).

#### D. *The Work of the Present Committee*

Shortly after the appointment of our committee, two of the members originally appointed resigned. The Synodical Interim Committee then appointed two persons to replace those who had resigned, thus constituting the present committee. The members of the present committee are as follows: John A. De Kruyter (chairman), Anthony A. Hoekema (reporter), Sarah Cook, Willis P. DeBoer, Wayne Kobes, Gordon H. Pols, and Thea B. Van Halsema (Mrs. Dick L.).

The members of your committee were given a great deal of material about the subject of headship in the Bible, including many articles from periodicals and a number of books. This material was studied, reported on, and discussed. We were also sent materials by various individuals and organizations. Members of the committee were given various assignments, and this material was later discussed and critiqued.

Because of the extended illness of the secretary, the committee found itself unable to report to the Synod of 1983 (see *Acts of Synod 1983*, p. 459). Hence we are presenting our report to the Synod of 1984.

The committee held fourteen three-day meetings. Except where prevented by illness or other emergencies, all the members of the committee were present at every meeting. Though we arrived at different recommendations, we did work together amicably all the way. At the last meeting (October 19–21, 1983) the report of the majority of the committee was submitted and finalized, and the final recommendations of the majority were adopted. These recommendations will be found at the end of this report, together with two minority reports, each of which will have its own recommendations.

#### E. *A Preliminary Caution*

The pronounced difference of opinion within our own Christian Reformed circles with respect to the ordination of women to ecclesiastical office is an indisputable and inescapable fact. These differences are basic and substantial, resulting in a wide range of alternative solutions.

For many this is an utterly perplexing reality. How can there be so wide a divergence on a matter of such significance among members of the same Reformed church family? It is tempting to lay hold of what appears to be the easiest way of accounting for the differences: conservative versus liberal. There is the conservative who takes the Bible seriously, literally, at face value, and who has no question about the church's traditional understanding of the relevant Bible passages. Then there is the liberal who is less concerned with what the Bible says than with the realities of contemporary culture. The liberal mind, it seems, is much more ready than the conservative to accommodate, to compromise the biblical witness, and to embrace novel, nontraditional exegeses.

Tempting as such categorization is, we as members of the family of faith must resist it. Issues will not be settled in a Christian way by hurling derogatory epithets at each other. Impugning the character of avowed fellow Christians with whom we may disagree, questioning their sincerity, doubting their commitment, or maligning their integrity are weapons which belong to the arsenal

of the church's great enemy. Such weapons serve only to charge the air with suspicion and to make honest discussion impossible.

The fact is that on the matter before us there are differences between honest, sincere, committed, devout, and well-intentioned Christian brothers and sisters. While this acknowledgment does not solve the problem, it does place the problem in a context where Christians who differ significantly on these matters can speak with each other, accept each other, and live with each other in the same family of faith. Important as the matter before us is, it does not concern an essential creedal affirmation such as the church faced in the controversy with Arius.

We urge everyone who is considering the question of the ordination of women to do so with charity and humility. We ask everyone to acknowledge that the matter is not crystal-clear. If it were, it would have been solved long ago. Some of the most gifted theological minds and pastoral hearts in our denomination have wrestled with this matter and have come to different conclusions. This alone should suffice to eliminate stridency from our discussions.

But there is more. It would be rash and foolish to presume that anyone could approach the issue before us with a totally unprejudiced and unbiased mind. For one thing, this issue is not new. It has been in or near the forefront of ecclesiastical news, discussion, and debate for a good many years. In our own denomination it has been discussed for more than a decade. We have all been confronted by a variety of arguments and opinions, and have gradually formed our own positions.

The stance of each one of us about the role and place of women has been influenced by a host of factors. It has been influenced by the thinking of parents, friends, spouses, and respected leaders in the Christian community, as well as by the structure of contemporary social and cultural institutions. Basically, of course, we want the Bible to have the last word on this matter also.

But what does the Bible have to say on this matter? This question has been the main concern of a number of previous synodical reports; it will once again be the chief focus of this report. The Bible does not *directly*, in so many words, answer our question about whether it is permissible to ordain women to any or all of our present ecclesiastical offices. That is one complexity.

There is another complexity which we do well to acknowledge openly. This is the fact that each one of us comes to the Bible with certain preunderstandings, with certain precommitments, with certain already-present notions about the matter at hand. We may call them biases; we may speak of colored glasses—but whatever we call them, the reality is there. And this reality affects what we hear God saying in the Bible. Recognition and honest acknowledgment of such “biases” is an important ingredient in reading the Bible, in allowing God's Word to speak without our talking back to it—for only then can God's Word correct and redirect our own mistaken notions.

Bible study can only be done in a context of humility. We must always say, “Speak, Lord, for your servant listens.” It is with that attitude and in that spirit that this report was written and is now presented for the church's consideration. May it be read and discussed in the same way.

#### F. *Notes on Our Times*

The issue which our mandate places before us does not come to us in a social, cultural, and intellectual vacuum. The perception and the role of the woman in

the enterprise of society has undergone drastic changes in modern times. To trace the development and contours of that change is the work of historians. No doubt a complexity of roots and causes is involved. Such a study and tracing work are beyond both our competence and our mandate. But of the fact that a great change has taken place we are certain. Indeed, the change is still in an active state of process and progress. Women have found and are finding places in society which traditionally have been associated with men. This is visibly true in industry, business, commerce, the professions, politics, the church, the armed forces—yes, in all areas and on all fronts of life. Efforts, and at times agitation, for still further changes—not least of all legal-status changes—are the order of the day.

We readily acknowledge the limits of our competence. Nonetheless we make bold to present a few comments about what we perceive to be some of the spirits, forces, and dynamics which have given rise to our current societal landscape, and which we see operative today. We do so because in our judgment these forces and dynamics are integrally related to the changed and changing role of women as well.

It can be agreed that the secularizing spirit of the Enlightenment had and has much to do with the shape and dynamics of our own society. This spirit came to brutal and society-wrenching expression in the French Revolution. While the bloody excesses of that Revolution horrified the world, its fundamental spirit expressed in the famous slogan of "liberty, equality, fraternity" has become deeply embedded in the thinking and shaping of the modern world. This spirit has been anathema to the so-called "old order," not least of all to the order of a hierarchical society. It cannot be surprising that in the course of time one of the fruits of this revolutionary and egalitarian spirit has been a new structuration of traditional male and female roles.

The Industrial Revolution also gave great impetus to a changed perception of the place and role of women. The rise of the modern assembly line and the factory system of production employed the skills and energies of many women. What had formerly been done in small home-related businesses and shops was now centralized in large factories. Here the speed, efficiency, and economy of the machine could be utilized. But the factories removed many women from their traditional place and role in the home. The great wars of this century accelerated the process. As millions of men were called up to arms, the women were asked to take their work-a-day places, or volunteered to do so. Thus women entered almost every facet of the labor force. So it has remained to this day, and the trend is still expanding. There are few, if any, areas of life today where women have not attained or aspire to attain positions of significant leadership—the "top" positions.

A third impetus to the changed and changing role of women in the life of society deserves mention. We refer to the phenomenon of universal education. A minimum of education is required today by law. No gender distinction is made or allowed. The minimum prescribed has steadily risen. Today most people do not leave school with less than a grade twelve education. Many, indeed, graduate with a college or university degree. Equal opportunity, position, pay, and status would seem to follow naturally for men and women with equal or similar academic credentials, competence, and expertise.

All three of the above-mentioned factors are exemplified in our modern democracies. These factors have contributed to what we would signalize as one

of the main spiritual forces of our times, namely *individualism*. The spirit of individualism tends to a leveling of all social, racial, moral, personal, and creedal distinctions. As a result, there are in our society few certainties left. Everywhere the "old" foundations are crumbling. There is a crisis of authority. Having largely abandoned the Bible as revealing God's unalterable norms, directives, and standards for life, society is groping its way to a new order in personal ethics, sexual morality, human relationships, economics, politics, education, family life, the arts—yes, in the whole of life.

Whereas at one time the *family* was commonly considered to be the smallest social unit, today it is the *individual*. People today tend to be viewed as isolated, self-contained, of-equal-value *individuals*. People are social atoms. Each is related to the other by the way of an equal sign. Each is a unit, each a whole, each complete, with individual (personal) rights to match. At least so people are regarded by and before the law, and in the public affairs of society. Differences between individuals, such as gender, sexual preference, creed, family status (whether single, married and/or supporting dependents) are regarded as accidental. Such differences are judged to be irrelevant, not only in matters pertaining to housing and hiring practices, but more generally in matters of place, task, role, and responsibility.

Training, ability, skills, gifts, "image," speed, efficiency, productivity, profit—these are among the main criteria by which people (individuals) are accorded their status, their role, their task and position in life today. These criteria are almost purely functional, pragmatic, and economic in orientation. These are the criteria which count. Tasks and responsibilities, for instance, are assigned on the basis of a real or perceived need. A "slot" is then opened, a job is created (with a job description to suit), and then the position is filled by any individual who is judged best to exemplify the requisite skills, expertise, and efficiency. Such an individual, of course, is highly vulnerable—subject to being replaced by anyone or anything thought to be able to do the job better. This reality touches the life not only of unskilled laborers, but reaches up to the highest management and leadership levels in every area of life, including the realm of government and justice.

Small surprise that in a society where the *individual* is stressed and exalted and the *communal* is barely acknowledged, many people feel and find themselves "lost." *Impersonal*, *dehumanizing*, and *alienation* have become in-vogue words. When people are regarded as isolated social atoms, replaceable parts in a social and industrial "machine," many understandably drift about, trying to "find themselves." They seek answers to the most basic questions of human existence: Who am I? What is my task, my place, my purpose?

The forms of society such as we find reflected in the Bible, and such as existed right up to modern times, we may call *traditional*. In contrast, today's society may be called *functional*. We detect as one of the key differences between a traditional and functional society the *view of man*, the place accorded to the *individual*. Traditional and functional societies operate with different understandings and definitions of such concepts as person, leadership, office, freedom, responsibility, equality, and human rights.

The trend toward individualism is everywhere evident in our society. The exaltation of the individual has wrought many deep, profound, and lasting changes in all of our social structures. Individualism is a potent acid which has worked to dissolve a host of traditional relationships, structures, and values.

Individualism pushed to its extreme dissolves the binding quality of *all* human relationships. Communal bonds, communal values, and communal obligations are inexorably jeopardized by a one-sided stress on individual happiness. So, indeed, individualism has fanned the winds of a certain kind of "emancipation," but society in terms of *community* pays a heavy price.

Individualism is not a biblically defensible social norm. Individualism demands that many of the crucial ligaments which bind a society, a community, together be severed when it comes to establishing social roles, social life, and social structures. As such, individualism runs completely counter to the biblical stress on *covenant*, and to the New Testament teaching on the Christian community as the *body* of Christ (I Cor. 12; Rom. 12). Individualism and certain companion notions of liberty, equality, personal rights, as currently understood and concretized in our society, are in fact destructive of true society. The tendency is to level all people and all relationships to the same functional plane. The idea of office is thereby emaciated and in principle robbed of all authority. *Authority* in our society has become a taboo word. The same is true for any notion or mention of *roles*—social roles, sexual roles, and other roles. Such notions do not fit with a secular, egalitarian spirit. Individualism horizontalizes. It removes, or at least reduces, the vertical. It diminishes height and depth in human relationships. It is a potent and pernicious affirmation of the autonomy of the (individual) person.

It is in this climate of an individualistic and functionalized society, with a mainly functional notion of office, that the question of women in ecclesiastical office faces us today. That is not an indictment or a prejudgment of the issue or of its relevance for the church. It does alert us to a context which we ought not to ignore. It would be naive to assume that the church, the Christian community, has been unaffected by the individualism and functionalism so characteristic of our times. Christians, too, have drunk from this modern well; they have to some degree imbibed and embraced this spirit. They too have bought into the modern world-and-life-view, the individualistic and functional assessment of the human person. The gospel which the church proclaims by the authority and injunction of her Lord calls for a "way of life" which at a great many points is at variance with that followed and promoted by the "world."

## II. EXEGETICAL STUDIES

### A. *Old Testament Teaching*

#### 1. Before the Fall into Sin

##### a. Genesis 1

Genesis 1 reveals the magnificent and moving message, simple and yet unspeakably profound, that there is nothing in all creation of which God, Israel's God, our God, is not the sole Author and Creator. No forces or powers, whether good or evil, exist or can act independently. Genesis 1 proclaims the gospel of liberation for all who are ensnared in the web of paganism and polytheism, and for all who live in cringing fear of the so-called powers of nature. Mankind need have only one fear—the humble and yet adoring fear of the One, Almighty, Creator God.

It is in the context of this declaration of the universal kingship of God that we are informed of mankind's creation, Mankind, too, owes its existence to God. He is also our God and King. The key verses of Genesis 1:26-28 reveal

that mankind was created by God from the very beginning to consist of a binuity, to consist of male and female. To a strongly male-dominated and male-oriented world, Genesis 1 proclaims the gospel that the woman is not an accident, an aberration of man, or inherently evil. Rather, woman like man has been from the beginning willed and created by God.

We are informed that of all of God's creative work mankind alone has been made in his image. Mankind is uniquely God's reflection on earth—not only male but female too. Man and woman, each and together, are God's image. Mankind's creation as male and female is crucial to imaging God. With reverence we may say that Genesis 1 reveals God's creation-work as one of being fruitful and multiplying. Mankind as male and female must image him, and that means—as we are plainly told—that men and women too must be fruitful and multiply. Further, mankind is to image God in a second way. As God—by virtue of being the source, the origin, of all that is—has dominion over all that he has made, so mankind as male and female is to have dominion over all that is. Creation is therefore subject to a dual dominion: namely, that of God and of mankind. It is in the harmonious rule of God and mankind that the creation finds its *shalom*, its Sabbath rest.

All that God says in Genesis 1 about imaging him, being fruitful, multiplying, subduing, having dominion, is said to *both*, to male and female. No part of the blessing of the mandate is given to one or the other only. Conjunction and parity come to the fore in the Genesis 1 revelation about male and female. Here we are told little if anything about the relationship that is to obtain between male and female as they image God in being fruitful, multiplying, subduing, having dominion. That is, chapter 1 says nothing significant about *roles*.

#### b. Genesis 2

Let us see whether chapter 2 says more. Genesis 2 provides the foundation for much New Testament teaching about the relationship between man and woman. Genesis 2:4–25 focuses specifically on the place of mankind within the created order. It provides the most direct Old Testament teaching regarding the role relationship which obtains between men and women.

However one views the relationship between Genesis 1 and 2, our conviction of the integrity of Scripture precludes us from reading them as being contradictory. Chapter 2, it appears, supplements, expands, enlarges on the relationship of God and man and of male and female as first revealed to us in chapter 1. Chapter 2 tells us first of all about the creation of man as male, Adam. And the first thing we want to note about Adam is that with respect to God, God is *first*, God is *prior*. Parallel to this with respect to the relation between Adam and woman—and that relation is the focus of our mandate and our study—it is not the woman but Adam who is *first*, Adam who is *prior*. This is so obvious that one may easily overlook it. Yet to the ancient mind, certainly to the Hebrew mind, this whole matter of firstness—priority—was very significant. The notion of being *first*, *prior*, still retains some of the same significant connotations today.

The Bible certainly makes a case for the significance of firstness. This particularly comes to expression in the notion of the *firstborn*. The firstborn was accorded a preeminence with respect to the others who followed. To be firstborn implied authority, rank, status, and inheritance rights. The father's

firstborn implied authority, rank, status, and inheritance rights. The father's firstborn was considered "the first issue of his strength" (Deut. 21:17).<sup>\*</sup> In the absence of the father the firstborn son had authority over his brothers and sisters (Gen. 24:55, 60). He ranked highest after the father. The firstborn inherited twice as much as every other son (Deut. 21:15-17). Among kings the right of the firstborn implied the succession to his father's rule (II Chron. 21:1-3). The high rank of the firstborn led to the metaphorical use of the term (Ex. 4:22; Ps. 89:27). The status of the firstborn retains its relevance in the New Testament. It is significant that Christ is called "the first-born of all creation" (Col. 1:15).

Technically speaking, Adam was not firstborn; he was *first-created*. Precisely because he was *first* he could not be born the way subsequent human generations were. But surely that technicality ought not to obscure the parallel between first-created and firstborn. The prerogatives of the firstborn were Adam's. Luke called Adam "the son of God" (Luke 3:38). With respect to the woman we may say that Adam was "firstborn."

Adam's dependence on God is almost embarrassingly driven home. Adam is "formed" by God as a potter might form clay. He is formed, in fact, from the *dust!* Adam receives his breath of life, his vitality, from God. Adam receives the garden—his well-watered "home"—and his food from God. Adam receives his how-to-live and how-to-stay-alive instructions from God. Adam receives his authority and power over all living things from God. Finally, Adam receives his fitting help, woman, wife, from God. All that Adam is and all that Adam has he is and has because of God. Adam must acknowledge God as his source, his origin, and from that flows the demand that Adam must *obey* God.

It is in the context of this declaration of Adam's total dependence on God, his accountability to God (do not eat), as well as his dominion over all creatures (he names them), that the creation of woman is narrated. We are told that it was not good that Adam should be alone. Indeed, for alone he could not carry out God's mandate to be fruitful and multiply, to subdue the earth and have dominion, to till the garden and to keep it. In a word, Adam needed a suitable and fitting helper.

Both in verses 18 and 20 we are told that the woman was created as Adam's *'etser k'negdō*. The first of these two Hebrew words means *help*, and the second means *corresponding to him, answering to him, suitable to him, or complementing him*. We may therefore translate the expression as *fitting help, suitable help*. Adam recognized no such fitting help among any of the animals he named. God therefore embarked on a new work of creation.

God created woman to be Adam's fitting helper. Many are quick to point out that the use of the word *help* does not imply any submission of the woman to Adam, nor that Adam in any way stands in a position of leadership or authority with respect to her. After all, the word *'etser* is used sixteen times in the Old Testament with reference to God's being man's help or helper. Yet no one would argue from this fact that God must submit to man, or that man is in a position of leadership and authority with respect to God. Quite true. But then God is nowhere said to have been created as man's fitting help either. On the contrary, man was created *by* and *for* God. Yet of the woman it is explicitly stated that she was created *for* Adam, given to

<sup>\*</sup>Note: All Scripture quotations not otherwise identified are from the Revised Standard Version.

be Adam's fitting help. That's the difference, and that makes all the difference. The meaning and implications of the word *help* cannot be determined in the abstract, but only in the setting of a context.

Woman, like Adam, is said to owe her existence to the forming activity of God. In addition, however, we are told that she owes her existence also to Adam. God formed her from one of his ribs. She was taken *from*, out of, Adam, as well as having been made *for* him. *From* and *for*—this differs from Adam, who was made *from* the dust but not *for* the dust. Woman, therefore, has a dual origin and source, and is dependent upon and subject to both. The woman's relationship to Adam bears analogy, in fact, to Adam's relationship with God, who is clearly Adam's origin and source, *for* whom Adam was created, and thus *to* whom Adam owes allegiance and submission.

When God presents Adam with his fitting help, Adam breaks out in jubilation: "This at last is bone of my bones and flesh of my flesh; she shall be called Woman [*'ishshah*], because she was taken out of Man [*'ish*] (Gen. 2:23). The unity, the fittingness of the woman with respect to the man is thus clearly expressed. Man and woman belong together. Nonetheless, it is Adam who sings this song, and it is Adam who calls (names) her "Woman." This latter observation is noteworthy because scholars point out that at that time—even more than today—the act of name-giving was the prerogative of someone in authority over the person or thing named. It would follow, then, from the fact that Adam called her "Woman," that Adam was in a position of authority over her.

Some dispute this conclusion on the ground that Adam is not said actually to *name* (the Hebrew noun is *shēm*) her in the way that he is said to name (*qara' shēmuth*) the animals. He is said only to "call" (*qara'*) her, and that, so it is argued, implies no authority *per se*. This argument, however, ignores the larger context. No such disjunction can be intended between *naming* and *calling*. In the activity of calling, Adam is imaging God. In Genesis 1 God is not said to *name* either; instead we are told that God *called* (*qara'*). God *called* the light Day and the darkness Night; he *called* the firmament Heaven; he *called* the dry land Earth; he *called* the gathered waters Seas. Undoubtedly God's activity of *calling* indicates his *authority* over that which he had made. Similarly, in the account of Adam's naming the animals (2:19–20) the accent is not on his assigning them a name (*shēm*), but on his activity of calling (*qara'*); whereby his authority over them is indicated. "...The Lord God...brought them [the animals] to the man to see what he would call (*qara'*) them; and whatever the man *called* (*qara'*) every living creature, that was its *name* (*shēm*)."

There are not a few who grant that in the Genesis 2 account Adam stands in a position of prominence and authority with respect to the woman. But they hold that the relationship or role here described between the first human pair applies to marriage; to the husband-wife relationship only. Is the marriage relationship indeed all that is in view? The fact is that Genesis 2 doesn't say. It doesn't even say that Adam and the woman were husband and wife. The words *'ish* and *'ishshah* can designate a husband and wife, but they can also designate the more generic man and woman. No doubt we correctly conclude that they were married from the fact that verse 24 draws a general conclusion which pertains to marriage: "Therefore a man leaves his

father and his mother and cleaves to his wife, and they become one flesh." (Incidentally, this statement points to the leadership role of man [*'ish*]; the initiative for establishing a new family and home rests primarily with him.)

It is the understanding and position of the committee, however, that what we learn about the relationship of Adam and woman in Genesis 2 has relevance beyond the bounds of marriage as well. Several considerations give us reasons for this. First, two words are used in Genesis 2 for *man*, namely, *'adam* and *'ish*. The first, *'adam*, is never used in the sense of husband but only in the more generic sense of *man, male, mankind*; sometimes, indeed, as a proper name. The word *'ish*, on the other hand, can be used in the same sense as *'adam* but also in the sense of *husband*. When God says that it is "not good that the man should be alone: I will make him a helper fit for him," then the word used for man is the generic *'adam*, and not the word *'ish*, which could mean husband. The fitting help is given to *'adam*. And in Genesis 2:22 God is said to bring the woman to *'adam*.

Second: the woman is clearly given to man to be his fitting help in fulfilling God's mandate (Gen. 1:26-28; 2:15). This mandate embraces the whole of human life. It is the "charter" for human life. It defines the enterprise of the whole human race as it is called to image God. It is true that Genesis 2 does not speak about the man-woman relationship as it comes to expression in politics, business, education, and so on. This is beyond the view of Genesis 2. Such relationships and realities can only come to expression as the human race grows, multiplies, unfolds, and develops. The only relationship we could reasonably expect to find mentioned in the context of the *first* and *only* human pair is the relationship of marriage. And, indeed, that is the relationship which is referred to. But we do not doubt that the first chapters of Genesis give fundamental, foundational revelation which sheds light on the task and calling of humankind as well as on the relationships which concern the whole human race in all of its subsequent expressions and manifestations.

Third: there is still another consideration which is not so much exegetical as practical. Some are of the opinion that if what is revealed in Genesis 2 about Adam's priority, prominence, authority, and leadership with respect to woman were applicable only to marriage, it would not need to be a factor in the church, business, education, statecraft, and the like. In our conviction this reasoning makes an assumption which is contrary to fact. It assumes that what holds for one area of life has no real bearing on other areas of life. But such is not the case. Just as economic, educational, political, and other social factors have a bearing on and impinge on marriage and family life, so the reverse is also true. The person involved in the business, or educational, or political arena of life does so not merely as a neutered human being, but does so as a man or a woman, and if married, then as a married man or a married woman. While modern individualism tends to rupture the integrity of life, it nonetheless remains a fact that human life is *one*. It is a *unity*, no part of which exists in isolation from the other. Thus it is difficult to see how a husband's priority, authority, and leadership can be confined to marriage only, can be isolated so as to function inside the bonds of marriage only. By way of anticipating the New Testament, it is not irrelevant at this juncture to point out that the apostle Paul certainly did not so confine it. He affirmed that the husband's position with respect to the wife had relevance for life in the church as well.

We conclude that Genesis 2 teaches that Adam was *first, predominant, preeminent* with respect to the woman. His was the position of authority, of leadership. Yet the woman shares fully in Adam's life. With him she becomes a joint heir to the joy and blessing of life in the garden. She also becomes a joint heir with Adam to God's prohibition and warning. But she becomes an heir *through* Adam. Surely he was the one who introduced her to the garden and to life in the garden. He introduced her to God's promise and prohibition as well. She was "naturally" subject to his lead. And this lead was not a burden but a blessing; it was the *sine qua non* for her life. Left unprovided with Adam's leadership and left unarmed with Adam's life-and-death knowledge, she would have been exposed to the danger of death by eating unwittingly of the forbidden fruit.

That in fact she did eat the forbidden fruit was no fault of either God or Adam. Genesis 3:3 says that she knew about the tree of which she was not to eat. Against better knowledge she submitted herself to the lies and deceit of the serpent. In so doing she rebelled not only against the command of God but also against the good (that is, obedient-to-God) leadership given her by Adam. In her disobedience she set both God *and* Adam aside and took the serpent as her leader, following and submitting to the serpent's destructive lead.

## 2. After the Fall: Genesis 3

It is significant to note that after the fall had occurred, "The Lord God called to the man [*adam*], and said to him, 'Where are you?'" (Gen. 3:9). Though the woman had first eaten of the fruit of the tree, God called upon the man *first* to give an account of what had taken place. In the light of what we have seen about the priority, the authority, and the leadership of Adam in Genesis 2, it is not surprising that God calls on Adam first. God holds Adam *first of all* responsible for the weal and woe of humankind. His rank and position understandably place him in a representative role. This confirms our understanding of the way in which Genesis 2 describes the role of man and woman and their relation to each other.

It seems noteworthy, in fact, that in being called to account, the order is: Adam-woman-serpent. In pronouncing the sentences the reverse order is followed: serpent-woman-Adam. This may well be deliberate, a way of structuring which focuses the chief attention on Adam, who is thus mentioned first and last.

Genesis 3 informs us that God passed sentence upon all three of the parties (serpent, woman, man) directly involved in the fall. The serpent is said to be cursed (v. 14), the ground is also said to be cursed for Adam's sake (v. 17), but the word *curse* is not used for the man and woman themselves. In their cases we prefer, therefore, to speak of God's *sentence* or *judgment* upon them.

The judgment which—in terms of our mandate—is of particular significance to us is the one God pronounced upon the woman (or *wife* [*ishshah*], see 3:16). In considering in this verse the words "he shall rule over you," words which are of crucial significance for our mandate, it is important to note a parallel with the judgment passed upon the man (vv. 17-19).

The ground is cursed because of Adam's sin: "In toil you shall eat of it all the days of your life." Yet in the light of Genesis 2:15, where God is said to have put man in the garden to "till it and keep it," it is clear that work as such is not a curse. Had man not fallen into sin he would presumably have tilled the soil and

worked the ground in unbroken joy and happiness. We therefore note two elements in this judgment on the man: (1) There is continuity with an original arrangement: man must continue to work (keep and till) and the ground will continue to provide food; this continuity is a blessing. (2) There is discontinuity in that man's work will henceforth be attended by distortion and hardship: he shall eat bread "in the sweat of his face"; this discontinuity is the painful sentence.

When we now turn to God's judgment upon the woman (wife), we find the same two elements: continuity and discontinuity.

To the woman he said,

"I will greatly multiply your pain in childbearing;  
in pain you shall bring forth children,  
yet your desire shall be for your husband,  
and he shall rule over you" (Gen. 3:16).

From the command to be fruitful and multiply (Gen. 1:28) we may infer that the woman would have brought forth children even if there had been no fall. We therefore note two elements in God's judgment on the woman: (1) There is continuity with an original arrangement: the woman may continue to bear children; this continuity is a blessing. (2) There is discontinuity in that woman's childbearing will henceforth be attended by greatly increased hardship and pain; this discontinuity is the painful sentence.

We note the same two elements in the words of God's judgment upon the woman which read: "yet your desire shall be for your husband." The word here used for *desire*, *teshuqah*, is used very rarely in the Old Testament. It is used to describe the desire of sin to master Cain in Genesis 4:7, and the desire of the lover for the beloved in the Song of Solomon 7:10. In Genesis 3:16 it probably indicates the desire or longing for sexual fellowship of the wife with her husband. Thus (1) there is continuity with an original arrangement: the woman retains the desire for her husband without which procreation would be impeded; this continuity is a blessing. (2) There is discontinuity in that this desire will henceforth be attended by pain-filled childbearing; this discontinuity is the painful sentence.

We come now to the last words of God's judgment upon the woman: "and he shall rule over you." Some maintain that the matter of the husband's "rule" over the woman is a new, post-fall reality. Our study of Genesis 2, however, led us to the conclusion that this is not so. We have seen that Adam held a position of priority, authority, and leadership with respect to the woman. Thus, once again, in the words "he shall rule over you" we note continuity with an original arrangement. Adam's priority and authority are reaffirmed after he had submitted himself to the woman's disobedient lead.

More must be said, however. These words were spoken as an aspect of God's judgment upon the woman: here for the first time the Bible specifically states that man will rule over the woman. The Hebrew word used (*mashal*) does not necessarily connote a sinful kind of domineering; it means a rule which may take either a beneficent or malevolent form. As we noted, man's leadership over the woman, his role as a direction-setter, was already established as an aspect of the original creation structure. But these words were spoken after the fall, in a context where the woman was told what will be the penalty for her sin. Although she should have followed her husband's leadership, she had sinfully taken the lead in the garden of Eden, influencing her husband to follow her

example in eating of the forbidden fruit. Now God says to her that, as a penalty for her transgression, her husband shall rule over her. Though in itself the rule of husband over wife does not need to be sinful, the fact that these words were spoken after the fall, and as a part of God's judgment on the woman, implies that the ruling of the wife by the husband will from now on tend to be a sinful or oppressive kind of rule. Ideally this rule should be of a benevolent and loving nature, but because of the fall this rule will tend to be tyrannical and domineering. The woman's penalty, then, is not the rule of the husband as such, but the sinful exercise of that rule.

That this is the correct interpretation of these words is strengthened when we consider the analogy between these words and the words spoken to the man in verses 17–19: Adam, who had been told to till the soil in order to provide food for himself and his loved ones, was now informed that this work (which in itself was a blessing) would be attended by suffering and discomfort: "in toil you shall eat of it [the ground] all the days of your life." Comparably, the woman is told that her husband will continue to have a leadership role over her—which in itself is a blessing, and which reflects the structure built into human relationships at the time of creation. But because of the fall, this rule will now become a sinful one, bringing suffering and hardship to the woman.

We conclude that the fall of man into sin did not take away man's leadership role over the woman, nor did the fall introduce this rule as something new. This leadership role of the man was there from the beginning, but because of the fall it became a sinful and distorted kind of leadership. In the redemptive process the sinful distortion of this role is to be taken away, but the leadership role itself is to be retained—purified and sanctified by grace.

### 3. The Rest of the Old Testament

In the rest of the Old Testament the leadership role of the man is recognized in various ways. At the time of the flood God came to Noah as the head and representative of his family—indeed, in a sense, as the head of the new generation of mankind which was now to fill the earth. During the patriarchal period Abraham, Isaac, and Jacob functioned as the heads of God's covenant people. The leader of the people of God during the time of the Exodus was again a man, Moses. Through Moses God gave the people of Israel his laws; these laws were addressed to males as the heads of families—note, for example, the wording of the tenth commandment of the decalogue: "You shall not covet your neighbor's *wife*" (Ex. 20:17).

Generally, with few exceptions, the judges, military leaders, kings, and prophets of Israel were all men. Among these exceptions Miriam, the sister of Moses, should be mentioned. She is called a prophetess in Exodus 15:20. Together with Moses she led the people of Israel in singing a song of praise to God for their deliverance from Egypt. During the desert journey she functioned as a prophetess and leader. Later she and Aaron tried to undermine the authority of Moses. In punishment for this act of rebellion she was stricken with leprosy (Num. 12:1–10). It is obvious that in this instance Miriam's leadership was not a blessing. Nevertheless, later God included her as one of the leaders he had sent at the time of the exodus (Mic. 6:4).

Another important exception to the above-mentioned rule was Deborah, who was recognized by the Israelites as one of the judges (Judg. 4:4–5). She sat as judge over various civil cases brought before her. She commanded Barak to gather an army together and to attack Sisera, the Canaanite general. At Barak's

insistence, she accompanied him in the battle in which Sisera's hosts were decisively defeated. Deborah stands out in the narrative as the real leader, a person of stronger character and stronger faith than Barak. Some commentators surmise that the appointment of Deborah as judge implied a negative judgment about the spiritual state of Israel at that time, and was for the shaming of Israel. This might be so, but it is not explicitly stated.

In this connection mention must also be made of Athaliah, the daughter of Ahab, the only queen of Judah spoken of in the Old Testament. She was queen mother while her son Ahaziah was king. After his death she massacred all the royal seed, her own grandchildren (with the exception of Joash, who had been hidden). For the next six years she was queen of Judah. In II Chronicles 24:7 she is described as "that wicked woman." Obviously, Athaliah's evil reign did nothing to suggest legitimate leadership roles for women in the Old Testament period.

Another exception of which we should take account is Huldah, the prophetess, who lived in Jerusalem during the reign of Josiah (II Kings 22:8-20). When the Book of the Law was discovered in the temple, the high priest and the counselors of the king consulted Huldah for advice on what to do about the long-neglected words of the book. Her prophetic utterance was accepted as coming from the Lord. Why Huldah was consulted rather than Jeremiah or Zephaniah, both of whom were prophesying at that time, is not known. Commentators conjecture that perhaps Jeremiah was then too young, or that possibly neither Jeremiah nor Zephaniah were in Jerusalem at that time. We are not told what the reason was, but what is clear is that Huldah did function as a prophetess and that her words were accepted as authoritative.

Though it is significant that the women just discussed functioned as they did in Old Testament times, it must be remembered that they were indeed exceptions to the rule. The general rule, as was said, was that the judges, military leaders, kings, and prophets of Israel were men.

The elders among the Israelites were always men. During the time of the monarchy the rulers of Israel were all kings, with one exception, as noted above. The leaders of the people during the return from exile were again men: Joshua, Zerubbabel, Ezra, Nehemiah. The leaders of the religious life of Israel after the exodus were invariably male priests—there were no women among them. The exclusion of women from leadership in the cultic area, in fact, set Israel apart from neighboring nations. It should be noted, however, that the headship of the man as described in the Old Testament extends not only to the cultic area but to the judicial, military, and political areas as well. The rest of the Old Testament, therefore, further illustrates the headship of the man over the woman which was found to have been established in Genesis 2 and 3.

#### *B. Observations on the Concept of Headship*

Our mandate is "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. . . ." We should note at the outset that the term "headship" is not found in the Bible. The Bible does, however, use the word *head*. After we have met the word on a few occasions, we tend to develop the concept of "headship" as a quick way of referring to the idea or set of ideas associated with the word *head*. The concept of headship has become widely used in our current church discussions. In fact, we have come to use the phrase, "the headship principle," suggesting that the headship idea is seen to be a leading one for our lives. Our present study must

seek as far as possible to learn what the Bible means when it uses the word *head*, and in the light of this biblical usage either to confirm or to modify our traditional understanding of "headship," in the hope that in this way we shall also gain further insight into the question of the relationship between men and women.

As we begin this section of our study, it is important to note that we are dealing with a metaphor. The frequent uses of the word *head* in the Bible to designate an aspect of human or animal anatomy are not our concern. Rather, our concern is with the metaphorical use of the term *head*. The recognition that we are dealing with a metaphor should alert us to use care in our interpretation. When Jesus said, "I am the true vine, and my Father is the vinedresser" (John 15:1), we must ask how Jesus is like a vine and how the Father is like a vinedresser. The key to a sound interpretation is to see the likeness or analogy intended. In our study we shall have to face the question: In what sense is the word *head* used in each passage where we find it?

In modern English the word *head* has come to be used in an extraordinary variety of senses. After stating the literal sense of *head* as a part of a human or animal body, Webster's *Third International Dictionary* goes on to list twenty-four additional ways of using the word, with several subheadings under most of these headings. In which sense, now, is Christ the head of the church or the husband the head of the wife? Does the word *head* as used in the Bible have one continuous sense or does it have a combination of senses? Paul's uses of the metaphor will be crucial for our study. Does Paul always use the metaphor *head* in the same way? Does the meaning of this word perhaps change from one of Paul's Epistles to another? Might the meaning even change within a single epistle? Responsible biblical interpretation must be alert to these things.

### C. The Biblical Words for Head

Our committee mandate calls for the examination of the meaning and scope of *headship* in the Bible "as it pertains to the relationships of husband and wife and man and woman...." The specific passages which use the word *head* in connection with these relationships are found in both the Old and the New Testament. The Old Testament term is the Hebrew word *rosh*, and the New Testament term is the Greek word *kephalē*. Since the New Testament usage of *kephalē* may have been influenced by the Old Testament use of the Hebrew word *rosh*, we shall first look at the various meanings and usages of *rosh*.

*Uses of rosh.* (1) Literal usage: the head of a person or animal: Genesis 40:16; Leviticus 1:12; etc. (2) *Rosh* may denote the whole person or the life of the person: I Samuel 28:2 (where "keeper of my head" (KJV) is rendered in the RSV "bodyguard for life"). (3) *Rosh* may indicate the top, summit, upper end of something, e.g., of a mountain (Gen. 8:5), or of Jacob's ladder (Gen. 28:12). (4) *Rosh* may also indicate first, beginning, source, e.g., Judges 7:19 (the beginning of the middle watch), Genesis 2:10 (the river became four heads or "headstreams" [NIV]), Isaiah 40:21 (from the beginning).

(5) Of particular interest for our study is the use of *rosh* as denoting the chief, foremost person, or leader. This is a very frequent usage. There can be heads in various societal relations: e.g., chief priest (II Kings 25:18; II Chron. 19:11), heads over the people (Ex. 18:25), heads of thousands (Num. 1:16), heads of their fathers' houses (Ex. 6:14; Num. 1:4; 7:2; Josh. 22:14; and many more). In this usage of the word *rosh* there are clear indications of rulership or of being in a

position of authority over others. Sometimes *rosh* is used for the first in a series of leaders (e. g., I Chron. 12:9; 23:8, 11, 19, 20), an indication of how closely the position of chief (head) is associated with seniority or priority. *Rosh* can also be a designation for God: II Chronicles 13:12 ("God is with us at our head," or "as our head," [in the context of battle formation]); I Chronicles 29:11 ("you [God] are exalted as head over all" [NIV]). There can be no doubt that the Old Testament word *rosh* frequently meant a ruler, a person exercising authority over others.

*Uses of kephalē.* One of the most complete Greek lexicons (covering Homeric, classical, and *koinē* Greek) is that of Liddell, Scott, Jones, and McKenzie. It is based on Greek writings from 1000 B.C. to about A.D. 600. This lexicon lists the following meanings for *kephalē*: head, the whole person, the life, the upper part of anything, the source of a river, source or origin, starting point, crown or completion, sum, total, or conclusion. It will be noted that the meaning "ruler," "one possessing authority," or "one with superior rank" is not found in this list. This raises the question of whether the word *kephalē* in its New Testament usage has some meanings which Liddell-Scott failed to mention.

If secular Greek does not show *kephalē* used in the sense of a ruler or authoritative person, might not such a usage have arisen by way of biblical Greek? The Hebrew Old Testament Scriptures were translated into Greek between 250 and 150 B.C., in the so-called Septuagint translation. In the Septuagint *rosh* was sometimes translated by *kephalē*. In all, the Septuagint translators used nearly thirty different Greek words to translate *rosh*. When these translators selected a Greek word to translate *rosh* as head of a people or a family, they almost invariably used the Greek word *archōn* or one of its cognates—a word group that has the double meaning of "beginning" and "rulership." According to Berkeley and Alvera Mickelsen (*Christianity Today*, Feb. 20, 1981, p. 21) there are only 8 clear instances out of a possible 180 where the Septuagint translators used *kephalē* for *rosh* when the Hebrew word indicated a ruler or person in authority—and most of these, according to the Mickelsens, are in relatively obscure places. So one cannot make a strong and clear case to the effect that by New Testament times *kephalē* had developed a new usage by way of Septuagintal Greek. The Septuagintal translators very seldom chose *kephalē* to translate that idea so prominent in the Hebrew word *rosh*: namely, ruling headship.

However, one cannot exclude the meaning of ruling headship from the Greek word *kephalē*. After all, the usage can be found in the Septuagint: e. g., in Judges 11:11; II Samuel 22:44 (= Ps. 17:44); Isaiah 7:8f. It has also been proposed that *kephalē* and *archē* are used interchangeably in the Septuagint—the *kephalē* of Isaiah 9:13 becomes *archē* in verse 14. These two words are indeed very close in meaning. This closeness in meaning has been used as an argument to strengthen the "rulership" sound in *kephalē*; it has also been used as an argument to strengthen the "sourceness" sound in *kephalē*. In short, we are here confronted by subtleties of language usage and language translation which permit no easy answers. *Kephalē* as a metaphor could be used in quite a variety of senses, both in secular and in Old Testament biblical Greek.

It is interesting to note what Stephen Bedale says in an article entitled "The Meaning of *kephalē* in the Pauline Epistles" (*Journal of Theological Studies*, V, [1954], pp. 211-15). He agrees that in common Greek usage the word *kephalē* does not mean ruler or person with superior authority. But, he adds, in order to understand the meaning of *kephalē* in the New Testament we must take account

of the uses of the word *rosh* in the Old Testament, since the New Testament is a completion of the Old and must therefore never be seen in isolation from the Old. *Rosh* in the Old Testament, he goes on to say, may mean not only "head" but also "beginning" or "source." Bedale admits that in the Septuagint *kephalē* comes to be used interchangeably with *archē*, which means "beginning"; therefore *kephalē* also often means "beginning" or "source" in the New Testament. But he goes on to say (and this is very important) that the word *kephalē* in the New Testament "unquestionably carries with it the idea of 'authority,' " adding that "such authority in social relationships derives from a relative priority (causal rather than merely temporal) in the order of being" (p. 215).

We should also note what has been said about Paul's use of the word "head" (*kephale*) by Markus Barth in his *Commentary on Ephesians* in the Anchor Bible (Garden City: Doubleday, 1974). Barth states that when Paul uses the noun *head* to describe Jesus Christ, he is not giving this word a meaning independent of the various senses attached to respective Hebrew or Greek terms (Vol. I, p. 183). From the Old Testament conception of *head* as meaning "ruler" or "chief" we may understand what Paul means when he speaks of Christ as head over principalities, powers, and all things.

Then the OT political meaning of head is indeed taken up....Again, the same is true of the statement "the Messiah is the head of each man" (1 Cor. 11:3). The same position of authority is proclaimed in the affirmation that the "head over all" is appointed "head of the church" (Eph. 1:22; Col. 1:18) (*ibid.*, pp. 184-85).

Also, Paul could and probably did learn from the OT...the idea expressed in Ephesians and Colossians...that the *head* exerts a one-sided control over all that is subjected to it (*ibid.*, p. 189).

Barth goes on to say that Paul's understanding of the word *head* may also have been influenced by the views held by the doctors of his time. Hippocrates, for example, a Greek physician often called "the father of medicine," who lived approximately from 460 to 380 B.C., is quoted as follows:

The eyes, ears, tongue, hands, and feet carry out their work according to the discernment...of the brain. The brain is in command, the members obey. It exerts its rule by sending dispatches to the seat of awareness..., and it is also the interpreter of the messages coming to it from awareness. Therefore the brain both instructs and interprets (*ibid.*, pp. 187-88; the reference in Hippocrates is to his *De Morbo Sacro*, 16-17).

Barth adds: "In sum: according to Hippocrates the brain is the source of thought and of awareness, and the ruler and judge of all other things" (*ibid.*, p. 188). We could say that for Hippocrates the head, in which the brain is found, is indeed the directive center of man.

Markus Barth goes on to state that among the Greeks the views of Hippocrates were further developed by Galen, who lived from approximately A.D. 130 to 200, and who summed up the accumulated scientific knowledge attained between 300 B.C. and A.D. 100. In other words, Barth believes that Galen's views represent the scientific understanding of the function of the head which was prevalent in Paul's day. Since, however, Galen lived after Paul, we shall not summarize Galen's position, though we can understand why Barth refers to him.

Putting together the evidence from the Old Testament and that from Hippocrates and Galen, Barth goes on to say:

Just like the OT concept of "head," so also the scientists' views suggested to Paul a completely unilateral and irreversible relationship between head and body, or between ruler and subjects respectively. If Christ is the head then he is the "greatest power," the "source," the "beginning" or the "rule" (*archē*), the "acropolis" of all members (*ibid.*, pp. 190-91).

Barth summarizes Paul's understanding of the headship of Christ as follows:

The image of Christ, the head of the body, denotes his authority over the church, his power exerted in the church, his presence to the church, the unity of the church, and the coordinated operation of all its members (*ibid.*, p. 192).

The solution to our problem, then, would seem to be this: the meanings of "source" and "person having authority over someone" for the New Testament word *kephalē* are not mutually exclusive, but rather inclusive. In other words, *kephalē* in the New Testament can mean both "source" and "person with authority." This point will be further discussed under the exegesis of the following passages: Ephesians 1:22; 5:23; I Corinthians 11:3, 8-9.

The Arndt and Gingrich Greek-English Lexicon of the New Testament gives as one of the meanings of *kephalē* the following: "fig.—in the case of living beings, to denote superior rank" (p. 431). We shall have to look carefully at each use of the word to determine what it means in each passage. But we are not justified in ruling out from the outset the possibility that *kephalē* may sometimes mean "a person with superior rank" or "a person who has authority over others."

#### D. The New Testament "Head" Passages

In the New Testament the word *head* (*kephalē*) appears seventy-four times. We pass over fifty-seven of these passages, since they speak of the literal *head*, a part of the human or animal anatomy. Our interest is in the seventeen remaining passages where the word *head* is used in a metaphorical sense. Most of these make a statement about Christ's being head. But twice there is a statement about man as head in connection with a statement about Christ as head. We shall organize our review of the material under four contexts for Christ's headship, and append the discussion of man's headship to the appropriate section on Christ's headship. The sections are as follows:

1. Christ as Head of the Corner
2. Christ as Head over All Things
3. Christ as Head of His Body, the Church (The Husband as Head of His Wife)
4. Christ as Head of the Man (The Man as Head of the Woman)
  1. *Christ as Head of the Corner* (Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; I Peter 2:7)

Psalm 118:22 is quoted five times in the New Testament. The psalm verse describes the way the stone rejected by the builders became the head of the corner. All five New Testament passages see in this psalm verse a picture of Jesus' rejection by his contemporaries and of his exaltation by God. The early speeches in Acts suggest that this point was the very heart of earliest Christian preaching in Jerusalem—it directly confronted Jerusalem with the issues. The frequency of the quotation in the New Testament testifies to the prominence of its usage among the early Christians.

"Headship" is a metaphor widely used in architecture. It speaks of being at the top in a position of prominence and importance. When it is connected with the idea of previous rejection, as it is in the psalm verse, headship carries ideas of exaltation, recognition of true worth, vindication.

The remaining twelve instances of the New Testament usage of *head* as a metaphor are all from Paul. They occur in three of his letters: I Corinthians 11:3 (three times), 4, 5; Ephesians 1:22; 4:15; 5:23 (two times); Colossians 1:18; 2:10; and 2:19.

## 2. *Christ as Head over All Things* (Eph. 1:22; Col. 2:10)

*Ephesians 1:22*. In Ephesians, while Paul does not directly quote Psalm 118:22 about the rejected stone becoming the head of the corner, his thought is clearly along the same lines. His beginning doxology and prayer is that Christians may realize the hope, the riches, and the incomparably great power at work in them (1:18-20). This is the power which raised Christ from the dead and "seated him at his [God's] right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way" (1:20-23, NIV). Christ has indeed become supreme.

"Far above (*hyperanō*)...placed under (*hypetaxen hupo*)...head over (*kephalē hyper*)"—here is an emphasis on order of rank, on superior position over against inferior position. Furthermore, Christ's high position and appointment confirm the point of the incomparably great power at work in behalf of believers (v. 19). Thus, "head over" clearly speaks of power, authority, rulership over things placed in subjection. The Ephesians 1:22 statement "head over everything" (NIV) or "head over all things" (RSV) depicts a ruling, authoritative headship.

*Colossians 2:10*. In his letter to the Colossians there is another reference by Paul to Christ's headship in relation to other powers. In Colossians 2:8 Paul warns against becoming prey to false teachings and false systems which come from very rudimentary sources rather than from Christ. Paul continues: "For in him [Christ] the whole fulness of deity dwells bodily, and you have come to fulness of life in him, who is the head of all rule and authority" (Col. 2:9-10).

The phrase "head of all rule and authority" sounds very similar to the phrase in Ephesians, "head over all things." Two things are different, however. First, there is a different grammatical construction. Ephesians had the word "head" followed by the specific preposition "over" (*hyper*) and the plural object, "all things" (*panta*). In Colossians "head" is followed simply by the genitive case and, although there are two objects, they are both singular: "all rule and authority: (*pasēs archēs kai exousias*). The idea of "head over" is not specific in the Colossian phrase as it is in the Ephesian one. The Colossian phrase could express a source headship; it is not of necessity an expression of rulership and supremacy.

The second difference is the context. The Ephesian context has very clear expressions indicating superior and inferior position. In Colossians the context is much more a placing of Christ alongside the rival powers momentarily to examine who it is through whom God is really working and who is really the bearer of power and life. Colossians powerfully affirms God's working through

Christ. In fact, in his recent working through Christ, God has publicly exposed the rival powers to humiliation (v. 15). Hence the statement, "In [Christ] the whole fulness of deity dwells bodily, and you have come to fulness of life in him" (vv. 9-10a) is a strong affirmation of Christ as our source of life and fullness. When Paul adds immediately the thought of Christ being "the head of all rule and authority" (v. 10b), he may be thinking not so much of Christ's rulership over all the rival powers as of Christ's being the source of life and power for any and every instance of rule or authority. There is nothing to fear and nothing to be attracted to in any rival spiritual power or ruler. These rival powers all derive from the very Christ who is the source of our own fullness of life. The idea of *head* in the sense of "source" can find support in the context.

Whether *head* in the sense of "ruler" can find support in the near context depends largely on whether one reads verse 15 with Christ as the subject or with God as the subject. Here the history of interpretation reveals a very long exegetical debate which we shall not rehearse. Rather, we observe that for Colossians 2:10 a case can be made in either direction: *head* as "source" or *head* as "authoritative ruler." It will depend on which exegetical choices are made in the context.

In summary, Paul twice speaks of Christ's headship in relation to all things or other powers. In Ephesians 1:22 this headship clearly speaks of rulership over all things. In Colossians 2:10 the headship is not as clearly a headship of ruling; the more prominent idea may be head in the sense of source. Even if it is the latter, however, the idea of authority over "all rule and authority" cannot be entirely excluded.

3. *Christ as Head of His Body, the Church; the Husband as Head of His Wife* (Eph. 1:23; Col. 2:19; 1:18; Eph. 4:15; 5:23)

Five times Christ's headship is affirmed in the context of another metaphor, namely, that the church is his body. "Head of his body, the church" speaks of a different kind of relationship from that expressed by "head over all things."

*Ephesians 1:23.* Christ relates to his church differently from the way he relates to the spiritual powers in high places. Ephesians 1:22-23 says, "God ... appointed him to be head over everything for the church, which is his body..." (NIV). We have just reviewed the strong affirmation of authoritative headship found in the expression "head over everything." Now we note that this universal headship over everything is for the benefit of the church, "his body, the fullness of him who fills everything in every way" (NIV). If the church is Christ's fullness, Christ and his church belong inseparably together. As Herman Bavinck used to say, "We must never think of Christ apart from his people, nor of Christ's people apart from Christ." The words of verse 23, therefore, would seem to suggest that the primary sense in which Christ is here thought of as the head of the church is the organic one: Christ is the source of the church's life; he is organically one with the church which is his body. Christ, in other words, is the church's organic head.

Yet the other sense of headship, headship of rule, is not totally absent here. For surely the benefit of Christ's universal rulership ("head over everything") will not accrue to the church unless it shares in the privilege of being ruled by Christ and follows his guidance. Christ is surely the Lord of the church as well as the Ruler of the universe. And it is precisely this combination of thoughts which gives the church its security and its hope. Christ is therefore pictured in this passage not only as the church's Organic Head but also as her Ruling Head.

William Hendriksen, from whom the distinction between Organic Head and Ruling Head has been borrowed, puts it this way:

As head Christ causes his church to live and to grow (Col. 2:19; cf. Eph. 4:15, 16). He is its *Organic Head*. As head he also exercises authority over the church; in fact, over all things in the interest of the church (Eph. 1:20-23). He is its *Ruling Head*. It is doubtful whether either of these two ideas is ever completely absent when Christ is called head of the church, though sometimes one connotation and then again the other receives the greater emphasis, as the context indicates. And in such a passage as Ephesians 5:23, 24 both ideas (*growth* and *guidance*) are brought to the fore (*New Testament Commentary* on Col. 1:18).

*Colossians 2:19*. In the section on "Christ as Head over All Things" we mentioned Paul's warning to the Colossians not to follow false teachers (Col. 2:8). God is at work in Christ. These teachers pursue shadows and phantoms. They delight in false humility and the worship of angels. Their unspiritual minds puff them up with idle notions. In Christ, however, there is real substance (2:17). Paul makes clear why a false teacher of this sort cannot possibly present the truth: "He [the false teacher] has lost connection with the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow" (2:19, NIV).

The head here mentioned is obviously Christ, and the body of which he is the head must stand for the church. The person who has lost contact with Christ, the head of the church, cannot present true teaching to the members of the church. The church is here said to grow out of Christ, its head. The body which grows out of Christ is said to be "supported" (a more acceptable rendering of *epichorēgoumenon* than the RSV's "nourished") and "held together" by its ligaments and sinews—an obvious reference to its unity. "Growing out of Christ" is a figurative expression indicating that Christ is the source of the church's life, growth, and unity. In this passage, therefore, the head metaphor is not primarily picturing the exercise of superior rank or authority over another, but rather the organic supplying of life, strength, and well-being to another. With Christ as your head you have life.

*Colossians 1:18*. In the letter to the Colossians there is another instance of Christ's being affirmed as "the head of the body, the church." This expression appears in the closely packed statement found in 1:15-20, a statement which is often called a Christological hymn because of its rhythm and careful balancing of ideas over against each other. Verses 15-17 survey Christ's Godward direction and connection. Christ is the image of God, the visible expression and representation of God. Further, Christ is the firstborn of all creation, having priority and precedence over everything in the created cosmos. In fact, he is the means and the channel through whom all things were created; he therefore holds the position of supremacy over all created things.

Verses 18-20 look in the churchward direction. Verse 18 reads as follows: "He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent." Here the headship metaphor is in series with such concepts as beginning (*archē*), firstborn (*prōtotokos*), and preeminence (or "having the supremacy," NIV; *prōteuōn*). The series as a whole suggests favored position, privilege, attainment, and can naturally lead to ideas of strength, superiority, power, authority, or rulership.

Paul now goes on to note that all the fullness of God dwells in Christ, and that

through Christ God is reconciling everything to himself by way of Christ's cross. The thought of Christ's superior position is immediately focused on his service in bringing others into fellowship with God. As head, beginning, firstborn, he is applying the reconciliation won on the cross. He is doing this as "head of the body, the church"—a head in organic union with the body.

The thought of authority and rule, therefore, is clearly present in the headship metaphor used in this passage, though the understanding of Christ as the organic head of the church and as the source of its strength and unity is not absent. Note that Christ is here called "the first-born from the dead"—the expression "first-born" carries with it the implication of superior rank. Note also the concluding clause, "that in everything he might be preeminent" (or "might have the supremacy," NIV). As the risen Lord, Christ is here said to be supreme in authority over all creation, specifically over the church which is his body.

F. F. Bruce, in commenting on this passage, puts it this way:

This Christ, he [Paul] affirms, "is the head of the body, the church." Christ and His people, that is to say, are viewed together as a living unit; Christ is the head, exercising control and direction; believers are His body, individually His limbs and organs, under His control, obeying His direction, performing His work (*Commentary on Ephesians and Colossians*, Eerdmans, 1957, p. 201).

*Ephesians 4:15*. The statement in Ephesians 4:15-16 has much similarity to what we found in Colossians 2:10. Once again the focus is on the head as source and supplier for the organic growth of the body: "Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Eph. 4:15-16, NIV). Through speaking the truth in love we who are members of Christ's church must grow up into a richer and fuller union with Christ who is our head. Christ is the head who supplies life abundantly to the body. Since the many members of the body all draw their life from a single source, there is a force working toward their unity. They must grow together, developing each part's strengths and potentials. The head-body metaphor is here used in the service of Paul's overall theme in Ephesians—a plea for unity. Whereas both Colossians 2:19 and Ephesians 4:16 picture the body as growing *from* Christ the head, Ephesians 4:15 adds the thought of our growing *into* him. Both figures strikingly portray the organic relationship between head and body. Headship here is organic headship, but not exclusively.

*Ephesians 5:23*. This passage, together with the preceding and following verses, reads as follows in the New International Version: "(22) Wives, submit to your husbands as to the Lord. (23) For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. (24) Now as the church submits to Christ, so also wives should submit to their husbands in everything." In this passage Christ is explicitly called the head of the church. In addition, we note that this is the first instance we have looked at in which the husband is called the head of his wife. What, now, are the meanings of each of these headships?

Paul here tells wives to submit to their husbands as to the Lord. The word translated "submit to" (supplied from verse 21) is *hupotassomenoi*, which means, in the active voice, to rank under or to put into subjection; in the middle or

passive voice, which is used here, it means to be subject to or to submit oneself to. Wives are here directed to submit themselves to their husbands "as to the Lord"—that is, as part of their obedience to the Lord. Not only so, but there is an analogy between their obedience to Christ and their submitting themselves to their husbands: "Now as the church submits to Christ, so also wives should submit to their husbands in everything" (v. 24).

Let us first look at the second headship mentioned, the headship of Christ. Since the duty of the church is here described as that of being submissive to Christ, it is clear that the headship of Christ here expressed is primarily a headship of rule—a headship involving authority over others. To be sure, in verse 23 Christ is also called the Savior of the church, and in verse 26 Christ is further described as the one who loved the church and gave himself up for her. Christ, therefore, exercises his ruling headship over the church in a loving and self-sacrificing way. Christ's rule is beneficent and loving; but it is a rule nevertheless.

We now come to the question of the meaning of the headship of the husband over the wife. Paul explicitly speaks of an analogy between the headship of the husband and the headship of Christ: "For the husband is the head of the wife as Christ is the head of the church..." (v. 23). Since the headship of Christ as here described is primarily a headship of rule, we conclude that the headship of the husband, analogous to that of Christ, must also be a headship of rule, or a direction-setting kind of headship. That this is so is evident from the requirement that wives should submit to their husbands as to the Lord. Herman Ridderbos's comment on this passage is significant:

The question as to what is meant by "head" in these contexts [the very passages which have just been discussed under heading 3] admits of being answered in particular from the pericope of Ephesians 5:22ff....From the headship of the husband over the wife and of Christ over the church here first of all the subjection of the wife to the husband is inferred, just as the church is subject to Christ. Headship points therefore to a position of superiority and rulership (*heerschappij en zeggenschap*) (Paul, trans. by J. R. De Witt, p. 381).

The emphasis of this entire passage (vv. 22–33), however, is on the way this headship is to be carried out. This headship is to be exercised in the way that Christ exercises his headship over the church: "Husbands, love your wives, just as Christ loved the church..." (v. 25). As Paul continues to develop this analogy, he makes two points: first, husbands are to exercise their headship by loving their wives in a self-sacrificing way; and, second, husbands are to exercise their headship by loving their wives in an enabling way.

Paul develops the first of these two points in verses 25–27. Here he indicates that the headship he has in mind is to be seen in connection with Christ's activities as Savior of the church: "For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior" (v. 23). Paul, in fact, emphasizes this point in the words he goes on to address to husbands: "Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (vv. 25–27, NIV). Husbands, therefore, are to exercise their direction-setting headship over their wives in a loving way, following the pattern set by Christ. As Christ gave

himself for the church, so husbands should give themselves to and for their wives. As Christ's purpose with the church is to make her holy and radiant, so the husband should try to help his wife be a radiant Christian. The husband should exercise his headship over the wife not in a tyrannical or domineering kind of way, but in a self-sacrificing, loving way.

Paul now goes on to show that husbands ought to exercise their headship over their wives in an enabling way. He does this in verses 28–32. In these verses he shows us that the husband's headship should involve the same solicitous care of his wife which any head shows toward its own body: "Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body" (vv. 28-30). The thought here is that the husband should nourish and cherish his wife as a man nourishes and cherishes his own body. In this way, again, he will follow the pattern Christ has given us, for Christ does this for the church, which is his body. Paul is here speaking about an organic tie between head and body—a tie which is an important aspect of headship.

Let the strong organic tie between head and body may still not have been caught, Paul goes on to say, quoting Genesis 2:24, "'For this reason a man will leave his father and mother and will be united to his wife, and the two will become one flesh.' This is a profound mystery—but I am talking about Christ and the church" (vv. 31-32, NIV). Husband and wife are now "one flesh." Head and body are one life. Following Christ's example, therefore, the husband must cherish his wife, seek her best interests, seek her spiritual growth, seek to encourage her to exercise all her gifts in the service of the kingdom. This is the way the husband should exercise his headship.

For Christian wives of Paul's day the role of submitting to their husbands was not new. The whole of their culture had molded wives to conceive of no other role for themselves than this one. But the Christian gospel had done marvelous things for them and for their marriages. In a very real sense it had made all things new. Christian wives now had a new incentive or a new motivation: they were to submit to their husbands "as to the Lord" (v. 22). This is the way toward real life in Christ. Christ brings Christian wives to maturity in precisely this way. This is an exciting new venture. Christian wives here receive a new challenge for an old role.

In this passage husbands also receive a new challenge. When Paul says, "for the husband is the head of the wife as Christ is the head of the church" (v. 23), he is saying that in Christian marriage the husband must fulfill a direction-setting role. But, as was said, the emphasis of this passage is on the way this role is to be carried out. The direction-setting aspect and the organic aspect of headship here come together. Husbands should exercise their headship self-sacrificially, giving themselves for their wives in a loving way, as Christ gave himself for the church. Husbands should strive to bring their wives to the full maturity of Christian living, as Christ gave himself to make the church a radiant church. Husbands should exercise their headship by nourishing and cherishing their wives—encouraging them to be everything God wants them to be. Headship in marriage is therefore self-giving service, after the model of Christ's self-giving service for us.

#### 4. *Christ as Head of the Man; the Man as Head of the Woman* (I Cor. 11:3, 8-9)

We come now to the last of the New Testament passages in which the word

*head* (*kephalē*) is used in a metaphorical way: I Corinthians 11:1–16. The key verses here are 3 and 8–9. In the New International Version these verses read as follows: "(3) Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God....(8) For man did not come from woman, but woman from man; (9) neither was man created for woman, but woman for man."

In this passage Paul is discussing how men and women should pray and prophesy in public church meetings. There seems to have been a tendency on the part of Corinthian women to be disorderly. The disturbing matter does not seem to have been the question of whether women might pray or prophesy in the public assembly, but rather the question of how they were to be dressed when doing so. Women were praying and prophesying in church with uncovered heads—and this practice Paul criticizes as being disorderly. Women may pray and prophesy in church meetings, so Paul rules, but only with covered heads.

There is much difference of opinion about what is meant by the covering of the head. Some interpreters contend that the covering of the head means the wearing of a veil (though the word *veil* is not found in the passage). Others say, particularly on the basis of verse 15 ("if a woman has long hair, it is her glory. For long hair is given to her as a covering" [NIV]), that the recommended covering for women is long hair, properly arranged. Still others combine the two thoughts: long hair plus a veil. We shall not try to settle this question. What is important for us is not the precise practice recommended, but the ground adduced as the basis for this recommendation.

Verse 3 deals with a triple headship: "the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." The question is, what does *headship* mean in the passage? Some hold that *head* here means source or origin. In the abstract this is possible, since source or origin is one of the meanings of *head* in the New Testament. But the question is: Does this meaning fit here? Is Christ the source of every man? One could say, of course, that Christ is the one through whom all things, including all men, were created (see chapter 8:6; also John 1:1 and Heb. 1:2). But this is not the same as saying that Christ is the source out of which all men have grown (compare, for example, the use of *head* as "source" in Colossians 2:19, where believers are urged to grow out of the head, and the similar use of *head* as "source" in Ephesians 4:15, where believers are enjoined to grow into the head). Nor is it correct to say that all men are part of the new organism of which Christ is the head in the sense of "source"—for this relationship holds within the fellowship of believers, but it is not true of "every man."

We look next at the third headship mentioned in verse 3: "the head of Christ is God." Is God the source of Christ? The Mickelsens say, Yes, quoting John 8:42, "I [Jesus] proceeded and came forth from God" (*loc. cit.*, p. 22). But Christ here refers to his Messianic ministry. He proceeded and came from God in the sense that God (the Father) sent him into the world to redeem his people from their sins. But this is not the same as saying that God the Father was the source of Christ. The Father was Christ's sender, not his source. If we think of source in the sense of origin, the idea that God the Father was the origin of Christ would suggest that Christ was a created being—a view which is totally contrary to Scripture.

If we think of *head* in the sense of "ruling head," however, the words just

discussed make perfectly good and perfectly biblical sense. Christ is indeed the head of all men in the sense of ruling over them; this holds even for non-Christians, since all men are under the rulership of Christ, whether they know it or not. God, or God the Father, is certainly the head of Christ in the sense of "ruling head," if we think of Christ as the Mediator whom the Father sent into the world. Christ, in fact, says many times that he has come into this world only to do the Father's will, and only to do the works which the Father has given him to do.

Since the first and the last headship mentioned in verse 3 are headships of rule, we conclude that the headship spoken of in the middle part of the verse, "and the head of the woman is man" is also a headship of rule, or a direction-setting headship. This is not inconsistent with Paul's teachings elsewhere, since, as we saw, in Ephesians 5:23—the only other New Testament passage where man is explicitly called the head of the woman (there the wife)—the headship described is also a headship of rule, or a direction-setting headship.

In verses 8 and 9 Paul shows that this direction-setting headship of man over woman is grounded in creation: "For man did not come from woman, but woman from man; neither was man created for woman, but woman for man." The word *created* in verse 9 specifically brings us back to the creation narrative found in Genesis 2. In our earlier study of Genesis 2 we found that the creation of man prior to woman implied a certain headship of the man, and that the woman's having been made a "helper fit" for man also implied a certain headship of the man over the woman. What was implied in Genesis 2, however, is explicitly stated in I Corinthians 11: "the head of the woman is man." And the reason given for this headship is precisely the facts about the creation of man and woman which we learned from Genesis 2. What this means is that this direction-setting headship of man over woman is not simply something associated with a bygone culture, but is permanent for all time, and is therefore still valid today. This headship is grounded in creation.

For Paul this headship of the man over the woman was the basis for the exhortation given in verses 4 to 7 about the covering of the head. Paul recognized that in the new era of the covenant in which he was living, after the outpouring of the Spirit on Pentecost Day, women had indeed been given new privileges and gifts. That they were able to pray and prophesy in church meetings was evidence of this. Apparently, however, some of the Corinthian women extended their newfound liberty too far. They were praying and prophesying with their heads uncovered. This, Paul saw, was a denial of the proper role relationships in the church. Hence Paul told these women that they should cover their heads as a recognition of the fact that they were under the headship of the men.

Lest Paul's words about proper role relationships in the church be misunderstood, however, he quickly added verses 11 and 12, which show the equality and mutual interdependence of man and woman: "In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman" (NIV). These words were intended to keep men from abusing their headship over women. They suggest that men should look upon women as partners with them in the work of the kingdom. And yet these verses do not negate what was said earlier in the chapter about the headship of the man.

Does this section deal only with the relation of husbands and wives to each

other? There are several reasons for believing that the passage has to do not only with husbands and wives but also with men and women generally, whether married or not: (1) The passage deals with conduct in the worship service, and such a service would involve those who were unmarried as well as those who were married. (2) The references to "every man who prays or prophesies" (v. 4) and "every woman who prays or prophesies" (v. 5) suggest that more than married men and women are intended. (3) Verses 7-9 give the creational basis for the headship of the man; this creational basis, however, holds for the unmarried as well as the married. (4) In verses 13-14 Paul appeals to nature or "the nature of things" (NIV) to prove his point; nature, however, has to do not just with husbands and wives but with men and women in general.

What Paul has said in this section means that the headship of the man in the sense described above is to be evident in the worship service of the church. The specific way in which this headship was to be recognized in Corinth, namely, the covering of the head by women when they prayed or prophesied, was appropriate to the culture of that day. In the first century head coverings indicated that women were under the authority of men (see James B. Hurley, *Man and Woman in Biblical Perspective*, p. 167). In our present society, however, head coverings for women do not convey that connotation. Though the application of the headship of the man may vary from culture to culture, the headship itself remains, because it is rooted in creation. The form may change, but the norm remains.

#### E. Other New Testament Passages

##### I Corinthians 14:33b-5

We go on to look at two important passages about the conduct of women in the church where the word *head* is not mentioned. The first of these is I Corinthians 14:33b to 35:

As in all the congregations of the saints, (34) women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. (35) If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church (NIV).

To understand this passage, we should first of all note the context. Chapter 14 begins with a discussion of the use of certain spiritual gifts in the church services, particularly the gifts of prophecy and glossolalia (speaking with tongues). In the first part of the chapter Paul points out that prophecy is superior to tongues-speaking, since through prophecy the church may be edified, whereas a tongues-speaker will edify the church only if his words are interpreted.

It becomes clear from verse 26 that in Paul's day church services were quite different from what they are today: "When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation" (NIV). Paul is concerned that the church service be an orderly one, so that the members of the church may be strengthened, and so that visiting unbelievers may be convicted of sin and moved to faith. Therefore he proceeds to give some rules to govern the way in which various members of the church may take part in the service. Tongues-speakers must speak one at a time, and then someone must interpret what they have said; if there is no interpreter, the tongues-speaker should keep quiet. Prophets should give their prophecies one at a

time, after which "the others should weigh carefully what is said" (v. 29, NIV). If, while a prophet is speaking, a revelation comes to someone who is sitting down, they should not both speak at the same time, but the first speaker should stop and yield to the second. It is clear that Paul is concerned to maintain good order in the service, even though there will be many who take part in it.

Now follow the words quoted above, calling for women to remain silent in the churches. One of the problems associated with this passage is how to reconcile these words with what Paul has said in a previous chapter, I Corinthians 11:1-16. In the earlier chapter, it will be recalled, Paul permitted women to pray or prophesy in church services as long as they were properly dressed. Here, however, he seems to forbid women from doing any speaking in church services.

One solution offered by some interpreters is that I Corinthians 14:33b to 35 is not a genuine part of the original epistle, but was added by later editors. This interpretation, however, is wholly without evidence, and must therefore be rejected. Others suggest that in I Corinthians 11 Paul was referring to private gatherings of Christians, whereas in chapter 14 Paul was referring to official church services. Again we must reply that this is extremely unlikely, since there is nothing in I Corinthians 11:1-16 to suggest that Paul had in mind only private meetings of Christians.

It would appear, therefore, that in both of these chapters Paul is speaking about the official worship services of the church—services, it must be kept in mind, which were generally held in the homes of members rather than in public buildings. In these services Paul permitted women to pray and/or prophesy if they were properly attired, according to chapter 11. But in chapter 14 Paul says that women are not allowed to speak but must remain silent in the churches. This cannot mean total silence, in view of what was said in chapter 11. What is commanded, therefore, is only a limited or qualified silence.

From the general tenor of what Paul has been saying previously in this chapter, we may conclude that at least one of the reasons for this qualified silence of the women must be the maintaining of good order in the services of the church. But now we ask, why does Paul here ask the women to remain silent in the churches? Let us again try to visualize the situation Paul was describing. Many people were participating in the church services. Women were permitted to prophesy or to offer prayers, provided they were properly dressed. After prophets or teachers had spoken, the others present were to weigh carefully what had been said. This careful weighing (*diakrinō*) would include, we may surmise, an attempt to understand and evaluate what had been said, and to apply it to daily life. In other words, after a prophet or teacher had spoken, there would be a discussion by the other members of the congregation of the content of the message given.

It is in this connection that Paul goes on to say, "Women should keep silence in the churches." In trying to understand what was forbidden, let us note what Paul says in verse 35: "If they [the women] want to inquire about something, they should ask their own husbands at home" (NIV). These words suggest that women were raising questions in the service. This must be tied in with what has just been said about the discussions which followed prophetic revelations or words of instruction, the purpose of which discussions was to "weigh carefully" what had just been said. Paul is here forbidding women from entering into such discussions. Apparently such conduct on the part of the women

in the congregation was considered disruptive of good order by Paul. Paul was not opposed to having women ask questions about what had been said in church, but he instructs women to ask these questions of their husbands at home.

Paul also says, "They [women] are not allowed to speak, but must be in submission (*hypotassesthōsan*), as the Law says" (v. 34b). The Greek word *hypotassō* means to subject someone or to bring someone or something to subjection; in the passive voice it means to become subject or to be subjected; in the middle voice it means to subject oneself. The form in which the verb is used here is a present middle or passive imperative; the best translation therefore would seem to be, "let them subject themselves" or "let them be in subjection." Paul is enjoining the women not to take part in these discussions which follow the utterance of prophecy or teaching, but to subject themselves to others. Paul does not say to whom the women must subject themselves. One possibility would be, to their husbands; another possibility would be, to men in general; still another possibility would be, to those in authority in the church. Since those in authority in the church would be men, we could say that this subjection would be to men—probably to the men who would constitute the leadership of the church. Married women were told to address their questions to their husbands at home. Whom widows and single women were to address is not stated.

That Paul is not thinking only about the local situation in Corinth is evident from the introductory words, "As in all the congregations of the saints." This is evident also from the words, "as the Law says." This reference to the law would make Paul's words apply to all Christian congregations of that day. It is hard to determine exactly what Paul means by "the law." Some interpreters think that his reference is to the words of Genesis 3:16, where God is reported to have said to Eve after the fall, "he [your husband] will rule over you." Other interpreters suggest that the reference is to Genesis 2, which records the prior creation of the man and which calls the woman "a helper suitable for" man. Still others say that the words "the law" refer simply to the Old Testament in general, which teaches that men have a certain headship of authority over women. Whatever be the precise referent of the word *law* here (and it is difficult to be certain about this matter), two things are clear: (1) Paul thinks of this injunction as a very important one—so important that it has its roots in "the law," presumably found in the Old Testament; and (2) Paul intends what he says here to be a rule for all the Christian congregations of his day, not just for the Corinthian church.

It is also significant to note what Paul says in verse 37 of this chapter: "If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command" (NIV). What Paul has been saying in the previous verses, in other words, including the injunction that women should be silent in the churches, was not just his own advice, based on his own ideas, but rested on a command from Christ himself. The prohibition of verse 34, therefore, is not to be regarded lightly, as of little importance. The statement that women should remain silent in the churches is an injunction which is weighty, which has the Lord's own authority behind it.

What conclusion can be drawn from this passage about the question of headship? We must be very careful here: first, because the word *head* is not mentioned in the passage, and, second, because there is no precise parallel in the worship of the church today to what was going on in church services at that

time. We do not have today the kind of open worship service which Paul pictured in this chapter, in which various people made their contributions to the service, and in which the presentation of prophecy or teaching was followed by a discussion and evaluation of that prophecy or teaching by others in the church.

What we do learn here is that certain kinds of speaking in the church service were prohibited to women at that time, since they were asked to "be in submission" to others—presumably, to the leaders of the church. One reason why women were prohibited from such speaking in that day, we may surmise, was probably that such speaking involved making judgments about the presentations of certain men (possibly including their own husbands); such judgment making would amount to exercising authority over men in the church service. The injunction forbidding women from engaging in this kind of speaking in the church, therefore, is probably an implication of the headship concept. It suggests that Paul is here repeating the thought developed in I Corinthians 11:1-16: namely, that the headship of the man should be recognized in the worship services of the church.

#### I Timothy 2:11-15

This is the only passage in the New Testament which specifically deals with the teaching and/or ruling function of women in the church. It therefore has an important bearing on the question of headship, though the word *head* is not used in it.

Paul probably wrote I Timothy from Macedonia, in A.D. 64 or 65. Paul had previously left Timothy in Ephesus to supervise the church there and to deal with false teachers (cf. I Tim. 1:3). The church at Ephesus was troubled by false teachers who occupied themselves with myths and endless genealogies, desiring to be teachers of the law but not really understanding what they were teaching (I Tim. 1:3-7). The Ephesian Christians were also troubled by some who were departing from the faith, who forbade marriage and commanded people to abstain from certain foods (I Tim. 4:1-5). There is an extended treatment of the proper conduct of women in chapter 2:9-15.

It is important to note that what Paul says in chapter 2:11-15 about the possibility of having women teach has to do with teaching in the church. This is particularly evident from chapter 3:14 and 15: "I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth" (NIV). It should further be noted that verses 11-15 occur between 2:1-8 and 3:1-13, passages dealing with the instituted church, its worship and its organization. In fact, this section of I Timothy was often used as a guide for ancient church orders; the qualifications for office-bearers found in chapter 3 are still considered normative for churches today.

Paul begins chapter 2 by indicating the proper conduct of men in the household of God, particularly in the activity of prayer. He then gives directives about the proper conduct of women in the household of God. The comments about the adornment of women have to do first of all with their conduct at worship (note the words "in like manner" [ASV; Greek, *hōsautōs*] in verse 9), though, of course, these injunctions apply outside of the church services as well. Paul then goes on to give specific instructions with respect to the involvement of women in the official teaching work of the church.

The text of I Timothy 2:11-15 follows, in the New International Version:

(11) A woman should learn in quietness and full submission. (12) I do not permit a woman to teach or to have authority over a man; she must be silent. (13) For Adam was formed first, then Eve. (14) And Adam was not the one deceived; it was the woman who was deceived and became a sinner. (15) But women will be kept safe [mg.: be saved] through childbirth, if they continue in faith, love and holiness with propriety.

Verse 11 reads as follows: "A woman should learn in quietness and full [lit., all] submission." The word rendered "quietness" (*hēsuchia*) may mean quietness or rest as well as silence. It qualifies the way Paul says women should learn. We note that Paul is not opposed to having women learn. Since in those days learning was not regarded as the proper province of women, Paul's concession that women should be allowed to learn was already great gain. But Paul desires women to learn in quietness and "with all submissiveness" (RSV). The quietness enjoined here probably does not imply an absolute prohibition against all talking; the emphasis is rather on a certain attitude, manner, or approach. The word rendered "submission" or "submissiveness" is *hypotagē*, the noun form of *hypotassō*, which is the verb used in I Corinthians 14:34. In both cases the concept of submission is applied to the conduct of women in the church: they are not allowed to speak in church but must be in submission (I Cor. 14); they are to learn in church in quietness and all submission (I Tim. 2).

As was the case in I Corinthians 14:34, so it is here: it is not said to whom women are to be submissive. One could say: to their husbands; that Paul does have married women in mind is evident from his reference to childbearing in verse 15. Yet to limit Paul's reference here to married women is probably not justified since he is speaking about conduct in the worship service and there might be single women in such a service as well as married ones. So the submission to which women are called might be to all men. Or it might be to those who are leaders in the church. Whichever interpretation we adopt, those to whom women are to be submissive would obviously be men. And so we could say that the principle of the headship of man over woman, which we have found to be taught or implied in other Scripture passages, is also implied here.

Verse 12 points to two things a woman is not permitted to do in the church service (namely, teach and have authority over a man), and one thing a woman is asked to do (to be quiet or silent). "I do not permit a woman to teach or to have authority over a man; she must be silent." The word for "teach" is *didaskō*. There is, of course, a sense in which all Christians are to teach each other—compare Colossians 3:16, "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom..." (NIV). Obviously, Paul is not prohibiting women from exercising this kind of teaching. Another type of teaching which is open to women is that referred to in Titus 2:4-5, "Then they [the older women] can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands..." (NIV). In the verse preceding this passage, the older women are told to be "teachers of that which is good" (*kalodidaskalous*). This kind of teaching by women, too, is clearly not prohibited by Paul.

What type of teaching, then, does Paul say women may not do? Some have suggested: false teaching. It is indeed clear from the rest of the epistle that much false teaching is going on at Ephesus. Timothy, in fact, has been specifically told that one of his main tasks at Ephesus is to "command certain men [or persons, RSV] not to teach false doctrines any longer" (I Tim. 1:3, (NIV). But

there is no indication in 2:12 that the teaching Paul forbids women to engage in is only false teaching; he simply says, "I do not permit a woman to teach."

It must be remembered that by the time the Pastoral Epistles (to which I Timothy belongs) were written, the official teaching function of the church had come to be associated with certain persons. Paul, for example, calls himself "a teacher of the Gentiles" in this very epistle (I Tim. 2:7). Colossians 1:7 speaks of the fact that the addressees of the Epistle learned about God's grace from Epaphras. Timothy's special gift seems to have been that of teaching (see I Tim. 4:11; 6:2b; II Tim. 2:2). It would appear, therefore, that Paul is forbidding to women particularly the kind of teaching he has assigned to men like Timothy and Epaphras: the official teaching of the church. Such teaching, Paul is saying here, is to be done, not by women, but only by qualified men.

This thought is strengthened by the next phrase, "or to have authority over a man." It should be noted that "teaching" and "having authority" are closely linked together. What Paul here prohibits, in other words, is the kind of teaching which involves the exercise of authority over men.

The Greek word translated "have authority" is *authentain*; it occurs nowhere else in the New Testament, nor does it occur in the Septuagint (the Greek translation of the Old Testament which was made in the third century B. C.). It is therefore impossible to be dogmatic about the precise meaning of the word. A few studies have been made of this word. One rather common understanding of it is that it means "to tyrannize" or "to domineer." On this basis, what Paul forbids women to do is to domineer over men, to exercise authority in a harsh or tyrannical way—implying that it would not be wrong for women to exercise a positive, nondomineering authority over men. We grant that there may well have been some domineering women in Ephesus at this time. But if Paul meant only to forbid women from exercising a domineering kind of authority, he certainly could have used a word or expression which clearly and indubitably means "domineer"—for example, *katakyrieuontes* in I Peter 5:3: "not lording it over those entrusted to you." Further, if this ruling was intended to correct people who were using authority wrongly, it should have been stated in a way which would be applicable to men as well as to women. The following reference to the prior creation of Adam would suggest that the prohibition of verse 12 is directed to women as such, rather than to certain women who happen to have been using authority in a tyrannical way.

Although, for the reasons given, we cannot be totally certain about the meaning of this word, it would seem reasonable to assume, on the basis of studies made by various scholars (note particularly a fifteen-page study of the word made by Professor George W. Knight III of Covenant Seminary, which can be found in the first issue of *New Testament Studies* in 1984), that *authentain* is best understood as meaning simply "to have authority over." Paul must then be understood to be prohibiting women from exercising the type of official teaching in the church which places them in a specific kind of authority over men—that is, the authority to be the official teachers of the church.

Contemporary notions of education can be very misleading, as we attempt to understand the meaning of the word *teaching* in the New Testament. Today *teaching* is often understood as a mere transfer of information or skills. In contrast to this, early Christian teaching, built on Jewish understanding, saw itself as an activity involving personal direction and authority. The teacher did not just give his views. He presented what he expected the student to accept.

Moreover, teaching occurred within a relationship in which the teacher had authority over the student. Students were expected to follow the teaching given—which, for the most part, was a way of life. Further, in the early church teaching was viewed as given not so much by the individual teacher but by the teacher as the representative of the body in whose name he taught. In other words, "...the scripture views teaching primarily as a governing function, a function performed by elders, masters, and others with positions of government" (Stephen B. Clark, *Man and Woman in Christ*, p. 196).

The word here used for man, *anēr*, can mean either man or husband. If Paul was thinking only about the husbands of the women he was addressing, he could have used a possessive adjective like *her* ("to have authority over *her* man or *her* husband"). The fact that he simply says, "to have authority over a man" (*andros* without the article) suggests that, though Paul may have been thinking primarily about husbands, he is designating all the men of the congregation (including single men) or any man in the congregation.

As we go on to consider verses 13 and 14, we note that, as was the case in I Corinthians 11 ("for man did not come from woman but woman from man"), so here Paul grounds his prohibition in the facts of creation: "For Adam was formed first, then Eve" (v. 13). As we saw in our discussion of Genesis 2, Adam's having been created before Eve implies a kind of direction-setting headship of the man over the woman. To this Paul now appeals. It is not right for a woman to have authority over a man in church, he is saying, since such authority violates the headship of the man over the woman.

Paul now adds a second ground: the circumstances of man's fall into sin. "And Adam was not the one deceived; it was the woman who was deceived and became a sinner" (v. 14). To understand the meaning of the clause "Adam was not the one deceived," we must go back to Genesis 3:13, where Eve is quoted as saying, "The serpent deceived me, and I ate" (NIV). In the Greek translation of the Old Testament with which Paul would have been familiar, the Septuagint, the word *deceived* in this passage is translated by a form of *apataō*, the same verb that is used in the first part of I Timothy 2:14. So the words, "the woman was deceived," are simply an echo of the Genesis narrative. Eve fell prey to the serpent's deception and, by following it, became a sinner, thereafter leading her husband into sin. Paul's point here is not to exonerate Adam—elsewhere in his writings he makes it quite clear that Adam bears his full share of the blame for man's fall (e.g., Rom. 5:12, 15, 17, 18, 19). But he seems to be using the Genesis 3 narrative here as indicating what can happen when the proper roles of man and woman are reversed. The man should have been the teacher of the woman, and should have taught her correctly. Instead, the woman became the teacher of the man, with disastrous results. She, having been deceived by Satan through the serpent, led man into sin. This, then, is Paul's second ground for forbidding women to teach in the church.

The fact that Paul grounds the injunctions of verses 11 and 12 on the biblical data about creation and the fall makes it clear that these instructions were not just intended for the Ephesian church at that time but are binding for the church of all time. There were indeed problems in Ephesus which gave rise to the need for these injunctions. Women in Ephesus may well have been involved in some of the false teachings Paul condemns elsewhere in this epistle; they certainly seemed to be pressing for illegitimate freedoms. But if Paul were only intending to correct a local error, would he have based these injunctions

on the biblical revelation about man's creation and fall? When Paul draws upon biblical teaching about the way man was created and the biblical narrative about the manner in which man fell, he is indicating that the principles involved in the prohibition of official teaching by women are still to be observed by the church today.

Now follow the somewhat mysterious words of verse 15: "But women will be saved [following the marginal reading of the NIV] through childbirth [or bearing children, RSV], if they continue in faith, love and holiness with propriety." Interpretations of this difficult passage go in various directions. The NIV text (in distinction from the margin) renders the Greek word *sōthēsetai*, a form of *sōzō*, by "kept safe," suggesting that the promise is that women will not die in childbirth. But in the three other places where this word is used in I Timothy the meaning is clearly "soteriological salvation," or salvation in the usual biblical sense (1:15; 2:4; and 4:16). Some see here an allusion to Genesis 3:15, and therefore a reference to the bringing forth of the promised Messiah—the Savior of both men and women. The thought would then be: "saved by the bearing of a child." But this cannot be the right interpretation, since the text continues in the plural: "if *they* continue in faith." Neither can the words mean that no woman can be saved apart from the bearing of children. This would leave no salvation-hope for childless women. This view is all the more unlikely because Paul elsewhere commends singleness as a positive choice for members of the Christian community (I Cor. 7).

Our exegesis of this passage sees these words as directing women to their proper place and calling in life. Women, so Paul says, must not seek to be the official teachers of the church, since that role is not open to them. Instead, they should seek (except in cases where singleness has been unavoidably or deliberately chosen) to be mothers in the church rather than teachers of the church. In contrast to the false teachers mentioned in 4:3, who forbid marriage, Paul exalts marriage and childbearing as God-honoring. The words "they will be saved through childbirth" do not suggest that their salvation is merited by a good work; these words are addressed to women who are already Christians, who are already enjoying salvation by grace through faith ("if they *continue* in faith, love and holiness with propriety"). The word *through* in the expression "will be saved through childbirth" means "in the way of." What Paul is saying here, in other words, is that women will find happiness and blessedness in their Christian life as they fulfill their God-appointed role of being faithful mothers, bringing children into the world to the glory of God, and continuing in the faith, love, and holiness which they have. Though there will be exceptions, this is the normal role for women, the normal way in which they are to bring rich blessings to others and to themselves.

In summary, Paul's forbidding women from being the official teachers of the church in I Timothy 2 is another implication of the headship of the man over the woman. Since such teaching involves having doctrinal and ethical authority over men, and since the man is the head of the woman, a woman ought not to be the official teacher of the church. This does not exclude women from many types of teaching which are permissible, to be sure. But this prohibition would seem to exclude the kind of teaching which is done officially, for the entire congregation, by appointed office-bearers of the church.

I Peter 3:1-7

Peter says some significant things about the proper role of Christian women

in marriage in the first six verses of I Peter 3. It should be noted that in the preceding chapter Peter was speaking about the proper attitude of slaves toward masters (vv. 18–25): slaves are to submit themselves to their masters.

Chapter 3 begins with these words:

(1) Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, (2) when they see your reverent and chaste behavior.

The word rendered "be submissive" is *hypotassomenai*, from *hypotassō*, which means to subject or submit oneself to someone. This injunction does not imply inferior worth on the part of wives, but it does teach that wives are to play a different role in marriage than their husbands. Though the word *head* is not used in this passage, it is clear that the husband is here understood to be the head of the family and the head of the wife.

The reason here given for this charge to wives is that by means of such submissiveness unbelieving husbands, observing the exemplary behavior of their wives, may perhaps be brought to conversion. This statement does not imply that in giving this injunction Peter was thinking only about wives who had unbelieving husbands. But it does clearly state that wives are to be submissive even to unbelieving husbands—that the principle of the headship of the husband, in other words, is to be recognized even in such marriages.

Peter goes on to charge wives to adorn themselves primarily, not with jewelry or fine clothing, but with "the imperishable jewel of a gentle and quiet spirit." By way of motivation he adds,

(5) So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands, (6) as Sarah obeyed Abraham, calling him lord. And you are now her children if you do right and let nothing terrify you.

Peter thus appeals to the example of godly women in Old Testament times, both as regards adornment and submissiveness to their husbands. Sarah is particularly singled out in this respect; it is said that she "obeyed Abraham, calling him lord." The reference is to Genesis 18:12, where Sarah is reported to have said, "After I am waxed old shall I have pleasure, my lord being old also?" (ASV). The word translated "lord" in I Peter 3:6, *kyrios*, designates a person with authority, who is to be treated with respect. In this case the respect involved obedience. Sarah's obedience to her husband is here cited as an outstanding Old Testament example of the way Christian wives should relate to their husbands. There is here no suggestion that such obedience on the part of wives is culturally conditioned; surely Sarah's example is still normative for women today—note what is explicitly stated in the latter part of verse 6. The headship of the husband in marriage, as here described, is therefore one involving authority and requiring obedience (though obviously obedience would not be required if a husband ordered his wife to do something clearly contrary to the will of God).

In verse 7 Peter goes on to address a word to husbands:

Likewise you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered.

Husbands are here told to "live considerately" with their wives (literally, "according to knowledge"). Why should husbands do this? Because, so Peter

goes on to say, "you [and your wives] are joint heirs of the grace of life." This is a most important statement. In those days a Jewish wife was not normally an heir, since the inheritance went through the male line. But here Peter says that in a Christian marriage husband and wife are *joint heirs* of every spiritual blessing; they have total spiritual equality.

Summing up, the husband is the head of the wife and the wife should therefore be submissive and obedient to him. But this difference in role by no means takes away the spiritual equality of husband and wife; they are "joint heirs of the grace of life."

The headship of the husband is here described in terms of mutual fellowship and spiritual equality. Though headship does involve authority, it is never *mere* authority. Headship is here pictured in terms of loving considerateness, spiritual concern, mutual devotion to God, and fellowship in prayer.

Galatians 3:28

Galatians 3:28 is often quoted as proof that in the New Testament the barrier between men and women based exclusively on sex difference has been removed, and that therefore no office in the church should now be closed to women. Since this text has been extensively discussed in previous synodical reports on women in ecclesiastical office (*Acts of Synod 1975*, pp. 580–82; *Acts of Synod 1978*, pp. 509–13), our treatment of this passage can be brief.

The main issue at stake in Galatians 3 is the role of the law in relation to faith. A secondary theme is that both Jew and Gentile must come to God on the basis of faith. Galatians 3:28 must be read within this framework. Verse 22 states that all people have been consigned to sin, so that all persons, both Jews and Gentiles, need to be saved by faith. Since this is so, all people come to God on equal footing, their race, freedom or lack of freedom, or sex having nothing to do with the way in which they are to be saved. Hence Paul says in verse 28, "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." With respect to the obtaining of salvation by faith, therefore, there is no difference between male and female. Men and women are all one in Jesus Christ (along with Jews and Gentiles, slaves and freemen)—that is, one insofar as the obtaining of salvation through faith is concerned. In the family of Christ Jews are not superior to Gentiles, free people are not superior to slaves, and men are not superior to women; all are one in Christ.

The fact that Paul here says that men and women are one in Christ, however, does not take away the role differences between men and women which have been established in creation. Neither does this text remove New Testament instructions on the relationships between men and women. Galatians 3:28, therefore, does not take away the headship of the man over the woman which we have found to be expressed and implied in scriptural teaching and practice.

It can, however, at the same time be acknowledged that spiritual oneness in Christ does have social implications for the present. This was exactly the subject of Paul's controversy with Peter recorded in the previous chapter (Gal. 2:11–14). Now that both Jews and Gentiles are one in Christ, one may no longer observe the traditional Jewish practice of separating from Gentiles when eating. Paul was very conscious of the fact that oneness in Christ had changed Jew-Gentile relationships. He insisted that this oneness be reflected in practice.

Paul also showed a sensitivity to the practical implications of the gospel for the slave-master relationship—a relationship which Scripture never estab-

lished or recommended. In writing to Philemon Paul hoped out loud that Philemon would receive his former slave Onesimus back forever, "no longer as a slave but more than a slave, as a beloved brother" (v. 16). The entire tone of the letter sounds forth a subtle plea for Onesimus's freedom. In view of Roman sensitivities about the importance of slavery to the social structure of that day, one can well understand why Paul might remain quite subtle about proposing changes in this area. Paul's eagerness to evangelize slaveholders or his expectation of the near return of Christ might explain why he did not more vigorously pursue the social implications of oneness in Christ in the slave-free area.

Paul further saw social implications of the new oneness in Christ for male-female relationships. It is noteworthy that women in the early church were taking on some roles prominent enough to be mentioned in Paul's letters. What were these roles? We turn now to a review of the work of women associated with Paul's ministry.

### III. ADDITIONAL MATERIAL ON THE ROLE OF WOMEN IN THE CHURCH

#### A. Women Associated with Paul's Work

"The women should keep silence in the churches" (I Cor. 14:34). "I permit no woman to teach or to have authority over men; she is to keep silent" (I Tim. 2:12). Statements of this sort by Paul have been determinative for the church as it has sought to find the role of women in the church's ministry. There is also evidence, however, that Paul gave women a more significant role in the church than such statements by themselves would seem to warrant. That evidence has to do with titles or expressions which he used to describe or address certain women.

#### 1. *Diakonos*

In Romans 16:1 Phoebe is called "a *diakonos* of the church which is at Cenchrea." We ask first what the word *diakonos* means in this passage. *Diakonos* is the common Greek word for servant (John 2:5, 9). This term is used to describe Christ as a servant (Rom. 15:8), the ruler as a servant (Rom. 13:4), and believers as servants of Christ (John 12:26). The leaders of the church, following Christ's example, are designated servants or ministers by means of this same Greek word (Matt. 20:26; I Cor. 3:5; Col. 1:7, 23, 25; I Tim. 4:6, and the like). In these passages people are called servants or ministers of Christ, of God, and of the church. The word *diakonos* is also applied to certain office-bearers of the church who serve the church in specific ways (Phil. 1:1; I Tim. 3:8, 12); in these passages the word is translated *deacons*, in distinction from other office-bearers called *bishops* (or *overseers*, NIV).

Now the question arises: In what sense is the term *diakonos* used in connection with Phoebe? Since Paul has ruled women out of the teaching-ruling offices, one must translate *diakonos* here as something other than *minister*. In places where *diakonos* does seem to designate a special office, and where the word is usually translated *deacon*, it is applied to men but not to women (women are distinguished from deacons in I Timothy 3:11). Hence most translators do not render *diakonos* as applied to Phoebe with the word "minister" or "deacon"; a number of translators, however, call Phoebe a "deaconess" (since there was no feminine form of *diakonos* at this time, the word could have this meaning). Though Phoebe, then, was probably not a *minister* or *deacon* in the

official sense of these terms, she did serve the church at Cenchrea in a very significant way.

## 2. *Prostatis*

In Romans 16:2 Phoebe is called "a helper [*prostatis*] of many and of myself as well." Some have argued that the word *prostatis* means that she was a ruler who had some kind of oversight over the church. It is true that the masculine form of this word (*prostatēs*) means "one who stands before, front-rank man, ... leader, chief" (Liddell and Scott, *Greek-English Lexicon*, 9th ed., p. 1526); but the feminine form of the word which is used here means "protectress, patroness, helper" (Arndt and Gingrich, *Greek-English Lexicon*, p. 726). So those who argue that Phoebe exercised ruling functions in the church at Cenchrea do so on the basis of the masculine form of *prostatis*, which is not the form used in the text. Paul K. Jewett understands the term correctly when he writes, "In this passage *prostatis*... should hardly be taken to mean that Phoebe was a woman 'ruler.' Rather the meaning would seem to be that she was one who cared for the affairs of others by aiding them with her resources" (*Man as Male and Female*, p. 170, n. 140).

## 3. *Kopiaō*

In Romans 16:6 we read about Mary who "worked very hard for you." This hard work is expressed by the verb *kopiaō*, "to toil, labor, work hard." Paul uses this word to describe not only his own manual labor in supporting himself, but also to describe his activity in teaching and preaching. He also uses the word in this sense to describe the labors of others (I Tim. 5:17; I Thess. 5:12). There is no evidence, however, to show that Mary engaged in the work of preaching, or that she exercised rule over the church.

## 4. *Synergos*

This term means "fellow worker." Paul called upon Christians to be subject to "every fellow worker [*synergounti*] and laborer" (I Cor. 16:16). It is important to note that Paul includes women as his fellow workers. Euodia and Syntyche are included among Paul's fellow workers (*synergōn*; Phil. 4:2, 3). Prisca and Aquila are called "my fellow workers (*synergous*) in Christ Jesus" in Romans 16:3. Several things are said about Prisca which are significant. She and her husband are always named together, and her name is often mentioned first. Both, as we saw, are called Paul's fellow workers. And both of them took Apollos aside and explained to him "the way of God more accurately" (Acts 18:26). Full weight must be given to what is said about Prisca, especially to whatever part she had in the personal and private ministry which she and Aquila exercised toward Apollos. But this personal and private ministry with her husband does not necessarily negate the teaching of the New Testament which excludes a woman from the public ministry of teaching and ruling in the church (I Tim. 2:12).

The New Testament does not provide a detailed picture of how men and women workers functioned together. They seem to have worked together in teams. However, New Testament accounts of gospel work ought not to be read as if they were descriptions of what is happening in the contemporary situation. We have no reason for believing that the women who were gospel workers preached to crowds in public, in the manner of some contemporary female evangelists.

The evidence from the century following the time of the apostles (the second century A.D.) would seem to indicate that the role of women in the missionary

work of the church was distinctly different from that of men. Clement of Alexandria (c. A.D. 155 to c. 220) describes the work of the apostles and of the women who helped them as follows:

The apostles, giving themselves without respite to the work of evangelism, as befitted their ministry, took with them women, not as wives but as sisters, to share in their ministry to women living at home: by their agency the teaching of the Lord reached the women's quarters without arousing suspicion (*Stromata*, III, 6, 53, quoted in Clark, *Man and Woman in Christ*, p. 116).

By "women's quarters" Clement referred to the women's quarters in various houses. Clement's understanding was that these women workers evangelized and cared for other women, in places where these women lived.

Taken together, the Scripture passages about women associated with Paul's ministry tell us that these women worked hard in important ways, which Paul recognized with thanks to God. There is no clear evidence as to what their services included, and we cannot use what is said about them as compelling proof for admitting women to church offices today. What is clear is that the women about whom Paul wrote were deeply involved in significant ways in the ministry of the gospel.

#### B. *Spiritual Gifts and Church Office*

The question is often raised whether the phenomenon of spiritual gifts does not shed some light on the role of women in the church. Recent scholarship and church discussion have given considerable attention to the phenomenon of spiritual gifts. Much of the discussion has centered around the relationship of gifts and office. Can the two be harmonized? Or is there a basic antithesis between a charismatic form of leadership and service over against an institutional and official form of leadership and service? The problem becomes real when a church officer shows little charisma—little evidence of spiritual giftedness and empowerment—while some members of the congregation not in office show considerable charisma.

Does a system of church offices tend to bind or thwart the free working of the Holy Spirit and his gifts in the congregation? This has frequently been proposed in recent times. Reformed thinkers do not agree that this is so. They propose that gifts lead to office. Gifts are the necessary qualification for office. But the phenomenon of gifts is broader than office. All Christians possess spiritual gifts. They must be led to discover, develop, and use them. Every gift need not lead to office. Gifts may be exercised in many ways other than office. The church and its officers must find ways to encourage the use of spiritual gifts. The church must not quench the Spirit (1 Thess. 5:19); it must, however, responsibly test the spirits to see whether they are from God (1 John 4:1). Such are the directions of the recent Reformed discussion of spiritual gifts and office.

What about spiritual gifts and *women in office*? Here the Reformed community has not engaged in the same measure of reflection and discussion. A few observations may be offered.

It does not appear that spiritual gifts as such are sex-specific—some feminine, some masculine. Paul speaks of a variety of gifts. He gives no hint that some carry the label "for men only." In fact, it appears that even as there is no distinction between male and female as we stand before God in Christ (Gal. 3:28), so there is no distinction between male and female as Christ sends his

Spirit with gifts. The prophet Joel foresaw the leveling of this distinction:

And it shall come to pass afterward,  
that I will pour out my spirit on all flesh;  
your sons and your daughters shall prophesy,  
your old men shall dream dreams,  
and your young men shall see visions.

Even upon the menservants and maidservants  
in those days, I will pour out my spirit (2:28–29).

This prophecy predicts the fulfillment of Moses' wish in Numbers 11:29: "Would that all the Lord's people were prophets, that the Lord would put his spirit upon them!"

Peter recognized on the Day of Pentecost that the time foreseen in Joel's prophecy had arrived: "This is what was spoken by the prophet Joel" (Acts 2:16). Women as well as men, young as well as old, servants along with their masters and mistresses—all were empowered to prophesy. The age of the "prophethood of all believers" had dawned. It is no wonder that women were soon prophesying along with men in the Corinthian congregation (I Cor. 11:4–5).

And Paul would encourage all believers, women as well as men, to desire and develop the gift of prophecy (I Cor. 14:1, 39). Small wonder also that Paul used women in such significant ways in his mission work. If the gift of prophecy appeared in men and women alike, undoubtedly other spiritual gifts did as well.

Does the possession of a spiritual gift mean that it ought to be used? There can be no answer to that question but "yes." Paul spoke very clearly on this matter to the Romans: "Having gifts that differ according to the grace given to us, let us use them" (12:6). He proceeded to mention the gifts of prophecy, service, teaching, exhorting (or encouraging, NIV), contributing, giving aid (or leading, NIV), and showing mercy (vv. 6–8). All of these are to be pursued with energy and diligence. If women have been given gifts of teaching, exhorting, and leading, Paul leaves them little choice but to teach, exhort, and lead.

Does the possession of a spiritual gift and the use of it call for recognition from one's fellow believers? This question also appears to have no other answer than "yes." Herman Ridderbos notes, "It is in the nature of certain *charismata* that they have not merely an incidental, but a continual significance, and therefore of themselves might lay claim to continuing and regular recognition (for which reason the *charismata*, too, are not only denoted as powers, etc., but also as persons; cf. I Cor. 12:28; Eph. 4:8, 11)" (Paul, p. 445). The last point is significant. God did not simply give gifts to people. He gave certain gifted people to the church. Ephesians 4:11 says just that: he gave apostles, prophets, evangelists, pastors, and teachers. When people manifest a gift and use it, they ought to be recognized. In fact, there is even reason for subjection to them in their gifted service: "I urge you to be subject to such men [as the household of Stephanas, who were the first converts in Achaia and devoted themselves to the service of the saints] and to every fellow worker and laborer" (I Cor. 16:16). The presence of spiritual gifts calls for recognition, response, and subjection on the part of the Christian community.

Does the possession and use of appropriate spiritual gifts call for recognition by way of appointment and ordination to church office? More simply, if you have the gifts, ought you to have the office? Now the answer cannot be a simple

“yes.” Obviously there are other considerations beyond the possession of appropriate gifts. What other responsibilities does the gifted person already have? How many others possess these gifts and are available for service in an official way? What are the particular needs of the congregation? What is the particular mission of the congregation to the community around it? And in regard to gifted women, are there scriptural and social considerations that would make it inappropriate for them to be given official status?

The phenomenon of spiritual gifts does not solve the problem of whether women may hold church office. Nor is the issue whether women are gifted. Woman may be as gifted as men—sometimes more so. For church office the issue lies in whether and in what ways women are to be subject to men and whether and in what ways men may be subjected to women. To that issue the phenomenon of spiritual gifts does not speak.

### C. *Headship and Society*

Our mandate calls us to examine the relevance of headship not only for the life of the institutional church, but for such other areas of life as business, education, and government as well. We have concluded that the biblical teaching about headship as set forth in our report has relevance for every area, across the length and breadth of life. Headship is a principle that calls for acknowledgement and recognition in such areas as business, education and politics as well as in the life and structure of the institutional church.

One of the reasons why the matter of women in ecclesiastical office has been a persistent item on the agenda of the church is the fact of the woman's changing role and place in almost every area of life outside of the instituted church. Women have attained to very significant leadership positions in business, education, government, the judiciary, the professions, as well as other areas of life. This being so, the question was naturally pressed home as to why women should be barred from holding office in the church. This exclusion has been perceived by many members of the church as lacking sufficient rationale, indeed, as being a matter of *injustice*. To teach that women may hold any position open to them in such areas as business, education, and government but that when it comes to the life of the church they may not hold ecclesiastical office indeed appears to be a double standard.

Some defend this double standard by drawing a sharp line of division between the church and all the other areas of life. What the Bible teaches, so they say, holds for the church but it does not hold for the rest of life. The church represents the life and the community of the redeemed. The church is the sphere of redemption. In the church the biblical teaching of headship must apply. Beyond the pale of the church, however, biblical teaching does not apply—or even if it does apply, we are in no position to press the Bible's claims.

We discern in this reasoning a confusion of distinctions. The word *church* is ambiguous. It can be used to indicate a unique societal institution distinct in task and purpose from all other societal institutions. In this sense the church is not a business; it is not a school or educational institution; it is not a political party or government. The church is that institution whose task may be identified with the ministry of God's Word and the sacraments. To fulfill this task, the institutional church usually holds worship services, provides catechism instruction, has a council or consistory, and maintains a building to facilitate its activities. It is to church in this sense that the question of women in eccle-

siastical office pertains. Surely it is clear, however, that church understood in this sense does not encompass or exhaust the whole life of the believer—nor, for that matter, even the greatest part of the believer's life. The believer's life incorporates all other areas of activity as well, such as family fellowship, work, business, entertainment, education, politics, and so on. It is completely against the Reformed genius of understanding the Bible and the nature of the Christian life to draw the dividing line between faith and unbelief, obedience and disobedience, the Christian and the "world" in terms of the church as an institution on the one hand and all the remaining areas of life and human endeavor on the other.

There is another way of understanding *church*. *Church* can be understood as embracing the whole life of the *redeemed community, the people of God*. The apostle Peter, for instance, so understands it when he describes the followers of Christ as "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9). When the church is understood as God's people, as encompassing the whole life of God's people, including their involvement in such areas as labor, politics, education, and business, the demarcation, the dividing line, the antithesis indeed runs between *church* and *world*. When the church is understood as such a life-embracing reality, as the new humanity called to new life in Christ, the directives and injunctions of the gospel are indeed given primarily to the church. We must hasten to point out, however, that the gospel which is good for the church is good for the world of unbelief too! This is precisely why the church is called to bear witness to Christ, to be the leaven of God's kingdom in the world.

The whole point is that we fracture the gospel, we rupture the integrity, the unity, of the life of the believer and the believing community, if we restrict the call to obedience—the directives of the gospel—to life in the institutional church as we know it today. The gospel is to hold sway, and is to shape the believer's loving and thankful response to God, across the entire length and breadth of life. It is to be applied to the institutional church, to be sure, but also to the believer's life as that comes to expression in such areas as business, industry, and politics. Our study of the biblical meaning of headship has shown headship to be a relevant structural principle not only for the relationship of husband and wife, but more generally for the ordering of *male-female* relationships in all areas of life. Therefore headship has application for structuring the life of the institutional church as well as for all other societal relationships, including such areas as business, education, and politics.

The objection might still be raised that, while the Scriptures clearly indicate the relevance of headship for marriage and the (instituted) church, they say little about the relevance of headship for any of the other areas of life. Thus, to "extend" the headship principle to all other areas of life seems largely based on a questionable argument from silence. Two comments are in order. First, the Scriptures are not completely silent on the matter. Leadership in the nation of Israel devolved upon the men. This was true in cultic affairs—the priesthood; it was true for those who served as community leaders and judges—the "elders in the gate"; it was true for the highest "political" office—the kingship.

Second, the New Testament makes no notable proclamations about the proper functioning of male and female roles in education, business, or politics. Why? Because in these areas there was no contest. Not that the biblical headship principle had no relevance in those areas, but the structures of the

prevailing society were such that male headship was the uncontested order of the day. (No doubt in a society which was a stranger to the gospel, male headship often took on insensitive, if not domineering and tyrannical forms.) It was precisely in the context of the institutional church life of the new Christian community that the liberating power of the gospel caused the issue of male-female roles and relations to surface first. Paul redresses a misdirected emancipation trend by the dual appeal to what "nature teaches" (that is, to what was the commonly and culturally accepted male-female order of the day) and to what "the law says" (that is, to what the Old Testament says).

It may be noted with some regret that the church in recent times has not proclaimed very clear biblical directives for structuring life in those areas which lie outside the boundaries of the institutional church. We think in our case particularly of the matter at hand: the structuring of male-female relationships in such areas as business, education, and politics. In the absence of any clear directives, Christian men and women have pretty much followed along with the prevailing winds of social and structural change. As has been said before, women—even Christian women—have attained to the highest echelons of authority and leadership in many areas outside of the institutional church. And then to deny them such positions in the life of the instituted church has correctly been perceived by many as inconsistent and unjust.

The church must speak to this issue. It is our conviction that the Scriptures teach the relevance of headship for the whole of life. The church must teach and proclaim it as such. That, of course, immediately raises innumerable questions of application in such areas as education, business, politics, and so on. How can the biblical kind of male headship and a full helping role for women be applied for Christians in society as they carry out the "have dominion" mandate?

A Christian *married* woman seeks her place in society with the help and approval of her husband because her responsibility to him as her head is primary among her earthly relationships. Scripture places a high priority on her marital and homemaking role (e.g., Titus 2:4-5; I Tim. 5:4, 10, 14) in contrast to much disparaging of these important responsibilities today. This means that *in addition to* but not *in place of* her homemaking role the married woman with her husband's blessing can do other things. The woman of Proverbs 31 functioned this way, out of her home as headquarters, for the good of her family, and with her husband's blessing (Prov. 31:10-12, 15, 27-29).

*Single* women formerly had the security and guidance of the men in their extended families. Although the freedom, education, and recognition of single women have changed enormously over the centuries in the Western world, we still should be urging Christian fathers and brothers to be more concerned for assisting the single women—unmarried, widowed, divorced—in their own families. And we should think through how the church as extended family of Christ can offer to single women more support and help as they search out and take their places in various areas of life.

Scripture states clearly that in marriage headship belongs to the husband. In the church headship is assigned to ministers, elders, and evangelists. But Scripture does not clearly spell out where headship resides in the endless varieties of societal structures. Where does it lie in schools and institutions of different sizes and complexities, in national and international companies with branches and divisions, in the many levels of political structures? The issue is

probably not so much whether there are any men over whom a woman has responsibility. The point is that the woman should render her service under and within the basic and direction-setting leadership of the organization. Her attitude is to be one of welcoming and enhancing male leadership, rather than an attitude of competing with it.

How is this to be applied in practical particulars? For one thing, it cannot be applied by seeking to impose it on people who do not accept Scripture as determinative for their lives. Application of headship and "helpership" in society is the result of Christian conversion and commitment to the Word, which much of society does not share, and which we need to model for them. Even some Christians are finding the concept of headship so far out of line from prevailing thought and practice as to make it unacceptable to them.

For those of us who believe Scripture teaches headship in all areas, the practical applications to society are not easy to spell out. They are not easy even for marriage and the church, where the structure is more clearly delineated. We make certain inferences and deductions from biblical material. We affirm the norm and "with fear and trembling" shape the form. We have been doing this even with the clearest of biblical norms—witness, for example, our struggle over how to apply the sixth commandment, "thou shalt not kill," to such significant issues as war and capital punishment.

And as we do this for headship in society, let us reaffirm that the truth of the gospel has never been likely to win a popular opinion contest. But a biblical principle is not annulled because through neglect a given community lacks clarity and consensus in terms of applications. The situation with respect to the "headship" teaching found in the Bible is not as desperate as its detractors affirm or imply. To those who accept the headship principle as a valid biblical teaching with relevance for life today, some applications will readily suggest themselves. No doubt, considerable reflection and discussion will need to take place before anything close to a consensus can be expected for applying this teaching to the various areas and enterprises of life. A small committee such as ours cannot do this for the wide array and complexity of society.

The answer is not to ridicule or deny the relevance of the biblical teaching, but for Christians as individuals, married couples, and in church community to work at faithful application in the assurance and confidence of the Holy Spirit's leading. Such is the call and character of the whole of the Christian life in distinction from the life of the world.

#### IV. A SUMMARIZING STATEMENT ON HEADSHIP

Let us now summarize what we have learned from the Scriptures about the meaning of headship. From the Old Testament we have learned that, though both man and woman were created in the image of God, and though both were given dominion over the earth, Adam was created before Eve. Since firstness entails responsibility and authority, as demonstrated in the concept of the firstborn, man therefore has a certain authority over woman.

Woman was created to be man's "fitting helper." This fact does not mean that woman is inferior to man, but it does imply that woman was created for man, and not man for woman. When Adam proceeded to name the woman, he revealed that he was in a position of authority over her—since the act of name-giving was the prerogative of someone in authority over the person named. From Genesis 2, therefore, we learn that Adam was first and preeminent with

respect to woman, and that therefore his was the position of authority and leadership.

After the fall, God first called on the man to give an account of what had taken place. God here dealt with the man as the spokesman for both himself and the woman; the man was acting in a representative capacity. At this point again the leadership role of the man was evident.

From the last part of God's judgment upon the woman, "and he [your husband] shall rule over you" (Gen. 3:16), we learn that the leadership role of the husband over the wife which had been present from the beginning will continue after the fall. However, because of the fall this leadership role will tend to degenerate into an oppressive, sometimes tyrannical or domineering, kind of leadership. In the redemptive process the sinful distortion of this role is to be taken away, but the leadership role itself is to be retained—purified and sanctified by grace.

In the rest of the Old Testament the leadership role of the man is recognized in various ways. Generally the military leaders, judges, kings, and prophets of Israel were men; the priests and elders were always men. Miriam, Deborah, Athaliah, and Huldah, in our understanding, constitute exceptions, and therefore do not set aside the norm.

Synod asked us to "examine the meaning and scope of headship in the Bible...." Though the term *headship* is not found in the Bible, the word *head* is used, both in the Old and the New Testament. The Old Testament word for head is *rosh*, whereas the New Testament word is *kephalē*. *Rosh* is often used in the Old Testament to denote the chief, the foremost person, or the leader. Though in extra-biblical Greek the word *kephalē* does not usually (but see Markus Barth material above) mean "one possessing authority" or "one with superior rank," when this word is used in the New Testament it does carry with it the idea of authority. The precise meaning of *kephalē*, however, must always be determined by the context.

In the New Testament passages where the term *kephalē* is used metaphorically, it is applied both to man in relation to woman and to Christ. When the term is applied to Christ, it may mean (1) head as a position of prominence ("head of the corner"); (2) head as ruler over other spiritual powers, over the church, and over every man; (3) head as the source of life and strength. Another way of stating this third meaning is this: head in the organic sense (head as part of the body and as one with the body). On the basis of the meaning of the term *head* in connection with Christ, therefore, we may distinguish between a ruling headship and an organic headship. Headship in both senses applies to Christ.

Twice in the New Testament the head metaphor is used of man in relation to woman: in Ephesians 5:23 and in I Corinthians 11:3. In Ephesians 5:23 the husband is said to be the head of the wife as Christ is the head of the church. Since the church is here asked to be submissive to or to subject herself to Christ, it is obvious that the headship of Christ here expressed is primarily a headship of rule—a headship involving authority. The headship of the husband, therefore, analogous to the headship of Christ, must also be a headship of rule, or a direction-setting kind of headship. That this is so is evident from the requirement that wives should submit to their husbands as to the Lord.

The emphasis in this entire passage (vv. 22–33), however, is on the way in which the husband's headship is to be carried out. In Christian marriage this

headship is to be exercised lovingly and self-sacrificially, after the example of Christ. The husband should give himself to his wife as Christ gave himself to the church. The husband should seek his wife's spiritual growth, and encourage her to exercise all her gifts in the service of God's kingdom.

In I Corinthians 11:3 Paul says: "...the head of every man is Christ, and the head of the woman is man [or the man], and the head of Christ is God..." (NIV). Since the first and the last headships mentioned here are headships of rule (Christ is the head of every man in the sense of ruling over him; God is the head of Christ in the sense of ruling over Christ as Mediator), we conclude that the headship of the man over the woman spoken of here is also a headship of rule, or a direction-setting headship. This headship is not simply something associated with a bygone culture, but is still valid today, since it is grounded in creation ("for man did not come from woman but woman from man; neither was man created for woman, but woman for man," vv. 8-9).

From I Corinthians 14:33b-35 ("women should remain silent in the churches" [NIV]) we learned that the headship of the man should be recognized in the worship services of the church. Certain kinds of speaking in the church service were prohibited to women, since such speaking involved making judgments about the presentations of certain men, and since such judgment-making would amount to exercising authority over man. That Paul was not just thinking about the local situation in Corinth is evident from the context.

That the headship of the man should be recognized in the worship of the church is also taught in I Timothy 2:11-15. Women are there enjoined to "learn in quietness and full submission" (NIV). Though we are not told to whom women are to be submissive, we may presume that it is to the leaders of the church. According to verse 12 a woman is not permitted "to teach or to have authority over a man." These words apply primarily to the worship service of the church. Though not all types of teaching are forbidden to women, what Paul here forbids is teaching which involves the exercise of authority over men—such instruction as was done by the official teachers of the church. Because Paul grounds this prohibition in the biblical data about creation and the fall (vv. 13-14), it is clear that this injunction was not only for the Ephesian church at that time but is binding for the church of all time.

From I Peter 3:1-7 we learned that the different roles of husband and wife in marriage do not take away the spiritual equality of husband and wife; they are "joint heirs of the grace of life" (v. 7). Though the headship of the husband involves authority, this authority is to be exercised with a view to promoting loving consideration, spiritual concern, mutual devotion to God, and fellowship in prayer.

Certain women associated with Paul were deeply involved in significant ways in the ministry of the gospel. Yet what these women did does not negate what the rest of the New Testament tells us about the types of official functioning in the church in which women should not engage. The fact that women are given many spiritual gifts does not by itself solve the problem of whether women may hold church office or not.

The church must proclaim the relevance of the headship of the man also in areas of life other than marriage and the church. Our study of the biblical meaning of headship has shown headship to be a relevant structural principle which has implications for the ordering of male-female relationships in all areas of life.

By way of conclusion, we have seen that a principle of male headship was inherent in creation, was damaged in the fall, and must be reclaimed through redemption in the areas of marriage, church, and society. For marriage this means that the husband should exercise a direction-setting role, which is to be carried out in a loving, self-sacrificial manner, in the way of service rather than of lordship. For the wife this means that she should be the husband's "suitable helper," assisting him, complementing him, encouraging him, and voluntarily accepting his leadership. The headship of the man should also be recognized in the administration and worship services of the church—men are to exercise direction-setting leadership in the church and women are to serve as "suitable helpers" to the men (though this does not exclude every kind of leadership on the part of women). Women should be encouraged to use their gifts in the church, but not in such a way as to violate the headship role of the men. In society in general the headship of the man should be recognized as well: men are to fill a direction-setting role. In short, male headship does not mean domineering or tyrannizing, but the exercise of self-giving leadership and direction-setting in all areas of life.

#### V. PREPARATORY TO RECOMMENDATIONS

We now come to one of the crucial aspects of the problem for which synod asked our advice. In the light of the headship principle, as developed from the Scripture passages dealt with in our report, women ought not to exercise the kind of teaching or ruling authority which would determine the course for the faith and practice of the believing community as a whole (see previous discussion of I Corinthians 14:33b-35 and I Timothy 2:11-15). This would imply that the offices of minister, elder, and evangelist ought not to be opened to women. We do find instances in the New Testament, however, where women did the type of work which we now associate with the office of deacon, as we shall see in a moment.

Are there also instances in the New Testament where women did some of the work which we now associate with the office of minister and elder? The lines of demarcation between church offices as they function among us today are not always so clearly discernible in the New Testament. The lines are fluid; there is overlap. However, we note the following:

The daughters of Philip prophesied (Acts 21:9). Such prophesying is in keeping with the promise of Joel, said by Peter to be fulfilled at Pentecost (Acts 2:17). Priscilla was involved in a teaching ministry when, together with her husband, Aquila, she "expounded to him [Apollos] the way of God more accurately" (Acts 18:26). In Titus 2:3-4 Paul bids the older women "to teach what is good, and so train the young women to love their husbands and children."

It is clear from the instances here referred to that women were doing some of the work we now associate with elders. This does not come as a complete surprise. It is in keeping with our understanding of the woman as man's fitting helper. Certain women with appropriate gifts may very properly be set aside by the church to assist the elders in doing their work. Since women can work more effectively than men in many situations, it would be advantageous for elders to be able to call on women for assistance. These women would not replace elders in the consistory; in fact, they would not serve in the consistory. They would be commissioned by the congregation to assist the elders in their work, under their direction, and they would give an account of their work to the elders. But

now the question arises, to what ordained office(s) in the church may women be admitted? The committee wrestled with this problem for a long time. It considered and discussed four different options:

- (1) Women as deacons and as members of the consistory.
- (2) Women as deacons but not as members of the consistory.
- (3) Women in an ordained office of their own but not as members of the consistory.
- (4) Women not in ordained office but commissioned to assist in the work of all the offices.

After considerable discussion the committee decided to accept Option 1, "women as deacons and as members of the consistory." We now proceed to give some of the reasons why this option was chosen.

On the basis of its exegesis of the relevant Scripture passages, the committee has concluded that the headship principle forbids women from holding the offices of minister, elder, or evangelist. But the committee has found no indication in the New Testament that the type of activity associated with the office of deacon is forbidden to women.

It will, in fact, not be difficult to show that in New Testament times women did indeed engage in the kind of work which is today associated with the diaconal office: for example, the administration of mercy toward those in need, and the serving of the distressed with counsel and assistance. The instance of Phoebe is often mentioned: "I commend to you our sister Phoebe, a deaconess [or servant, NIV; Greek, *diakonos*] of the church at Cenchrea" (Rom. 16:1). The same Greek word here used to describe Phoebe (*diakonos*) is used in Philippians 1:1 and I Timothy 3:8 to describe office-bearers in the church parallel to bishops (or elders). So the word may mean that Phoebe exercised the office of deaconess at Cenchrea; at least this possibility cannot be excluded. But we cannot be certain about this; the word *diakonos* may simply mean "servant" without implying a kind of ecclesiastical office.

In I Timothy 3:11 Paul speaks about certain women in the congregation at Ephesus: "The women likewise must be serious, no slanderers, but temperate, faithful in all things." These words are preceded and followed by a series of statements about the requirements for deacons (*diakonoi*). The Greek word translated "the women" is *gunaikas*, from *gunē*, which may mean either woman or wife. If Paul intended to speak about the wives of the deacons, he would presumably have used the pronoun *their* in front of *gunaikas*: "Their wives must be serious," etc. Further, if the verse were intended to refer to the wives of deacons, one would have expected to find a parallel mention of the wives of elders earlier in the chapter, where the qualifications of elders (or bishops) are discussed. But there is no such mention. Though, again, we cannot be absolutely certain, the more likely interpretation is that the "women" in I Timothy 3:11 were a group of women who had specific duties in the early church—duties which presumably supplemented those of the deacons.

There are other indications in the New Testament that women did work comparable to that done by deacons today. Jesus himself permitted women to "minister to him" (Mark 15:41; Matt. 27:55) and to "provide for" him and the twelve "out of their means" (Luke 8:1-3). There is certainly a parallel here to work done today by deacons. In Acts 9:36 we read about the disciple at Joppa named Tabitha or Dorcas, who was said to be "full of good works and acts of

charity," and who was particularly remembered for the "robes and other clothing" which she had made for others. Though we do not read about her having filled an office in the church, the kind of work she did, for which she was highly commended, would certainly be in line with the kind of work done today by deacons.

In I Timothy 5:9-10 mention is made of widows who may be placed on a certain list: "No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the saints, helping those in trouble and devoting herself to all kinds of good deeds" (NIV). These widows were apparently to be "enrolled" (ASV, RSV; Greek, *katalegesthō*) as members of a certain group. It has been suggested that this was simply a list of widows who were eligible for receiving support from the church. This is highly unlikely, however, since the matter of support for widows has been touched upon in verse 3 and will again be touched upon in verse 16. Besides, why should support be given only to widows who are over sixty years old? What Paul is speaking of here is a list of widows who were to perform certain services which would be helpful to the members of the congregation. Though we are probably not warranted to think of a specific ecclesiastical office here, it seems clear that this was a group of widows who could be called upon to perform acts of mercy and charity. When we observe the kinds of good deeds for which these widows were noted, we see that they were analogous to the work done today by deacons: showing hospitality, "washing the feet of the saints" (that is, serving others in love and humility, being willing to do menial tasks for people in need), and helping those in trouble. Though we are not told exactly what kind of work these widows were expected to do, we may presume that it would be similar to the kinds of good works for which they were already known.

Supporting this interpretation of I Timothy 5:9-10 are the commentaries of Calvin, C. Bouma, H. Ridderbos, and W. Hendriksen. Hendriksen, in fact, adds the following comment:

There is sufficient evidence to show that in the early church such a body of widows, with definite functions actually existed. Thus Tertullian (possibly about the year 204), referring definitely to I Tim. 3:9 [should be 5:9],...states that the task of these women was, "that their experienced training in all the affections may have rendered them capable of readily assisting all others with counsel and comfort" (*On the Veiling of Virgins*, IX) (*Commentary on I Timothy*, p. 173).

We have seen, therefore, that women did indeed perform duties in the church analogous to those carried out today by deacons. Apparently, too, in some cases at least, women performed such duties at the request of the church (as in the case of the enrolled widows mentioned in I Timothy 5).

The committee is convinced that admitting women to the office of deacon does not involve a violation of the headship principle. It should be noted that previous synodical committees which dealt with the question of women in ecclesiastical office, in their majority reports, were of the conviction that to have women serve as deacons would not violate the principle of male headship. It should also be observed that both the majority and the larger minority of the committee reporting to the Synod of 1981 favored the admission of women to the office of deacon. It should further be recognized that women have served as

deacons in Reformed churches in the past: see the decisions of the Convent of Wezel of 1568 on this matter (*Acts of Synod 1981*, p. 509).

The committee therefore recommends that the synod allow consistories to ordain qualified women to the office of deacon, provided that their work is distinguished from that of the elders. The duties of these women deacons would be the same as those of male deacons:

The task of the deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task, they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance (Church Order, Article 25, a; see the rest of the article for a list of related tasks).

Before proceeding to our recommendations, we should face what may perhaps prove to be the biggest obstacle in the way of adopting the proposal to ordain women deacons: namely, the role women deacons would play as members of the consistory. Those who oppose the ordination of women as deacons could very well advance considerations like the following: (a) In larger consistories, women would then be members of the general consistory and would thus have a part in the general government of the church; (b) in smaller consistories, women deacons could then be permitted to function as elders (see *Acts of Synod 1938*, p. 81).

What shall we say about this? Would the presence of women as members of the general consistory in the case of larger churches, or as members of the undifferentiated consistory in the case of smaller churches, constitute a violation of the headship principle?

We consider first the situation in larger consistories. According to Article 35, a of the present Church Order, all office-bearers are members of the consistory, and the consistory is responsible for the general government of the church. Article 35 continues as follows:

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all office-bearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory. All other matters belong to the general consistory.

In larger consistories, therefore, women deacons, if there were such, would usually be meeting separately with the male deacons for the purpose of doing their diaconal work. Women deacons would, however, also be meeting with all the other office-bearers as members of the general consistory. Would this violate the headship principle?

Your committee does not think so. It must be remembered, first of all, that these women would be members of the general consistory as deacons; their primary task, therefore, would be the work of Christian mercy as described in the Church Order. Matters pertaining to the supervision and discipline of the congregation would be the responsibility of the elders, and would be handled in separate meetings of the elders, not in meetings of the general consistory. Women deacons would, therefore, not be doing the work of elders even though they would be members of the general consistory.

It seems clear to your committee that the term *consistory* as used in the Church Order does not always intend to include the minister(s), the elders, and the deacons, but may sometimes mean only the minister(s) and the elders. For example, in Articles 78, 81, 83, 84, 85, 86, and 87 the word *consistory* is used in connection with the disciplinary work of the church (cf., e.g., Art. 78, b, "the exercise of admonition and discipline by the consistory.."). But Article 24, a assigns the work of admonition and discipline specifically to the minister(s) and the elders. It would seem obvious, therefore, that the Church Order does not intend to assign the work of church discipline to deacons in the above-mentioned articles pertaining to discipline, even though these articles assign that work to "the consistory."

In other words, when the Church Order uses the word *consistory*, care must be taken to understand the word in the light of the division of duties described in Articles 24, 25, and 35 between the minister(s) and elders on the one hand and the deacons on the other.

The committee therefore recommends that the understanding of the duties of deacons, including women deacons, when deacons are part of the general consistory, should be governed by the division of functions described in Articles 24, 25, and 35 of the Church Order. Each consistory must, in other words, use its own good judgment in deciding which matters could be handled by the general consistory (minister, elders, and deacons), and which should be assigned either to the elders or to the deacons—since deacons should not become involved in elder functions. Your committee, however, recommends that such matters as worship, discipline, education, and evangelism shall belong to the domain of the restricted consistory—that is, of the minister(s) and the elders.

What kind of matters would be taken up by the general consistory, to be discussed by the minister(s), elders, and deacons together? *Budget matters* and *building matters* would certainly be included. It would be advantageous to have the input of women on both matters. (It will be remembered that approval of both budget and building matters would be given by the entire congregation which, in most cases, would include the female members.) *Nominations for office* would also be prepared by the general consistory. It would certainly be advantageous to have women take part in the nominating process. In fact, already at the present time women, as members of the congregation, may direct the consistory's attention to suitable nominees for office (Church Order, Art. 4, b).

Other matters which would come before the general consistory would include *mutual censure* and *church visiting*. The former means mutual counsel and advice with respect to office, whereas the latter would involve the asking of questions and the giving of advice. Neither the giving nor the receiving of advice is a headship matter. The committee concludes that none of the activities mentioned above would involve women deacons who might be present at general consistory meetings in a violation of the headship principle.

We go on now to consider what would be the role of women deacons in smaller churches with smaller consistories. In consistories where the number of elders is three or less, it will be recalled, the distinction between the general and the restricted consistory would not be made. It would, incidentally, also be possible for this situation to prevail in larger consistories—note the word *may* in Church Order Article 35, b, quoted above. In such consistories women deacons would not meet separately as part of the diaconate, but would always be

meeting with the elders and the minister(s) as members of the consistory. Would their meeting with the elders in such instances constitute a violation of the headship principle?

In churches where the deacons do regularly meet with the elders, the deacons would, of course, do the work of the diaconate. In addition, they would take part in discussions and decisions involving such general matters as were mentioned above under the work of the general consistory. In neither case would such activities involve a violation of the headship principle on the part of women deacons who might be members of such consistories.

But now there is a further complication. In 1938 the synod passed a recommendation to the effect that when in small churches deacons are "added to the consistory" (the phrase is taken from Article 37 of the pre-1965 Church Order, and reflects the time when the diaconate was separate from the consistory), they "are warranted in performing presbyterial functions." A second sentence of the recommendation puts it this way: in such consistories "deacons may function as elders" (*Acts of Synod 1938*, p. 81).

Though this decision was passed before the 1965 Church Order, which made deacons part of the consistory, was adopted, the ruling would still hold for consistories where deacons do not meet separately from the elders. In such consistories women deacons would still be deacons; their primary task would still be the diaconal one. But as long as the decision of 1938 remains in effect in its present form, women deacons in such consistories could be permitted to function as elders. Such functioning, the majority of your committee believes, would violate the headship principle.

In order to avoid this difficulty, therefore, we propose that the Synod of 1984 adopt the following resolution: "that synod declare that in consistories where the distinction between the general and the restricted consistory is not made, women deacons may not function as elders." If this resolution is adopted, women deacons could continue to meet with the elders and other deacons in such consistories, but their work as members of such consistories would not violate the headship principle.

The recommendations which follow are those of the majority of the committee. The recommendations of the two minorities will be found in the two minority reports which will follow the majority report.

#### V. RECOMMENDATIONS:

1. That the privilege of the floor at synod be given to the following: the chairman, Rev. John De Kruyter; the reporter, Dr. Anthony Hoekema; and representatives of the minority positions.

2. That synod declare that "the headship principle," which means that the man should exercise primary leadership and direction-setting in the home, in the church, and in society in general, is a creational norm recognized in both the Old and the New Testament.

3. That synod declare that God gave woman to be man's fitting helper for the whole of human life, and that she should render her service and exercise her gifts in a way which acknowledges the headship of the man.

4. That synod declare that the headship of the husband in marriage involves a direction-setting role, which is to be exercised in a loving, self-sacrificial way, after the pattern of Christ's headship over the church.

5. That synod declare that the headship of the man in the church implies that women should not be admitted to the offices of minister, elder, or evangelist.

6. That synod declare that the headship principle does not prohibit women from serving in the office of deacon.

*Grounds:*

a. The office of deacon does not involve the kind of authority over men which is prohibited in the New Testament.

b. The New Testament contains many instances of women who did the kind of work presently associated with the office of deacon.

7. That synod reaffirm the decision of the Synod of 1978: "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).

8. That synod declare that such matters as worship, discipline, education, and evangelism belong to the domain of the elders.

9. That synod declare that in consistories where the distinction between the general and the restricted consistory is not made, women deacons may not function as elders.

10. That synod ratify the amended form of Article 3 of the Church Order which was adopted by the Synod of 1978, with the addition of the word "evangelist" in section a:

Article 3

a. Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, [and evangelist].

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).

11. That synod declare that the decision as to whether women should be ordained as deacons in any specific congregation be left to the judgment of each local consistory.

12. That synod urge the churches to acknowledge the woman's role as man's fitting helper in the church by appointing qualified women as "assistants in ministry" (not members of the consistory) so that they might complement the pastoral work of the elders and the ministers.

13. That synod refer this report for information to the churches which are in ecclesiastical fellowship with the Christian Reformed Church, and to the churches which belong to the Reformed Ecumenical Synod.

14. That synod discharge the committee.

The Committee on Headship in the Bible  
John A. De Kruyter, chairman  
Anthony A. Hoekema, reporter  
Wayne Kobes  
Gordon H. Pols

VII. MINORITY REPORT I

I am in hearty agreement with the majority report as it presents its biblical

and historical material. I differ from it only in the conclusions it draws from the material. In my judgment, the teaching of Scripture and the majority report exposition of it support Option 4, "women not in ordained office but commissioned to assist in the work of all the offices," rather than Option 1, "women as deacons and as members of the consistory." Thus the significant difference between the majority report and this minority report is the issue of the ordination of women to the office of deacon and as members of the consistory. I support Recommendations 1 through 4 of the Majority Report, as well as Recommendation 12 which, in recommending women as assistants to elders and ministers, implements a part of Option 4.

There are three reasons which compel me to write a minority report defending Option 4, "women not in ordained office but commissioned to assist in the work of all the offices."

1. The first reason why I defend Option 4 rests on what I conclude from Scripture. I agree with the strong exposition in the majority report of the role and nature of male headship as a creational norm recognized in both the Old and New Testaments, with the man exercising primary leadership and direction-setting and the woman assisting him as a fitting helper for the whole of human life. In applying this teaching of headship, I do not find clear teaching or example in Scripture which allows women to hold any of the ordained offices of the church.

The majority report discusses Scripture passages thoroughly. I only pinpoint some of the examples and teachings cited. Against the backdrop of the creational norm and the need to reclaim it after the fall, we note that the priests of the Old Testament were male in distinction from the practice in various cultures around Israel. In the freedom of the gospel which Christ brought, we have examples of women helping significantly in various kinds of work in the church. Conspicuous are Phoebe of Cenchreae (Rom. 16:1-2) whom Paul called a servant (deaconess?) and "a helper of many and of myself as well"; Priscilla (Acts 18:26) who with her husband "expounded to him [Apollos] the word of God more accurately"; Philip's "four unmarried daughters, who prophesied" (Acts 21:9); the "any woman who prays and prophesies with her head unveiled" instruction (I Cor. 11:5), followed by the creation reasoning of verses 7-12; Dorcas (Acts 9:36), "full of good works and acts of charity"; the older women asked to teach and train the younger women (Titus 2:3-4); and the older widows (I Tim. 5:9-10) who could be "enrolled" on the basis of their age, godly life, and good deeds to their families, the saints, and the distressed. The passage on widows speaks about financial provision for them (verses 4, 8, 16), and is often interpreted as also reflecting a specific assignment in the church, probably in keeping with the good deeds for which they were known. All these give evidence of significantly increased participation by women in the various ministries of the New Testament church.

But the apostles and their first associates, the seven (often called deacons, though the word as a noun is not used [Acts 6:1-6])—these all were men. The teaching about qualifications for office of elder and deacon is in masculine form (I Tim. 3:1-13), linked in verses 4 and 12 to the headship men are to exercise in their families. We wonder about the meaning of verse 11 which, literally interpreting three Greek words, says, "Woman/wives likewise worthy-of-respect." But we have no clear guidance about what this means and cannot say more than Scripture says. In writing to Titus, Paul again lists qualifications for

male elders (Titus 1:5-9) as he emphasizes sound doctrine. Does he omit qualifications for deacons because sound doctrine is not their primary responsibility, or for another reason? We do not know.

I do not see how we can say more from the New Testament than that men served as ordained office-bearers and women helped significantly in all the ministries of the church. This is consistent with the creational norm of headship and the Genesis passages thoroughly discussed in the Majority Report.

One argument advanced for admitting women to the ordained office of deacon is that women in the New Testament did the kinds of work carried out by deacons today. But we should note that these kinds of work did not result in ordination for women in the New Testament church of which they were a part. These kinds of work did not result in the ordination of women as deacons throughout the long history of the church either, as Report 32 of the 1981 *Acts of Synod* describes well. The New Testament pattern of male office-bearers has continued almost without exception, with women assisting through helping orders or as deaconesses at various times.

Calvin, in establishing "two distinct grades" of deacons, made a clear separation between administering deacons who were men and the women who did the actual care of the poor, after the example of the enrolled widows in I Timothy 5 (*Institutes* IV, 3, 9). The 1568 Convent of Wezel, noting Calvin's pattern, provided for women deacons and, like Calvin, allowed no deacons in the consistory. The Wezel position on deacons was reversed three years later in Emden and then more officially in the Church Order written by the 1574 Synod of Dordrecht. We have not kept the distinctions made by Calvin and Wezel when today we propose women as full deacons and as members of the consistory.

In this century, particularly since the 1920s, the Christian Reformed Church has been emphasizing the unity and special nature of all three ordained offices. Deacons have become increasingly involved in the governing of the church where the principle of male headship is reflected. This authority of deacons is an added reason, I think, why we cannot argue for women deacons today on the basis of the kinds of helping work women did in the New Testament church. In fact, it is the issue of ruling authority which keeps us from arguing also for women pastors and elders on the basis of teaching-prophesying kinds of work done by women in the New Testament.

2. The second reason for recommending Option 4, "women not in ordained office but commissioned to assist in the work of all the offices," arises from the Christian Reformed Church Order by which the life of the church is regulated.

The Church Order of 1965, now in practice for eighteen years, reflects a twentieth-century theological explanation of church offices which emphasizes the inherent unity of the three offices and which gives deacons full place in the consistory with ministers and elders. One result has been that the work of elders and deacons is not clearly distinguished in the articles of the Church Order.

The Synod of 1978, in its decision to recommend women deacons, added the words "provided that their work is distinguished from that of elders." Recommendation 7 of the 1984 majority report reaffirms the 1978 recommendation about women deacons and adds the same proviso.

It is difficult to see how this proviso, that the work of deacons be distinguished from that of elders, can be carried out effectively. Our current

Church Order does not delineate the offices of elder and deacon in consistent fashion. Articles 24 and 25 of the Church Order separate the general work of elders from that of deacons. But Article 35 blurs the distinction by stating that in every church "a consistory composed of the office-bearers" (including both elders and deacons) "is responsible for the general government of the church." This term, *consistory*, is used more than sixty times in the rest of the Church Order. It is to the consistory, without further delineation, that the following work of the church is assigned (the numbers refer to articles in the Church Order):

nominations for and installation of office-bearers (4), nominating and calling a pastor (12), releasing a pastor (16, 17), supporting ministers (15), authority of consistory (27, 34), general government of the church (35, a), evangelism and missions (73, 74), worship services (52, 53), sacraments: baptism (55, 56), Lord's Supper (59, 60), profession of faith (59, a), catechetical instruction (64), transfer of membership (66), instruction and admonition to marry in the Lord (69), encouraging Christian education (71), promoting and supervising societies and youth organizations (72), admonition and discipline (78, 81, 83, 84, 85, 86, 87; and in 80 "the church" is responsible), suspension of a minister (90), suspension of an office-bearer (91). The supervision of a pastor is assigned to "his calling church" (13).

Which of these tasks are inherently the work of elders? The Church Order gives us no guidance. In how many churches are some (many?) of these tasks carried on by the consistory of elders and deacons together, as the Church Order wording allows? Where these tasks are done by elders and deacons together, it is impossible to distinguish the work of deacons from the work of elders.

The particular work of elders is described in the 1965 Church Order as follows:

general task description (24), definition of general and restricted consistory (35), presiding at meetings in minister's absence (36, a), delegate to classis and synod (40 and 45), pastoral care and family visiting (65), church visitors to other congregations (42), assisting in catechetical instruction "appointed by the consistory" (64, b). In Article 12 the assistance of elders is alluded to in the description of the work of a minister.

The Church Order also does not make it mandatory for churches to have a restricted consistory through which elders carry out their work separately. The wording of Article 35 is "a distinction *may* be made" [*italics mine*]. In smaller churches synod has made provision for deacons to serve as elders when needed.

No doubt individual churches have implemented the 1965 Church Order in a variety of ways in the past eighteen years. The general trend seems to be toward more work being done by the consistory of elders and deacons together, with a smaller role for elders only. This is in line with the wording of the 1965 Church Order.

On the basis of this Church Order I do not see how it is possible to ordain women as deacons and members of the consistory "provided that their work is distinguished from that of elders." Is it feasible to ask each consistory to sort out the blurred distinctions of all the "consistory" work listed in the Church Order, under the general guidance that "such matters as worship, discipline, educa-

tion, and evangelism belong to the domain of the elders" (Majority Report Recommendation 8)? Are we asking deacons to reduce their present involvement in the work of the church so that women may serve in the consistory? If women deacons are not to serve as elders in churches that do not have a restricted consistory, how would this be practically applied in a consistory meeting as the office-bearers together would be working through the agenda? And could a church not choose to observe the actual *wording* of the Church Order and be technically in compliance with it, and yet do all its work through the consistory?

We have made a strong case for the ruling headship of elders and ministers, but we have not protected it when we recommend that women deacons serve in the consistory, since the present Church Order does not clearly distinguish between the work of elders and deacons, and since the current trend is to do more and more governing of the church by the elders and deacons together.

3. The third reason why I defend Option 4, "women not in ordained office but commissioned to assist in the work of all the offices," stresses the last part of this option. The first two reasons spoke against ordaining women as deacons and members of the consistory. This last reason addresses the need for us as a denomination to develop a recognized, structured way to welcome women as helpers in all the ministries of the church.

The reason for the assertion that women should give such help is the scriptural teaching that God intends women to be of significant help to men in every part of life. Man and woman belong together in the relationships and work of God's world, carrying out the "have dominion" mandate of Genesis 1. Together they reflect the image of God and carry out their roles. Headship does not exist in a vacuum but in a relationship, and the helping part of that relationship is just as important as the headship one. Thus, implicit in the creational norm of male headship is the woman's role of fitting helper in all the work and ministries of the church. There is no area in the church in which the help of women is inappropriate, and God calls us to initiate, develop, and implement this participation.

We as a denomination have not taken much initiative to do this. We have watched while a few churches chose deaconesses to assist in the work of mercy, a time-honored practice over the centuries. We have discussed, with varying degrees of charity, whether women may serve in the ordained offices, and have appointed a series of synodical study committees to tell us what Scripture says about different aspects of this subject. The committees have not been unanimous in their conclusions and recommendations. Sadly, this committee is not unanimous either, though we have worked hard and with a growing bond of respect for one another.

Meanwhile, it seems to me that we can develop and implement a specific way for women to serve in the church. This will not be enough for some. Perhaps it will be too much for others. But it will be a way for the denomination to recognize that God intended women to be of significant help in all the ministries of the church. I hope that for many of us such a plan would be consistent with what we believe Scripture teaches about male headship of the right kind and about a full helping role for women.

Practically, Option 4 means that qualified women should be nominated and elected for terms of service as "assistants in ministry" to all the ordained office-bearers of the church. The work of these women would include helping in such

ministries as education, evangelism, worship, care of members, mercy, and benevolence.

These "assistants in ministry" would not be members of the consistory, but would meet regularly with their ordained counterparts to report, consult, recommend, evaluate, and plan. These women could ask or could be asked to be present at a consistory meeting. They would have special assignments for working with women, though not only with them. The denomination should provide guidelines for this ministry, a form for commissioning, and other helpful materials.

Recommendation 12 of the majority report proposes that churches should appoint qualified women as "assistants in ministry" to work with the elders and ministers. I propose that qualified women should be chosen as "assistants in ministry" to work with all the ordained office-bearers of the church, on the basis of the body of the majority report, and on the basis of the scriptural and church-government reasons given above.

#### RECOMMENDATION

That synod urge the churches to acknowledge woman's role as man's fitting helper in the church by establishing a position of "assistants in ministry" (not an ordained office) whereby qualified women can assist the ordained office-bearers in all the ministries of the church.

#### *Grounds:*

1. This is consistent with scriptural teaching about male headship as a creational norm, and about the woman's role as man's fitting helper for the whole of human life.
2. This is a clear and consistent way of implementing the helping role of women under our present Church Order and practice.
3. This provides an organized, recognized way in which women may use their gifts more effectively than before in all the ministries of the church.

Thea B. Van Halsema (Mrs. Dick L.)

#### VIII. MINORITY REPORT II

#### OUTLINE

- A. *Introduction*
- B. *Exegetical Studies*
  1. The Early Chapters of Genesis
  2. The Rest of the Old Testament
  3. The New Testament "Head" Passages
    - a. General Comments
    - b. Ephesians 5:22-23
    - c. I Corinthians 11:3
  4. Other New Testament Passages
    - a. I Corinthians 14:33b-35
    - b. I Timothy 2:11-15
  5. Women Associated with Paul's Work
- C. *The Overall Direction of the Bible on Male-Female Relations*
- D. *Summary*
- E. *Recommendations*

### A. Introduction

Fourteen years ago the Christian Reformed Church began in a formal way to examine the practice of excluding women from the offices of the church. This present committee is now the fifth committee appointed to examine this issue. Two members of this committee have found themselves back at the beginning, back where the first study committee had already arrived. That committee concluded as its first recommendation: "The practice of excluding women from ecclesiastical office cannot conclusively be defended on biblical grounds" (*Acts of Synod 1973*, p. 588). More than ten years of continued struggle for clarity on this issue have now intervened. The present study committee was charged to examine what light "headship in the Bible" shed on the question. The majority of the committee has found that "the headship principle" does indeed shed light: "The headship of the man in the church implies that women should not be admitted to the offices of minister, elder, or evangelist" (Recommendation 5). We, a minority, must dissent. We do not find "headship" to be that biblical ground which makes defensible the exclusion of women from ecclesiastical office.

The majority of the committee has affirmed this primary conclusion: " 'The headship principle,' which means that the man should exercise primary leadership and direction-setting in the home, in the church, and in society in general, is a creational norm recognized in both the Old and the New Testament" (Recommendation 2). Such a statement is open to a variety of emphases and interpretations. Much depends on what is meant by the qualifier word *primary*. Apparently women may legitimately engage in leadership and direction-setting, but this must not assume the role or stature of *primary* leadership and direction-setting. Where is the line of distinction? It is not easy to detect. The majority report has not sought to give specific guidance on locating the line in the marital relationship. Neither has it given much specific help to Christians as they function in larger societal relationships. But for relationships in the church the line of distinction has been detected. It intersects the office structure. The office of deacon does not require application of the creational norm of male headship; the offices of elder, minister, and evangelist do.

Here we demur. We are not confident that when the Bible uses the term *head* in regard to a man, this is conveying a biblical *principle*. We become less confident when this "headship principle" is accorded the stature of a *creational norm*. We are moved to express dissent when the proposed application of "the headship principle" is interpreted to exclude all women, regardless of their training, maturity, spiritual giftedness, and potential usefulness to the Christian community and mission, from the church offices of elder, minister, and evangelist.

The entire committee worked together long and hard in its examination, study, and discussion of many Scripture passages and of the way the biblical message regarding the roles and relations of the sexes is to be understood. The majority of the committee find their exegetical choices and way of understanding the overall thrust of Scripture pointing toward "the headship principle." We, a minority, judge that in some crucial instances there is validity to some other exegetical options. We also find ourselves differing from the majority in our understanding of the Bible's total message and thrust regarding sex roles and relationships.

We turn first to a review of our alternative exegetical choices.

## B. Exegetical Studies

### 1. The Early Chapters of Genesis

The majority report gives an excellent summary of the revelation of the first chapter of Genesis regarding the man and the woman. The two stand in conjunction with each other, on a par. Both image God. Together they receive the mandate to be fruitful, multiply, subdue, and have dominion. In this chapter there are no indications of differing sex roles.

It is the second chapter of Genesis that has regularly been seen as providing some specific indications of the differing roles of the two sexes. In this account the man and the woman are created at different times and there are some initial indications, from the man's side at least, of the relationship between them.

In the Genesis 2 account God created the man from the dust of the earth, infused him with God's own living breath, and placed him in a garden specifically prepared for him. The garden was well-watered and well-planned. It filled Adam's senses with pleasure and it met his need for food. He was its caretaker. God, however, was still in charge. Limits were placed on Adam's domain. The whole garden was for his use except one designated tree. Adam had been provided with a fascinating and bountiful environment in which to begin his life as God's creature.

Something, however, was lacking. Adam was alone and this was not good. He must have companionship of the sort that would fulfill his need for sociability, creativity, and productivity. He could not be a whole and full human being in this state of aloneness. God proceeds to form the animals, and they are indeed companions of sorts. They are formed from the ground, like Adam, and, as they are presented to him, his intellectual powers go to work, recognizing them, sorting them out, and giving them names. But they do not form the type of companionship which is Adam's real need. God goes to work again, this time creating a companion from a part of Adam himself. As Adam wakes up in the presence of this new creature, he breaks forth in a joyful cry of fulfillment. He is no longer alone. He has a true companion.

The narrator proceeds immediately to comment on the strong drive that leads a man to seek this deep level of companionship. Natural ties to father and mother give way. The companionship for which the man reaches out cannot be met in its fullness even in his attachment to his parents. In marriage the man finds his companion in the profoundest sense—they become "one flesh." Their naked sexual distinctiveness is no barrier between them. In their union as husband and wife the two find full freedom, comfort, and satisfaction. The Lord has created a most fascinating and enriching potential for fullness of life for his favored creatures—humankind.

What may we learn from this account about the distinctive roles of the two sexes? The primary clue would appear to lie in the phrase "a helper fit for him" (Heb. :

*'ētzer kēnegdō*). The animals failed to measure up, but the woman succeeded in filling this role gloriously. The Hebrew word *'ētzer*, "help" or "helper," expresses a positive relationship. Someone is in need (like Adam in his aloneness) and the other comes and meets that need. With the two of them life moves on, the job gets done, and the person who stood in need while he was alone finds himself able to function and able to live in a full sense. The concept *'ētzer* indicates one who brings help, aid, assistance, one who acts beneficially for the other. It is found twenty-one times in the Old Testament.

The predominant use of 'ētzet is of God as a help to human beings (sixteen times). A sampling of God's helping activities can be found in Psalm 146: God "made the heaven and earth..., keeps faith for ever, ...sets the prisoners free, ...opens the eyes of the blind, ...lifts up those who are bowed down, ...watches over the sojourners, ...upholds the widow and the fatherless," etc. Small wonder that the psalmist exclaims, "Happy is he whose help ('ētzet) is the God of Jacob" (v. 5). God as help is God the creator, protector, and redeemer at work in behalf of his people (Ex. 18:4; Ps. 20:2; 115:9, 10, 11; 121:1-2; 124:8, *et al.*).

Men are also referred to as helpers (three times: Isa. 30:5; Ezek. 12:14; Dan. 11:34). However, in each of these instances, man as helper is found to be insufficient or ineffective. Compared to God, men frequently fail to furnish the kind of help really needed.

The other two instances of 'ētzet are in Genesis 2. Verse 20 by implication refers to the animals: "for the man there was not found a helper fit for him." The deficiency in the animals is probably not at the point of their being an 'ētzet as such—animals can be very useful and beneficial to man. Rather they were not "fit for him." They could not meet Adam's real need for companionship. In the creation of the woman God accomplishes his purpose of making "a helper fit for him" (vs. 18). In the woman the needed help is found.

The concept 'ētzet gives no indication of a lesser position or subservient role. It does not indicate which one is in charge or who is taking the lead. God as helper is obviously in charge. Animals as helpers would obviously not be in charge. Fellowmen as helpers might or might not be in charge. It is obvious that many kings and warriors who came to the help of others (the verbal form of 'ētzet) took no subservient positions. What about the woman as 'ētzet to the man? The role of an 'ētzet for the woman does not indicate that the man is necessarily in charge. It gives no indication whether either of them is in charge, or whether perhaps they meet as equals and as partners in action. It does not speak to the issue of being in charge or being in the position of a follower. This point must be emphasized, for the English word *helper* very readily brings associations of apprentice, errand boy, maid, the one who follows the orders and does all kinds of monotonous, or detailed, or distasteful, or less important tasks under the direction and orders of another. The concept of 'ētzet does not carry these associations. In the context of Genesis 2 the woman's help is in the area of the man's need for a companion: "It is not good that the man should be alone; I will make him a helper..." Helper does not indicate that she is subordinate. It indicates that she meets his need.

What about the remainder of the phrase—"fit for him?" Does that give some clues as to the relative roles of the man and the woman? The Hebrew word *kēnegdō* expresses the idea of being "over against," "face to face," or "in front of." It is a Hebrew way of expressing comparison, correspondence, similarity, the one fitting the other. The man needs a help corresponding to him, or, as the Brown, Driver, Briggs *Lexicon* puts it, "a help...equal and adequate to himself." Here was precisely the failure of the animals: they were not on the level of the man, suitable to overcome his aloneness. And this was precisely Adam's excitement in first meeting the woman: "This at last is bone of my bones and flesh of my flesh!" He had found an adequate counterpart and his aloneness had been overcome. There is no hint in the phrase *kēnegdō* of a ranking of one above the other; the whole indication is that of being on a par. They meet on the same level. It is the picture of mutuality, equality, partnership. They are

counterparts of each other, alongside each other.

What about the man's being created first? Does this give to the man some kind of status or stature not shared by the woman? He is of course older than woman. And during the time that he lived alone in the garden he had significant experiences. He also has received significant information and instruction from the Lord about what he is to do in the garden and about the tree that is forbidden to his use. So the man will naturally be in the position of leader and teacher when the woman arrives. But is there more to his position of firstness than just this natural relationship of the woman's learning from the man's broader experience? Is he in charge of her in a way that she is not in charge of him? Is he to remain in charge? Is it the prerogative of the male, as being created first, to be in charge of the female? None of this is obvious from these Genesis creation accounts.

An appeal has often been made to the institution of the *firstborn* in order to show the significance which the Bible places on firstness. In Old Testament times the practice of according to the firstborn son the position of principal heir appears generally to have been followed in Israel and the surrounding nations. The firstborn was accorded a preeminence with respect to the others who followed. To be firstborn carried authority, rank, status, and inheritance implications. The father's firstborn son was considered "the first issue of his strength" (Deut. 21:17). In the absence of the father the firstborn son assumed a position of authority in the family (Gen. 24:55, 60). He ranked highest after the father. The firstborn inherited twice as much as every other son (Deut. 21:15-17). Among kings the right of the firstborn implied the succession to his father's rule (II Chron. 21:1-3). The high rank of the firstborn led to the metaphorical use of the term for Israel as God's firstborn son (Ex. 4:22; Ps. 89:27).

However, the position of firstborn carried no sure and automatic significance in Israel. God frequently disregarded it, giving special privileges and leadership to Seth; Isaac, Jacob, Judah, Ephraim, Moses, David, Solomon—none of whom was a firstborn son or even the eldest living son. When Jacob gave his farewell blessing to his sons, he acknowledged Reuben as firstborn, but denied him the preeminence of the firstborn, giving it to Judah instead (Gen. 49:3-4, 8). In his earlier days Jacob himself had used devious means to obtain the firstborn privileges for himself (Gen. 25:29-34 and 27). Jacob again ignored the firstborn institution by crossing his arms in blessing Joseph's sons, thus giving the younger the principal blessing (Gen. 48:13-22). David chose Solomon over his elder sons (I Kings 1:33-35; I Chron. 23:1). In the monarchy the right of the firstborn indeed implied the succession to his father's rule, as II Chronicles 21:1-3 shows, but it is interesting that this very passage goes on to point out that the firstborn Jehoram, once having gained control, liquidated all his brothers (v. 4). Apparently even in Judah, where the covenant with David was determinative of kingship, Jehoram could not depend on the firstborn institution to offer him security. Was there, then, a divine principle or a creation ordinance at work in this institution of the firstborn? It would be hard to make a clear case for that in view of the Old Testament record.

Firstness was indeed important in Old Testament society. However, the institution of the firstborn does not appear to be a divinely ordained or divinely revealed arrangement for human society. Rather, it appears to be a general societal practice among ancient peoples—a practice to which God often adjusted and which his people generally observed. But God took liberties with it.

The book of Genesis is a grand testimony to the sovereignty of God's election precisely because God so freely deviated from expected and established human practice. His ways are not our ways. Jacob and David joined God in not feeling bound to primogeniture. Christians also have felt free to give up the firstborn arrangement in many of the societies in which they have lived. The societal practice of the firstborn is hardly sufficient evidence to verify that God, in creating the man first, intended to make him the person in charge and in authority over the woman.

Hence, Adam's firstness naturally made him the leader and the teacher of the woman in the garden. But it certainly is not clear that the man's firstness would make it inappropriate for the woman ever to be the man's teacher or ever to be in a position of leadership or authority over him. The woman might well gain the man's stage of maturity and could conceivably even have experiences and revelations which would make her an appropriate teacher and leader. To conclude from the fact of the man's having been created first that he is in a position of authority over the woman does not appear to be a necessary conclusion from the Old Testament accounts. (What Paul meant by appealing to man's firstness will be discussed in connection with the Pauline passages.)

The argument is often proposed, however, that Adam showed an awareness of being in charge already in his first act after the woman's creation. This argument claims that upon meeting her, he names her. Scholars have observed that naming among ancient peoples was "an exercise of sovereignty, of command" (von Rad). When Adam called her "Woman," Adam showed his position of authority over her, even as he had shown his position of authority in naming the animals. Therefore the conclusion may be drawn, it is argued, that Adam clearly sensed that he was in charge.

Is such a reading of the man's excited enthusiasm for his new companion a fair reading of the account? We acknowledge that name-giving meant more in ancient society than it usually does today. We acknowledge also that the ancients saw in name-giving "an exercise of sovereignty." We raise the question, however, whether these were always and inevitably the implications of giving a name. When the women of Bethlehem named Ruth's baby "Obed," did they mean to express sovereignty over the child? The whole context focuses on the joy that Naomi has an heir (Ruth 4:17). The women are absorbed in rejoicing with Naomi as they name the baby. When Hagar called the name of God "Thou art the God of seeing" (from which a prominent well derived its name), was she assuming sovereignty over God? Israel would hardly have recorded the story of her act of name-giving if it had had such implications. On the contrary, Hagar's name-giving was a joyful exclamation of faith and confidence in the God who had just revealed his presence. Her response is to call him by a new name. Adam's calling his new companion "Woman" is in the same vein, a joyful recognition of what God has accomplished. The account says that "the rib which the LORD God had taken from the man he made into a woman [*ishshah*]" (Gen. 2:22). God's creative skill determined that she should be *ishshah*. When she is brought to the man, he recognizes what God had made, and excitedly exclaims that at last he has a true counterpart: "bone of my bones, flesh of my flesh." He recognizes that she is the same as himself, only feminine. He expresses that by making a wordplay on what he is—*ish*, man: "She shall be called *ishshah*, because she is taken out of *ish*." The exclamation shows joy and excitement; it shows the man's powers of immediate recognition and intel-

ligence. God had formed her as an *ishshah*; Adam recognized her as an *ishshah*. It is debatable whether one can conclude that Adam's exclamation is an evidence of his sense of having authority over his wife in sovereignly naming her. This act by the man does not appear to be an important clue to establishing the role of the sexes in their created purity.

Genesis 3 records the fall of Adam and Eve into sin. In this incident Eve took a leading role and Adam was the willing follower. Some have found in this supposed switching of the sex roles a factor contributing to the fall.

Appeal can be made to God's words to the man: "Because you have listened to the voice of your wife, and have eaten of the tree ... " (Gen. 3:17). The line of thought is that Adam was wrong on two counts, listening to his wife and eating of the tree. However, God later tells Abraham, "Listen to whatever Sarah tells you..." (Gen. 21:12, NIV—the Hebrew wording is similar in the two passages). It would be hazardous to derive general rules from either of these instances of wives telling their husbands what to do. The content of what is said, not the fact that a wife is saying it, is the important point. It is very tenuous to conclude that Adam was blameable for the simple fact of following the advice of a wife.

It can still be argued, on the other hand, that after the fall it is the man who is called to account. Does this fact not indicate that God has placed man in the position of primary responsibility? The man is the one who is to represent the human pair. The majority report has appealed to this line of argumentation.

Once again we do well to look carefully at the account. The story pictures God in a highly anthropomorphic way. He comes walking in the garden in the cool of the day seeking the fellowship of his human creatures. But they are not to be found. Hence God calls to the man, "Where are you?" Adam and Eve come forth from their hiding, and because of Adam's strange behavior in hiding from the Lord and his embarrassed confession about his nakedness, the Lord asks straightforwardly whether Adam has eaten from the forbidden tree. Adam is being addressed not so much as the responsible party of the human pair who must give an account of what has taken place, but as the Lord's first companion in the garden who is now acting so suspiciously. In terms of the anthropomorphic account the Lord did not yet know what had taken place when he called to the man, "Where are you?" We ought not to read into the question ideas about Adam's particular responsibility and accountability for the actions of the human pair; the Lord, walking in the garden, was simply calling, "Where are you?" The Lord continues talking to the man until Adam points to the woman as the culprit. Then God immediately switches his questioning to her. Adam's being questioned first after the fall is no clear sign that in the created order men were to be the responsible parties in charge of women.

In Genesis 3:16 we finally have a clear statement about the man's rulership over the woman. In this passage we have a part of God's sentence or judgment upon the woman after her fall into sin: "He [your husband] shall rule over you." The straightforward statement about male rulership is spoken in the context of the fallen relationship.

The majority committee report has pointed out that with the fall not all relationships changed. In fact, the account of God's judgment and sentence upon the human pair assumes that some of the pre-fall relationships will continue. Childbearing is not new, for the original couple were to "be fruitful and multiply, and fill the earth" (Gen. 1:28). Working the soil and growing food

was not new, for Adam was placed in the garden of Eden "to till it and keep it" (Gen. 2:15). Thus the man's ruling of the woman need not be new either. God in pronouncing his sentence has graciously maintained and reaffirmed the basic creation order. The man is to continue in the ruling position.

Such an interpretation is a possible one. In regard to childbearing and the growing of food the original arrangements are indeed maintained, although now in distorted, corrupted form. This is made clear in both cases by the Hebrew word *'issābôn*, "pain, toil, suffering": "*in pain* you shall bring forth children...*in toil* you shall eat of it [the ground] all the days of your life" (vv. 16-17). The majority report, in finding male rulership a continuance of the created order, comments immediately upon how this rulership will degenerate and become threatening to women after the fall. In other words, it assumes that the *'issābôn*-idea of pain and suffering is to be understood in connection with the statement about ruling as well as childbearing and working the soil. Ruling will now cause pain and suffering for the woman. Ruling will degenerate into tyranny and become a domineering type of ruling rather than the benevolent and loving ruling of the original order. The woman is placed under this sentence. Thus the statement, "he shall rule over you," maintains the created roles but also carries overtones of the pathetic lot of the woman in her fallen condition. The statement about ruling is a part of the sentence upon her.

Such reading of "he shall rule over you" is complex. It calls for a quick switch from good rule to threatening domineering rule right within the one word *rule*. Does the single word *rule* in this sentence really carry the content of both the created order and the fallen order?

There is a simpler, and in our estimation a better, way of understanding the statement about man's rulership. Radical changes have happened in God's good creation. Thorns and thistles appear to be something new now that sin has come. Man's return to the dust from which he was taken sounds like a new situation for the man. The man's rulership over the woman can also be read as a new, radical change. It is a statement of the sad consequences of the fallen, sinful state. It describes that fallen state. It does not prescribe God's will for people living in the fallen state, so that husbands must insist on their right to rule. (We do not treat the pains of childbirth or thorns and thistles in our gardens as things to be maintained by divine will!) Neither does the statement about the husband's ruling prescribe God's will for the ideal created and redeemed order. The relationship where the man is automatically the ruler and the woman the ruled is a picture of the creation disturbed and fallen.

The early chapters of Genesis have delivered to us no firm indications or clues to a role for the man which puts him in charge. The clues which are often proposed were found highly tenuous and debatable. On the other hand, the first chapter of Genesis views the man and the woman alongside each other without role differentiation, and the second chapter of Genesis appoints the woman to be the true counterpart of man, the companion that has overcome his aloneness. The man is not constituted always to be in charge and the woman always to be a follower. It appears rather that they were created as true partners, to live in mutual leadership and fulfillment of each other. Created this way, perhaps they may hope that the created state will someday be restored.

## 2. The Rest of the Old Testament

As the biblical account moves on from the fall, the male segment of humanity

is clearly more prominent than the female segment. No daughters of Adam and Eve ever enter the account beyond the mentioning that there were some (Gen. 5:4). The story proceeds in terms of events involving the men. In fact, this attention to the man was even in evidence in the Genesis 2 creation story. There is no mention of the woman's needs, of her reaction to the man, or of how she was to find fulfillment. We cautioned in our previous section against concluding that the attention given to the male was indicative that he was in charge. But there can be no denying that throughout the Bible the primary focus is on the man.

There can also be no denying that after the fall the man is not only the most prominent but also clearly the dominant one. The man is in charge. He rules. As the majority report has pointed out, this is true throughout the structures of society—of judges, military leaders, monarchs, prophets, priests, and elders. The Old Testament used the word *head* for some of these men in positions of leadership and authority. There were heads of houses (families), heads of clans, heads over the people. There is a form of "headship" practiced in the Old Testament. It is the headship of the ruler over his subjects. He is head of both males and females. This Old Testament headship is not the headship of the man over the woman, but the headship of the office-holder over those under him. In a male-dominated society the officers will naturally be men. Is there any way of determining from the clear pattern and practice of the Old Testament male-dominated societal life whether male-domination is a God-willed, God-ordained, God-revealed pattern and practice? In short, is male domination really a creation structure, or is it only a human societal pattern? Or again, is the patriarchal pattern of society the will of God for all human society in all times?

Here is where the admittedly few exceptions in the Old Testament become important. The majority report calls these "exceptions to the rule." Do they mean by "the rule" the going practice, or the God-ordained norm? Undoubtedly the latter. But exceptions to the God-ordained norm are not to be lightly waved aside. One expects some obvious reason, or an explanation, or a sense of dreadful uneasiness or wariness in view of an obvious departure from God's ways. On the contrary, the Old Testament shows only natural and willing acceptance of the leadership of these women in Israel. Miriam, the prophetess, is in trouble when she challenges Moses' superior authority (Num. 12). But otherwise her leadership is pictured without apology, and later God can remind Israel that she was one of the three whom he had sent to lead at the exodus (Mic. 6:4). Deborah is a prophetess and a judge. "She used to sit under the palm of Deborah...and the people of Israel came up to her for judgment" (Judg. 4:5). Again there is no apology in the account for so radical a departure from a supposed creation structure and no sense of hesitancy or embarrassment on Israel's part in accepting her. The book of the law is found in the temple and its threatening words need authentication. King Josiah instructs: "Go, inquire of the LORD for me....So Hilkiah the priest...went to Huldah the prophetess....And she said to them, Thus says the LORD..." (II Kings 22:13-15). King and priest seek the word from a woman. There is no embarrassment or sense of humiliation, but only a sense of urgency to hear the authoritative word from a recognized source. The incident is all the more striking if the prophet Jeremiah was indeed on the scene in those days, as the standard chronologies propose.

Is it clear, then, that the Old Testament demonstrates that only men are to be in positions of leadership, at least, *primary* leadership? Is there more primary leadership than Deborah's judging Israel and commanding military generals, and Huldah's instructing kings and priests? These women were a departure from the usual patterns of their society. They strongly suggest that other patterns are possible in God's good purposes with his people.

### 3. The New Testament "Head" Passages

#### a. General Comments

The majority report appropriately alerts us to the fact that what concerns us is not the head as part of human or animal anatomy, but the word *head* used as a metaphor. Metaphorical usage assumes a similarity and analogy. We must seek to detect the implied similarity. In what sense is Christ, or a husband, or a man similar to a head? The word studies in the majority report have surveyed the variety of usages in ancient Hebrew and Greek cultures and especially within the Scriptures. These word studies showed that there is not a clear and direct line from that widespread Hebrew use of *head* for a tribal or family leader to the New Testament "head" passages. The predominant choice when translating the Old Testament Scripture passages into Greek was to use the Greek word for ruler (*archōn*) rather than the Greek word for head (*kephalē*). This raised the question of whether it was entirely natural to hear the idea of ruling leader in the Greek word *kephalē*. There has been much scholarly discussion of this point. The majority report has presented much careful exegetical study of the "head" passages in the New Testament, seeking to detect the focus of the head-idea in each passage. We can express wholehearted agreement with much of the committee's work here.

It has sometimes been denied that the word *head* in the New Testament ever refers to a person in his exercise of rulership and authority. Such a proposal cannot stand. A clear instance of head in a ruling sense is Ephesians 1:22, where Paul says that God made Christ "head over all things." The context has clear expressions indicating the superior position of Christ and the inferior position of all else. The preposition "over" brings out the ruling stance. Colossians 2:10 may be referring to the same kind of headship. The language is slightly different. Christ is here called "head of all rule and authority." The indications of superior and inferior position are not as prominent, and Christ is not said to be "head over," but "head of." An alternative meaning for this passage could be head in the sense of fountainhead, source, or origin—they all came from him. But, over against voices who too sweepingly declare that notions of rulership and authority are strange to the Greek concept of *kephalē*, at least the Ephesians 1:22 expression of "head over" presents contrary evidence. In the New Testament *head* can refer to an authoritative ruling position. In passing, it should be noted that the "all things" over whom Christ is the head summarize all the powers which rival Christ's rule (cf. v. 21).

There is another prominent focus to the *head* metaphor in the New Testament. Paul sometimes combined the *head* metaphor with the *body* metaphor, one of his favorite representations of the church. In two passages (Col. 2:19 and Eph. 4:15) Paul was very specific about the head-body relationship he had in mind. The body draws its life and energy from the head.

From this source of supply the body is nourished and enabled to grow. It receives its energies, its cohesiveness, its ability to act with effectiveness from the life it draws from the head. Headship here is an organic type of headship. The head is the source and supplier of life through organic processes.

Hence, we have detected two types of headship in the New Testament. Broadly speaking, they follow the distinction between how a head relates to its own body (organic headship), and how a head relates to other bodies and things outside itself (ruling headship). This distinction is important to notice.

At this point some difficult questions arise. Are these two types of headship mutually exclusive, so that if one is present, the other will not be? Or is the very opposite the case, namely, that the two facets, ruler and organic supplier, are always both present in varying degrees in each instance of the head metaphor? Does ruling headship imply the organic relationship? This would hardly seem to be true of Christ's ruling headship over the powers—they are definitely not connected to him in a bodily fashion. Ruling headship, thus, does not necessarily imply organic headship. Does organic headship, on the other hand, imply the stance and activity of ruling? When Christ is pictured as the head supplying energy and nourishment to his body, the church, do we have a picture of Christ as ruler? Or are the ideas subtly different? In regard to Christ the idea of rulership is never far away, for the basic Christian confession is that Christ is Lord—a confession of rulership. But is headship an alternate synonymous expression for lordship? Popular usage tends to equate the two. Did Paul really mean headship to be understood thus? And if the ideas of headship and lordship seem to lie so close together in regard to Christ, are they also closely associated when Paul calls the husband head of the wife? There has surely been a tendency to hear overtones of the husband's lordship over his wife in the term *head*. Is there any way through this maze of difficult questions and subtle points? We can only plead for extra careful listening to Paul, intent on catching his point and resistant to the temptation to extend Paul's *head* metaphor beyond the point he made with it. We proceed to the two passages where the *head* metaphor is used of a man in relation to a woman, asking what point Paul intended to make.

b. Ephesians 5:22–23

In Ephesians 5:22–23 we meet for the third time in this letter Paul's use of the *head* metaphor. The first one had clearly been ruling headship—Christ is "head over all things" (Eph. 1:22). The second one had clearly been Christ's organic headship—"...grow up in every way into him who is the head, into Christ, from whom the whole body...makes bodily growth and upbuilds itself" (Eph. 4:15–16). What is the focus of the third time "head" is used—Ephesians 5:22–23? This passage is important to our present study, for here the *head* metaphor speaks not only of Christ but of men, or, more specifically, of husbands. "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her..." (Eph. 5:22–25).

The majority report has proposed that the basic explication of the head-

ship idea here is to be found in the command to the woman to be subject. It concludes that headship in this passage is clearly and primarily ruling headship. The material in the passage that alludes to an organic type of headship is seen as showing the way in which the basic ruling is to be done. Ruling is to be done in a loving and self-sacrificing way. The majority points out that this is clearly the pattern of Christ's headship, so we may be confident that this is the pattern which Paul has in mind for the husband as well. This understanding of the passage is widespread and of long standing. But it may be questioned whether it has caught Paul's thrust with entire clarity. Two matters call for further probing: (1) what is subjection in this passage, and (2) what is headship in this passage?

(1) Paul calls wives to subjection in this passage. It is important to note, however, that this call immediately follows a general call for all Christians to be subject to each other. The two are so closely tied together that in the Greek Paul did not even repeat the specific command for the wives. It reads literally: "Subject yourselves to one another in reverence of Christ, wives to your own husbands..." (5:21-22). In other words, wives are the first specific instance Paul gives of the way all Christians are to live in subordinating themselves to each other. Subjection is not a uniquely female stance any more than the command he gives to husbands to love is a uniquely male stance. Both are expressions of appropriate ways for Christians to subject themselves to each other.

Mutual and reciprocal subjection is at the very heart of the new thing that has happened in Christ. Paul alludes to it several times: "Outdo one another in showing honor" (Rom. 12:10); "In humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:3-4); "Be subject to one another out of reverence for Christ" (Eph. 5:21). Christians are being called to break with the whole system of rankings that loom so large in ordinary societal relationships. They are asked to cease all their careful calculations as to who owes them honor and deference and to whom they, in turn, are obligated to show honor and deference. The Christian stance is to show honor and deference to all, without distinction, willingly, and with enthusiasm. It recognizes that the claims of others upon one surpass the claims that one owes to himself or herself. It is the difference between self-giving and self-seeking, between being directed toward others and being directed toward self. Mutual subjection describes the attitude of willingly giving in, cooperating, assuming responsibility, acknowledging others' claims to one's time and attention, being a helper. As Markus Barth says in his commentary on Ephesians, "It [subjection] is a demonstration of that 'total humility, gentleness, mutual bearing, love, unity, peace' which in [Eph.] 4:1-3 were described as the constitutive works not of miserable slaves and bootlickers but of the free children of God, of persons in high standing, even of princes" (p. 710). Christ called it "self-denial."

In learning something about headship from Paul's use of the term *subjection*, we must pay careful attention to how Paul is using that term. He had used the word once before in Ephesians, then also in connection with the idea of headship: God subjected (*hypotassō*—active voice) the principalities, powers and all things under Christ's feet and made him head over all things (Eph. 1:22). This subjection was really subjugation. It happened quite re-

ardless of their will in the matter—in fact, since they were hostile powers, it happened against their will. The headship of that passage is clearly ruling, authoritative headship, an exerting of one's rights over others. However, the expression here in 5:21 makes a significant change. Subjection is expressed with the same word (*hypotassō*), but now in the Greek middle voice: subject yourselves, each one doing his own subjecting. It is not one of rank subjecting others, but of those without rank subjecting themselves. And here in Ephesians 5 it is to be mutual and reciprocal subjection: "to one another." All rankings and orderings are being disregarded. A ruling, authoritative headship does not fit well into a system of mutual subjection.

(2) What kind of headship is pictured for Christ and for the husband in Ephesians 5:22? Paul defines it very specifically: "The husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior." The English translations fail to convey the exact parallelism of the phrases here used of Christ. The Greek order reads literally:

The Christ	head	of the church
He	savior	of the body.

Paul could hardly indicate more clearly that the headship he has in mind is to be seen in Christ's activities as Savior.

Paul emphasizes the fact that he has Christ's saving activities in mind in the words he immediately addresses to husbands: "Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:25b–27). The headship here pictured is the solicitous care which a head shows to its own body. Paul makes that specific: "For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body" (vv. 29–30). And lest the strong organic ties between head and body still have not been caught, Paul quotes Scripture: "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This mystery is a profound one, and I am saying that it refers to Christ and the church" (vv. 31–32). Christ has, as it were, given up his individual identity; he now finds his identity in the church. Christ and the church are "one flesh." Head and body are one life.

The headship of Christ in this passage is emphatically organic headship. The body aligns itself to the head as naturally and as inevitably as any body finds and draws its life from its head. "The church is subject to Christ" (v. 24). His headship is life-giving; her submission is life-drawing—they are one flesh. It is this vivid metaphor of Christ's organic headship of the church, his body, which Paul finds to be the model for husband-headship.

For Christian wives of Paul's day the role of submission was nothing new. The whole of their culture had molded them to conceive of no other role for themselves. But now Christianity has come and everything has become new. Christ's presence has brought a qualitatively new dimension to all relationships. Christian wives find that their marriages also have become new. There is a new incentive and a new motivation: they are to submit to their husbands "as to the Lord" (v. 22). It is true that they are to be subject "in

everything" to their husbands (v. 24). But in the new life in Christ even a total subjection does not threaten a wife's dignity or diminish her potentialities. She keeps her identity, her integrity as a person, her prerogatives. She rules her husband's body, even as he rules hers (I Cor. 7:4). Paul can conceive of fascinating possibilities of mutuality within the relationship of subjection. Wives will find life, real life, by way of submission to their husbands. Christ is bringing them to maturity in him in precisely this way. It's an exciting new venture. Wives receive a new challenge because there is new content for them in a very old role.

It is the husband that receives the more striking challenge, however. He is called "head." What is the meaning of such a designation? Paul sees the husband's position in the marriage as analogous to Christ's relation to his church. Christ is the head of his church, his body. The husband is the head of his wife, his body. The body designation for the wife and the church focuses the meaning of *head*. The organic relationship is in view here. *Head* is a position of power. But the head uses its power not to exert itself over its body, but to make itself available so that the body can draw life. The husband is not to find his model as head in Christ's headship over all things (namely, the rivaling powers) but in Christ's headship *for the church*. Ephesians 1:22-23 had said that Christ was "head over all things for the church, which is his body." Ephesians 4:15 had further focused the relationship of Christ and his church and called Christians "to grow up in every way into him who is the head, into Christ, from whom [comes]... bodily growth." Hence husbands are not being told, "Make Christ's headship over the rival powers your model; subject your wives to yourselves; assert your headship." Rather Paul says to husbands and wives: "Submit to one another out of reverence for Christ...Husbands, love your wives, just as Christ loved the church and gave himself up for her...In this same way, husbands ought to love their wives as their own bodies" (vv. 21, 25, 28 [NIV]). Husband-headship is using one's power to supply nourishment, sustenance, growth, life to one's body. It is the picture not of dominance but of empowerment. It is not taking charge and asserting self, but investing one's self in the other, enabling the other to come to the maturity which Christ is now making possible. Headship in marriage is self-giving service on the model of Christ's self-giving service of us. The goal is to bring forth a radiant wife something like Christ's radiant church (v. 27).

Christ is the model for husband-headship—Christ in his self-giving, saving, life-supplying role. In the position of head there is power, not just latent power available to be tapped, but working power, power going forth to accomplish a goal. Does this not suggest authoritative and ruling dimensions even for organic headship? Yes, but Christ remains the model. Remember his words to the disciples:

You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many (Mark 10:42-45).

The exertion of power must come through service. The Christian husband

as head exerts his power not by imposing it regardless of the wife's person and integrity but only by way of the head-body union of life-giving and life-drawing harmony. The head exerts power so that the body may be empowered. Wives will be led into the radiant splendor of Christian maturity by way of the husband's self-giving headship.

This minority dissents from the majority's use of this passage to restrict the roles open to married women in society and the church. It would seem that when the kind of organic headship pictured here is functioning well, the Christian husband would be leading his wife to the kind of maturity where the roles open to him as a Christian in society and the church might effectively be shared by her as well. The husband's headship is not with an eye to restricting her activities and range of service; his headship is for the purpose of enabling and qualifying her for full participation in the whole gamut of Christian activities. His headship opens up her opportunities. It gives no hint that he may do things she may not do.

### c. I Corinthians 11:3

In I Corinthians 11:3 there is a threefold statement of headship: "the head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (NIV). Why does Paul introduce the new subject to which he is turning in this Corinthian letter with this recitation of threefold headship?

The answer probably lies in the problem he wishes to discuss. Something has gone awry in the Corinthian church with the way people are appearing in church. The head is the focal center of the problem. We live so far from the ancient situation that it is difficult for us to detect whether it is a matter of hairstyle, or of a head covering, or perhaps both. We also cannot detect whether men and women were equally involved in the problem or not. It sounds as if the women may have been the primary offenders. Whatever it was, shameful liberties were being taken. In expressing his disapproval Paul stated it evenhandedly. Men's heads ought not to look like women's and women's heads ought not to look like men's. At the primary point for public recognition, the head, there must be clear sexual identity.

Paul had learned that in Corinth there were some tendencies to blur the lines between the sexes. He found such conduct highly shameful. He wished to bring out the shame with all due force. He begins by mentioning the three metaphorical heads: Christ of man, man of woman, and God of Christ. Then he remarks immediately that inappropriate attire of one's head shames one's head. Catch Paul's double meaning here: it is a shame to one's own physical head, but it is also a shame to one's other head, the metaphorical head to which each one of us is related. Paul engages in a wordplay to heighten the point of the shame. Men ought to look like men, and women ought to look like women. Otherwise, double shame!

In what sense is the metaphorical head to be understood? Paul's line of reasoning in this whole discussion is far from clear. But in verse 8 he gives the following reason to back the position he has taken: "for man is not from woman but woman from man. And man was not created for the woman, but woman for the man" [literal translation]. Man's being the source from which the woman was created and the fact that she was made to be his counterpart are reasons for keeping an immediately identifiable difference between them. Since Paul makes a specific point of the man's being the source or point of origin for the woman, this sounds like the clue to how he was here

using the term *head*. Such a notion of headship is still found in such words as "headwaters" and "fountainhead." *Head* is here being used to express the relation of source, the point of origin.

The majority report has rejected the notion of a source headship for this passage. To them it does not make sense to say that Christ is the source of every man. However, their discussion of the matter confuses source headship with organic headship. It is true that every man is not in a bodily relationship with Christ, drawing his life, energy, and nourishment from Christ as source (organic headship). But every man as an instance of the male human being can find his male origination at the point of the creation of the first man. He came from that living breath of the creating Christ. Christ is his source, his head. The authors of the majority report find it even more unacceptable to think of God as the source of Christ. They comment, "If we think of source in the sense of origin, the idea that God the Father was the origin of Christ would suggest that Christ was a created being—a view which is totally contrary to Scripture." This appears to the minority to be an overstatement. Colossians 1:15 can speak of Christ as "the first-born of all creation." In the very letter we are dealing with, I Corinthians, Paul had made it specific that Christ is to be identified with "the wisdom of God" (1:24, 30). This identification for Christ is commonly understood as Paul linking Christ to the Wisdom figure of the later parts of the Old Testament. Wisdom speaks thus in Proverbs 8:22: "The Lord created me at the beginning of his work, the first of his acts of old." That the Messiah figure, Christ, finds his point of origin in God somewhat analogous to the man's finding his point of origin in Christ the creator, and the woman her point of origin in the man does not appear to us to be "totally contrary to Scripture." We of the minority read Paul's threefold headship in I Corinthians 11:3 as alluding primarily to source, point of origin. This is the interpretation of such commentators as C. K. Barrett, F. F. Bruce, and J. Murphy-O'Connor. Paul gave the clue that he was thinking of source headship when he made a point of the woman's being "from man" and not *vice versa* (v. 8).

Does the reference to headship in this passage carry any further content beyond source or origin? The history of the use of *head* as metaphor shows how natural is the development from being first chronologically to being first in importance, privilege, prerogative, jurisdiction and authority. The firstborn becomes head of the family legally and socially. The elders become the rulers. The Greek word *archē* means "beginning," but then develops the meanings, "sovereignty, dominion." Does Paul's statement "the head of the woman is man" speak of a ruling headship as well as a source headship?

Many simply assume that it does. Many have argued that it does. In terms of this passage they argue that the veil is an evidence of man's authority over the woman and an evidence of her subjection to the man (vv. 5, 6, 10). The problem with this argument is that it is not at all clear that Paul is speaking of a veil in this passage. The man's rulership over the woman has sometimes been seen in the fact that the woman is called "the glory of the man" (v. 7) and in the fact that she was created *for (dia)* him and not *vice versa* (v. 9). The thought about the man being God's glory and the woman being the man's glory (v. 7) is not at all clear to modern interpreters; it may allude to some late Jewish or rabbinic ways of speaking. The thought of the woman being made for the man clearly alludes to the Genesis 2 account of the man's aloneness

and how that aloneness was overcome by the creation of the woman. He lived in a stage of insufficiency awaiting the creation of a counterpart; she was modeled to fit him and his need. But this does not necessarily mean that she was made his subordinate and servant. Paul is simply emphasizing that the sexual distinctiveness of male and female derives from the very process of their creation. He needs to make this point as evidence against the tendency in Corinth to abandon unique female or male identity in how they dressed.

The idea of the man's authority over the woman is sometimes derived from the use of the word "authority" (*exousia*) in verse 10 (NIV). (This verse is a most difficult verse to understand.) The difficulty with finding the man's authority over the woman expressed here is that it is by no means clear that the authority referred to is the man's authority. It could be referring to the authority the woman has, as a woman in Christ, observing proper decorum, to pray and prophesy in the public assembly. If the idea of man being the ruling head of the woman is present in this passage, it is present in a highly ambiguous form. On the other hand, the idea of man being the source from which woman comes is present specifically and unambiguously in v. 8.

What does Paul do with the idea of headship in this I Corinthians 11 passage? Not very much beyond the wordplay calculated to increase the sense of shame at inappropriate headdress. In reasoning about the difference between men and women as to appropriate headdress, he does return to the idea of the woman being from the man (man's source headship—v. 8). But even this principle is not one which can stand without some qualification: "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God" (vv. 11–12). Here is a reaffirmation that woman is from (*ek*) man, but now there is the significant addition that all men presently have come through (by way of, *dia*) woman. To this he adds a final thought: in tracing sources (as expressed in the preposition "from," *ek*), remember that God is the source of all. Headship for the man, even in the sense of source, does not appear to be a thought Paul wishes to press. He then goes on to argue further about differing hairstyles by appealing to a sense of propriety, to nature or custom, and to established practice in the churches (vv. 13–16).

This I Corinthian 11 passage contains one of the two places in the New Testament where metaphorical headship is applied to man. The other instance (Eph. 5:23) is clearly speaking of the husband-wife relationship. Here in I Corinthians 11, however, the relationship appears to be the unlimited man-woman (or male-female) relationship. Man is head of woman. This derives from the fact that in creation the woman was created from the man. The sexes are distinct. The word from Jesus that in heaven there will neither be marrying nor giving in marriage (Mark 12:25 and parallels) is not to be understood as a doing away with sexual distinctiveness here and now. Neither is any statement like "in Christ there is not male and female" (Gal. 3:28). Males must remain males, and females must remain females. And Paul is enforcing this basic created distinction by insisting that the distinction be immediately apparent and acknowledged by each person in his or her appropriate headdress and hairstyle.

There is, then, biblical warrant for speaking of man as head of woman.

But may one go further with this Pauline statement of male headship than Paul did? He clarified that it was source-headship and insisted that there be distinct habits of dress for men and women. Remarkably, he proposed no distinction of activity, role, or place in the congregation. Both men and women might pray and prophesy when properly attired. Paul is not making a point about a role for women in the congregation which is clearly distinct from men. There is no trace of a more limited role for women than for men in this passage. Paul's point is the distinction of appearance.

#### 4. Other New Testament Passages

##### a. I Corinthians 14:33b–35

In reading through I Corinthians, one is surprised in the fourteenth chapter to come upon the prohibition of women speaking in church. We are not prepared for it. The eleventh chapter had so clearly implied that when women were properly attired, they, as well as the men, might pray and prophesy. Now we hear that they must be silent.

The members of the majority have given a good discussion of this passage and of the problems in understanding it. They have proposed a likely solution. They find that the prohibition is not against all kinds of speaking. Such an interpretation would not fit with the praying and prophesying permitted in chapter 11. It also does not fit with the immediate context, which is urging Christians, one and all, to seek the best gifts, "especially that you may prophesy" (see 12:31; 14:1 and 39). The majority report finds a clue to what Paul was forbidding in the advice he gave for the women in v. 35: "If they want to inquire about something, they should ask their husbands at home" (NIV). The report explains:

These words suggest that women were raising questions in the service. This must be tied in with what has just been said about the discussions which followed prophetic revelations or words of instruction, the purpose of which discussions was to "weigh carefully" what had just been said. Paul is here forbidding women from entering into such discussions. Apparently such conduct on the part of the women in the congregation was considered disruptive of good order by Paul.

Such an understanding of the passage makes sense out of Paul's words here as well as out of what he had said earlier.

The majority report goes on to link this understanding of the situation to the idea of headship.

What we do learn here is that certain kinds of speaking in the church service were prohibited to women at that time, since they were asked to "be in submission" to others—presumably, to the leaders of the church. One reason why women were prohibited from such speaking in that day, we may surmise, was probably that such speaking involved making judgments about the presentations of certain men (possibly including their own husbands); such judgment-making would amount to exercising authority over men in the church service. The injunction forbidding women from engaging in this kind of speaking in the church, therefore, is probably an implication of the headship concept.

This is one way of interpreting the materials. The majority is quite tentative in its presentation—note the qualifiers: "presumably," "we may sur-

mise," "probably," "possibly." They confess, in effect, what very many commentators confess: we cannot be exactly sure what Paul is prohibiting because we are not sufficiently clear on the Corinthian situation and the problem.

Do we learn something about headship from this passage? The term *head* is not used here. The headship notion must be derived from the statements about submission for the women. But it is not clear to whom they are to be submissive. Is it to their husbands? to all men? to the church officers? to the good order of the worship service? to the general edification of the Christian community? Precisely what kind of headship notion is to be learned from this passage?

The situation to which Paul is speaking is the very disorderly worship service. In rapid succession Paul calls three groups to silence (the Greek word *sigāō* is used for each): the tongue-speakers (vv. 27–28), the prophets (vv. 29–32), the women (v. 34). He twice points to a role of submission (*hypotassō*): for the spirits of the prophets (v. 32: "The spirits of prophets are subject to prophets") and for the women (v. 34). In the former reference Paul probably means that each prophet is master of his own spirit even when his spirit is being inspired by the Holy Spirit to prophesy. To propose such a subjection is bold indeed, for it borders on placing the Holy Spirit in subjection. One dares think it only in connection with Paul's immediate addition: "For God is not a God of confusion but of peace" (v. 33). For the sake of orderliness and general edification prophetic spirits can be and are submissive. Then comes the call to women to be submissive. The context is clearly the need for order in the worship services.

Paul is concerned that the worship services be edifying (v. 26). He is also concerned about the impression the worship service makes on visitors: "If... the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?" (v. 23). Women's questioning during the worship service was apparently not very edifying. This need cause no surprise. The Jewish synagogue had religiously excluded women's participation in the communal discussions. And from no less an authority than Aristotle we learn how Greeks viewed women's participation: according to him the deliberative part of woman's soul is without authority and needs ruling by males (*Politica*, 1260a). In Greek society the virtuous faithful married woman was for the most part secluded and untaught. Neither Greek nor Jewish cultures had prepared women for participation in intellectual pursuits or religious discussions.

Paul says further that it is shameful for a woman to speak in church. Greek and Jewish customs were not comfortable with women participating intellectually in mixed groups. Christian practice was still having to find its way with the new status accorded to women. Remember the problem of proper attire when praying and prophesying (chap. 11). One could call forth a sense of shame in women for departing from the customary role assigned them by their culture.

Paul also called upon the law as a witness to women's role of submission (v. 34). No specific law assigns women such a role—unless one adopts the reading of Genesis 3:16 that makes it a law. Interpreters have puzzled extensively over Paul's appeal to the law here—it sounds so untypical of Paul. Some have found in it a clue for proposing that this whole passage

about women is the work of a later interpolator. Others propose that Paul is quoting a Corinthian proposal here, to which he finally answers, "What! Did the word of God originate with you?" (v. 36). We shall not trace the host of proposals this enigmatic appeal to the law has brought forth. We propose that Paul may be alluding to the picture of woman's role in the whole of the Mosaic legislation. Under the law structure women had always functioned in subordinate roles.

Finally, Paul affirms that his advice is "a command of the Lord" (v. 37). What specifically is the Lord commanding? It would be so clear, precise, and easy of application to understand the Lord commanding once and for all time: women are not to speak in church. But such a command is at odds with what Paul permitted, for they were allowed to pray and prophesy (11:5). Also, Paul has just been urging the Corinthians to seek the gift of prophecy more than the gift of tongues (14:1, 39). Does he really mean to exclude women from seeking these gifts? A categorical prohibition against women speaking would finally thwart women's coming to full participation in the life and worship of the Christian community. Rather, we understand the Lord's (and Paul's) command to be: "Women, in circumstances where your conduct adds to the disruption of the worship service or threatens to bring stigma upon the gospel, adjust your behavior in appropriate ways for the sake of the edification of your fellow Christians and for the sake of the good name of the gospel among unbelievers." Such a command cannot be as precisely applied as the simple "Women, be silent." But it acknowledges women's maturity in Christ and it calls women to Christian self-giving for others and for Christ's sake in appropriate situations. The command does not imply that with every situation and in all cultures silence (even when limited to some particular type) is the inevitable or ordained stance for women.

Do we learn something about a headship principle for all times from this passage? The submission here called for is an appropriate way to attempt to restore order to this disruptive situation in the church service. It is not clear that this same pattern of submission must be maintained in all worship situations at all times. There could conceivably be worship situations where women's intellectual participation would be edifying to the worshipping congregation. Paul was concerned with disrupted worship in Corinth. To find an eternal male headship principle operative in this passage is a very debatable conclusion.

b. I Timothy 2:11-15

The majority report has found in this passage some light on how headship speaks to the question of women in church office. It concludes:

Paul's forbidding women from being the official teachers of the church in I Timothy 2 is another implication of the headship of the man over the woman. Since such teaching involves having doctrinal and ethical authority over men, and since man is the head of the woman, a woman ought not to be the official teacher of the church.... This prohibition would seem to exclude the kind of teaching which is done officially, for the entire congregation, by appointed office-bearers of the church.

We, a minority of the committee, are not persuaded that this is the only, nor even the necessary, conclusion of this passage. Our reservations lie in

two areas: (1) whether the prohibition can be limited to the formal church situation—it appears to apply to all of Christian conduct, and (2) whether the prohibition specifically applies to all ages and all cultures. The majority found a rule for all ages, but a rule speaking only to a very limited area of life—church office. We suspect that Paul meant his rule for far broader application in Christian communal life, but may not have been legislating for all times and ages. In short, was it a narrow prohibition for all times, or a broad prohibition for that time?

Perhaps we ought to pause here for a moment and ask whether the Bible, or, more specifically, the New Testament, has commands or prohibitions which do not specifically apply to all times and all societies. A moment's thought reminds us that most churches do not practice the holy kiss greeting in spite of Paul's commanding it four times (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26) and Peter's commanding it once (I Pet. 5:14). We have developed different forms of greeting each other. We teach our children to fold their hands in prayer in spite of Paul's command (for men, at least) to lift them in the air (I Tim. 2:8). Jesus washed his disciples' feet and then said specifically, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you" (John 13:14-15). But few Christians practice this command. Women now cut their hair in spite of I Corinthians 11:15, and they appear at worship without a covering for their heads in spite of I Corinthians 11:5. In fact, women now wear gold, pearls, and expensive dresses quite contrary to Paul's command (I Tim. 2:9). And as far as "fixing their hair" or "getting it done"—the very thing Paul was talking about in his words "not with braided hair" (I Tim. 2:9)—few women would feel comfortable today appearing for worship without having done it. "Times have changed," we say. Exactly so. This is particularly true of matters which are not moral in themselves but which mean varying things in varying societal and cultural circumstances. A hairdo said something in first-century Ephesus which was inappropriate for Christian women's behavior. In the twentieth-century western world it no longer conveys an inappropriate message.

Might the same thing be true of women's teaching men? Might it even be true of women's addressing men with some authority in church? This is the question for which we are seeking light. The Bible does not answer this kind of question directly. Paul did not say, "Greet one another with a holy kiss while that is appropriate." On some of these matters of Christian conduct we must seek to make sound and sensitive Christian judgments beyond the specific guidance of the Scriptures. We nonetheless appeal for the Holy Spirit's guidance.

What was Paul trying to say to the first-century Christians in Ephesus by his statement to Timothy that he was not permitting a woman "to teach or to have authority over men?" To answer this, we must seek to learn what we can about the circumstances and problems of the Christian community in Ephesus.

By the time of Paul's letter to Timothy, the Christian church was in a precarious relationship to the world around it. The governing authorities often got the impression that this new Christian faith and community was a subversive movement. New religious movements have never been wel-

came by the established order. Day by day the threat of suspicion, persecution, and outright banning of the movement loomed large. Paul began the chapter we are presently considering (I Tim. 2) by calling for a most open display of progovernment commitment: "I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high places." It was important that both local and imperial leaders learn what a wholesome influence was at work for them in the realm. They could then afford to be kindly disposed or at least tolerant toward this new faith. Christians were seeking the favor of their God for the government.

Paul was concerned for the church. "Pray [for the rulers]," he says, "that we may lead a quiet and peaceable life, godly and respectful in every way" (v. 2). He was not just seeking the church's comfort and security. He was eager to build bridges. Let rapport be established with the governmental rulers, so that we can avoid being the victims of their suspicions and fears. These people could be the next Christian converts. After all, God desires that all men be saved. Furthermore, there is only one God, and the mediator to God is for Gentiles as well as Jews. Gentiles are included in God's rule and salvation. Paul recalled that his special appointment was to be a preacher, apostle, and teacher of the Gentiles. The Ephesian Christian community was to seek to open doors for the gospel and to keep them open by their attractive, winsome, and circumspect Christian behavior.

Paul continues, "I desire then [Greek: *oun*, "therefore," "to this end"] that in every place the men should pray, lifting holy hands without anger and quarreling" (v. 8). "Also [I desire] that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire but by good deeds, as befits women who profess religion" (vv. 9-10). Paul was urging women to acceptable behavior. They must live in those ways which will not shock, or provoke, or alarm their neighbors and especially the authorities. The restrictions placed upon women are set in the context of winning a favorable impression from the broader community so that Christians may live in peace and the mission of the church may be fostered.

Paul has issued a call for prayers, for concern for the salvation of the Gentiles, and for circumspect Christian behavior (I Tim. 2:1-10). There is nothing in this call that suggests that Paul was thinking only of prayers and Christian behavior in the official church worship service. Rather, the prayers, mission concern, and appropriate behavior were to be practiced in the whole of their lives as Christians.

The next chapter makes exactly this point by indicating how broadly Paul's instructions were to be applied. After outlining the appropriate qualifications for a bishop and for deacons, Paul states: "I am writing these instructions to you so that... you may know how to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth" (3:14-15). Paul obviously is not speaking about behavior in a certain building called the church, God's house. Nor is he speaking of the church in the limited institutional sense in which we use the term. He is speaking about the new Israel. Gentiles are not being added to the old Israel—they do not have to become Jews to be part of God's people. Gentiles are being added to the new Israel, Christ's church. The church must be thought of as broadly as Israel—it is the society of God's new people in Christ. It encompasses all

facets of Christian life and activity. Any Christian activity is church activity as Paul is here speaking. The church is the whole of Christian life. The bishop and the deacons function in the whole of Christian communal life, rather than being limited to some formal "ecclesiastical" area as defined in later times. Paul is not operating with that distinction made later in history between the ecclesiastical organization and other areas of Christian life. Christian life for him is church life. The Christian's whole existence now is "in the household of God." So whatever restrictions Paul places on women's behavior here apply to their whole life as Christians and to every area of Christian communal living. We cannot restrict the prohibitions to the limited sphere that we call "church."

By the time of Paul's letters to Timothy in Ephesus and to Titus in Crete some alarming developments were surfacing in Paul's mission churches. The Christian faith had never had an easy time in Ephesus. According to Acts 19 the Artemis cult with its center in the temple at Ephesus was a very vital religious force in Paul's day. In fact, Demetrius, the Ephesian silversmith, claimed that "all Asia and the world" worshiped Artemis (Acts 19:27), and Demetrius and his fellow craftsmen were bent on keeping it that way. After they had incited a riot against the Christians, the town clerk finally got the mob under control by assuring them that the Christians were "neither sacrilegious nor blasphemers of our goddess" (19:37). The Ephesian and Asian converts to Christianity were in a precarious position as they sought to disengage themselves from the local and national religion. There was every temptation to hang on to some of the old beliefs and ways, rather than to make an outright disavowal and to break with them. Some of the converts undoubtedly brought along into their new faith old ideas in which they had been reared.

The French commentator C. Spicq suspects that at several places in the Pastoral Epistles Paul may have been reacting to ideas or expressions typical of the Artemis cult. In regard to the hymn which Paul recites in I Timothy 3:16, Spicq comments: "Very soon the Christian hymn writers were substituting Christian acclamations for those to Diana [Artemis], and the theology of the gospel for that of the sacrilegious cult" (*Les Epîtres Pastorales*, p. 108). There are probably many nuances in the Pastoral Epistles which we fail to catch because of our inability to hear the words against the background of the Artemis cult and other religious notions of the day. We do know, however, that different doctrines, myths, endless genealogies, and speculations were circulating in the Christian community (I Tim. 1:3ff.). Paul speaks of deceitful spirits, doctrines of demons, pretensions of liars, the forbidding of marriage (4:1ff.). Paul's final plea in his first letter to Timothy is to "avoid the goddess chatter and contradictions of what is falsely called knowledge [*gnōsis*]" (6:20). Certain persons must be charged not to teach their "different doctrines" (1:3). The insubordinate people, empty talkers, and deceivers must be silenced and sharply rebuked (Titus 1:10-13). By the time of the second letter to Timothy Paul saw people going after teachers that "suit their own likings," so that the people turn away from listening to the truth and wander into myths (II Tim. 4:3-4). It is clear that strange ideas were circulating under the guise of the Christian faith.

It is clear also that women were caught up in this wayward teaching. It affected them and sometimes victimized them. But they may well have been

willing participants in the deviant views and even a means by which heresy was spreading. Paul writes that there are "those who make their way into households and capture weak women, burdened with sins and swayed by various impulses, who will listen to anybody and can never arrive at a knowledge of the truth" (II Tim. 3:6-7). He found younger widows to be particularly open to temptation: "When they grow wanton against Christ they desire to marry. ... Besides that, they learn to be idlers, gadding about from house to house, and not only idlers but gossips and busybodies, saying what they should not" (I Tim. 5:11, 13). The new role of prominence and active participation in the affairs of the community which Christianity had made possible for women was not an unmixed blessing. Even as women had showed a particular responsiveness to the original preaching of the gospel in the synagogues (cf. Acts 17:4, 12), they were now again responding to newer and deviant teachings. We have seen that Paul had to rein in some overly enthusiastic women in Corinth who were giving up customary feminine attire for the worship service (I Cor. 11:5f.) or being too disruptive in the church discussions (I Cor. 14:33ff.). Now in Ephesus too women's conduct was threatening the good name of the church in the Gentile community and the peace, welfare, and orthodoxy of the Christian community. In such a situation Paul found it necessary to call the women to exercise restraint and to submit to the regular leadership of the Christian community:

Twentieth-century Western ears hear a severe restraint placed on women in Paul's words, "Let a woman learn in silence with all submissiveness" (I Tim. 2:11). The restraining note is there, but there is also the note of opportunity and new privilege. There is a note of liberation in "let a woman learn." This was not woman's traditional role, especially not in Judaism. Sons of the covenant had marvelous opportunities for education in the schools of the synagogues. There were no similar provisions for the public education of daughters of the covenant. Boys had their "Bar Mitzvah" and entered upon a lifetime of law study and religious discussion. Girls at about the same age became brides and entered a lifetime of childbearing and household tasks. Girls had been taught what they needed to know about the law at home and it was not considered necessary that they learn to read or study the law. In general, the same pattern was typical of Greek women in Hellenistic times. They entered marriage, were secluded in the home, were untaught, and were not participants in public affairs.

The Christian church would be opening marvelous new opportunities for women. Whereas earlier only an exceptional situation had allowed a woman to learn or to rise to a position of prominence, in the Christian church learning would be for all. When Paul stipulated that the woman's learning must be done "in silence with all submissiveness," he was not imposing a ban on speaking. Paul was calling for quiet, orderly conduct. There must be the same kind of quietness for the study and discussion sessions that Paul desired for the whole life of the community—"that we may lead a quiet and peaceable life" (2:2—*hesychia*, "quiet," used as an adjective here and as a noun in verses 11 and 12). New learners, introduced to learning late in life, must learn that there is much to learn before their contributions to the discussion can be very helpful. Nonetheless, women were now to be learners along with the men.

When Paul says, "I permit no woman to teach or to have authority over men; she is to keep silent" (v. 12), the majority report interprets that to be a *permanent* prohibition on women from the kind of teaching that involves having doctrinal and ethical authority over men. In view of the setting just sketched, this need not be the only way to hear these words. Paul's command can be the entirely appropriate and necessary command *for that situation and time*. Several reasons could have called for such action. Women in general were not well-educated or long-experienced in religious matters. Some of them came from pagan backgrounds, with pagan ideas that had to be unlearned and pagan practices that had to be disavowed. Heresy was a growing threat and women with their more limited backgrounds were peculiarly vulnerable to heretical trends. The surrounding secular community, especially what we have come to call "the Establishment," was becoming increasingly wary of this socially revolutionary movement and the new roles these Christians were permitting women to assume. Paul's command was an effort to help the church with the things that threatened her from within and without at this particular point in her history.

The majority report argues that the command cannot be limited to a certain time and situation because the injunctions about women are grounded by Paul in the biblical data about creation and the fall. The majority hears an appeal to a "headship principle" here. This is a possible interpretation. But are we really confident that we understand what Paul is doing here? In rapid succession he appeals to Adam's firstness (v. 13), Eve's being deceived (v. 14), and woman's being saved through childbearing (v. 15). The last thing mentioned has always been a most puzzling thought and throughout history has brought forth a multitude of attempted explanations. The middle thought that "Adam was not deceived, but the woman was deceived and became a transgressor" has seldom been pressed, for to press it lightens Adam's role and responsibility for sin's entrance into the world. Furthermore, pressing it suggests that when Adam sinned, he did so with no confusion or deception, but in full awareness of what he was doing—hardly a recommendation for why he should be the teacher and authority rather than the woman! The first thought also is not a very clear rationale for forbidding women's teaching and having authority over men. Is there something about priority that inevitably establishes the direction of authority? We may suspect that some things are going on in this passage which are not immediately clear to us later twentieth-century readers.

Paul has told us that myths and false teachings were circulating in the name of the Christian faith in Ephesus. Is Paul reacting to some of these myths? We have noted the vitality of the Artemis cult. Artemis was a savior-goddess to her devotees in times of trouble and danger. The verb *save* (Greek: *sōzō*) used in 2:15 ("saved through childbearing") is used of Artemis' saving activities. Artemis was also known as the protector of pregnant women. Paul assured women that they would be "kept safe through childbirth" (NIV) in the way of Christian piety (2:15). This might have been Paul's way of assuring women that as Christians they no longer needed the protection of Artemis or other traditional deities as they faced the crisis of childbirth.

A myth about women's mediatorial powers may also lie back of some of Paul's language in I Timothy 2. In ancient religions it was a common phe-

nomenon to find a woman or a feminine principle as the most effective mediator before the deities. Even late Judaism had *Wisdom*, a feminine concept, as God's constant companion. Christianity all too soon would itself develop a cult of Mary as the way to the heart of the Lord. Were myths already developing which promoted the woman's role as mediator to the Christian's God? Such a phenomenon would offer an explanation for what interpreters have so long puzzled over, namely, why in introducing his instruction to the women Paul stated so emphatically that the one mediator between God and man was the *man* (*anthrōpos*) Jesus Christ (v. 5).

Paul warns about "what is falsely called knowledge [*gnōsis*]" (I Tim. 6:20). We know that Gnosticism began to do what late Judaism had done—elaborately embellish the stories of Adam and Eve. In Gnosticism Eve was even seen as the one who gave life to Adam. He lay lifeless without a soul until she said, "Adam, live!" Furthermore, from the serpent Eve received a secret knowledge which was the very opposite of a fall—it was enlightenment—the *gnōsis* of good and evil. Gnostic myths proclaimed Eve as the bearer of both life and light to Adam. If any such kinds of myths were already present in the early forms of "gnosticism" circulating in Ephesus during Paul's time, then Paul's arguments suddenly take on quite a different sound. Paul goes back to the biblical record. Adam was created first; Eve in no sense gave him life! And Eve was anything but an instrument of light to him—she was grossly deceived and led him into darkness. Nonetheless, it is not necessary for women to grasp for exalted roles or favored treatment. Even in their most dangerous hour of childbirth, they will be kept safe in the humble ways of faith and Christian piety. Much sense can be made of I Timothy 2 through hearing Paul reacting to myths possibly circulating in Ephesus.

There is still another way of interpreting Paul's references to the creation and the fall. He was neither correcting myths nor citing creation ordinances. He was simply observing the likeness between the Garden of Eden situation and the Ephesian situation. In both instances we have an experienced person and a novice. Adam was the older one in the garden and the one to whom the prohibition about the tree had been directly communicated. When Eve, the later arrival, got caught up in deep religious issues, she got confused and was too easily deceived. She might better have remained in the role of learner and follower for a while longer. So too with the women in Ephesus. They were not being assigned the role of perpetual learners, never able to teach. Women were being accorded the new privilege of learning and they were urged to learn. They were being charged not to teach until they had the requisite learning and experience. Furthermore, to assume the position of teaching and having authority over men was seen as too provocative and threatening to the societal structures of the day. Paul could not permit it, given the Ephesian situation. His words "I permit no woman to teach" need not mean "women will never be permitted to teach"; the statement could mean only "I am not now permitting them to teach." Perhaps we greatly over-read Paul when we hear from him broad theological and sociological principles in his words about Adam being created first.

There are, thus, ways of interpreting the I Timothy 2 passage which avoid having to draw the fine lines around the prohibition placed on women which the majority found necessary. They understood it to apply only to

"the official teaching of the church," or "the kind of teaching which involves the exercise of authority over men." The other interpretations here offered allow the prohibitions of women's teaching and having authority to have the same broad application that is usually seen for the other regulations for women in this paragraph. The instructions on proper dress, ornamentation, and good deeds are usually applied to the whole of life within the Christian community, and outside it as well. It is also commonly recognized that some of these restrictions have changed with changing culture. Women now wear gold and curl their hair. May they perhaps also teach men and assume positions of authority? The particular circumstances that made prohibitions in these areas appropriate for ancient Ephesus do not necessarily obtain for all times.

A weighty recommendation for reading the prohibitions of I Timothy 2 as not being applicable universally and for all time is Paul's own practice. He does not appear constantly to have enforced women's silence and to have prevented their teaching or being in leadership positions. Paul used women in his ministry in important ways. We turn to a survey of how women were associated with Paul's work.

#### 5. Women Associated with Paul's Work

Every Christian knows Paul's statements about women keeping silent. They have been programmatic for determining the role of women in the church's ministry. What is not so widely realized is that there is another side to Paul. Paul used women in his work of ministry. Personal greetings and passing comments in his letters indicate this. In particular, note should be taken of the fact that Paul addresses and designates certain women by the same titles or expressions which he uses to address male associates in ministry. We shall look into several of these titles or descriptions of women's work.

##### a. *Diakonos*

*Diakonos* is a foundational word for Christianity. It basically expresses the idea of *service*. In our English Bible it is, however, variously translated as "servant," "minister," "deacon." In its broadest sense the word in either verb or noun form can be used to describe the life of every follower of Jesus. Every Christian is a *diakonos*—a servant. Nonetheless, it is also frequently used to describe the work of a follower of Jesus in a more focused or specialized way—if you will, in a more "official" way. Only the context can determine this. Our interest is particularly with the use of this word in what appears to be this more specialized or "official" way.

Paul applies this word to himself in this focused or specialized way. He is a *diakonos* of the gospel (Eph. 3:7; Col. 1:23), a *diakonos* through whom the Christians in Corinth had come to faith (I Cor. 3:5), a *diakonos* of the new covenant (II Cor. 3:6), a *diakonos* of Christ (II Cor. 11:23), a *diakonos* of God (II Cor. 6:4), a *diakonos* of the church (Col. 1:25). As a *diakonos* his task was to preach, to proclaim, to "present... the word of God in its fullness" (Col. 1:25, see also Eph. 3:7-8; Col. 1:23). As a *diakonos* he could also gather funds for the poor of the Jerusalem church (II Cor. 8:4; 9:1,12f.). The quick interchange of *apostolos* (translated "apostle") and *diakonos* (translated "servants") in II Corinthians 11:13-15 suggests that Paul considered these two Greek terms as broadly synonymous.

It is important for our purposes to note that *diakonos* is precisely the term

Paul used for several of his associates. In I Corinthians 3:5 Apollos is so designated. In Colossians 4:7 and Ephesians 6:21 Tychicus is called a faithful *diakonos*. In Colossians 1:7 Epaphras is called a faithful *diakonos* through whom the Colossians learned the gospel. Timothy is perhaps the best-known name in this list (cf. I Tim. 4:6; II Tim. 4:5). What calls for attention in each of these instances is that *diakonos* and *diakonia* are clearly a service which is rendered in the area of preaching, teaching, encouraging, exhorting, evangelizing. In this light it is perhaps not to be considered as surprising that of the seven appointed in Acts 6 to the special *diakonia* of "serving tables," two—Stephen and Philip—are subsequently seen as involved in teaching and preaching the Word as well.

In Romans 16:1 "our sister Phoebe" is called by Paul a *diakonos*. In view of Paul's use of this term for himself and for a number of his associates in direct connection with their service of preaching, teaching, and evangelizing, can there be good ground for excluding all such work from Phoebe's ministry in the church of Cenchreae?

#### b. *Prostatis*

*Prostatis* has the basic meaning of *helper*, but of *helper* in the sense of being a *defender*, a *guardian*. In its verbal form this word is used of church leaders (I Thess. 5:12; Rom. 12:8). In I Timothy 5:17 it expresses the ruling which elders do. It is a word which, when applied to males, would certainly be interpreted as referring to leaders in the church whose work is to care for the congregation. Now Paul designates Phoebe in Romans 16:2 by the feminine form of the word, *prostatis*. Would this not suggest some leadership role or function for "our sister Phoebe" in the church of Cenchreae?

#### c. *Kopiaō*

*Kopiaō*, the verb, and *kopos*, the noun, express the thought of hard work, toil, labor. Paul uses this word to describe not only his own manual labor in self-support, but also—in fact, primarily—his own activity in teaching, preaching, and evangelizing (Col. 1:28–29; Gal. 4:11; Phil. 2:16). In this latter sense he also used it of other church leaders (I Tim. 5:17; I Thess. 5:12; I Cor. 16:16). These passages make clear as well that because of their labor these leaders carried a given authority to which the Christians whom they served were expected to submit. "The household of Stephanus ... have devoted themselves to the service [*diakonian*] of the saints; I urge you to be subject to such men and to every fellow worker and laborer [*kopiōnti*]" (I Cor. 16:15–16).

In Romans 16:12 Paul greets Tryphaena, Tryphosa, and Persis. Of these women he says that they were "workers in the Lord [*kopiōsas en kyriō*]." It is not clear what their work may have been, but if the names had been male, the tendency would be to think of gospel workers. When Paul greets Mary (Rom. 16:6), his terminology is slightly different. He says she "has worked hard among [or for] you [*ekopiasen eis hymas*]." This is precisely the phrase Paul used of his own authoritative evangelizing of the Galatians (Gal. 4:11). Murray in his commentary suggests that the Roman church's organization could have been largely due to Mary's influence. It clearly sounds as if Mary was among the leaders in the church at Rome.

#### d. *Synergos*

Literally *synergos* means "working together with." In the Bible it is only used as a substantive, meaning "helper" or "fellow-worker." In Paul the

word always designates a worker or group of workers distinguished from the general group of believers. Paul uses the word to describe Apollos (I Cor. 3:9), Titus (II Cor. 8:23), Urbanus (Rom. 16:9), Epaphroditus (Phil. 2:25), Clement (Phil. 4:3), Aristarchus, Mark and Jesus Justus (Col. 4:10-11), Philemon (Philemon v.1), and Demas and Luke (Philemon v. 24). Timothy is perhaps the most prominent of Paul's fellow-workers (Rom. 16:21; I Thess. 3:2). We recognize each of these as preachers, teachers, evangelists, and co-workers in the promotion of the gospel alongside of Paul. Collectively they form a team of church leaders.

For our concern in this report it is important to note that Paul includes women when he makes mention of his fellow-workers. Euodia and Syntyche are numbered in their ranks. "They have labored side by side with me in the gospel together with Clement and the rest of my fellow-workers, whose names are in the book of life" (Phil. 4:3). The famous husband-wife team of Prisca and Aquila, who expounded the Word more fully to Apollos, and probably to others, are also called Paul's fellow-workers. Of the six times this couple is mentioned in the New Testament (Acts 18:2, 18, 26; Rom. 16:3; I Cor. 16:19; II Tim. 4:19), Prisca's (or Priscilla's) name is mentioned first four times. This suggests a greater prominence for her than for her husband in their joint ministry work. It appears that she took the lead in their teaching activity.

Paul called Christians to be subject to "every fellow worker [*synergounti*] and laborer" (I Cor. 16:16). The subjection he expected is *hypotassō* subjection. It is the subjection appropriate for wives to their husbands (Eph. 5:22; Col. 3:18; Titus 2:5; I Pet. 3:1, 5); for slaves to their masters (Tit. 2:9; I Pet. 2:18); for young men to their elders (I Pet. 5:5 NIV); for prophets to the prophets (I Cor. 14:32); for women in the disorderly Corinthian worship service (I Cor. 14:34); and generally, for Christians to each other (Eph. 5:21). Christians were to be subject "to every fellow worker and laborer" (I Cor. 16:16), and in some places there were women among Paul's fellow-workers and laborers. Paul did not find it inappropriate for women to be in a position of public leadership in the church community. He was not apologetic about these women among his fellow-workers. He praised them and their work warmly. They gave real service and effective leadership.

In view of the important titles and terms used by Paul for women and their work in the churches he established, it does not appear that Paul himself always enforced women's silence and always saw to it that they never taught or had authority over men. There are hints, however, that Paul was sensitive to cultural differences in the various communities where he worked. Roman culture was far more open to women functioning freely and openly in society than was Greek culture. Hence it is no surprise to find quite a list of prominent women to be greeted in Paul's letter to the church in Rome. Philippi was a Roman colony and was largely inhabited by Roman citizens; it is here that we meet Paul's fellow-workers, Euodia and Syntyche, as well as the prominent tradeswoman Lydia. In Corinth and Ephesus, both very Greek cities, where considerable stigma was attached to women's free and open participation in society, Paul called the women to submission and silence. Galatia, on the other hand, was a less thoroughly Grecianized area than the Aegean coastal cities of Asia Minor like Ephesus or even Colossae. Paul, in writing about the new oneness in Christ to Corinth (I Cor. 12:13) and

to Colossae (Col. 3:11), pointed out that barriers between Jew and Greek and between slave and free have been overcome. In writing to Galatia (Gal. 3:28) he added a third item: also the barrier between male and female. The Galatian territory had had a long history of prominence and public ministrations of women. This aspect of Christ's salvation could be urged in Galatia.

Paul was sensitive to cultural differences in the prominence he gave to women and the role he urged them to follow as new Christians. His policy of being "a Jew to the Jew, a Greek to the Greek" (cf. I Cor. 9:20ff.) and his concern for giving no offense "to Jews or to Greeks or to the church of God" for the sake of bringing the gospel (I Cor. 10:32f.) affected what he said about women and how he associated them with his ministry. If Paul could show flexibility in this matter, may not we, his later followers, provide for a similar flexibility within the church today?

There is urgency that the Christian Reformed Church develop very soon some flexibility regarding the place and role of women in the church. The Lord is raising up in the church some women of considerable gifts and talents. Spiritual gifts are to be used. The majority report has a very important section on "Spiritual Gifts and Church Office." We shall not repeat its content, but urge its reading at this point. We can express wholehearted agreement with it. The majority report observes at the end that the matter of spiritual gifts does not shed light on the question of whether women are to be subject to men and whether men may be subject to women—the headship issue. It is the headship issue which, for the majority, is a barrier to gifted women's becoming church officers. This minority report has attempted to show that there does not have to be a problem with allowing women's gifts to come to recognition in the congregation, even in the offices of the church. In fact, we think the presence of the gifts makes the matter of opening offices to women the more urgent.

### C. *The Overall Direction of the Bible on Male-Female Relations*

The overall thrust of Scripture is toward women attaining a place alongside men, rather than under them or sequestered from them. The Scriptures open with the man and the woman side by side as God's image-bearers, assigned a common task. They are equals and in beautiful harmony. Very soon we hear of the man's ruling his wife as the sad result of sin. Men are regularly in the foreground and women very much in the background as Scripture proceeds to narrate its significant events. However, already with Moses there was the wish that all God's people could be prophets (Numbers 11:29). Joel foresaw the arrival of such a day: "Your sons and your daughters shall prophesy" (3:28). Joel's vision saw that the distinctions between male and female, age and youth, and owner and slave would fall. The beautiful harmony of creation had not been lost forever. It was to be restored.

With Jesus the restoration began to take place. He lived in a remarkable openness toward women. He allowed women to join his band of disciples and travel about with him (Luke 8:1-3; Mark 15:40-41)—a shocking thing for his day. To the amazement of his disciples he could engage a woman he did not know in deep spiritual conversation and make her the first missionary to the Samaritans (John 4:27-30). He could praise Mary for being a learner at his feet over Martha for being so busy with household tasks (Luke 10:38-42). He chose women to be the first heralds of his resurrection (Matt. 28:1, 10; and parallels). With Jesus the restoration of the created order was moving dramatically into place.

To Peter was given the privilege of proclaiming the arrival of the great day: "This is what was spoken by the prophet Joel" (Acts 2:16). The Pentecost descent of the Spirit on the women and men of Jesus' disciple band, enabling "your sons and your daughters...my menservants and my maid-servants" to prophesy (Acts 2:17-18), was the evidence that the new age had arrived. The new initiatory rite for entrance into the New Covenant—baptism—was applicable to women as well as to men. Paul was soon caught up in the spirit of the new age. In the church in Corinth women were praying and prophesying alongside men, and when some were disturbed by the radicalness of it all, Paul counseled only the restriction of proper dress (I Cor. 11:4-5). He encouraged the Corinthian congregation to "earnestly desire the spiritual gifts, especially that you may prophesy" (I Cor. 14:1). In view of his having acknowledged women's prophesying, he must have meant his call to seek that gift for women and men alike. Women were called to submission when their conduct disrupted the worship service, but there was no retrenching from their new status and privileges in the Lord. During his Corinthian ministry Paul had taught the Christian faith to women, and one of his female pupils became so capable that she became one of the teachers of one of Corinth's later preachers, Apollos (Acts 18:26). In the Roman colony city of Philippi Euodia and Syntyche contended alongside Paul for the gospel (Phil. 4:2-3). Phoebe was a church leader in Cenchreae (Rom. 16:1). Paul gave her the same title—*diakonos*—which he used for his preaching, teaching, and evangelizing associates. Women were being used in leading roles in Paul's ministry.

Paul sensed that the new age had brought a leveling of the age-old barriers between people: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female; for you are all one in Christ Jesus" (Gal. 3:28). The oneness in Christ spoke primarily of the one way of salvation and of spiritual oneness in Christ. But spiritual oneness in Christ had its social implications as well. Paul sensed this deeply in regard to Jew-Gentile relationships and fought for equal acceptance for the Gentile by the Jew in the hard test of table fellowship (Gal. 2:11ff.). He hinted quite straightforwardly at the social implications of "neither slave nor free" in his letter to Philemon. In his ministry he put into practice some of the new social relationships between men and women. In doing this he was sensitive to the varying cultural situations in his churches. In the Grecian city of Ephesus, where there had been considerable hostility to Christianity for some time, he found it necessary to restrict women's role for the sake of the gospel and the peace of the church. But his use of women elsewhere shows he did not have objections to the principle of their functioning alongside men. The overall sweep of Scripture is toward Christ's restoring the created order of men and women living and working side by side, on a par, mutually supporting and ministering to each other in pursuit of their common task. The New Testament pictures the beginnings of the restored creation. Paradise lost—Paradise regained.

#### D. Summary

What light has the foregoing study shed on our 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?" We briefly review the main points of this report.

In the first chapter of Genesis the human pair were created alongside each

other with a common mandate. The Genesis 2 account pictures the man created first, with several events happening before the creation of the woman. The reason for the woman's creation is the man's need for companionship: "It is not good that the man should be alone" (Gen. 2:18). The new creature is described as "a helper fit for him" and as an *ishshah* (a play on the word *ish*, man). Neither term implies inferiority or lesser position. Neither term suggests that the man is to be some kind of authority-figure in the relationship between them. The only clues to any kind of a headship notion from the picture of the original creation order in these first two chapters are: (1) the fact of the man's being created earlier, so that he is older, more experienced, and the natural leader when woman arrives on the scene; and (2) the fact of the woman's being made from the man's rib, so that he might be seen as her head in the sense of her source or point of origin.

Genesis 3 pictures an event with the woman leading and the man following. Her leadership was not good leadership, and the human pair fell into sin. The account need not mean that the fall was somehow to be accounted for through improper sex-role relationships—a woman as a leader and a man as a follower. The account does record the sad disturbance of relationships in the created order once the pair had fallen into sin. The husband will take the position of ruler over his wife (Gen. 3:16). The early chapters of Genesis trace the widespread phenomenon of male rulership over females to a point of origin in the fall, not in the ideal creation order.

The remainder of the Old Testament pictures a very patriarchal form of society. The term *head* is used of various levels of leaders and rulers in that patriarchal society. The "head" rules over both the men and the women under him. The term *head* was not used for man's specific relationship to woman. The highly patriarchal Old Testament does have a few instances of women in leadership positions over men. These are very significant, for they strongly suggest that other patterns of societal relations than the male-dominance pattern are possible in God's good purposes with his people.

The term *headship* which synod asked us to examine undoubtedly derives from the New Testament's using the term *head* for man in relationship to woman (or his wife). In these New Testament passages *head* is a metaphor. Both Old Testament Hebrew and secular Greek were familiar with metaphorical uses of the term *head*. The metaphorical "head" in ancient times, as in modern English, could express a variety of ideas. Our study discovered that no clear and direct line could be established from the Old Testament expressions "head of the tribe" or "head of the family" to the New Testament's use of the term *head* for Christ or for men. In other words, the New Testament usage does not reflect some single and established usage of the metaphor *head* derived from the Old Testament.

When Paul called Christ or the man "head," he was not necessarily alluding to a ruling position or a ruling function. The head metaphor had other meanings as well. Although a ruling type of headship is clearly affirmed of Christ in Ephesians 1:22, more often the head metaphor focuses on the organic type of relationship between a head and its body, where the head is the supplier of life, energy, and growth (Col. 2:19; Eph. 4:15; 5:23). The head metaphor can also suggest the idea of "source" or "point of origin," similar to our English concept of fountainhead or headwaters. One must listen with care to detect the real thrust of the head metaphor when used of male-female, or husband-wife, relationships.

The head metaphor is twice used of man in relationship to woman. In Ephesians 5:23 Paul says, "the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior." Paul proceeds in this passage to develop a beautiful statement of organic headship, where the husband, following Christ's example of self-giving, takes the initiative in supplying his wife with the sustenance, energy, opportunities, and guidance to become a mature person in Christ. The wife is to "be subject" to such headship. The wife's subjection is spoken of in the context of mutual Christian subjection to one another (Eph. 5:21), and hence subjection here is not a uniquely feminine stance or role. The husband's headship is to be life-giving; the wife's submissiveness then would be life-drawing. Together they are to be one body, one flesh. The headship here is not that of maintaining control or staying in charge. It is that of investing oneself, extending oneself into the life of the other, and sharing ever fuller life by growing together.

The marital union pictured in Ephesians 5 is close. The two become one flesh. Can such a close relationship as husband and wife permit of any other relationships for the marital partners? It has long been assumed so for men. The man goes outside the home into the factory, business, university, government, and into a wide range of arenas. He goes as a married man, but he does not function there as the head of his wife. His headship of his wife is not directly operative in his activities outside the home and family. The woman also goes outside the home. May she only function outside the home as relating to her husband as head? Her husband's headship of her does not directly function in these other areas. If she takes a nursing position, her husband's headship is not functioning as she practices her nursing. Her subjection in her nursing must be more primarily to the supervisor of nursing than to her husband. Is there some principle in the married relationship which allows one partner to function more freely beyond the married relationship than the other? Being husband or being wife does not establish the role either one is to play outside the marriage sphere. In theory at least, it would seem that married women ought to be as free to take up positions in the factory, business, university, and government as married men are, and in each of these places to act with the same degree of individuality that is accorded to men. True, the woman is to be the mother in the family. But just as truly, the man is to be the father in the family. Both are fulltime assignments, but it would appear that both may have room for other activities beyond direct obligations as mother and father.

In regard to church offices, married men do not enter the consistory room or mount the pulpit as heads of their wives. Can women be debarred from these places because of the headship of their husbands? Christian marriage, of course, calls for mutual consent and cooperation on the part of both marital partners for either of them to enter any of the arenas beyond marriage. This is the very essence of marriage. Each one serves the other as partner and supporter in all of his or her roles—that is, in all of his or her life. The headship of the man within marriage, especially the self-giving headship of Ephesians 5, places no more restrictions upon the married woman's other roles than it does upon the man's other roles. In a word, as far as the headship of Ephesians 5 is concerned, wives as well as husbands may be church officers.

Some may conclude that too little authority has been accorded to the husband in our interpretation of his designation as head. So be it. We would observe, nonetheless, that even for those who find the husband as ruler-head

of the wife in the marriage and family, there is no necessary reason for excluding wives from holding church office. Church office is a matter of exercising Christ's authority. Christ exercises his authority by means of his Word and Spirit. No one brings any personal authority to church office. Church office requires not personal authority, but the ability to exercise Christ's authority. And Christ's authority operates by way of interpreting and applying the Word and by being sensitive to the movements of the Spirit. Hence, wives in possession of these gifts, even if they are understood to be under the ruling headship of their husbands in marriage, could be very effective ministers of Christ's authority when duly called and installed in church office. Chaplains to kings may be subject to their kings, but as chaplains they speak with Christ's authority to the kings. Church office authority is Christ's authority, not some personal, or male, or husband authority.

The other head metaphor used of man is I Corinthians 11:3: "The head of the woman is man" (NIV). Both the majority report and our report have wrestled with the ambiguities and difficulties of this statement in its context. Is it speaking of husband headship of wives or male headship of females? Is the headship a ruling headship or a source headship—an allusion to the wife/woman originally coming from the man? Answers to these questions are not clear. From the passage we do detect that Paul's interest is in the maintenance of visible sexual distinctions through clothing and hairstyle. Women must keep their feminine identity. The head metaphor here is not sufficiently clear to allow for deducing a doctrine or deriving a principle which would restrict women's role or areas of activity. In fact, in this passage women are praying and prophesying along with men. This suggests that when they are properly attired they may assume the full and open participation in the worship services that the men assume. They may be leaders along with men.

The restrictions placed on women's conduct in I Corinthians 14:33ff. and in I Timothy 2:11ff. have been found to be appropriate measures in view of the disturbed situation in the congregation and in view of the larger threats to the church from the surrounding community. Where the circumstances have changed and the church is confronted with quite different challenges and threats, it does not appear that the solutions which were appropriate for the first century in Corinth and Ephesus need to be perpetuated.

There are two observations that suggest to us that when Paul placed restrictions on the conduct of women he was not laying down eternal, universally applicable, creation-order principles. For one thing, Paul himself had a larger role for women in his ministry than the "silence" texts might suggest. Women were functioning in leadership roles in some of Paul's churches. It appears that Paul practiced flexibility regarding the role of women, depending on whether the societal circumstances were open to the prominence of women or were threatened by it. The other observation suggesting that the restrictions on women were not creation norms is the overall direction of Scripture. The day foreseen by the Old Testament of the Spirit functioning through women as well as men arrived with Pentecost. The gifts of the Spirit were poured out on both, and both were encouraged by Paul to seek especially the gift of prophecy. God would be speaking through women and through men. This places women alongside men in giving leadership in the new age of the Spirit.

The role of women in society and in the church is again on the church's agenda. The church must detect the thrust of salvation in Christ for women and

their role. For a truly Christian society here on earth, Christian marriage remains a basic building block. Its purpose, as the time-honored marriage form so aptly stated, is "the propagation of the human race, the furtherance of the kingdom of God, and the enrichment of the lives of those entering this state." A man and a woman become husband and wife, one body, one flesh, a new enriched unity. In that marriage Paul designated the husband as head. The model for husband-headship is Christ's self-giving headship for the church which is his body. It is the husband's calling as head, according to Paul, to use his powers in self-giving, loving care of his wife, in order to empower her to full spiritual, social, and personal maturity in Christ. He does it as if she were his own body, exercising the care toward her that he shows toward himself. Together, husband and wife will counsel, encourage, and support each other in their marital obligations and in the various social and societal relationships each of them develops beyond their marriage.

The husband's designation as head does not imply a restriction upon the wife's involvement in arenas of life outside the marriage and family. It means that the husband will help his wife discover her gifts and talents and support her in the work and arenas, inside and outside the marital relationship, which they mutually agree are her areas of service, her *diakonia* in God's kingdom. She in turn will do the same for him, for they are one body in Christ. There is no principle to be derived from Paul's designation of the husband as head of the wife which presents barriers to a woman serving in any arena in life or office in the church or society which is appropriate to her abilities and to her responsibilities in her marriage.

Since there are viable exegetical alternatives to those proposed by the majority of the committee and to those commonly cited in support of excluding women from the offices of the church, we of the minority cannot join the majority in their position that this exclusion is clearly biblically grounded. In view of these viable exegetical alternatives, we judge that the Church Order of the Christian Reformed Church ought not to limit the options regarding those on whom the churches may call to serve in their offices. We therefore recommend the deletion of the stipulation in the church order that those eligible for the offices of the church must be male. Each congregation ought to have the option of determining from the entirety of the members of Christ's body in that congregation which ones are best able to serve them as officers.

#### E. Recommendations

1. That synod make the following statements regarding headship and church office:

a. Paul's use of the *head* metaphor for male-female relations in the I Corinthians 11:2-16 passage is not sufficiently clear to warrant the conclusion that women are to be excluded from church offices or other areas of leadership and service in society.

b. Paul's use of the *head* metaphor for husband-wife relations in the Ephesians 5:21-33 passage pictures the organic head-body relation, where the husband empowers the wife for spiritual, social, and personal growth toward maturity in Christ; the husband's headship does not imply that the wife must be excluded from church offices or other areas of leadership and service in society.

c. There is not sufficiently clear evidence from Scripture to warrant the

conclusion of a "headship principle," holding that man's rulership over woman is a creation norm.

d. The church should seek to recognize, develop, and use the spiritual gifts for leadership and service found in all its members, female as well as male.

e. Each congregation should be encouraged to call to office those persons best able to lead and serve it in its local ministry and mission.

2. That synod delete the word *male* from Article 3 of the Church Order, so that Article 3 would read:

Confessing members of the church who meet the biblical requirements for office-bearers are eligible for office. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

(Note: We can support the majority's recommendation to open the deacon's office to women. We cannot support them in their rationale for excluding women from the other church offices, nor in the distinction they make between female and male deacons, as implied in their Recommendation 9.)

Sarah Cook  
Willis P. DeBoer

**REPORT 34**  
**WORLD MISSIONS AND RELIEF COMMISSION**

**I. MANDATE**

The Synod of 1983 appointed the undersigned commission with the following mandate (*Acts of Synod 1983*, pp. 687-89):

1. 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 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.

2. 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 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

\*Following is a glossary of the acronyms which appear in this report:

- CRBWM—Christian Reformed Board of World Ministries
- CRC—Christian Reformed Church
- CRWDA—Christian Reformed World Diaconal Agency
- CRWEA—Christian Reformed World Evangelism Agency
- CRWM—Christian Reformed World Missions
- CRWRC—Christian Reformed World Relief Committee
- MBO—Management by Objectives
- MCC—Missions Coordination Council
- SIC—Synodical Interim Committee

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.

3. 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, where 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.

4. 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?

## II. COMMISSION ACTIVITIES AND PROCEDURES

Following is a summary of the activities and procedures of the commission beginning June 1983 and concluding in February 1984.

### A. Meetings

The commission met twenty-seven times with all members present except one time when one member was absent. Over one hundred hours were spent in these meetings, some of which were brief breakfast meetings, some were evening meetings and, near the end of our work, many were all-day Saturday meetings. An even greater amount of time was spent in reading documents and in writing papers and reports for study or inclusion in the report to synod.

### B. Administrative Assistant

The commission retained the services of Rev. Henry Petersen. The denominational financial coordinator approved payment of a modest honorarium to him. As administrative assistant, he prepared summaries of the commission's discussions, which contributed considerably to its efficiency and to recalling its less structured and more creative discussions.

### C. Legal Questions

During the early part of its work, questions were brought to the attention of the commission regarding its legal (not ecclesiastical) authority under the legal documents which create the various institutions and agencies of the CRC. Since the answers to these questions were beyond the commission's competence to prepare, and because the investigation of them was beyond its authority, the commission referred these legal questions to the stated clerk with the suggestion that he secure answers in the form of a legal opinion.

The commission itself later sought legal advice in order to learn what amendments to the legal documents which established CRWM and CRWRC were needed so that the commission and the agencies would have sufficient legal (as well as ecclesiastical) authority to carry out their duties.

### D. Expenses

At the time this report was prepared, the expenses of the commission were \$2,829.14 for meals, travel, and the honorarium to the administrative assistant.

### E. Relations with the Agencies

From the outset, last year's *Ad Hoc* Committee on World Missions and World Relief enjoyed the full cooperation of the board and staff of each agency. The commission was able to proceed on the secure foundation of this relationship and thus soon came to realize that the principal assets of the agencies consisted of people, not money, property, or other material things. The commission further came to understand its calling to be fully as much pastoral and diplomatic as it was organizational and theological. While at first generally understood, but not always expressed, the commission soon came to be influenced substantially by a number of specific pastoral concerns. These concerns prompted the commission to identify certain fundamental pastoral criteria which guided it in the preparation of its report, *i.e.*;

1. The importance of preserving and building up the human resources of the agencies was fundamental to the accomplishment of its work.

2. There was no virtue in proposing changes which would unnecessarily jeopardize any position or imperil the job security of any person.
3. It was not the business of the commission to interfere arbitrarily in the operations of the agencies and thus impair the established leadership.
4. It was imperative to preserve the integrity of the distinctive ministries provided by the agencies.
5. The outreach ministry of the CRC must be enlarged and strengthened by its report, not curtailed or weakened.

In addition to guiding the commission in the *preparation* of its report, these criteria also guided it in the *communication* of its report. Accordingly, the commission presented a written précis of its report to a joint meeting of the boards and staffs of CRWM and CRWRC at the time of their annual board meetings in February 1984 and also to a subsequent meeting of MCC. Even though these summaries were presented before this report was completed, they did clearly identify the major changes being recommended in this year's report. These extraordinary briefings were made so that each body could fully understand the proposal, and have the opportunity to respond to it while in session.

#### F. Monitoring Activities

The monitoring responsibilities of the commission were mainly performed by the chairman of the commission who met regularly with the staff leadership of each agency and furnished reports of these meetings to the commission. Another monitoring activity was attendance at agency executive committee meetings by members of the commission.

Through its monitoring activity the commission learned that CRWRC had been making plans for refugee work in Uganda. It was evident to the commission from the *Acts of Synod 1983* that CRWRC had the necessary authorization to proceed with the program of refugee relief in Uganda. However, the church relations described in the proposal did not appear to be adequate to authenticate a long-term program. Emergency relief is limited to one year by the constitution of CRWRC. Therefore, the commission suggested that CRWRC proceed with emergency relief in Uganda on a short-range basis and make no commitment to a long-range involvement at this time.

Having reviewed in some detail the extended history of efforts between CRWM and CRWRC staffs in Liberia to effect a field agreement for joint ministries, and having noted a current lapse in these efforts because of a long postponement of negotiations by CRWM, the commission respectfully requested CRWM to reactivate, without further delay, the positive participation of its Liberian staff in the development of a field agreement for joint ministry with CRWRC.

In the case of Central America, the commission reviewed and evaluated a field agreement which had been jointly drawn and unanimously recommended to their respective boards by the field staffs of both CRWM and CRWRC already last October. Although holding certain reservations concerning the provisions of the agreement, and not endorsing it as such, the commission considered it worthy of field testing and in February requested both CRWM and CRWRC to authorize a test.

The commission also learned of strained relations between CRWM and the

Independent Presbyterian Church in Mexico. While the commission took no action, it continues to monitor this field.

During this year the commission learned that CRWM was preparing changes in its Mission Order for consideration at the February 1984 board meeting. The commission requested suspension of this process because it thought that these changes might preempt its future recommendations.

#### *G. Foreign Travel*

The commission has been urged to make trips to the various fields where the agencies have joint ministries, the principal areas being: West Africa, Central America, the Caribbean, and the Philippines. The commission was reluctant to use its limited time for travel.

The presence of Dr. Richard De Ridder in the Far East provided an opportunity to the commission to retain him to make an on-field visit to the Philippines. He extended his trip and spent ten days visiting the field staffs of each agency on a fact-finding and analysis visit. He provided a written report and met with the commission twice to elaborate on his report. His report provided insights into working relationships between the field staffs of CRWM and CRWRC, the relations of the CRC staff to the Christian Reformed Church of the Philippines, and the great need for the CRC to speak with one voice. The commission hereby gratefully acknowledges this generous contribution to its work.

With respect to the commission's mandate to visit the fields, it reports taking the steps embodied in the following declaration:

1. We have conducted extensive interviews with key agency personnel upon their return from their fields.
2. We have conducted regional workshops with staff personnel who are involved in on-field operations.
3. We received and studied field visit reports from home office directors.
4. We have sent a specially qualified emissary and may send out others. These will be sent with detailed written instructions to conduct visitations and hearings and submit upon return written reports, supplemented by interviews with the commission.
5. We plan visits by members of the commission to selected fields as needed. This is planned as a procedure for 1984/85 and, if necessary, for 1985/86.

#### *H. Agency Cooperation with Other Denominations*

In the course of its monitoring activities the commission encountered the problem of CRC agency-program relations with other churches. The commission gave this matter some attention and formulated a policy statement, which after review and concurrence by the synodical Interchurch Relations Committee, was communicated to the agencies for their guidance, and referred for information and possible action to the SIC and MCC. The commission asks Synod 1984 to endorse this statement which follows:

The premise on which this inquiry proceeds is that the agencies are acting for the CRC, and that therefore the churches with which they cooperate must be acceptable to the CRC for the purpose of such cooperation.

Cooperation would appear to be approved automatically and in advance with churches with which the CRC is in ecclesiastical fellowship and also with churches

which are in the process of formation under the work of CRWM.

Beyond this there is no established criterion to which appeal can be made. In the absence of such a criterion the following questions are offered as pertinent to the issue, and answers are given which may be viewed as suggested guidelines. Both the questions and the suggested answers focus on the two agencies included in the commission's mandate.

*What kind of cooperation is contemplated?* Some kinds of cooperation involve less of a commitment than others. An obvious case is emergency relief on the occasion of a disaster. Because it is an emergency, cooperation with a wide range of churches may be necessary. If this latitude is abused in some way, a synod may in retrospect caution the agency against repetition of whatever relationship it finds improper.

*Who makes the ultimate decision?* Answer: Synod, whose agency is to do the cooperating. Long-range programs of cooperation should be submitted to synod for approval. It must be understood that some exploration is usually necessary before a proposal can be formulated for synod. It should also be understood that such exploration should not include binding commitments made before a proposal is approved.

*Who is empowered to make interim decisions?* It has been suggested that the Interchurch Relations Committee may have a role here. Such a role, however, would have to be limited to information about existing relationships or consultation in formation of a proposal for synod. This committee has no power to make commitments to any denomination; only to recommend such to synod. The agency coming closest to having power to make interim decisions is the Synodical Interim Committee, which acts for synod between assemblies. Even such action, however, would have to be tentative and temporary, until submitted to synod for approval. The stated clerk, like the agencies, has no decision-making authority; he also may serve as a source of information.

By way of hypothetical illustration: CRWRC wishes to engage in a joint program with a church in the Asian area, with which the CRC does not have ecclesiastical fellowship. If time and occasion permit, synod should be asked whether this can be explored. If such time is not available, CRWRC should proceed upon the understanding that it may *explore* and *recommend*, but not *commit* and *implement*. In determining whether exploration is feasible, CRWRC should ask questions regarding the church it is considering: Is it Reformed? Is it orthodox? Is it the only avenue for meeting an urgent need? If the answers to these questions are all negative, the decision to commit time and resources to exploration is dubious. In the process of asking and answering these questions, CRWRC may consult with the Interchurch Relations Committee, the stated clerk, the SIC, or other knowledgeable parties.

The above suggestions would appear to be in conformity with the relation of the agencies to the synod, the interchurch stance of the CRC, ecclesiastical procedure, and proper caution. If such procedures are not adequate to the needs, proposals should be made to synod to establish better guidelines for the determination of the cooperation of its agencies with other churches.

### III. PRINCIPLES AND GUIDELINES

#### A. Guidelines Proposed in 1983

In its report to the Synod of 1983, the commission proposed a series of guidelines for adoption. Synod did not formally adopt them, but took note of them "as a statement of the guidelines according to which the study and action recommended are to be carried out" (*Acts of Synod 1983*, p. 689). These guidelines are as follows:

##### 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 found neither 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 congregations, 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.

*Acts of Synod 1982, pp. 471-72*

In the commission's work for this year, as reflected in the present report, these guidelines have functioned as envisaged by the Synod of 1983.

### B. Theological, Missiological, and Ecclesiastical Issues

The Synod of 1983 instructed the commission to address the theological issues involved in its task, specifying some of the issues to be considered. Synod's questions (see p. 689) and the commission's responses are given herewith.

1. *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?*

#### *An intimate relationship*

In this question, "Word" (capitalized) refers to the written (and incarnate) Word of God, while "word and deed" refers to the means by which the Word is communicated.

The Word governs both word and deed in the activity of those who are witnesses to it. The Word is the Word of Life, and it is to be communicated by the whole activity of the church communally and its members individually. The words and deeds of Christian men and women communicate the Word.

As media of communication in mission, words and deeds are inseparable in biblical and theological principle. They form not a disjunction but a continuum. Each deed is a word in the message it communicates. Both word and deed must be used to bring the Word as a missionary message.

The Bible gives word-proclamation a central place: "How shall they hear except it be preached?" The Bible also recognizes word-communication on the part of persons who are not ordained to a preaching office. All believers share in Christ's anointing to a prophetic as well as kingly and priestly office. The Bible also recognizes the essential importance of deeds, never denigrating them. The deeds of a believer should not deny, but rather confirm, his words.

#### *Reformed theology*

Reformed theology recognizes that in communicating the Word of Life, words and deeds are inseparable from each other. There are no saving deeds apart from the word which presents Christ. On the other hand, word communication may be rendered ineffective either if deeds deny it or if supporting and illuminating deeds are absent. Words explain and interpret deeds; deeds support and authenticate words. Together they witness to Christ and his gospel. Practical recognition of this fact is found, *e.g.*, in the work of the deacons in Calvin's Genevan Church. Confessional recognition is found, *e.g.*, in the Heidelberg Catechism's interpretation of the sixth commandment (Q & A 111).

The Reformed theological tradition of a culture-transforming Word is thoroughly consistent with the recognition of the importance of a deed ministry. This, indeed, is a conception which has deep significance for mission among peoples and cultures which have an all-embracing view of the place of religion in daily life. There is a tendency in Western thinking to separate word and deed as media of communication in missions. Such separation is foreign to the thinking of most Third World peoples.

#### *Mission experience*

Mission experience confirms the emphases given above. The word-communication of the gospel is central to the church's mission. It is programmatically essential and normative for that mission in all of its parts and aspects.

Reformed missions, however, have never been indifferent to the interrela-

tionship of words and deeds. Missionaries have gradually learned to eliminate from their way of life certain practices which were considered offensive by their hearers and thus were a hindrance to the gospel. On the positive side, the mission work of the church has increasingly laid emphasis on programs and institutions in such fields as health, literacy, and the alleviation of poverty which became adjuncts of the word ministry in every area. Such mission effort was well recognized and widely practiced before a separate organization for benevolent work came into existence.

The intimate relationship between word and deed gains a new importance when churches which have been planted are being brought to self-government, self-propagation, and self-support which are marks of an indigenous church. Simply put, the mission must learn so well the lesson of an all-embracing Christian life, including both word and deed, that this lesson can be effectively taught to the emerging church itself, by example as well as by precept.

#### *Implementation*

The commission's response to the second part of this question, concerning implementation in field organization and program, is incorporated in the structural recommendations presented in Section IV of this report.

#### *Summary*

The unity of word and deed in the service of the Word is required by Scripture. It is well recognized in Reformed theology and mission theory. The inseparable connection between deed ministry and word ministry has been increasingly realized in mission theory and practice. There is little argument about this question, and the position taken above is endorsed in general by both CRWM and CRWRC.

2. *How is the centrality of the proclamation of the gospel to be implemented in the total mission of the church to the world?*

#### *The goal of the mission*

The centrality of proclamation must be seen in the context of the overall goal of the mission of the church. The one mission of the church has its goal in the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God.

Of the three subordinate aims which contribute to the glorification of God, the promotion of the kingdom is the broadest, and embraces the other two. Programmatically, the church's mission may never be directed to any part or parts of this comprehensive purpose in detachment from other parts. Rather, all parts should always be joined in policy and related to one another programmatically as closely as possible in each missionary situation.

#### *Variety of mission activities*

A wide variety of missionary activities may and should be included in the church's mission if they are all focused on the one goal. The determination of the breadth of scope and the sharpness of focus of the church's mission obligates the church to distinguish between programs which are broadly humanitarian and those which are distinctively Christian, and between programs which are broadly Christian and those which are properly the work of the organized church. The underlying assumption in addressing such questions is that not everything which is well-intentioned, benevolent, and humanitarian is properly the work of the church.

In the history of Christian missions there have been occasions in which a program set up under church auspices has drifted so far from a missionary focus that its relationship to the proclamation of the gospel has been obscured or lost. This is a danger to be studiously avoided. The opposite danger is to attach a benevolent program to the gospel in such a way as to create the impression that a Christian profession is being purchased by the offer of goods, services, and advantages. A common derogatory term applied to such "conversions" is "rice Christians." To attach a price tag to Christian benevolence on the one hand or, on the other hand, to engage in works of mercy so anonymously that Christ is hidden are not acceptable options in the mission of the church.

#### *Mission personnel*

The pursuit of the one goal of the church's mission regulates the functioning of the various mission personnel. All persons commissioned to participate in the church's mission are intrinsically, and in due proportion to their specific mandates, responsible for bringing the missionary message in both word and deed.

The centrality of the proclamation of the gospel is most readily seen in the work of the ordained ministerial missionary. The ministerial missionary preaches the gospel, and when he is preparing or delivering his messages the centrality of the proclamation of the gospel is being implemented in the most direct way.

The question becomes less simple when we move away from that central function. Does the centrality of the proclamation of the gospel fade from view when the ministerial missionary is doing other things than preaching or preparing to preach? Is that centrality absent from the work of support persons—wives, administrators, builders? Is the centrality lost or diluted in the work of nonministerial missionaries—doctors, nurses, teachers? If agriculturalists and social workers are added to the staff, does this impinge upon the centrality of the preaching of the gospel?

These questions can and must be answered in the light of the stated goal of the mission. This provides the basis for determining what tasks and activities conform to the centrality of proclamation and how they are related to it.

#### *Mission focus*

The centrality of the preaching of the gospel consists not in its being an end in itself, but in the fact that it is the central God-ordained means to that end. Preaching the gospel may never be lost from view or placed in a subordinate position. (This remains true even when preaching is not, in point of time, the first address to a mission field.) But there is a great deal of other activity needed to support the proclamation. The cultural situation on a field has a bearing on the relative importance of various supportive activities. Acceptance of these facts provides a criterion for determining the scope and priorities of the church's mission.

The mission of the church is thus a focused mission, but it is not narrow. The heart of the gospel is God's love for lost sinners as it has been shown in the life and work of Jesus Christ. The effective proclamation of the gospel includes the gathering of converts into a church, the equipment of that church for its life as a witnessing community, the demonstration of the compassion of Christ for suffering humanity, and the establishment of his kingdom in the hearts of men and women. All of these elements are consistent with and important to the

centrality of the preaching of the gospel.

If that centrality is kept in mind, those whose specialization is something other than preaching are no less missionaries than the preaching minister. What is needed in their work, as well as in the work of the ministers themselves, is the conscious address to the end which the proclamation of the gospel is intended to achieve. That kind of unity of effort calls for personal commitment to the one mission goal on the part of all the persons who are sent. It further calls for whatever training is necessary to enable all of them to contribute to that goal and for a structure which unites and regulates their activities.

#### *Summary*

The mission of the church has its goal in the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God.

The central means to that end is the preaching of the gospel.

The preaching of the gospel is accompanied by a wide range of activities which support, illuminate, and confirm it.

Specialization in the pursuit of these activities is necessary and proper. Such specialization applies to programs and structures as well as individuals.

In the church's mission, the work of individuals, programs, and structures must support the preaching of the gospel in the pursuit of the church's mission.

3. *What separate or joint roles do CRWM and CRWRC play as agencies of the church in permanent community development?*

#### *A descriptive answer*

This question can be interpreted descriptively (what roles do these agencies play?) or prescriptively (what roles *should* they play?). The latter question can best be discussed under question 4, which follows. This answer concentrates on a brief and summary description of the actual present roles of these agencies in permanent community development.

Both agencies become involved in permanent community development in some manner and to some degree, but the manner and degree differ widely between the two agencies. This fact is quite understandable in terms of their respective mandates.

#### *World Missions*

CRWM has become involved in development as an activity supporting such other tasks as church planting and church development. The extent of this involvement ranges from very little in some fields to a considerable involvement, particularly in educational and health programs, in other fields. Factors which help determine the amount of involvement include the level of cultural development in the field being addressed, the urgency of the need for development, and the level of maturity of the indigenous church.

#### *World Relief*

CRWRC becomes involved in permanent community development as the most reasonable and systematic way to address its mandate to alleviate long-term needs. The need for development is a major factor in determining what field it shall enter. While the propriety of working with the emerging indigenous church is recognized both in theory and in practice, the scope of the development work frequently goes beyond the capacities of such a church and involves the agency in cooperation with paraecclesiastical organizations.

### *Joint fields*

In fields which are jointly undertaken by the two agencies, or where either agency joins in work already undertaken by the other, increasing efforts are made to coordinate their activities. In such instances, responsibility for permanent community development is assigned to CRWRC as the specialist agency for this aspect of the total mission task.

### *Summary*

CRWM becomes involved in permanent community development as an activity supporting its work of church planting.

CRWRC is involved in permanent community development as the most reasonable and systematic way to address its mandate to alleviate long-term needs.

Where the two agencies work together, increasing efforts are made to coordinate their work.

### *4. What is the relationship of permanent community development to church planting and indigenous church development?*

Various factors must be borne in mind in answering this question. It cannot be maintained on the one hand that permanent community development can never under any circumstances have any relationship to church planting and indigenous church development. On the other hand, it cannot be maintained that permanent community development always and under all circumstances bears such a relationship. The reflections given below seek to set the conditions under which the relationship can and should exist.

### *Cautionary observations*

Why must it be said that permanent community development does not always or automatically bear a relationship to church planting and indigenous church development? Beginning with the most obvious reason, permanent community development can be carried on without any reference to the church or the gospel. It may be done for purely economic reasons, not necessarily even humanitarian or altruistic. A developed society, for instance, may seek to aid another society in order to improve trade relations or stabilize a political situation.

More appealing to Christian consciences is development which is pursued for humanitarian reasons. A development program supported by a Christian organization may be motivated by compassion or generosity but be carried on as an end in itself, without reference to the planting and growth of churches. While such a program may be a response to the gospel, it is in itself a truncated gospel and is in danger of becoming a pseudogospel.

The dangers are not even completely absent when development and church planting are carried on side by side in a given area by the same sending church. The secondary must not become primary, the means must not become ends, and the partial must not be seen as the whole. Competition and working at cross-purposes must be avoided, and this remains true even if both activities should be carried on by one single agency. The goal of the mission must be jealously guarded, no matter how many or how few persons, programs, or agencies are involved in that mission.

### *A necessary relationship*

Why, then, must it also be said that permanent community development can or must have a relationship to church planting and indigenous church develop-

ment? The following considerations speak to this question.

First, the Christian concern for others is concern for the whole person, and, in fact, for whole communities, families, and congregations. Neither concern for disembodied souls nor for isolated individuals exhausts the duty of the Christian to his fellowman.

Second, intelligent concern for the person means enabling him, as far as possible, to have adequate assurances of subsistence and good health. A Band-Aid or a soup kitchen may be called for at some times, but they are not long-range solutions. Nor is Christian concern adequately expressed by solutions to human problems which leave the receiver of the aid permanently dependent upon outside help.

Third, the rationale behind community development operates, in relation to material things, on the same principle by which, in the spiritual realm, churches are brought to self-support, self-government, and self-propagation.

The same considerations apply also in the opposite direction. Although material aid can be in and of itself an expression of the compassion of Christ for suffering mankind, and although under some circumstances a development program may be undertaken before a church-planting program in a given area, the whole mission of the church requires that a development program should always include a witness to the saving gospel and should be so planned and conducted that a church-planting effort can follow it as soon as conditions permit.

#### *Summary*

Permanent community development, when carried on as part of the church's mission, must contribute to the communication of the gospel of salvation in Jesus Christ.

Christian concern for others is concern for the whole person and for whole communities.

Intelligent concern for the person means enabling him, as far as possible, to have adequate assurances of subsistence and good health.

The goals of self-support, self-government, and self-propagation are valid in the material as well as the ecclesiastical realm.

Seen in this light, development emerges not as a questionable item, but as the best expression of Christian compassion, the most valid demonstration of the life-embracing character of the gospel, and the whole-person counterpart of the development of the indigenous church.

#### *5. What is the role of the diaconate in the mission of the church?*

##### *The Stewardship Mandate*

The role of the diaconate can be most clearly seen in the light of the stewardship mandate given to the church and the individual believer. The principal elements in this stewardship mandate are the following:

- God creates, sustains, and thus owns all things, men included.
- God brings us to life within this beautiful and challenging world and permits us to use and enjoy all that he sustains.
- God intends, however, that his will shall govern our wills and his desires control our desires.
- God reveals his will in the Bible and as we live in the world, his law shall be our light and guide.
- Our use of God's property is basic to our obedience.

In summary, stewardship is the key to the Christian life, whereby we serve

God by seeking our neighbor's good.

*The Role of the Deacons in Stewardship*

Stewardship is such an important tenet of the gospel that the hearing and practicing produce an obedient diaconal dynamic within the believer and the congregation.

To stimulate and regulate this corporate stewardship or *diakonia* in the church, it has pleased the Lord to appoint deacons.

The presence and activity of this diaconate declares to the congregation and to the community: "Here is the visible, concrete, unmistakable body of the Lord, redeemed by him to do good works."

The diaconate assures the congregation that each individual member's material and financial needs are systematically discovered and met. The congregation through the deacons has the responsibility and opportunity to reach out to the needy in the neighborhood.

*The Role of the Deacons in Church Planting*

In the Great Commission (Matthew 28:18-20) the church is instructed to make disciples. A disciple is a follower, one enlisted by the church in a life of obedience to Jesus Christ. The key to such life is stewardship. While the Great Commission and other passages (such as Romans 15:18: "For I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed") indicate the importance of the preaching ministry, they also stress the necessity and importance of teaching and practicing *diakonia*.

The diaconate therefore has an important and vital responsibility in the mission of the church. This diaconal task provides opportunities as well as responsibilities, such as: For the sending church:

- to draw upon a broad range of talents, gifts, and resources;
- to initiate and coordinate training and staffing;
- to prepare for emergencies and disasters;
- to provide the needed training and assistance for evolving diaconates and needy mission congregations;
- to demonstrate the unity and universality of the church.

For the receiving field or congregation, diaconal activities will:

- constitute congregational "good works" which glorify our heavenly Father;
- demonstrate and reinforce to the new believers the reality of being part of the body;
- communicate evangelical witness to those around by displaying the fruits of faith;
- communicate a deed witness correlative to the pulpit's word witness;
- unite and strengthen the new congregation in the pursuit of common goals.

Such *diakonia* is not only vital and important in "poor" Third World countries, but also in affluent areas where churches are planted. In the planting of new congregations through the preaching of the gospel, diaconal work is an integral, though supplementary, part of the mission effort.

*An Expanding Responsibility*

Various circumstances summon the church to a new awareness of diaconal responsibility. Modern communications media have greatly increased the awareness of worldwide human need. This has led to a generous response by

Christians in the more favored societies. Missionaries also encounter resistance to the alleged exploitation practiced by the Western nations from which they come. Conditions such as these call for a renewed emphasis on the communication of the compassion of Christ for suffering mankind.

In view of the dimensions of both the need and the response, diaconal work in mission may sometimes temporarily precede church planting and operate for a time beyond the scope of the emerging church. But the opportunity to use such broader diaconal service to introduce the gospel and awaken a response of acceptance is not to be lost. Therefore, the work of planned benevolence must be accompanied and followed by the communication of the gospel through preaching and teaching.

The supervision and implementation of benevolent programs need not be restricted to those persons presently holding the deacon's office in a local congregation. But the training and experience of deacons ought to be reflected both in the supervision and in the onsite implementation of the programs. Those performing such work should receive commissioning for this task by the church, either under the title of deacon or some other appropriate designation.

#### *Summary*

Stewardship is the key to the Christian life, whereby we serve God by seeking our neighbor's good.

The diaconate stimulates and regulates the corporate stewardship of the church.

The diaconate functions to provide resources, training, and personnel for applying the church's stewardship in mission fields.

The diaconate functions to stimulate the development of the deacon's office in the emerging church.

Even where diaconal work plays a pathfinding role in preparing the way for the gospel, this work must be accompanied and followed by the communication of the gospel through preaching and teaching.

Those who perform such work for the church should be commissioned by the church under the title of deacon or some other appropriate designation.

6. *What relationship should our mission and relief work assume toward national churches and/or paraecclesiastical groups?*

#### *Further definition needed*

Any definitive and detailed answer to this question on the part of the commission must await more intimate knowledge of situations on various fields and further development of field organizational proposals. The commission is therefore content at this time to set down a few general guidelines within which it intends to pursue its work, recognizing that they may well need to be amended or enlarged in the light of future experience or reflection.

#### *General guidelines*

In their relations with national churches and paraecclesiastical organizations, both agencies are governed by the same considerations, although the degree of their involvement with one kind of group or another may vary according to their respective mandates.

Since the goal is eventual departure from the field, leaving behind a viable Christian community, both agencies should aim at developing indigenous spiritual, personal, and material resources with a view to achieving that goal.

Each agency must so conduct its work as to avoid creating a situation of

permanent or long-term dependency upon foreign aid, whether spiritual or material.

The development of indigenous capacities in the indigenous church must be sensitively addressed. The assumption of responsibility by the indigenous church must be encouraged as early as possible, even where this involves some risk, as learning by experience inevitably does.

Since the urgency of need and the slow development of indigenous capacities may call for a large-scale initial effort in relief, relief activities may be more involved with paraecclesiastical organizations than evangelization activities would be. The goals remain unified, but the means and pace involved in pursuing them may differ.

Cooperation should be restricted to churches and groups which are compatible with the mission of the CRC. On the other hand, the scruples to be observed should not be such as to interfere with the goal of ministering effectively to human need.

Where a paraecclesiastical organization exists or an indigenous church is beginning to emerge, national self-determination must be carefully respected, in the context of fraternal rather than paternalistic work.

*7. What is the obligation, if any, of the church to supply relief in situations of world hunger and world poverty?*

In dealing with this question the commission has reviewed appreciatively the reports of the Task Force on World Hunger to the Synods of 1978 and 1979 and has taken note of the synodical decisions thereon. At this time the commission is not prepared to improve, in quantity or quality, on these reports. We do intend, however, to give further attention to the bearing of these reports on our particular mandate and to the possibility of extending the excellent study already done to the current joint ministries of CRWM and CRWRC.

*8. 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?*

In dealing with this question the commission has so far only noted the relevance of the aforementioned task force reports and of the substantial report on social justice which has been developed and adopted by CRWRC. We have also noted that the issues raised in this question are not of existential urgency in the relationships of CRWM and CRWRC. Therefore, we have deferred our study of this question until 1984-85.

These responses to the mandate given the commission by the Synod of 1983 presently serve the function of informing synod as to the thinking of the commission in pursuing the reorganization of the work of CRWM and CRWRC. They are not suitable for either complete or partial adoption by synod, nor is this necessary for the future work of the commission. What does appear necessary for that future work is that synod shall indicate its satisfaction with the general positions which are taken.

We recommend that synod give general endorsement to the positions stated in Section III as guidelines within which the commission is to work in completing its mandate.

#### IV. THE PLAN OF REORGANIZATION

In reporting to the Synod of 1983, the members of your commission devoted

considerable space (*Acts of Synod 1983*, pp. 464–68) to an analysis of the problems and circumstances which caused interagency disunity and even conflicts. This report noted that “the problem is multiple and complex...and it extends not only to the fields of joint ministry, but also, in present and future ramifications, to the broader operation of both agencies.” The problems then listed were: (1) on-field administration, (2) the unity of word and deed in principle and practice, (3) interpretation of agency mandates in constitutional documents, (4) differing management modes, (5) personal tensions in interagency relationships, (6) lapses in interagency communication, (7) incongruities in agency relationships with indigenous on-field Christian communities, (8) the place of permanent community development in the programs of both agencies, (9) issues pertaining to human rights and social justice, (10) ramifications of the diaconal dynamic, (11) differences in financial policies and procedures between the agencies, and (12) differing interpretation and implementation of agreed-upon theological affirmations.

Some of these problems, especially those of “principle and practice” and “theological affirmations,” have been addressed in the foregoing section of this report. These, it seemed obvious, needed to be resolved before dealing with the more visible organizational and administrative aspects of the problems. Even in the section which begins here, there is an address only to the broad contours of a plan of reorganization. Beginning at the board level, as the plan of reorganization does, should not be construed to mean that the commission sees the problem as being concentrated at that level. Rather, in dealing with the total problem the commission follows a natural progression. With this in mind the commission intends to address itself subsequent to this report to the larger lineaments of the problem, particularly to fields of joint ministry.

#### *A. Retaining the Identity of the Two Agencies*

1. In essence, the plan which your commission proposes is to retain the identity and integrity of CRWM and CRWRC as separate entities but neither the one nor the other as an exact reprise of its earlier form. This approach to the problem of interagency relationships was determined by the following three considerations:

a. The proposal is consistent with the application of the principles posited in the aforementioned guidelines. It is a natural, as against a forced, extension of those principles.

b. The plan permits the introduction of those organizational changes, short of total consolidation, which will promote a constant awareness of the unified purpose of the ministries of the church. The plan, at this time, is not so rigidly cast as to exclude later consideration of additional changes should circumstances of field testing demand this.

c. The two-agency plan provides certain advantages to the church in her use of talents, offices, human spirit, and resources within the church, and in expanding her own vision of her missions.

2. More specifically the advantages of retaining the two agencies are the following:

a. Retaining the agencies as separate entities will enable the church to open opportunities to mature and well-trained specialists in ecclesiastical and human services to respond eagerly to the call of the church to her world

ministries. Modern world-ministries opportunities have created a demand for persons in professionalized-service positions which are best filled when structured to capture the full use of available talent.

b. A specialized ministry, especially in diaconal work, organized for and operated by those specifically called to this work, will broaden the concept of ministry and provide incentive to expand the vision of God's kingdom.

c. The development of a specialized service-ministry will broaden the church-planting concept, which, without the association of the service agency, might retain too narrow a focus. It will, among other benefits, also provide the indigenous church with a greater challenge to develop its own diaconal dynamic within its own community or area.

d. In the present state of awareness of world problems such as hunger, poverty, oppression, underdevelopment, and discrimination a specialized "humanitarian" service, embracing the concepts of the true purpose of the mission of Christ, will enlarge the mission horizon for the church to include a world diaconate.

e. Structuring the differentiated functions within missions into a unified coalescence will of necessity strengthen both. Domination by either one or a collision between them will diminish both.

f. A structure which maintains both emphases will capture and sustain the loyalties of church members, for it provides a balanced place for both clergy and nonclergy in a united coresponsible and cooperative endeavor.

Perpetuating the historical and long-established approach of missions without assigning an integral and identifiable place for the broadly diaconal concept espoused by CRWRC will crimp the potential of a full-orbed mission; but promoting the dominance of the human-service organization at the expense of church planting would produce an unwanted horizontalism. Hence, the individual characters and strengths of both must be harnessed in order to eliminate any weakness each may have. This the plan proposed by the commission provides.

## B. Recommended Structural Changes

### 1. A contemporary perspective

Peters and Waterman in their nationally acclaimed current bestseller, *In Search of Excellence*, which is a study of patterns of business and corporate organization and procedures, suggest that there is no such thing as just one structural answer to questions of organization which is independent of a consideration of all the interdependent variables that operate in an organization. Although there is a vast difference between business and ecclesiastical operations, the observation by these authors does hold for the church which attempts to conduct its business "decently and in good order." In this regard the difference between a corporate and ecclesiastical venture is one of degree and depth of meaning but not a difference in the proper interplay of the variables that make the two achieve a status of excellence.

The authors assert that it is the proper interplay of seven variables that enables an organization to achieve excellence. These are: Structure, Strategy, People, Management Style, Procedures, Guiding Concepts, and Shared Values.\*

\*T. J. Peters and R. H. Waterman, *In Search of Excellence* (New York, 1982), pp. 9-11)

By placing each variable in a Christian context the point becomes applicable to the operation of CRWM and CRWRC. But even then the principle espoused does not of itself enable one to find *the one* organizational structure which shall assure success. The observation is, however, especially helpful when used as a template to make certain that each of the components of an organization aligns itself with the others within the structure so as to stimulate rather than paralyze the interplay of the separate parts. This interplay becomes even more important when unifying the work of two agencies. The commission takes this interplay of variables into consideration by proposing such changes as will facilitate the proper interplay of relationship of the parts and enhance the performance of both rather than provide a structure of roadblocks which seek merely to prevent scattered sources of friction.

## 2. Summary of the changes in the structure

In partial fulfillment of its task the commission will recommend the following changes in a reorganized structure of the two agencies.

a. There shall be one board and one executive committee for the two agencies. The intent is not to merge the two organizations but to provide a single organizational supervisory body which has undivided responsibility and authority to oversee the performance of the unifying purpose of the mission of both agencies.

b. The commission proposes a new nomenclature to identify the several bodies which constitute the reorganized agencies.

c. The commission has also deliberated intensively on several organizational staff changes but has not yet completed this aspect of the task. The commission is, however, ready to recommend in this regard that the title and authority of the heads of the agencies shall be that of Director. This change will be in keeping with the principle, which the commission favors, of establishing wherever feasible and practicable matching levels of positions within the structure of the two agencies. The place and function of the Coordinating Committee, as an instrument to facilitate the processing of business from the on-field operations, will be given in a later report to synod.

d. Should synod adopt the commission's proposals of one board, one executive committee, and two directors there would have to be a restatement of the jurisdiction, authority, responsibilities, and relationships of these newly constituted components. This will, as a matter of necessity, require amendments to the charters and by-laws of the two agencies as well as a new constitution. Your commission proposes that there be a new, single constitution. However, the commission awaits the action of synod on these substantial major proposals before working on the myriad details involved in writing the constitution.

At this time the commission is not able to supply in all the organizational details a complete plan and that for the following reasons: The commission must still work cooperatively and more extensively on the details with the agencies themselves and with those sectors in the government of the church which are involved in this study. The commission has not yet completed its study of field organization and awaits the testing of several negotiated agreements between the two agencies before coming to a mind on this aspect of the problem. The study is bound by the constraints of a natural sequence. There is

a force of progression in dealing with the total question. The commission cannot say "z" before finishing "a," "b," and "c."

### C. Recommendations Concerning Some of the Details of the Reorganization Plan

#### 1. The establishment of the Christian Reformed Board of World Ministries and its Executive Committee

*Note:* The commission presents below a number of recommendations concerning the board in the proposal for reorganization. Synod is advised to view these as a cohesive group in which each succeeding recommendation is dependent upon the other(s). These recommendations are listed separately only for the sake of greater clarity.

a. The commission recommends that the work of CRWM and CRWRC shall be regulated and supervised by one board titled the Christian Reformed Board of World Ministries.

##### *Grounds:*

- (1) A single board can best encourage, motivate, and oversee objectively and consistently the proper interplay of interagency relationships.
- (2) A single board can best achieve the unity of purpose in the mission of the church as expressed in and implied from the guiding principles elucidated in Section III.
- (3) A single board will ensure working toward one goal and speaking with one voice, while maintaining the corporate identity of the two agencies with their benefits of balanced emphases, constituency loyalties, and the highest and best use of human resources in the mission of the church.

b. The commission recommends that the following legal steps be taken to effect and define the change:

- (1) The Christian Reformed Board of World Ministries (CRBWM) shall be a standing committee established as an unincorporated committee of the Synod of the Christian Reformed Church.
- (2) CRWM and CRWRC shall amend their articles of incorporation and bylaws as may be necessary to submit the two agencies (CRWM and CRWRC) to the full control of synod and its standing board, the Christian Reformed Board of World Ministries.
- (3) The Christian Reformed Board of World Ministries shall also serve as the board of directors of what are currently CRWM and CRWRC and the two agencies shall amend their articles of incorporation and/or bylaws, as may be necessary to achieve that end.

##### *Grounds:*

- (a) The legal action is necessary so that all parties involved shall recognize that while each agency shall maintain its corporate identity, the changes will place the agencies under the direct control of one board of directors which fully controls the two agencies.
  - (b) The intent of amending the articles of incorporation of both agencies is to provide common governing documents necessary to assure the common goals and operational standards for each agency.
- c. The commission recommends that membership in and election to the board shall be as follows:

(1) The membership of the board shall be constituted of one delegate (and alternate) from each classis elected by classis for a term of three years with the privilege of standing for reelection for one additional term. The alternate shall fill a vacancy only for the unexpired time remaining to the term. During any three-year term or its renewal an alternate or replacement serves out only the remaining years of the six-year rotation term of the classis.

(2) Representation of the classes on the board shall be equally divided between classes which shall elect delegates judged to be highly qualified by experience, and/or interest to supervise the diaconal aspect of the mission of the church and the classes which shall elect delegates judged to be highly qualified by experience and/or interest to supervise the evangelism aspect. (The manner of nominating membership on the basis of diaconal interests is given in d next).

(3) Each classis shall be represented for six consecutive years (except in some cases in the initial schedule) by a "diaconal" or "evangelism" delegate regardless of any changes made in the identity of the delegate or alternate.

(4) The "Six-Year Rotation of Classical Representation to the Christian Reformed Board of World Ministries" schedule, as given below, shall introduce the rotation factor and shall be maintained by the office of the stated clerk of synod which will notify each classis annually as to its time and kind of representation.

THE SIX-YEAR ROTATION OF CLASSICAL REPRESENTATION  
TO THE CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

The key to the categories is as follows

Category

1A =	D	E	E	E	E	E
1B =	E	D	D	D	D	D
2A =	D	D	E	E	E	E
2B =	E	E	D	D	D	D
3A =	D	D	D	E	E	E
3B =	E	E	E	D	D	D
4A =	D	D	D	D	E	E
4B =	E	E	E	E	D	D
5A =	D	D	D	D	D	E
5B =	E	E	E	E	E	D
6A =	D	D	D	D	D	D
6B =	E	E	E	E	E	E

Features of this plan:

1. Initial appointments are for 1, 2, or 3 years. Thereafter all terms are for three years. After the initial three-year period, all terms are renewable for a second three-year period, for a total of six years.
2. Delegations are reversed in the succeeding six-year period. For example, for 1992 to 1997 a classis presently in category 1A will be in category 1B.
3. During any three-year term of its renewal an alternate or replacement serves out the remaining years of the predecessor's term.
4. Each series has its opposite (1A contrasts with 1B, 2A with 2B, etc.). Neighboring classes have opposite delegations, so that each area is represented in each agency every year. Classis Columbia is unique in not having a single neighboring classis with an opposite delegation, but in each year either British Columbia or Pacific Northwest does have such an opposite delegation to balance Columbia's.
5. Categories 4A, 4B, 5A, and 5B presently have four classes each. All the rest have three. Future new classes should be placed successively in categories 1A, 1B, 2A, 2B, etc.

PROPOSED DELEGATION ON THE BASIS OF EVANGELISM (E)  
AND DIACONAL (D) INTERESTS

Category	Classis	1984	1985	1986	1987	1988	1989
1A	Alberta North	D	E	E	E	E	E
1B	Alberta South	E	D	D	D	D	D
2B	Atlantic Northeast	E	E	D	D	D	D
3A	British Columbia	D	D	D	E	E	E
6A	Cadillac	D	D	D	D	D	D
6B	California South	E	E	E	E	E	E
6A	Central California	D	D	D	D	D	D
4B	Chatham	E	E	E	E	D	D
5B	Chicago South	E	E	E	E	E	D
5A	Columbia	D	D	D	D	D	E
5A	Eastern Canada	D	D	D	D	D	E
4B	Florida	E	E	E	E	D	D
5A	Grand Rapids East	D	D	D	D	D	E
5B	Grand Rapids North	E	E	E	E	E	D
1A	Grand Rapids South	D	E	E	E	E	E
1B	Grandville	E	D	D	D	D	D
4A	Hackensack	D	D	D	D	E	E
2B	Hamilton	E	E	D	D	D	D
3B	Holland	E	E	E	D	D	D
2A	Hudson	D	D	E	E	E	E
4A	Huron	D	D	D	D	E	E
1B	Illiana	E	D	D	D	D	D
1A	Kalamazoo	D	E	E	E	E	E
4B	Lake Erie	E	E	E	E	D	D
2A	Minnesota North	D	D	E	E	E	E
2B	Minnesota South	E	E	D	D	D	D
6B	Muskegon	E	E	E	E	E	E
6A	Northcentral Iowa	D	D	D	D	D	D
5A	Northern Illinois	D	D	D	D	D	E
4A	Orange City	D	D	D	D	E	E
3B	Pacific Northwest	E	E	E	D	D	D
6B	Pella	E	E	E	E	E	E
5B	Quinte	E	E	E	E	E	D
3A	Red Mesa	D	D	D	E	E	E
3B	Rocky Mountain	E	E	E	D	D	D
4B	Sioux Center	E	E	E	E	D	D
4A	Thornapple Valley	D	D	D	D	E	E
2A	Toronto	D	D	E	E	E	E
5B	Wisconsin	E	E	E	E	E	D
3A	Zeeland	D	D	D	E	E	E

*Grounds:*

- (a) The size of the board meets the synodical standards of one representative per classis and meets the additional synodical policy of reduced size by eliminating the equivalent of the total number of members of one of the two former boards.
- (b) The six-year rotation plan provides involvement of all the classes in both aspects of the unified supervision of the ministries of the church.
- (c) The plan protects the identity and interests of the two agencies in the composition of the board.
- (d) Both an initial continuity, through the staggered terms, and an overall continuity, throughout succeeding years, are given through a schedule which is simple to maintain and easy to adjust to accommodate later additions of classes.

d. The commission recommends that diaconal representation on the board shall be as follows:

The representation of diaconal interests on the CRBWM shall be given further special consideration by the manner in which such delegates are elected. Nominations for the election of diaconal delegates and alternates shall be prepared by diaconal conferences, in those classes electing such representation, and forwarded to those classes for consideration. This shall apply to the initial schedule as well as to the continuing schedule.

However, if there is no diaconal conference organized in a classis in which such an election falls due (including the initial election), nominations shall be provided and forwarded to that classis by the executive committee of CRWRC. Synod urges each classis to establish a diaconal conference if one does not exist and to promote the development of such a body into a center of vigorous expression of diaconal concern and action.

*Ground:* The special consideration given to the election of the representation of diaconal interests in the new board is raised out of a concern for maintaining the diaconal dynamic. This force has played an important role in the development of the CRWRC. The preservation of this potent spirit in the whole process of the reorganization of the agency is a matter of great concern to the CRWRC, the commission, and the entire church.

The factor of diaconal dynamic needs, therefore, special consideration. The rationale for this is given in the note which follows.

*Note:* The Diaconal Dynamic Participation in the relief work of the denomination has lent a dimension to the work of the deacons which did not exist prior to the founding of CRWRC. This has been a leading inspiration in the belated, and not yet fully acknowledged, recognition of the place and importance of the diaconal office in the church. These are values which must not be lost. Already in their report to the Synod of 1983 the members of your commission gave a strong statement regarding this dynamic, speaking of it approvingly as "diaconal self-consciousness, self-determination, and self-assertion," and declaring: "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" (*Acts of Synod 1983*, p. 467).

Neither should this dynamic be destroyed or damaged by the reorganization plan. This possibility is a concern of CRWRC. The principal focus of its concern is on the loss of direct diaconal representation from one half of the classes on the restructured board at any given time. A secondary concern is that a classis consisting of ministers

and elders is not likely to elect delegates to the board who truly represent diaconal interest.

With respect to the first of these concerns, the commission offers the following observations: (1) The plan of delegation which has been submitted provides in almost all cases that each classis which does not have a representative of the diaconal emphasis on the board is neighbor to a classis which does have such representation. (2) The restructured board which the commission proposes allows the diaconal representatives to contribute their diaconal vision to the evangelism interests as well as evangelism representatives to contribute their vision to the diaconal interests. This provides some gains to offset the losses which both emphases might otherwise anticipate. (3) The same kind of ingenuity and energy which have produced the excellent service of CRWRC members in their home areas can undoubtedly provide a creative solution to whatever problems arise from decreased representation.

With respect to the second concern, the commission has recommended that the diaconal conference in each classis shall provide nominations from which the classis will elect representatives to the diaconal agency. The commission also urges synod to promote the establishment of diaconal conferences where these are lacking; and to fill the gap the commission provides a temporary means, which itself favors diaconal interests, of supplying to the classes nominations by the executive committee of CRWRC.

#### e. The Executive Committee

The commission recommends that the Christian Reformed Board of World Ministries shall divide its work at its board meetings among at least three major, annually elected *ad hoc* committees. These committees shall function at board sessions or on special assignment from the board or its executive committee. These three committees are: Evangelism, Diaconal, and Finance committees. Membership on these should reflect the professional interests and/or competence of the respective members of the board. Their titles are intended to be descriptive of the jurisdiction of each.

The commission recommends that there shall be a single executive committee of CRBWM which shall function as a standing committee of the board for the two agencies. It shall be constituted of five members from each of the three aforementioned committees of the board, for a total membership of fifteen persons:

*Note:* The reduction from two boards and two executive committees to one board and one executive committee, as well as a reduction in the number of committees in other sections of the reorganized plan, will of necessity require a greater concentration of attention by the board and executive committee on policy matters and less time for involvement in administrative details.

## 2. The reorganization of the two agencies

### a. The new nomenclature

The commission recommends that synod adopt the following new nomenclature to identify the board and its two agencies. Thus:  
 Christian Reformed Board of World Ministries (CRBWM) (the new, one board)  
 Christian Reformed World Evangelism Agency (CRWEA) (formerly CRWM)  
 Christian Reformed World Diaconal Agency (CRWDA) (formerly CRWRC)

#### *Grounds:*

(1) A change from two boards under their respective titles to one new board necessitates a change in name. Neither the one nor the other of

the present names of the agencies would be suitable for the one board.

- (2) The rationale for the choice of the names is as follows: The name CRWRC needs change because its supervisory body is no longer a committee but a board. Also, the commission proposes the change from the word "Relief" to "Diaconal" because the latter is quite descriptive of that agency's function and fits more exactly the principles on which an understanding of that aspect of the mission of the church is based. Moreover, the term "Relief" has, in the social welfare area, a varied connotation and can have a humanistic meaning. The term "Missions" in the current title of the World Missions agency has a comprehensive meaning which embraces the functions and purpose of more than that which is included in the present use of it by CRWM. The term could have been retained and transferred to the name of the one board but adopting the name of one of them would compromise the identity of the other. The terms "Ministries" (board), "Diaconal" (CRWRC), and "Evangelism" (CRWM) in the respective titles of the reorganized bodies are approximately descriptive of the functions of each component and together they reinforce the definition of the mission of the church as having a unified purpose.

- b. The executives of the agencies

The commission recommends that each agency shall be directed by an executive director. (This calls for a change in organization for CRWM which is currently managed by an executive secretary.) Directors of the two agencies shall have similar levels of functions, responsibility, and authority. Appointment to either directorship is open to clergy or nonclergy, i.e., without restriction as to any one ecclesiastical office.

*Note:* The commission is not yet ready to report a detailed description of the director's position other than to indicate in general what the title will imply. These positions should carry a leadership role in proposing plans for programs, directing on-field operations, and negotiating agreements with the staff for performance of agreed-upon tasks yet also allow a significant role for on-field planning, *in loco* decision making, and negotiating interagency agreements. The positions should confer executive authority for maintaining accountability and for conducting reviews of fields and personnel. The directors, or the representatives delegated by them, shall report to the board except for the right of appeal by individual staff members. The responsibilities, functions, and authority of the directors and the board-director relationships shall be detailed in the constitution.

*Ground:* The change from executive secretary of the current CRWM to director of the new CRWEA would place the two agency heads at an equal level of authority and enable both agencies to respond to the needs of their agencies with an equal measure of responsibility and authority.

- c. Domestic operations of CRWRC

The commission recommends that the domestic ministry of CRWRC continue to operate under the World Diaconal Agency.

- d. Finance matters

The commission recommends that the current methods of financing the respective operations of CRWM and CRWRC continue. Matters of budget

procedures and control will be considered in a later report on staff organization.

### 3. The Constitution of the Christian Reformed Board of World Ministries

The commission recommends that the ecclesiastical foundational document shall be a single constitution entitled the Constitution of the Christian Reformed Board of World Ministries. It shall set forth, *inter alia*, the full control of CRBWM by synod, the purpose of the board, its organization, its relationship to the incorporated agencies, and the theological and missiological bases of the functions and operations of the three bodies.

Implicit in this recommendation is that the constitution of the board (an ecclesiastical document) and the amended articles and bylaws which shall incorporate the changes in organization resulting from the decisions of synod (legal documents) shall constitute the common governing documents which are necessary to assure the establishment of the common goals and operational standards for each agency and the board. As such, these documents shall integrally and consistently reflect the decisions on reorganization made or to be made by synod.

The commission recommends that synod declare that the Mission Order of CRWM and the Constitution of CRWRC continue in force until a new constitution is adopted by synod except for those articles which have been or will be altered by the action of synod. The changes resulting from the decisions of synod shall have precedence over such articles.

#### *Grounds:*

- a. The structural changes proposed require such extensive amendments to current documents that the only way to coordinate and interrelate them is to place them in one document.
- b. A single document can best reconcile the current conflicts in interpretation of the present documents.
- c. To achieve a clearly understood and consistently motivated policy which promotes best the unity of purpose of the two agencies requires a single constitution.

*Note:* The structural changes recommended above are broadly schematized in the organizational chart appended.

### 4. Facets of the management problem

The Synod of 1983 (*Acts of Synod 1983*, p. 688) included in its mandate to the commission a "review" and "study" of aspects "of the differing modes of management of the agencies of a church." Although the entire mandate in this matter has not been fulfilled, the commission can report on the study of some of the facets of that charge to the commission.

Difficulties concerning administrative management are frequently cited as significant causes for interagency conflict and this in two respects.

The first is in respect to synchronizing the operation of the two agencies, both of which are at work frequently on the same site or in the same area in the mission of the church. There have been enough lapses in adopting a common strategy and common planning to make the problem a real one. This is the broad problem of meshing the gears of the operation of the two agencies beginning in the home offices and continuing in on-field operations and in surveys of the field for new work.

The commission addressed this facet of the problem in part by positing the guiding principles which set constraints as well as opened doors for new opportunities. These guidelines and the organizational changes recommended in this report to the Synod of 1984 will go far to remove some of the sources of difficulty. The clearer definition of functions, implied and expressed in the guiding principles, and the several changes in the administrative components, especially that of one board and one constitution, will go far to provide these agencies with a unity of purpose and common perspectives. The commission opted for changes which would enhance efficient and cooperative operations and such as would promote synchronization of programs and projects rather than for changes which might temporarily provide Band-Aid solutions for long-standing problems.

The solution to the management difficulties, however, requires more than meshing the driving gears of the two organizations. Another facet of the management problem is the differing administrative styles of the two agencies. The differences between the CRWM and CRWRC management modes have a long history and the differences are palpable.

Traditionally the CRC has followed the classic model of much of Protestant church administration which showed an ambivalence to management and managers. It feared that an emphasis on management would give too great prominence to the church seen as a human organization—the horizontal line. But, of course, the church is a human organization in which there is a horizontal dimension even though its predominant dimension is vertical. The very biblical injunction to do "everything decently and in good order" implies this.

The same ambivalence to management evolved in the foreign missions of the church. The Mission Order of CRWM developed out of a deliberate attempt to follow precisely on the mission field the Church Order used in the government of the church and its congregations. From it came principles and practices upon which mission organization placed great stress; such as the parity of all officers of the church and the concentration of authority and responsibility at local levels—in field councils or individual stations. Unfortunately the parity principle was wrongly applied. It became, in time, parity of the clergy rather than of office-bearers, and came too frequently to signify a lack of supervision and accountability. This remains to this day as a part of the problem.

In the post-World War II period the exposure of church members to world-scale situations caused trends to develop rapidly in the life of the church which had a great impact on the church through member-leadership in the activities of the church. The membership of the church wanted to become involved in church agency activities and desired a greater share of participation in the conduct of these matters. No longer was there a passive acquiescence of the traditional rule by clergy and consistory.

Out of World War II there developed too, in the business world, an emphasis on management science which brought about an entirely new approach to the administration of business. This development found its allies in rising secular organizational sociology and human relations theory which was strictly person- and people-oriented. The conceptual matrices were nontheological. One of the management modes which developed out of these trends was Management By Objectives (MBO). This is the mode, with adaptations, used in part by CRWRC.

There are some members of the church and her agencies who condemn

forthwith even the jargon familiar to MBO because it is associated with a type of management theory arising originally out of a nontheological context. Such an evaluation is unjust.

The CRWRC uses components of the MBO system and some of these have prompted conflicts with CRWM. Some of the CRWM staff profess to have objections to these uses based on ecclesiastical principles. However, CRWRC is not the only ecclesiastical agency using adaptations of that system. Components of a MBO management mode are used in CRC-affiliated paraecclesiastical agencies more generally than elsewhere in the church but features of the system are also used even in purely ecclesiastical agencies. CRWM itself uses some of its features and CRC Home Missions uses them more extensively.

The matter of the propriety of using MBO methodologies prompts the question whether these methods, arising originally out of a nontheological basis, can have Christian applications. The question arises: Does not such a management mode diminish the awareness of the vertical dimension of the church and tend to stress too much the horizontal?

Although horizontalism can be one of the pitfalls of the MBO system the commission assessed early on in its study of this problem that by God's grace there are efficiencies and benefits which are suggested by the newer management modes. Their framework then, of course, is no longer nontheological. And these benefits are made available for use by Christians in the management of the church. Not only are they merely available in conducting the affairs of the church but they should be used if they can enhance the effectiveness of the mission of the church. Their use must always be made in the context of the awareness and affirmation of the vertical dimension of the church. Doing things "decently and in good order" must remain related to the whole theological basis of the mission of the church, but this does not shut the door on employing new, and efficient, and perhaps nontraditional management techniques. We should encourage such use.

CRWRC with its goal-setting statistical analyses, and reporting requirements, laudable in themselves, has sometimes stressed the quantitative factors at the expense of developing the overall mission of the church and carried its action-oriented programs into areas of involvement not yet charted by the church. The CRWM, on the other hand, has allowed some of its field operations to lag or to wander too freely without observing work-contract commitments and accountability requirements. Its progress should not be slowed by consensus rule and parity-of-the-clergy individualism, and its management should be more vigorously efficient.

Subjected to one board, one executive committee, and one constitution, the directors of the two agencies will be in a position to guard the special character and identity of their respective bodies, yet together, to fuse the responsiveness to the needs of the indigenous church of the one with the broad diaconal vision and programmed efficiency of the other into a potent coordinated effort.

## V. ON-FIELD ORGANIZATION

Your commission's mandate regarding field organization specifies that it is to "inform itself continuously as to the ongoing performance of the joint ministries"; to "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"; to "provide for a strong field participation in planning and

program development" and to "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."

Your commission submits that this mandate has been in part addressed by the structural recommendations in this report. Furthermore, it is recognized that synod considers on-field organization a matter of existential urgency. The commission fully concurs with the relevant stipulations of its mandate and recognizes the urgency of acting on them. So far, considerable information has been gathered by means of documents and interviews pertaining to the current on-field operational relationships of the agencies. In particular, the commission has informed itself as to the formation, operation, and effect of interagency field agreements, past and present. However, it was judged, within recognized time constraints, that sequential priority was required by board and home office reorganization, since field organization is essentially contingent thereon.

Your commission has also, within its mandate, requested certain specific actions by the agencies pertaining to current field operations. These have been reported in Section II of this report.

Unification of ministries on the field is indeed of the highest importance and urgency. Therefore, between the submission of this report to synod and the forthcoming synodical meetings the commission will intensify and enlarge its study of this component of its mandate and give it top priority. It is hoped thereby to submit a meaningful supplementary report to synod which will at least propose a set of guidelines for the unified field organization of the two agencies under one board.

## VI. SCHEDULE FOR 1984-85

Assuming that the Synod of 1984 approves the recommendations of your commission, the following plans are projected so that the commission, the newly created CRBWM, the staffs of CRWM and CRWRC, and the entire church may know and understand what should be accomplished during the coming year. The commission proposes that the desired unity of ministry can best be achieved over the next two years by having the work of the commission and the agencies ordered by a system that calls for two distinct phases of work, the first phase being a planning phase and the second an implementation phase. An outline of the planning phase is furnished below. An outline of the implementation phase will be reported in 1985, following the completion of the planning phase. The completion of this two-year program should be understood as the principal new priority of the World Mission and Relief Commission (WMARC), CRBWM, and the two agencies. That which follows is for information only.

### A. *Interagency Task Force*

Both CRWM and CRWRC would be responsible for designating certain board and staff persons to an Interagency Task Force, which would be responsible for developing plans for the on-field unification of joint ministries within guidelines to be included in WMARC's supplementary report to synod. The task force's assignment would be the principal responsibility of the designated board and staff persons. The task force would be accountable to WMARC and would make regular monthly progress reports to it. The commission, for its part, would be responsible for an eight-month schedule of activities for the task

force so that both it and the commission would know how to plan their work for the eight-month planning phase. This schedule is to be included in the supplementary report to the Synod of 1984.

Under its continuing mandate, WMARC is already authorized to retain additional staff assistance such as it deems necessary.

#### B. *Procedure for Electing CRBWM*

1. Following the Synod of 1984, in order to elect "diaconal" delegates to CRBWM, the various diaconal conferences and the executive committee of CRWRC will activate the procedures stipulated in Section IV, C, 1, d of this report.

2. These nominations from either the diaconal conferences or the executive committee of CRWRC will be forwarded to the stated clerks of the appropriate classes for inclusion on the agenda of their fall meetings.

3. Classes scheduled to elect "evangelism" delegates to CRBWM will do so according to their regular procedures.

4. Following the election of CRBWM members by the classes, the classical stated clerks will immediately notify each elected board member and alternate elected, and the stated clerk of synod, of the results of these elections, so that CRBWM may be constituted by November 1, 1984.

#### C. *Agenda of the Organizational Meeting of CRBWM, November 1984*

Following the election of the members of CRBWM by the classes as outlined above, the stated clerk of synod and the chairman of WMARC will convene the first organizational meeting of the board for the purpose of the following:

- a. to elect officers and executive committee;
- b. to receive a progress report from the Interagency Task Force;
- c. to receive the WMARC's evaluation of the Interagency Task Force report;
- d. to conduct other business as is necessary.

#### D. *Agenda for CRBWM, February 1985*

The first regular annual meeting of CRBWM will be held to consider the following:

- a. The regular reports of staff officers of each agency
- b. Approval of a budget for the coming year and quota requests to synod
- c. A final progress report of the plans made to achieve on-field unification of joint ministries from the Interagency Task Force
- d. A review of the commission's evaluation of this final progress report
- e. Other business as is necessary

The members of WMARC would be responsible to attend all appropriate sessions of this first annual board meeting. Following this board meeting, it would be the further responsibility of WMARC to prepare a comprehensive report for the Synod of 1985 of the progress that has been made.

#### E. *February 1985 CRWM and CRWRC Board Meetings*

At the last regular annual meetings of the boards of the agencies, those persons who compose CRBWM shall be elected to the Board of Directors of CRWM and to the Board of Directors of CRWRC as they are presently incorpo-

rated, according to appropriate amendments to their respective articles of incorporation and/or bylaws, such amendments to be proposed in WMARC's supplementary report to the Synod of 1984. Following this election, the incumbent board members of each agency will then resign.

#### F. Expenses

The general expenses of the commission would continue to be paid by the office of the denominational financial coordinator. The expenses of the Inter-agency Task Force and any overseas travel expenses of WMARC would be shared equally by the agencies by making contributions as needed to a special account to be administered by the commission.

*Note:* As indicated above, this projection of future activities is presented to synod at this time as information. Some of these matters will require action by the Synod of 1984 and will be further refined and detailed in WMARC's supplementary report.

### VII. MATTERS FOR SYNODICAL ACTION

A. *Recommendation:* That synod grant the privilege of the floor to Prof. Harold Dekker and Dr. John Kromminga when the report is discussed, and recognize all members of the commission for representation at meetings of the synodical advisory committee to which the report is assigned.

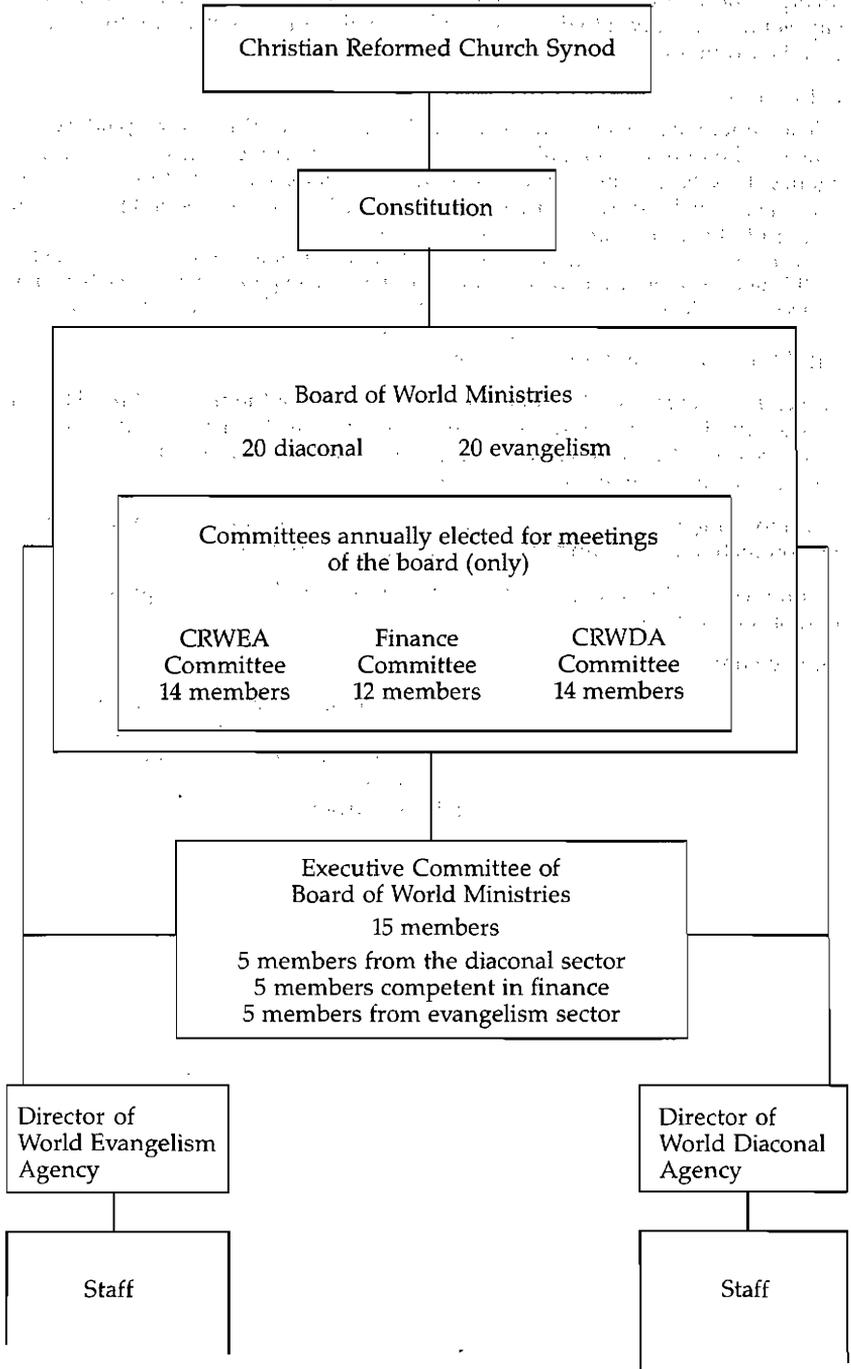
B. Endorsement of the statement of policy re "Agency Cooperation with Other Denominations," as found in Section II, H of this report.

C. Endorsement of the guidelines found in Section III, B, as requested at the end of that section.

D. Recommendations found in Section IV, C, 1, 2, and 3.

World Missions and Relief Commission  
Harold Dekker, chairman  
Norman B. De Graaf, secretary  
Gerard Berghoef  
John H. Kromminga  
William Spoelhof

CHART OF REORGANIZATION



## REPORT 35

## PASTORAL COMMITTEE RE CENTER OF HOPE

The Pastoral Committee re Center of Hope was appointed by the Synod of 1982.

## I. MANDATE

To recommend "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."

"That the Pastoral Committee assist local diaconates in dealing with special needs of those who suffer hardship because of losses from investments with the Center of Hope."

"That the Pastoral Committee make recommendations to the Synodical Interim Committee in advance of the 1983 Synod if an urgent situation requires early resolution."

*(Acts of Synod 1982, pp. 121-22)*

## II. ACTION

During the two years in which the Pastoral Committee has been in existence, the committee has:

- a. developed a definition of financial hardship;
- b. communicated with all known noteholders of Center of Hope;
- c. communicated with all Christian Reformed Church consistories and classes;
- d. answered letters of correspondence from noteholders in a manner of Christian mercy and care; and
- e. reported to Synod of 1983 (Report 37).

## III. RESULTS

During the two years of existence, the committee has received twenty-eight (28) letters of correspondence from noteholders (through January 19, 1984). The tone of the correspondence has been one of frustration, of disappointment, and in some cases bitterness over the Center of Hope matter. The committee received one (1) noteholder as a visitor at one of its meetings. To date, not one request for assistance to overcome hardship as defined has come before this committee. Furthermore, no consistory or classis of the Christian Reformed Church has asked for assistance to aid any noteholder suffering hardship.

## IV. RECOMMENDATIONS

The Pastoral Committee has struggled with this complex situation from a perspective of Christian compassion. Therefore, out of Christian concern for fellow brothers and sisters in Christ, the committee makes the following recommendations:

A. That the synod appoint a new committee to explore making some payment to the noteholders of Center of Hope to offset their losses.

*Grounds:*

1. While the committee found no noteholders ready to ask diaconates for aid because of default on the notes, in some situations a lesser degree of need has resulted.
  2. The noteholders' willingness to make loans arose in part from the confidence that an advertisement in *The Banner* inspires.
  3. The church is an organism as well as an organization. Our oneness in Christ impels our concern for each other's well-being.
- B. We recommend that the Pastoral Committee be discharged.

Pastoral Committee, Center of Hope

A. F. VanDerWall, chairman

Ken Houskamp, secretary

John H. Bratt

Peter Kok

Donald Oosterhouse

## REPORT 36

## QUESTION OF NEED IN ARTICLE 8 OF THE CHURCH ORDER

The Synod of 1983 appointed your committee to study the problems involved in determining the "need" factor in calling ministers of other denominations. Although our mandate did not require a report to the Synod of 1984, we are happy to be able to report at this time.

## I. MATERIALS:

1. Letter from four synodical deputies
2. Previous decisions of synod regarding the calling of ministers from other denominations (see *Acts of Synod 1962*, pp. 127-38, for classification and listing of decisions of synod);
3. Supplement to Article 8 of the Church Order (*Acts of Synod 1963*, pp. 21-24 and 1979, p. 73).

## II. MANDATE

Synod directed your committee to "deal with the issues raised in the letter" of the four synodical deputies (*Acts of Synod 1983*, p. 664). Having reviewed the previous decisions of synod we appreciate the concern of the deputies for clarifying the question of "need." We believe the issues raised in the letter will be met by the adoption of the recommendations listed below.

## III. BACKGROUND

The question of need for calling ministers of other denominations was dealt with under Article 5 and Article 9 of the pre-1965 Church Order. This division of the question of need is still reflected in the fact that in the Supplement to Article 8 the matter of calling ministers of other denominations is subdivided under the headings, "When Initiated by Action of the Consistory" and "When Initiated by Action of the Individual Minister."

This division of guidelines for determining the need for calling ministers from other denominations has resulted in an inconsistent application of the criteria for determining such need.

## IV. ANALYSIS

The letter addressed to the Synod of 1983 concerns itself with such questions as: What role do synodical deputies play in establishing need? When must their approval be obtained? What criteria must be used to establish need? When may a church nominate a minister of another denomination for a call, and when may classis examine such a man to make him available for call?

The following synodical decisions have a direct bearing on the concerns involved in our mandate:

1. Those which discourage the practice of calling ministers of other denominations (*Acts of Synod 1930*, pp. 52–53; 1945, p. 86; 1954, p. 55; 1963, p. 21; 1971, p. 64; 1979, p. 74).

Those requiring the establishment of need to the satisfaction of the synodical deputies before a minister of another denomination may be placed in nomination for call by a consistory or before classis may honor a request by such a minister to be examined to declare him eligible for call (*Acts of Synod 1934*, p. 133; 1943, p. 95; 1945, p. 85; 1954, p. 54; 1959, p. 104; 1963, pp. 20–21; 1971, p. 64).

That which requires the approval of three synodical deputies to call a minister from another denomination (*Acts of Synod 1963*, p. 23).

4. That which requires written specification to establish need. This specification must be provided by consistories and/or classes and is to be included in the synodical deputies' report to synod (*Acts of Synod 1979*, p. 74).

We agree with the essence of the observations found in the letter of the four synodical deputies that:

a. It is confusing to have two sets of guidelines for calling ministers from other denominations.

b. The use of the Supplement to Article 8 of the Church Order allows some ambiguity as to when the synodical deputies should become involved in the process of determining need.\*

c. It should be possible to bring greater clarity to the concept of need as defined by and reflected in past decisions of synod.

\*We note that a relevant decision of the Synod of 1971 has not been incorporated into the officially published Church Order with supplemental materials. (See *Acts of Synod 1971*, p. 64.)

We believe it is possible to combine the two sets of regulations for calling ministers from other denominations into one, and that this would be very helpful. We can see nothing that will be lost by combining them. To do so would insure a more evenhanded application of the Church Order.

We also believe that a major problem in connection with the application of Article 8 and its Supplement is the disparity between the actions of different classes. When such actions are reported to synod by way of the synodical deputies they have already been effectuated. Synod is presented with an accomplished fact in each instance. Synod can only "approve" or "acquiesce"; it cannot reverse the action of a classis. Therefore, synod is not able to ensure a consistent application of its regulations concerning calling ministers of other denominations. We believe this can be remedied by delaying the implementation of classical action approved by the synodical deputies until the work of the deputies is actually approved by synod. This would apply only to the classical decision concerning "need."

The Synod of 1963 presents us with the anomalous regulation that requests the approval of "three synodical deputies" to ascertain need (*Acts of Synod 1963*, pp. 22–23). Because there was no address to the matter, and no grounds were given for deviating from the commonly used expression "the approval of the synodical deputies" (implying a majority of the three deputies), we see no reason for using the phrase "three synodical deputies" in the revised regulations we propose.

We also believe that there is no need to call ministers of other denominations unless they have extraordinary qualifications for ministry. Such qualifications might be such things as language and cultural background, special training and experience, or gifts for regular parish ministry or missionary service. The determining factor, we believe, should be that they possess these qualifications to such a degree that it is most unlikely that ministers who are similarly qualified could be found in our own denomination.

The proposed regulations also refer to the "urgent need" of a particular congregation. This speaks to the situation in which a church which has a viable ministry has, for whatever reason, been unable over an extended period of time to secure the services of a minister from within our own denomination.

There is an additional factor which ought to be considered when classes and synodical deputies are called upon to make the judgment as to whether a minister of another denomination ought to be made available for call in the Christian Reformed Church. Since it is a factor which concerns qualifications, it may be considered only tangentially related to our mandate. However, if and when there is need to call a minister of another denomination, a minister is needed who is able to make the rather difficult adjustment to the ministry in the Christian Reformed Church. This requires a good measure of emotional maturity, a quality which we seek to insure in those granted candidacy for the ministry by requiring comprehensive psychological testing. We believe this ought also to be required of ministers coming into the Christian Reformed Church from other denominations.

## V. RECOMMENDATIONS

A. Your committee recommends that the following regulations be adopted and incorporated in a revised Supplement to Article 8 of the Church Order entitled, *Calling Ministers from Other Denominations*:

1. A consistory shall not nominate a minister of another denomination for a call without the approval of classis. Classis shall not approve such a nomination, or grant a request by a minister of another denomination for examination to be declared eligible for call, until the consistory and/or the classis shall have satisfied the synodical deputies as to the need for the services of such a minister. This work of the synodical deputies shall be reported to and approved by synod before a call is extended or an examination is conducted.

### *Grounds:*

- a. The general need for ministers in the CRC can best be evaluated by synod itself.
- b. Synodical approval will insure a more consistent application of the criteria for judging need in each instance.
- c. Approval by synod will engender a spirit of acceptance by the entire denomination.
- d. This process gives time and opportunity for the denomination to become acquainted with the minister to be called or examined, and for such ministers to become acquainted with the denomination.
- e. There is seldom such a pressing need that a delay of a few months would be detrimental. The present rule already requires synodical approval in case of difference of opinion (*Acts of Synod 1963*, p. 21). (In cases of extreme

need to reach a decision, the Synodical Interim Committee is authorized to act in behalf of synod.)

2. The need for calling a minister from another denomination shall be acknowledged when:

a. The minister to be called has such extraordinary qualifications for ministry that the church recognizes that it would be a unique loss for the denomination to do without his services.

b. The need of a particular congregation for a pastor is so urgent that it can be met only by calling a minister of another denomination.

*Ground:* This definition of *need* will give adequate guidance to consistories, classes, synodical deputies, and synod in determining what constitutes *need* in all situations

3. Ministers from other denominations seeking admittance into the ministry of the Christian Reformed Church shall submit a psychological report, comparable to that required by the Board of Trustees of Calvin Seminary, from a testing agency acceptable to the classis and synodical deputies. This document shall be an item in the list of credentials required by classis.

B. That the following Supplement for Article 8 of the Church Order be adopted in place of the one currently in use:

#### CALLING MINISTERS OF OTHER DENOMINATIONS

1. A church may consider calling a minister of another denomination only if it has put forth a sustained and realistic effort to obtain a minister from within the CRC. This shall apply only to a church which continues to have a viable ministry.

2. A minister of another denomination desiring to be declared eligible for a call in the Christian Reformed Church shall make application to the Christian Reformed classis in which, or nearest which, his field of labor is located.

3. The advice of the synodical deputies shall be obtained both in the determination of the need for ministers of other denominations and in the conducting of their examinations by classis.

4. A consistory shall not nominate a minister of another denomination for a call without the approval of classis. Classis shall not approve such a nomination, or grant a request by a minister at another denomination for examination to be declared eligible for call, until the consistory and/or the classis shall have satisfied the synodical deputies as to the need for the services of such a minister. This work of the synodical deputies shall be reported to and approved by synod before a call is extended or an examination is conducted.

5. The need for calling a minister of another denomination shall be acknowledged when:

a. The minister to be called has such extraordinary qualifications for ministry that synod recognizes that it would be a unique loss for the denomination to do without his service.

b. The need of a particular congregation for a pastor is so urgent that it can be met only by calling a minister from another denomination.

6. Consistories and/or classes shall provide such written specification of the

need for calling a minister of another denomination or for making such a minister available for a call in the CRC as will satisfy the synodical deputies in their concurrence. This written specification shall become part of the report of the synodical deputies to be submitted to synod for approval.

7. Classes and synodical deputies shall give objective consideration to such proposed nominations and such requests to be made eligible for call, seeking to be entirely faithful to the established regulations of synod.

8. Examination by Classis

a. The need for calling a minister of another denomination having been established, the proposed nominee, or the minister making application to be declared eligible for call, shall present the following documents to the classis or classical interim committee in ample time so that the documents may be examined and considered in consultation with the synodical deputies prior to the classical examination:

(1) A testimonial from his consistory or classis or presbytery, concerning his purity of doctrine and sanctity of life. It is conceivable that just because the applicant is loyal to the Word and the creeds that he is adjudged *persona non grata* by his own ecclesiastical assemblies and that he would not be granted such a testimonial. Should such be the case, a careful preliminary investigation must be made by the classis in consultation with the synodical deputies. The report of this investigation, if satisfactory to the classis and synodical deputies, will serve under such circumstances in lieu of the testimonial.

(2) A diploma, or statement of credits, from an accredited college and recognized seminary to indicate the scholastic attainment of the applicant. A measure of discretionary power is granted to classis in connection with the matter of scholastic attainment of the potential nominee or applicant, but when such power is exercised by classis, it shall be in consultation with the synodical deputies. Only when both classis and synodical deputies are agreed may the examination proceed.

(3) A statement of health from a recognized physician.

(4) A psychological report comparable to that required by the Board of Trustees of Calvin Seminary, from a testing agency acceptable to the classis and synodical deputies.

b. The various documents and reports having been presented and adjudged satisfactory by classis and the synodical deputies, the proposed nominee or applicant shall submit to a careful examination regarding his soundness in the Reformed faith and the exemplariness of his life. Classis in conjunction with the synodical deputies shall determine whether the proposed nominee or applicant shall submit to a *colloquium doctum* or a full classical examination.

c. The following criteria shall be applied for approving or disapproving the proposed nominee or applicant:

(1) Soundness of doctrine

(2) Sanctity of life

(3) Knowledge and appreciation of Christian Reformed practice and usage

d. When ministers from foreign countries are being proposed for nomination or request examination to be made eligible for call, the synodical depu-

ties shall use the following additional standards:

- (1) Ability to speak, or learn, the English language
- (2) Ability to adjust to the American-Canadian situation
- (3) Age limit of forty years as a general rule

e. The proposed nominee or applicant, having sustained the examination and having received the approbation of the synodical deputies, may now be called or be declared eligible for call, as the case may be. No further examination or *colloquium doctum* will be required.

C. That the chairman and secretary of the study committee be given the privilege of the floor when this report is being considered by synod.

Concept of Need in Article 8  
of the Church Order Committee  
Tymen E. Hofman, chairman  
Neal Punt, secretary  
Arthur J. Schoonveld

## REPORT 37

## CALVIN QUOTAS AND CHURCH SUPPORT OF AREA COLLEGES

## I. MANDATE

The Synod of 1983 appointed the undersigned study committee with the mandate "to review the Dordt College proposal (re 'areas established by Calvin College and Seminary for quota allocation purposes, so that those areas which benefit from the quota reduction shall employ the monies saved to finance their present area colleges') and to make their recommendation to the Synod of 1984." (*Acts of Synod 1983*, Art. 68, V, B, 5, p. 699).

## II. BACKGROUND

To provide partial relief from the Calvin quota for churches also paying classical "quota" for the support of Dordt College, the Synod of 1962 devised a variable quota for Calvin College and Seminary. The intent and the effect of this formula was to reduce the Calvin quota for churches located in the Dordt area, which churches sent relatively few young people to Calvin College as a result of Dordt's existence. Synod advised the churches in this area "to employ monies saved to finance their present area college."

Synod gave no instructions as to how "monies saved" was to be calculated. The calculation used in practice, right from the start, was to strike an average quota for Calvin by dividing the total assessed Calvin quota for the entire denomination by the total number of families in the denomination, and then comparing this over-all average with the variable Calvin quota assigned to the churches in a given area. To the extent the variable Calvin quota prescribed for any area was less than the over-all average Calvin quota, to that extent the churches in this area were urged to help finance their area college.

This method of calculating "monies saved" served synod's intent well during the early years, when most of Dordt's students came from the immediate Dordt area and when Dordt was the only area college. Neither condition exists anymore. As a result, Dordt College and Trinity Christian College have questioned the "fairness" of the long-practiced method of monies-saved calculation. The King's College and Redeemer College in Canada no doubt have similar concerns.

Upon study of this matter our committee judges that the long-practiced method of computing monies saved no longer gives area colleges an adequate figure upon which to base an appeal to the churches in their area; nor does it distribute the responsibility of sharing the cost of denominationally related higher education equally. For this reason, your committee sought options which would meet the objective for which synod adopted the variable quota system, and would also more adequately provide support for area colleges established by our constituency.

We believe the modification of the 1962 plan recommended below will help

achieve proper support of Calvin College and Seminary and also of the area colleges supported by our denominational constituency.

### III. RECOMMENDATION

Your committee recommends that in the context of the 1962 synodical action the "monies saved" be determined by calculating the difference between (1) the average Calvin quota for areas 1, 2, and 5—areas which send a large number of their young people to Calvin College—and (2) the Calvin quota for the area in which the classis in question is located. The area colleges would then have a better formula upon which to base their appeals for financial support.

*As an example of how this would work*, the average 1984 quota for area 1 (Grand Rapids), area 2 (outstate Michigan), and area 5 (East coast) is \$85.60. The Calvin quota for area 3 (Chicago) is \$62.90. Under the proposed formula, an area college serving area 3 could make an appeal to the classes of this area for support of \$22.70 per family, the difference between \$85.60 and \$62.90. The combined amount paid by families of area 3 for Calvin quota and for area college support would still be less than the Calvin quota of \$91.80 paid by families in areas 1 and 5.

Your committee believes that the recommendation proposed above will not only maintain the denominational support of our Calvin College and Seminary but will also provide an equitable basis upon which our members and classes can strengthen the work of the area colleges which are maintained and supported by our constituency.

### IV. SYNODICAL REPRESENTATION

The officers of the committee will be available to provide information at the request of synod.

#### Committee re Calvin Quotas and Church Support of Area Colleges

W. P. Brink, chairperson

H. De Wit, reporter

L. Gritters

B. J. Haan

W. Spoelhof

#### Advisors:

A. Diekema

J. B. Hulst

## Overtures

### Overture 1 — Study the Issue of Covenant Children Partaking of the Lord's Supper

#### INTRODUCTION

The following material comes out of the prayerful study and reflection of Classis Rocky Mountain. Although we recognize that it is not exhaustive, it is intended to be thorough enough to offer some direction to synod on the issue of the place of covenant children at the Lord's Supper. As such, it is intended to raise serious discussion in the consistories and among the delegates to synod.

As we studied and discussed this material it became clear to us that there are several related issues that seem somewhat unclear in the theory and practice of the Christian Reformed Church. Our hope is that this report will begin a dialogue and study that will further clarify our understanding of the sacraments, the application of our covenant theology, and the related theology of children's place in the covenant community. We recognize that any time someone questions or challenges "the way things have always been done," there tends to be an emotional reaction of immediate defense. It is not our intent to raise emotional division, but rather to understand more clearly and to search out the implications of Reformed covenantal theology. Our hope is that this report will lead the Christian Reformed Church into a serious study of this matter. Perhaps the final outcome of this study is less important than the renewed determination to preach and teach the issues of God's grace as experienced in the sacraments.

The materials in this report are somewhat abbreviated in the interest of initial study and will cover the following issues:

- I. Biblical and Theological Issues
- II. Historical Issues
- III. Reflection on the Nature of the Sacrament
- IV. Practical Issues

#### I. BIBLICAL THEOLOGICAL ISSUES

##### A. *Summary of Scriptural Data*

The Scriptures do not specifically or directly deal with the matter of paedocommunion, and as such neither expressly allow or forbid its practice. Biblical passages touching upon any and all aspects of the Lord's Supper are quite limited, with all the content in I Corinthians 10-11 being the main body of information. However, as we shall see later, the Bible does say some definite things about children that are pertinent to the issue of paedocommunion.

Outside of the gospel passages reporting on the first communion service, we rely almost exclusively upon I Corinthians 11:17-34 for our understanding of how the Lord's Supper is to be observed. It is not surprising, therefore, that persons seeking guidance regarding paedocommunion would first consult this familiar teaching on the subject. This teaching is given in the context of warning and admonition to one congregation which was causing and experiencing problems as the sacrament was celebrated. The teaching quite understandably concludes with instructions to "examine oneself" and "discern the body of Christ," as well as warnings about being "worthy partakers" and "eating and drinking judgment unto oneself." Anyone deciding to use this passage as the definitive teaching of Scripture regarding paedocommunion would be obliged to apply the given criteria to children, thus virtually eliminating them from "worthy participation" in the sacrament.

However, to apply this teaching of Scripture to the issue of paedocommunion requires that the teaching be lifted out of its context and be used in a manner not intended by the apostle Paul. Paul is speaking to adults about selfishness and schism, about community and caring, about distinguishing communion from ordinary eating and drinking. He

does not direct his teaching to the subject of paedocommunion, and neither should we.

Paul probably approaches the issue of paedocommunion more specifically in the first five verses of I Corinthians 10 than he does in the entire 11th chapter. It is here that the Bible informs us that the Old Testament people of God were also recipients and beneficiaries of the grace of God by their participation in sacramental activities. Calvin does not hesitate to conclude that "...they had the same sacraments, to be testimonies to them of the grace of God...in the manna and the water flowing out of the rock, there was a sacrament, which corresponded to the Holy Supper...there is no doubt that Paul compares our sacraments with those of the Israelites...their sacraments served to prefigure ours, but in such a way that they were still true sacraments with an efficacy applying to their day as well." We know that infants and children (whether consciously aware or not) partook of these elements, because they were the only food and drink available to them at that time. We also know that the celebration of the Passover meal involved and included the entire family.

Francis Schaeffer advances an "argument from silence" for infant baptism which has, based on I Corinthians 10, interesting ties to paedocommunion.

If it were refused, what would you have done in his place? You would have asked the apostles the reason why. So would the thousands of Christian Jews in that day. The question would have been asked in a hundred meetings; and Peter, John, Paul, and the others would have sat down and written in their epistles to clear up the matter, just as they answered other questions that arose. The New Testament would have contained the clear answer as to why in the Old Testament the Covenant sign was applied to the infants of believers, but in the New Testament it was to be withheld from them. The only reason possible for the New Testament not dealing with this problem is that the problem did not exist. The only possible reason that there was no problem in the Jews' minds was that the believing Jews did apply the covenant sign to their children.

*Baptism*, pp. 18-19

First Corinthians 7:14 raises an essential question about the sacramental status of children. It tells us that "the children of believers are holy," that is, they are, in Christ (or in the covenant), positionally adequate/worthy/qualified/included as part of God's family and kingdom. Can these children at the same time be positionally holy and unqualified for the sacrament? Can children be worthy of participation in the incorporating covenantal sacrament and at the same time unworthy of the nurturing covenantal sacrament?

One other set of biblical passages gives us valuable information as to how God regards believing children, and how he wants us to regard and treat them. It contains a warning even more severe than the one contained in I Corinthians 11. The passages are Jesus' teachings and comments about children (cf. Mark 9:36-37, 42; 10:13-16; Matt. 18:1-10). In the Matthew 18 passage, our Lord is adamant about our responsibility to nurture and encourage believing children. Such nurturing seems to be a valid function of the Lord's Supper.

In summary, although the Scriptures do not expressly address the issue of paedocommunion, they do lean decidedly in its favor. They do so by (1) showing us that covenant children were sacramentally involved throughout Old Testament times, (2) indicating by their silence the greater probability of sacramental involvement by New Testament covenant children, and (3) clearly communicating the status of believing children and the children of believers from God's point of view (which alone can be the standard we adopt and practice).

#### B. Summary Doctrinal Statement

From a doctrinal point of view, the case for children at the Lord's table rests on our view of the covenant and how our children are included in it.

It is in baptism that the relationship of our children to the covenant is most clearly stated. Our view of baptism differs not only from the Roman Catholics but also much of Protestantism.

Baptism in Roman Catholic and Lutheran theology is a means to regeneration in infants and is considered necessary to salvation (cf. Hodge, *Systematic Theology*, Vol. 3, p. 604). Anabaptists, on the other hand, deny the legitimacy of infant baptism altogether. Baptism in the Reformed tradition is quite different since it is a "sign and seal of the covenant of grace."

The Reformed view of believers' children is that they are born into a covenant relationship with the triune God. Each of the persons in the Godhead stands in a personal

relationship with the child born of believing parent(s). This relationship is one in which God offers exceeding precious promises to the child and sets the child aside as someone who is "holy." The promises offered are from:

- (1) The Father who "adopts us as his children and heirs. Therefore, he surrounds us with his goodness and protects us from evil or turns it to our profit."
- (2) The Son who "washes us in his blood from all our sins. Christ joins us to himself so we share in his death and resurrection."
- (3) The Holy Spirit who "will make his home within us. While living within us, the Spirit will continually work to strengthen and deepen our union with Christ."

(Baptism of Children, Form Number 2)

Because of God's unique relationship to our children they are called "holy" (1 Cor. 7:14). The biblical idea of holiness is not first of all a moral concept but one of *position or relationship* (cf. L. Berkhof, *Systematic Theology*, p. 73). Our children have a unique relationship and standing with God.

In Roman Catholic, Lutheran, and Anabaptist traditions children come to baptism as those *outside* the church, but in Reformed thinking they are *in the church* at birth. Baptism is a sign and seal that God has included them in his church from birth. They are members of the covenant community prior to baptism. Baptism is a witness to the fact that they are heirs of God's kingdom and of his covenant. This view of children at birth and the meaning of baptism has a profound effect on how we look at children in their relationship to the church. Parents are asked at baptism whether their children "are made holy by God in Christ and so as members of his covenant ought to be baptized?"

The Heidelberg Catechism writers regard infants from this viewpoint also. In Lord's Day 27, Q. 74, the writers ask, "Should infants, too, be baptized?" The answer given is, "Yes. Infants as well as adults are in God's covenant and are his people. They, no less than adults, are promised the forgiveness of sins through Christ's blood and the Holy Spirit who produces faith."

If children are "adopted as God's children and heirs of God," if they are "washed in Jesus' blood from all their sins," if they have the Holy Spirit making his home within them, if they are "in God's covenant and are his people," if they are "members of his church and ought to be baptized," then we can no longer view children as "nonmembers" or "minor members" or "partial members" but as full-fledged members of his church.

Paul Jewett, in his book *Infant Baptism and the Covenant of Grace*, urges those who believe in infant baptism to be consistent and accept also infant communion. He writes, "nor did it ever occur to anyone in the ancient church to question the right of infants to the eucharist once the right to embrace them in the church by baptism had been established. The theory that infants are to be baptized but not given communion rests on the Medieval dogmatic developments in the Western Church that had nothing to do with an evangelical view of the sacraments. This has given some paedobaptists pause, and in the past there have been those who questioned the propriety of withholding communion from infants. The great majority have been inclined to remand infant communion to the limbo of pious abuse, or, more frequently, to pass over the matter in discreet silence" (pp. 42-43).

It is our contention that infant baptism and infant communion belong together. It is totally consistent with our view of the child's relationship with God in the covenant to allow that child the sacrament of holy communion. Aside from the practical considerations involved, paedocommunion is justified from the doctrinal viewpoint.

Reasons for change:

- (1) Children should grow up realizing that they are in the church and are distinguished from unbelieving children. They must not think of "joining the church" as though they never belonged. They are in the process of growing and maturing in the church of God.
- (2) Children need this means of grace. If the sacraments are a means to strengthen faith, who but children need that strengthening most. Children are most in need of the "visual" to remind them of what Christ has done for them.
- (3) It is consistent with our view of baptism, which views children as in the church and, therefore, eligible for all its privileges.

## II. SUMMARY OF HISTORICAL ISSUES

Paedocommunion is not a topic of recent discussion and debate. The early church engaged in the practice of paedocommunion, as is evident from several sources. Just as the Bible does not explicitly mention the practice of infant baptism, it also does not

explicitly speak of infant communion. References to infant baptism, however, are found in the early church fathers. "Initial evidence for infant baptism and infant communion shows a proximity in time (A.D. 205–250) and place (North Africa)" (Paul Jewett, *Infant Baptism and the Covenant of Grace*, p. 42). This evidence is located in the writings of St. Cyprian (cf. *History of the Christian Church*, Williston Walker, p. 99). According to Paul Jewett, Augustine argued from John 6 that infants should have communion (*ibid.*, p. 42). In an article on the Lord's Supper in *The International Standard Bible Encyclopedia*, Henry E. Dosker, writing about the postapostolic church, states, "In the African and Eastern churches, baptized children were allowed to partake of communion, through the fear engendered by John 6:53." Children's communion is still practiced by the Eastern Orthodox Church today.

How and when, then, did the change occur resulting in the exclusion of children from communion? According to Williston Walker in his *History of the Christian Church* there was a "general abandonment by the Western Church, in the twelfth and thirteenth centuries of the practice of infant communion, which had been universal, and which continued in the Greek Church to the present" (p. 274). The reason for children not participating is identical to the reason for adults not partaking of the bread and wine in the medieval church. The Roman Catholic view of transubstantiation led to a fear among the laity that spilling the wine or dropping the bread would be a desecration of the body of Christ. It was not the clergy who denied the elements to the laity, but rather the laity who out of fear abandoned first the cup, and later the bread. Who but children would be most likely to spill the bread and wine? Thus children were kept from the table of the Lord as well as adults, due to a new and faulty conception of what happens at the Lord's table. Evidently the Reformers never corrected the sacramental error beyond its meaning and nature.

### III. SUMMARY OF SACRAMENTAL ISSUES

A. Reformed covenant theology affirms that the children of believers are a part of God's covenant people. This is clear in the confessions. As members of God's covenant family they are to be baptized (cf. Heidelberg Catechism A. 74; also 69, 70, and 73). The symbols of the sacrament of infant baptism affirm the child's union with Christ through God's covenantal grace. This is clearly stated in the form for infant baptism:

Holy baptism witnesses and seals unto us the washing away of our sins through Jesus Christ. Therefore we are baptized into the name of God, the Father and the Son and the Holy Spirit. For when we are baptized into the name of the Father, God the Father witnesses and seals unto us that he makes an eternal covenant of grace with us and adopts us for his children and heirs, and therefore will provide us with every good thing and avert all evil or turn it to our profit. And when we are baptized into the name of the Son, the Son seals unto us that he washes us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from our sins and accounted righteous before God. Likewise, when we are baptized into the Name of the Holy Spirit, the Holy Spirit assures us by this holy sacrament that he will dwell in us, and sanctify us to be members of Christ, imparting to us that which we have in Christ, namely, the washing away of our sins and the daily renewing of our lives, till we shall finally be presented without spot among the assembly of the elect in life eternal.

(Baptism of Children, Form Number 1)

Thus in infant baptism we celebrate a child's union with Christ in God's eternal covenant. The Lord's Supper, on the other hand, is communion or the celebration of that union with Christ through the remembrance of his atoning death by partaking of the bread and wine or grape juice. As such we have understood this communion with its explanation as a means of grace, affirming God's saving love and drawing us closer to him by recognizing the profound cost of our sin and guilt and adoption as his sons and daughters.

In this we understand the Lord's Supper not magically to bring salvation, but rather to be an object lesson intended to extend our communion with God. In bringing us back to Calvary we are fed again the realization of our need and God's grace.

Since we affirm our covenantal union with Christ in baptism, we also then ought to feed that relationship. Just as we attempt to feed it with the preaching and teaching of the Word of God, so we are to feed it with God's object lesson, the means of grace offered in communion.

Again, the form for the Lord's Supper affirms this feeding of our faith in communion. And that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last supper, "took bread, and when he had given thanks, he brake it, and gave to the disciples and said, *Take, eat, this is my body which is given for you; this do in remembrance of me. In like manner after supper, he took the cup, and gave thanks, and gave to them, saying, 'Drink ye all of it; this cup is the new covenant in my blood, which is poured out for you and for many, unto remission of sins; this do, as often as ye drink it, in remembrance of me'*"; that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you; that, whereas otherwise you should have suffered eternal death, I give my body in death on the tree of the cross and shed my blood for you, and nourish and refresh your hungry and thirsty souls with my crucified body and shed blood to everlasting life, as certainly as this bread is broken before your eyes and this cup is given to you, and you eat and drink with your mouth in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ we see that he directs our faith and trust to His perfect sacrifice, once offered on the cross, as to the only ground and foundation of our salvation, whereby he is become to our hungry and thirsty souls the true food and drink of life eternal. For by his death he has taken away the cause of our eternal death and misery, namely sin, and obtained for us the life-giving Spirit, that we by that Spirit, who dwells in Christ as in the head and in us as his members, should have true communion with him and be made partakers of all his riches, of life eternal, righteousness, and glory.

(Celebration of the Lord's Supper, Form Number 1)

B. Our understanding of the sacrament as a means of grace is affirmed in the understanding that it is not magical, but is a concrete tool of teaching and remembrance. In this aspect we see the similarity to the Old Testament Passover. Both are proclamations and remembrances of God's act of salvation. Both are symbolic reenactments used to teach and to bring us close to God in gratitude and love. In remembrance we do this. Remembering is a way of reliving. (See *The Living Reminder*, by Henri Nouwen.) Again, it is appropriate to have the children involved with the teaching of what God in his grace has done for them.

C. The Reformed understanding of the sacraments is that they are the responsibility of the whole church and, therefore, under the direct supervision of the elders. One sacramental question that emerges here is the issue of supervision. Would not allowing children to come to the Lord's table relinquish this supervision to parents? Realistically, the answer is at least a qualified yes. The elders, through the church's educational program and personal relationships, do exert supervision over children; however, it is clear and covenantally consistent that parents would be directing their children in the specific decision. This lays a very appropriate challenge on the elders in their pastoral care to ensure that parents both understand the meaning of the sacrament and teach their children as they develop. This is a much needed change, whether or not the church allows children to participate.

#### IV. SOME PRACTICAL CONCERNS

There are probably many "how-to's" of practical concern if the church were to decide to open the sacrament of the Lord's Supper to covenant children. It should be noted here that although this would be biblically, theologically, and historically appropriate, at this point our greater concern is the need for the church to discuss and further develop our theology of children. It appears to us that children are commonly seen as second-class members, if members at all. We often, unfortunately, speak of profession of faith as "joining the church." It sometimes seems ironic that in attempting to communicate to children their importance in worship with children's sermons and object lessons, we exclude them from God's "object lesson."

*Where would this begin?* It is obvious that adult education regarding parental covenant responsibility would be one area of need. A second related issue would be increased pastoral care for both parents and children stressing both parental responsibility and children's covenant membership. Greater involvement in worship, where that is lacking, also is important.

*Would not this change significantly alter the meaning and impetus of profession of faith?* Given our biblical, theological, and historical understanding, we need to ask some

questions about profession of faith. As far as we can determine, profession of faith was at some time tied rather arbitrarily to participation in the Lord's Supper. That tie reinforces the idea that profession of faith makes "members" of covenant children, even though we have said they are members throughout their childhood.

Profession of faith is a very important spiritual "rite of passage" for a young person. It is the point at which they own their covenant position as a decision-making adult. It is the time they take responsibility for their faith as adults. It is the time they publicly witness to their personal faith in Jesus Christ as Lord and Savior. As such, it is also the time they become adult decision-makers in the church in congregational meetings and ministry functions.

It is our belief, as well as the experience of churches that have covenant theology and children participating in communion, that participation need not lower the desire for public profession. In fact, it can enhance that desire, especially in the church that stresses its importance. Personal faith and the desire for obedience are more basic motivations for profession of faith, not simply being able to "take communion."

*Would not children's participation decrease the dignity of the communion service?* It seems the approach and attitude of the church prevails here. Children will follow, for the most part, the example of pastor, elders, and parents. If communion is indeed the occasion of a parent taking his/her child (symbolically) to the foot of the cross, this will be a very meaningful celebration in his/her life. If communion has been reduced to routine form for church or parent, the child will and does perceive that. Then the issue is one of pastoral care and discipline.

It is, again, our desire that the churches take our covenant theology seriously enough to study these issues. It is apparent that we live in a time where it is crucial to apply our covenant theology so that the gospel makes a profound impact on our children. Thus we present the following overture to the Synod of 1984.

#### OVERTURE

Classis Rocky Mountain overtures the Synod of 1984 to appoint a committee to study the issue of covenant children partaking of the Lord's Supper, and the report of the study committee of Classis Rocky Mountain.

##### *Grounds:*

1. Our classical study arose from the specific concerns in the life and worship of New Life CRC (Houston, Texas) and other mission churches related to covenant theology and the participation of children at the Lord's Supper (cf. Minutes of Classis Rocky Mountain, Sept. 14, 1982, Art. 17).
2. The classical study committee and classis in its discussion have identified serious pastoral concerns related to the matter of children at communion that the church must address.
3. The classical study committee has set forth compelling theological arguments from our own framework of covenant theology for children being included in the Lord's Supper. We believe this deserves further study.
4. It is beyond the scope and authority of classis to institute any changes in practice without the study and approval of synod.

Classis Rocky Mountain  
Jerrien Gunnink, stated clerk

#### Overture 2 — Ordination of Pastors from Multiracial Groups

The Christian Reformed Church has been experiencing God's rich blessing in a new way in recent years. Growth in numbers of worshipers, congregations, and leaders of multiracial people has been much more rapid than the current overall growth within the church.

With this blessing comes the awareness of cultural differences and a variety of cultural values. Most cultures have unique procedures for identifying, developing, and accrediting their leaders. Cultural uniqueness in these areas was already evident in New Testament struggles between Jew and Gentile.

Recognizing that Christ is Lord over all and that cultural uniqueness is blessed by him, Classis Northern Illinois presents the following overture to the Synod of 1984.

1. That synod appoint a committee mandated to produce appropriate recommenda-

tions for Church Order changes in the procedure for the preparation, examination, and ordination of pastors of the multiracial groups which are in the CRC, or are seeking affiliation with it. These recommendations should be brought for action to the Synod of 1985.

*Grounds:*

- a. God is working in the CRC producing rapid growth among multiracial people—twelve times the growth rate of the church in the past decade.
  - b. Synod has mandated a standing committee (SCORR) to develop multiracial leadership in the denomination. The preparation, examination, and ordination of pastors for the multiracial churches is a crucial part of this mandate.
  - c. Affiliations by multiracial congregations with the CRC are becoming quite frequent, i.e., Koreans in Tacoma, Toronto, Grand Rapids, Los Angeles, and Chicago, and Hispanics in Chicago. Often these congregations or groups of congregations have been training their own pastoral leadership: i.e., Koreans in Los Angeles and Hispanics in Chicago. Increasingly, questions and concerns regarding ordination are developing.
  - d. Various cultural groups have developed leadership identification, development, and credential procedures which differ from the typical European procedures (which characterize the CRC policies and procedures) and also from each other.
  - e. Often language and cultural norm differences provide barriers to the successful accrediting of multiracial leaders by the CRC's predominantly European ecclesiastical assemblies.
2. That synod also mandate this committee to review the entire Church Order for sensitivity to the multiracial character of the CRC if and where needed and bring recommendations for appropriate changes in the Church Order to the Synod of 1986.

*Ground:* The CRC has shown a great deal of sensitivity to the effects of cultural distinctions on the Church Order. Many Church Order variations are in practice and Church Order changes have been developed in facilitating the ministry of Classis Red Mesa.

3. That synod appoint to this committee recognized leaders from the following multiracial groups: Black, Chinese, Cuban, Indian, Korean, Puerto Rican; plus two members of SCORR, and one member of the Board of Home Missions staff, the Calvin Seminary professor in Church Polity, and the denomination's stated clerk.

*Ground:* It is appropriate and crucial that CRC leaders of various cultural groups participate in designing Church Order changes which will affect them and God's ministry through them.

4. That synod advise the classes that all examinations of and "doctrinal conversations" with individuals of multiracial groups taking place prior to any recommended Church Order changes should be done with extreme sensitivity to the language, values, and procedures predominant in the culture of the examinees and those in "doctrinal conversation."

*Grounds:*

- a. Before the proposed committee will have recommended appropriate changes in the Church Order, several candidates for ministry in the CRC will be seeking ordination or "doctrinal conversation."
- b. It is essential that the best possible two-way communication is available when such examinations and "doctrinal conversations" take place.

Classis Northern Illinois

Donald J. Negen, stated clerk

### Overture 3 — Provide Guidelines re Use and Abuse of Alcohol

Classis Grand Rapids North overtures synod to form a study committee to examine the issues of alcohol use, abuse, and alcoholism and to provide pastoral guidelines to the churches.

*Grounds:*

1. The CRC provides no guidance to the churches on the following issues surrounding alcohol use and abuse.

- a. Synod has made no statement regarding abstinence and the proper/improper use of alcohol.
  - b. Much confusion exists on the issue of whether alcoholism is a sin or a sickness.
  - c. Many churches struggle with the issue of using wine or grape juice for holy communion.
  - d. The relatively new cultural diversity of the CRC has raised cultural questions regarding alcohol use.
  - e. The means by which the church may minister to the practicing and/or recovering alcoholic are unclear.
  - f. The way in which the church may effectively minister to the family of an alcoholic is unclear.
  - g. The responsibility of the church to minister to special risk populations (elderly, teens, minorities, women, etc.) and the means by which this can be done is unclear.
  - h. The relationships of the church to Christian treatment centers, Alcoholics Anonymous, and secular agencies is unclear.
  - i. There is no denominational policy that deals with pastors or church employees who become alcoholics.
2. The increasing regularity with which pastors, consistories, and church members face the issue of alcohol use or abuse warrants such a study.

Classis Grand Rapids North

John C. Scholten, stated clerk

#### **Overture 4 — Provide Guidance re Substance Use and Abuse**

Classis Red Mesa overtures the Synod of 1984 to appoint a study committee to research and provide recommendations for the response of the church to the use and misuse of alcohol and other mood-altering chemicals. Specifically, Classis Red Mesa would find synodical direction relevant in the following areas:

1. What constitutes appropriate use of alcohol and other mood-altering chemicals?
2. What constitutes, for the Christian, misuse of alcohol and other mood-altering chemicals?
3. What role should the church take in educating its members in this area? For example, to what extent should our seminary and Christian colleges and Christian schools address the issues involved?
4. How should the church respond to members and leaders who are suffering from misuse of substances?
5. How should the church respond to the person who has suffered from dependency and is now recovering?
6. What cultural and ethnic factors need to be addressed by the church in regard to substance abuse?

##### *Grounds:*

1. Church members are not exempt from this widespread problem.
2. The Native American population suffers greatly from the problem of alcohol misuse. Pastors and church members have expressed a need for guidance and for resources in responding to the problem.
3. There are currently no directives in the CRC on how to respond to these issues.
4. Our churches have encountered situations where church leaders or other members misused alcohol and there were no specific guidelines for dealing with these situations.

Classis Red Mesa

Nelson Vanderzee, stated clerk

#### **Overture 5 — Study Issues Relating to the Use of Alcohol**

Classis Rocky Mountain overtures the Synod of 1984 to appoint a synodical study committee to examine the issues of alcohol use, abuse, and alcoholism, and to provide guidelines to the churches.

*Grounds:*

1. The Christian Reformed Church provides no guidance to the churches on the following issues surrounding alcohol use and abuse.
  - a. The CRC has no statement regarding abstinence and the proper/improper use of alcohol.
  - b. Much confusion exists on the issue of whether alcoholism is a sin or a sickness.
  - c. Many churches struggle with the issue of using wine or grape juice for Holy Communion.
  - d. The relatively new cultural diversity of the CRC has raised cultural questions regarding alcohol use.
  - e. The means by which the church may minister to the practicing and/or recovering alcoholic are unclear.
  - f. The way in which the church may effectively minister to the family of an alcoholic is unclear.
  - g. It is the responsibility of the church to minister to special risk populations (elderly, minorities, teens, women, etc.) and to clarify the means by which this can be done.
  - h. The relationship of the church to Christian treatment centers, Alcoholics Anonymous, and secular agencies is unclear.
  - i. No denominational policy exists on dealing with pastors or church employees who become alcoholic.
2. The increasing regularity with which pastors, consistories, and church members face the issue of alcohol use or abuse warrants such a study.

Classis Rocky Mountain  
Jerrien Gunnink, stated clerk

**Overture 6 — Revise Rules for Ministers' Pension Plan**

Classis Rocky Mountain overtures the Synod of 1984 to take the following action regarding ministerial pension payments not covered by quotas:

1. To revoke the ruling that "each organized congregation is entitled to only one minister for its quota payments."
2. To implement a plan whereby pension costs for *all* ordained ministers serving Christian Reformed churches be covered by pension quota payments spread over the entire denomination.

*Grounds:*

1. The current practice means that families in churches served by two or more ministers must pay more for ministers' pension costs than families in churches where there is only one minister. This inequity may not have been very great in 1969 when the plan was revised, but in 1984 a church of 200 families must pay an additional \$10.25 *per family* for each additional minister's pension cost. (This figure is based on the figure of \$2,050 for additional ministers' pensions proposed by the Pension Committee to the 1983 Synod.) When \$10.25 is added to the assessed \$39.50 quota for the primary minister's pension we then have a *real* quota of \$49.75 for families in a church of 200 families served by two pastors. Clearly, this is a large sum of money for each family to raise for pensions, and the inequity increases each year. In contrast, the inclusion of all ministers serving churches in the pension quota would raise the quota only slightly.
2. It is possible that ministers within the same church may not be treated equally as far as pension benefits are concerned if the additional minister elects to invest in a different pension plan or if the church chooses to pay a different pension.
3. The current practice violates a principle that both synod and the Pension Committee have set forth year after year since 1969: "The principle source of income for the Minister's Pension Fund is the *per-family* quota. The quota is not a per-congregational matter but a *per-family responsibility*." (italics the committee's) (*Acts of Synod 1982*, p. 388). The current practice violates this principle because in churches employing two or more ministers the pension cost is both a "per-family responsibility" and a "per-congregation matter."
4. The Pension Committee's ruling that only one minister per church could be covered by pension quota was based on the unwarranted assumption that "not

more than one minister would serve each organized church" (*Acts of Synod 1971*, Report 5, p. 203). This assumption was criticized in an overture to synod, but the committee defended it by saying, "Churches with multiple ministers are generally larger congregations, which have a greater financial capacity than smaller congregations, so the payment generally will not be burdensome" (*Acts of Synod 1971*, p. 203). Implied in the committee's reasoning was that pension costs are a per-church responsibility, not a per-family matter.

The committee also failed to recognize that for some churches, having an additional minister is a necessity. Today, many churches have found it necessary to call an additional minister to carry on an effective ministry in their congregations and communities. Having an additional minister, then, does not necessarily imply that families of large churches are wealthier and can afford a large additional pension cost more easily than families of smaller churches can absorb a slightly increased pension quota. The committee's reasoning would tend to support such a view without regard for the reasons that some churches call more than one minister.

5. When synod fails to include all ministers serving organized churches in the pension quota, it jeopardizes the proper support of ministers that Church Order Article 15 calls for. Synod cannot wash its hands of the pension support of additional ministers serving churches when it has chosen to administer the pension plan as a denominational matter. Why should synod be any less willing to insure the proper retirement care of "additional ministers" than of "principal ministers"? (The terms "additional minister" and "principal minister" are not even applicable where a "team ministry" concept is employed.)

Adoption by synod of the overture above will bring the following results:

1. Slightly higher quota costs *per family* in the denomination.
2. All members of Christian Reformed churches will share equally in the cost of pensions for ministers serving organized churches.
3. All ordained Christian Reformed ministers serving churches will have equal rights to pension funds based on what has been paid by and for them.

#### CONCLUSION

We are aware that synod considered several overtures on this matter in 1971 and 1972, but we believe that the policy needs to be reviewed because the cost of additional ministers' pensions is a much greater burden on families today than it was back in the early 70s, and the inequity increases annually.

Classis Rocky Mountain

Jerrien Gunnink, stated clerk

### Overture 7 — Alter Ministers' Pension Fund Policy

Classis British Columbia overtures the Synod of 1984:

1. To amend the administration policy of the Ministers' Pension Fund, which states: "Each organized church will get credit for one minister. If a church has more than one minister, it is obligated to pay for each additional minister the annual participant payment" (*Acts of Synod 1972*, Recommendation 2, p. 52). We propose an amendment to read: "Each organized church will get credit for all its fulltime ministers."
2. To instruct the Ministers' Pension Fund Committee to discontinue assessing a congregation which employs more than one fulltime minister the above-quota payment (\$1875 for 1983).
3. To instruct the committee to obtain the additional required funds by increasing the per-family quota.

*Ground:* Every family in the denomination should contribute equally to the Ministers' Pension Fund, set up to look after the retiring ministers, their widows, etc. from the entire denomination. As stated in the *Acts of Synod 1972* (p. 304),

"1. The present system is based on the assumption that each family in the denomination is served by one minister and the philosophy that every family in an organized church should be required to pay the same quota toward the pension cost of all ministers."

## BACKGROUND

Using the statistics from the 1982 *Yearbook* and the assessment of \$38 per family, the fund would receive \$2,632,754 (69,283 families x \$38).

This would mean that if each congregation is to be responsible for one minister, each congregation would be assessed \$3,500 for 1983 (\$2,632,754 divided by 756—the number of congregations). This method would place a heavy burden on the smaller congregations. To share this "burden," a plan was set up, in order that *each family* would pay the same amount, not *each congregation*. This same principle of sharing should apply in the case of a congregation that employs more than one fulltime minister.

The additional amount required and now paid by these congregations should be shared equally by all the families of the denomination. For 1983 this would amount to an increase of approximately \$1.00 per family (the number of congregations with more than one minister, multiplied by the assessment, divided by the total number of families:  $33 \times \$1,875 = \$61,875 \div 69,283 = \$0.89$ ).

Thus the quota for 1983 would have increased to \$39 per family. This increase should not be too great a burden for smaller congregations (a congregation of 30 families would be paying \$30 more). For a congregation of 180 families with two ministers, this would mean a reduction of \$1,695 ( $\$1,875 - \$180$ ). Under the present system such a congregation pays \$48 per family.

We do not foresee any administrative difficulties, as this would apply only to all fulltime ministers.

Classis British Columbia

Anthony Schweitzer, stated clerk

### Overture 8 — Support for Suspended Ministers Should Be Assured

One of the consistories of Classis Chicago South became aware of an apparent inconsistency in denominational rules and practices relating to financial support of ministers who are under suspension.

There is no difficulty with ministers serving congregations. By long-standing tradition, such ministers continue to receive full salary and benefits while the disciplinary process runs its course. The late Professor Martin Monsma, commenting on Church Order Article 91 in his book, *The New Revised Church Order Commentary*, summarized this practice as follows:

During the period of suspension, a minister is entitled to his salary, but after his deposition, if that should follow, the Church has no financial obligations anymore.

The difficulty comes with ministers *not* serving regular congregations but engaged in special ministries, whose salary comes not from their supervising consistory but from another agency. It is a very common practice, in fact, for consistories calling a minister to a special office to specify in the call letter that they will have no financial responsibilities toward him but they merely serve in a supervisory capacity. Most churches do not have the resources to assume responsibility for the salary and benefits of an associate minister.

When such a minister is suspended from office, he very likely is temporarily barred from carrying out his duties and consequently he also loses his employment. Most agencies, particularly those not connected with the Christian Reformed Church, do not wish to continue an employee's salary and benefits indefinitely while the church determines his ministerial future. As a result, such a minister faces a curious and perplexing dilemma.

By virtue of being suspended from the ministry he cannot be declared eligible for call. Consequently, any ministerial or chaplaincy position is closed to him for the time being. At the same time, however, he is barred from accepting nonministerial employment by Article 14,b of the Church Order which states:

A minister of the Word, once lawfully called, may not forsake his office. He may, however, be released from office to enter upon a nonministerial vocation for such weighty reasons as shall receive the approval of the classis with concurring advice of the synodical deputies.

Ordinarily, a suspended minister does not desire to be released from office (nor is it right that he should be forced to do so merely because he needs an income) before a final determination is made concerning his ministerial status.

Although currently 47 percent of all Christian Reformed ministers do not serve as pastors of congregations but are either emeritated or serving in special ministries, we are not aware of any synodical rulings that cover a situation in which one of these ministers is suspended. The consistory, while in no way wishing to shirk its responsibility, is unsure whether it (as calling and supervising body) is responsible for financial support, or whether another body (such as the Chaplain Committee or the Synodical Interim Committee) should assume all or part of this support.

Classis Chicago South, therefore, overtures synod to determine who shall be responsible for the salary and other benefits of a minister not serving a congregation during the period such a minister is suspended and unable to carry out the duties of his office.

*Grounds:*

1. An actual situation exists which urgently requires a solution.
2. Because nearly half of all ministers in the Christian Reformed Church are not serving in regular congregations, this matter could concern any consistory.
3. If only ministers serving congregations are entitled to financial support during a period of suspension, a certain inequity exists in the way pastors are treated by the denomination's disciplinary process. For some ministers this process then includes financial hardship which others escape because they serve a congregation.

Classis Chicago South

Richard M. Hartwell, stated clerk

### **Overture 9 — Consider Special Provisions for Disability**

Classis Columbia overtures the Synod of 1984 to reconsider its Ministers' Pension provisions for disability as established by the Synod of 1970 and published in the pension brochure. We request that special provisions other than the Supplemental Fund be considered for pension benefits for pastors temporarily disabled, even though United States Social Security Administration qualifications for disability are not met.

*Grounds:*

1. Although the present rules provide uniformity as to qualifying for benefits, they do not sufficiently assist pastors who find themselves in unique and temporary situations.
2. A denominational plan was established to avoid unnecessary burdens upon the specific local congregations where disability or retirement takes place. Now, if Social Security provisions are not met, the burden remains upon the local church.
3. It is fundamentally wrong to allow judgments of a secular government agency to determine either eligibility for mercy or the limits of the church's responsibility to its needy pastors.
4. Insurance provisions often are not settled quickly enough to provide for the ongoing income of a disabled pastor and he becomes a burden to the local congregation, thereby crippling its ministry unnecessarily.

Classis Columbia

Howard B. Spaan, stated clerk

### **Overture 10 — Adopt Policy with Respect to Fund for Needy Churches**

The consistory of the Champlain Valley Christian Reformed Church of Vergennes, Vermont, overtures synod to adopt the following policy with respect to the Fund for Needy Churches:

"Churches in our denomination which do not abide by the Church Order shall not receive, or be eligible to receive, financial assistance from the Fund for Needy Churches."

*Grounds:*

1. An increasing number of churches in our denomination are violating the Church Order and yet continue to be subsidized by the FNC.

2. It is unjust to expect those churches that do abide by the Church order to have to subsidize those churches that violate the Church Order.
3. The addition of such a regulation would encourage the churches to adhere more carefully to the Church Order.
4. In order to qualify for denominational aid, churches presently must meet certain financial requirements (e.g., quota contributions, salary scale, etc.). It is reasonable and appropriate to expect such churches to observe the denominational Church Order as well in order to qualify for denominational aid.

Consistory of Champlain Valley CRC  
Vergennes, Vermont  
Herman Buzeman, vice president

This overture was presented to Classis Atlantic Northeast at its meeting on March 8, 1984. Classis decided not to adopt it.

### Overture 11 — Revise Basis of Quota System

Classis Kalamazoo overtures synod to establish quotas on the basis of professing members rather than on families.

*Grounds:*

1. The number of "families" in a congregation is becoming an increasingly artificial concept and is even difficult to establish. The present system assumes a stable nuclear family situation which no longer prevails in our culture or in many of our churches. There are increasing numbers of single-parent homes and homes with shared custody of children. Do we count the divorced father who brings his children to church every other week as a "family"? One congregation has the mother as a member, another congregation has the father. Do both congregations count them as "families"? In some homes, one of the parents is a believer and the other is not. The children may or may not be baptized (depending on a variety of factors). Yet in one case we count them as a "family" and in the other we do not.
2. A professing-member-based quota system would better reflect the giving ability of the members and congregations. The past system has always had anomalies. A widow with children was a family but a widow without children was not. Yet the widow without children was usually able to contribute far more. The anomalies are growing worse. Many "families" now have two incomes with both husband and wife working. Some homes have even more income with grown children living at home and working fulltime. Other homes have a single income (either single-parent homes or homes with only one parent working). Some incomes must provide for two homes because of alimony and child-support payments. Congregations with a large percentage of such single-income "families" (such as many mission congregations) can ill afford the same "per-family" quota as congregations with many multiple-income "families." To illustrate: last year the denominational quota of \$367.05 per family refigured on a professing member basis would have been \$143.77 per professing member. Third CRC and Southern Heights CRC (long-established congregations) paid \$139.21 and \$141.72 per professing member respectively. The quota of Lexington Green (a younger, mission congregation) amounted to \$174.57 per professing member. This is a glaring inequity compounded by the fact that the level of income in the first two congregations is substantially higher than that in the latter.

Classis Kalamazoo  
J. Leugs, stated clerk

### Overture 12 — Reaffirm 1975 Decision re Women in Ecclesiastical Office

Classis California South overtures the synod of the Christian Reformed Church to reaffirm its decision of 1975:

"1. That synod declare that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice...."

"2. That synod declare that sufficient biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized by the Church Order."

*Grounds:*

1. None of the study committees appointed by synod have advanced compelling biblical grounds for changing the practice which the church for nearly 2,000 years has understood to be the requirement of Scripture.
2. The continued unity of the church requires such affirmation.

Classis California South

James Howerzyl, stated clerk

### Overture 13 — Declare that the Question re Ordaining Women to the Diaconal Office Be Left to the Local Consistory

Classis Toronto overtures the Synod of 1984 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 ecclesiastic 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 resubmits the above overture of 1983 to the Synod of 1984.

*Grounds:*

1. The substantive deliberations on women in office in which this overture was intended to play a role were delayed until 1984.
2. Parliamentary procedure prevented this and similar overtures from being considered by the Synod of 1983 (see *Acts of Synod 1983*, pp. 693-94).

Classis Toronto

Henry Lunshof, stated clerk

### Overture 14 — Maintain the Practice of Admitting Only Men to Ecclesiastical Office

The consistory of the Calvin Christian Reformed Church of Pinellas Park, Florida, overtures the Synod of 1984 to maintain the church's practice of having only men serve in the special offices of the church, that is the offices of minister of the Word, elder, and deacon.

*Grounds:*

1. In Scripture it is very evident that only men were appointed and ordained to official positions in the church. The twelve men whom Christ chose as his intimate disciples became, with the exception of Judas Iscariot (replaced by Matthias), the apostles of the early church. Paul appointed only men as elders in the churches he established. Women were simply not to rule over men, not in the family nor in God's spiritual family. This is very evident from such passages as I Corinthians 11:1-16; Ephesians 5:22-33 and I Timothy 2:11-12. The latter states: "I do not permit a woman to teach or to have authority over a man; she must be silent." Dr. Wm. Hendriksen in his commentary on this verse states: These words have a "special

- reference to public worship... To *teach*, that is, to preach in an official manner and thus by means of the proclamation of the Word in public worship to *exercise authority* over a man, to *dominate him*, is wrong for a woman" (*New Testament Commentary, 1-II Timothy-Titus*, pp. 108-09).
2. The unique authority structure and responsibility for the man are vividly portrayed in the creation order. Scripture states in I Timothy 2:13: "For Adam was formed first, then Eve." Before the fall, God addressed Adam, when there was no Eve, about the trees in the garden of which he could freely eat, but of the "tree of the knowledge of good and evil" he was not to eat. When later Eve *did* eat, God held *Adam* responsible, primarily as responsible head. God said to *him*: "because you have listened to your wife...cursed is the ground for *you*..." (Gen. 3:17). Dr. N. J. Hommes in his book *De Vrouw in de Kerk*, as quoted by Rev. P. Jonker (*Acts of Synod 1973*, p. 592), states: "The submissiveness of the married woman over against her husband is founded in the order of creation, in the will of God, and stays unassailable also if the social relations fully have been changed...." There is something inescapably unique about God's giving to the male his {God's} authority for leadership. This is very evident from the man's divinely given physical and psychological qualities.
  3. Scripture portrays the ideal woman in Proverbs 31 as a woman who is remarkably free to engage in all sorts of worthy activities in and outside the home. But she does not have a place in the city gate, where the rule of the civil-religious community is exercised and where her husband has a seat among the elders. Scripture never departs from this basic portrayal of womanhood. It must be observed that God did call some women—for example, Miriam—but she only led the women, not the congregation (Ex. 15:20 ff.). Also Deborah had a leading role; however, she was called in a time of exceptional circumstances, during a time when the men neglected their responsibilities and when God used her to spur them back to exercise their leadership roles (Judg. 4).
  4. As late as 1965, when the church made an extensive revision of the Church Order, the church reaffirmed the correctness of its biblical basis for church government: "...confessing its complete subjection to the Word..." (Art. 1, a). Out of this solid basis and confession the article pertaining to ecclesiastical office states:  
 Confessing male members of the church who meet the biblical requirements for office-bearers are eligible for office. Only those who have been officially called and ordained or installed shall hold and exercise office (Art. 3).  
 The study committee on women in office reporting to the Synod of 1975 reached the conclusion that: "The overwhelming majority in the Christian Reformed Church is not yet of a mind to open the existing ecclesiastical offices to women" (*Acts of Synod 1975*, p. 572). There is abundant reason to believe that this assessment is still correct. See also the poll which was reported in the January 23, 1984, issue of *The Banner*. This majority of members is of such a mind because they believe that this is what God's Word teaches. Synod must be most careful that its action on the matter of women in office does not violate and pollute this precious reservoir of sincere devotion to God's Word.
  6. The Synod of 1975 declared that the present practice of the church having men only occupy the special offices be maintained "unless compelling biblical grounds are advanced for changing that practice." Synod further declared that "sufficient biblical grounds have not yet been advanced to warrant a departure from the present practice" of the church (*Acts of Synod 1975*, p. 78). Subsequent history furnishes no evidence that "compelling" or "sufficient" biblical grounds have been adduced.
  7. There are strong indications that the man's growing neglect in spiritual leadership in the home and the church has contributed to the authority crisis of our modern day. As a result women have taken over men's roles of leadership in the home and in the spiritual family, the church. This regrettable trend results in the critical proportions in especially mainline Presbyterian churches and the Gereformeerde Kerk in Nederland. Neglect of bowing to the authority of the Word of God and a growing horizontalism have produced the questioning of the first chapters of Genesis and the acceptance of homosexuality as an alternative style of life. In one of the GKN churches, Rotterdam-Delftshaven, homosexuals were consecrated. And children of lesbians were baptized. (*RES News Bulletin*, Sept. 7, 1983). To give in to pressure to open the ecclesiastical offices to women will only further allow men to shrug off their God-given responsibility (see note).
  8. To move in the direction of permitting women in ecclesiastical office will seriously impede any closer ties with other orthodox Reformed churches. The *Acts of Synod 1983*

reported that the PCA voted to "investigate recent developments in the CRC with respect to the widely reported controversies involving questions of the authority of Scripture...and report to the 11th General Assembly as to what effect, if any, these developments should have on future relations with the CRC" (p. 155). Also the OPC and the Canadian Reformed churches are growing more and more suspect of the direction of the CRC. In regards to growing closer to these sister churches the Synod of 1944 has already stated "...we should be guided by the very definite purpose of paving the way for union with our Reformed sister-churches. We should not live a day longer in separation than is absolutely necessary" (p. 348). We need to go back to these words of wisdom.

*Note:* Carl W. Wilson, founder and president of Worldwide Discipleship Foundation, states in his book, *Our Dance Has Turned to Death*:

"...the main problem of the decline of the family in America lies in the fact that men have forsaken their responsibility for spiritual leadership..." (p. 17). "...the key to the problem is not rebellious women, and the feminist movement, but first the failure of the American man..." (p. 50).

It is our contention that the decline of good spiritual leadership affects the church and the nation in the same way.

Consistory of Calvin CRC  
Pinellas Park, Florida  
John Van Hemert, president

*Note:* Classis Florida in its session of January 25, 1984 defeated this overture because it preceded the anticipated synodical report on headship.

### Overture 15 — Requests Clear Decision on the Issue of Women in Ecclesiastical Office

The consistory of the Maranatha Christian Reformed Church of Edmonton, Alberta, overtures the Synod of 1984 to speak out clearly and decisively on the issue of women in ecclesiastical office by making it clear that women ought not to be admitted to the office of elder or minister in view of the biblical teaching of "headship"; and that women ought to be admitted to the office of deacon, but not until this office has been sufficiently distinguished from the office of elder, which is not the case at the present time.

#### *Grounds:*

1. The secular feminist movement of our times should not be allowed to dictate church policy.
2. In the Pastoral Epistles, specific rules for the office of elder and minister are given to men, not to women. Moreover, Paul states that a woman is not to have authority over a man (husband) and that she is to be in submission to him (I Cor. 14:34 and I Tim. 2:12).
3. For women to function as elders and ministers (as those offices are presently defined) is contrary to the headship principle that is enunciated in the Old and New Testaments.
4. Perhaps the only exception to the headship principle Scripture allows is a situation in which men are no longer willing or available to provide leadership. At that point the church ought to accept gratefully the leadership qualities of women.
5. The functioning of women in the office of deacon has biblical (Rom. 16:1; I Tim. 3:11) and historical (Synod of Wezel, 1568) precedent.
6. Women may function in the office of deacon without violating the principle of headship.
7. The office of deacon is not sufficiently distinguished in the present Church Order to permit the admission of women without violating the headship principle.

*Please note:* Our consistory has made grateful use of some of the findings of Report 31 "Hermeneutical Principles Concerning Women in Ecclesiastical Office" (*Acts of Synod 1978*).

Consistory of Maranatha CRC,  
Edmonton, Alberta  
Mr. Bert Dost, clerk

*Note:* The overture of the Maranatha, Edmonton, Consistory was submitted to Classis Alberta North on February 29, 1984, but was not adopted.

### Overture 16 — Ratify Amendment of Church Order Article 3

The consistory of the Third Christian Reformed Church of Edmonton overtures synod to proceed with amending Article 3 of the Church Order by deleting the word *male*, and to make the necessary changes in other related articles of the Church Order, so that they will be consistent with the amended article.

#### Grounds:

1. Three study committees of synod (1973, 1975, 1978) have all stated that the principle of women in ecclesiastical office is consistent with the teachings of Scripture.
2. The Synod of 1978 decided to open the office of deacon to women and approved amending the Church Order to bring it into harmony with this decision.
3. Synod, since 1979, has repeatedly postponed implementing the decision of 1978, and in 1983 admitted that "synod itself has contributed to the confusion and distress...by repeatedly postponing decisive action."
4. It is the confession of the Christian Reformed Church that "believers one and all...share in Christ and in all his...gifts.... Each member should consider it his duty to use his gifts readily and cheerfully for the service and enrichment of the other members" (Heidelberg Catechism, Q/A 55).
5. Upon public profession of faith both men and women are welcomed to "all the privileges of full communion [and] to full participation in the life of the church" (Form for the Public Profession of Faith).
6. The Synod of 1973 declared that the comprehensive ministry of the church is "universal, committed to all members of the church,... shared by all."
7. Headship and authority are not relevant to the issue because synod (1973) declared that "the particular ministries are characterized by service rather than by status, dominance, or privilege. These ministries function with Christ's power and authority, a power and authority rooted in obedience to his Word and expressed in loving service." "Distinctions among the particular ministries themselves...are functional. Since all members are commissioned to serve, there is only a difference in the kinds of service of deacons, elders, ministers and all other members."
8. The church is called to become what it is in Christ, in whom "there is neither male nor female" (Gal. 3:28), and to grow toward what it will be in God's new order. Through the Holy Spirit's work, many churches both within our denomination and in other Reformed, evangelical denominations, are being led to affirm the participation of women in ecclesiastical office.

Consistory of Third CRC  
Edmonton, Alberta  
E. Emmelkamp, clerk

*Note:* This overture was presented to Classis Alberta North on February 28-29, 1984, but was not adopted.

### Overture 17 — Addition to Church Order Article 5

Classis California South overtures synod as follows:

The Church Order rightly requires all office-bearers in their position of leadership in the church to indicate their agreement with the teachings of the church and their determination to defend and promote those teachings by signing the Form of Subscription. Those who are granted licensure to exhort are granted the unique opportunity of addressing the congregation at worship. This may never be taken lightly. The church ought to be assured that those who are granted the right to exhort from the Word of God as licensees are also committed to doing so in faithfulness to the doctrinal position of the Christian Reformed Church.

Therefore, Classis California South overtures synod to make the following change in Church Order Article 5:

1. Designate existing paragraph *a*.
2. Add:
  - b. *All who are granted licensure to exhort shall signify their agreement with the doctrine of the church by signing the Form of Subscription at the time licensure is granted.*

Classis California South  
James Howerzyl, stated clerk

### Overture 18 — Amend Church Order Article 41

Classis Alberta South overtures the Synod of 1984, meeting in Grand Rapids, Michigan, to amend Church Order, Article 41 to read:

"In order properly to assist the churches, the president, on behalf of classis, shall, among other things, present the following questions to the delegates of each church:

- 1a. Have the elders and deacons, together or separately, met regularly during the past year?
- b. Were these meetings adequate to deal with the needs of the congregation?
2. How is the consistory exercising discipline?
3. What are the deacons doing to care for the needy?
4. In what ways does the consistory promote the cause of Christian education (from elementary through institutions of higher learning)?
  - 5a. What has the consistory done to communicate the names and addresses of members who have in the past year moved away from your area?
  - b. How have you served with the ministry of your church those members who have moved into your area?
6. What is the consistory doing to promote and carry on the work of evangelism in the community?"

Grounds:

1. The present Church Order questions are closed questions which call for "yes" or "no" answers. Consistories often find it difficult to give a "yes" or "no" answer. Open questions, such as those suggested, call for specific, thoughtful answers which would help the classis evaluate the work of the consistories more adequately.
2. Asking these questions would enable a classis, if it so chose, to deal with two or three questions at each meeting, thus providing opportunity to examine the various aspects of the consistories' work more carefully.

Classis Alberta South

G. J. Bomhof, stated clerk

### Overture 19 — Require Licensees to Declare Their Subscription to the Forms of Unity

Classis Minnesota South overtures synod to declare that every person who is licensed by a classis to conduct worship services must indicate to the licensing classis before the license is granted initially or renewed that he heartily believes and is persuaded that all the articles and points of doctrine contained in the three Forms of Unity do fully agree with the Word of God.

Grounds:

1. The person who teaches the Word of God in our worship services occupies a position of great spiritual influence and the congregation has the right to expect that he will interpret the Scriptures in accord with our confessions. No one can be ordained to the ministry of the Word in the Christian Reformed Church unless he is thoroughly committed to the Reformed confessions (*Church Order* Arts. 5 and 8, b; *Acts of Synod 1982*, Art. 108, C, 2). Synod also has judged that "no consistory [shall] permit ministers outside our denomination to preach except he stands within the Reformed Confession" (*Acts of Synod 1904*, p. 39, English translation). Certainly every person who has the right to exhort in our worship services also should be in full agreement with the teachings of our confessions.
2. Synod previously has stated that a person cannot have the right to exhort in our worship services unless he is "orthodox" (*Acts of Synod 1924*, p. 93). The requirement of being "orthodox" is less specific than the proposed requirement of being in full agreement with the teachings of our confessions. It is possible under the present regulation that a classis might be willing to grant the right to exhort to someone who is not in full agreement with our confessions.

Classis Minnesota South

Ronald J. Lammers, stated clerk

## Overture 20 — Clarify Synodical Decisions re Use of Benediction

### BACKGROUND

In 1934 synod decided that "the benediction, like the salutation, is, by common consent of the church of all ages, to be pronounced only upon those assemblies of God's people in which they, with their children, meet with God for the specific purpose of corporate worship" (*Acts of Synod 1934*, p. 136).

In 1979 synod approved the alternate Form for Marriage, which includes a benediction as optional (*Acts of Synod 1979*, p. 370).

### OVERTURE

Classis Minnesota South overtures synod to clarify the synodical decisions about the use of the benediction.

*Ground:* The decisions of synod about the benediction appear to be inconsistent. Did the decision of 1979 nullify the decision of 1934, so that now the use of the benediction is no longer restricted to the worship service and may be used in various public and private gatherings? Or was a mistake made in 1979 by including the benediction in the alternate Form for Marriage?

Classis Minnesota South  
Ronald J. Lammers, stated clerk

## Overture 21 — Reaffirm Decision re Designating Certain Lord's Days by a Specific Name

Classis Minnesota South overtures synod to reaffirm the decision made by the Synod of 1964 "to advise denominational boards and committees to refrain from designating the Lord's Day by a specific name" (*Acts of Synod 1964*, p. 26).

### Grounds:

1. The reason for this decision made by synod in 1964 is as valid today as it was then: "This tends to detract from the fact that it is the Lord's Day and a day for worship, since it directs one's attention to a cause or an institution rather than to worship. (See points 3 to 6 of the Synod of 1881 re Sabbath observance.)"
2. Recently the practice of designating the Lord's Day by specific names, such as ALL NATIONS HERITAGE SUNDAY and WORLD HUNGER SUNDAY, has resurfaced.

Classis Minnesota South  
Ronald J. Lammers, stated clerk

## Overture 22 — Revise the Decision of the Synod of 1982 re Dance

In light of continuing concern in our churches regarding the synodical decision of 1982 re the dance, Classis Alberta South overtures the Synod of 1984 to revise the decisions of the Synod of 1982 re Dance and the Christian Life (*Acts of Synod 1982*, pp. 86-91).

A. We propose that Section B, 4, d and e (pp. 90f.) be revised as follows:

1. That the first sentence of section 4, d be *rescinded* and *replaced* with the following: "Many modern forms of dance are not at all to be compared with biblical examples of wholesome dance and physical expression. The Christian should be warned against the dangers of ballroom and social dances in our contemporary culture."
2. That in Section B, 4, e the following sentence be *inserted* as a preface to the section: "This warning needs to be especially stressed with regard to more recent forms of 'dance' now accepted in society."

B. We propose that decisions B, 6 and 7 (p. 91) be *renumbered* B, 7 and 8 respectively, and that the following *addition* be adopted as statement B, 6:

"Synod cannot legislate moral standards, nor mandate with absolute authority the

behavior or activities of individual Christians. Even the Bible allows for various responses of the Christian to comprehensive redemption brought to us in Jesus Christ. However, synod wishes to remind consistories, parents, and community leaders of their responsibility in guiding those entrusted to their spiritual supervision. The church's questions regarding 'dance' in our contemporary society reflect the ever-present concern that it is much easier to be conformed to the world's standards of life and values than to be transformed by the mind of Christ (Rom. 12:1-2). Parents and community leaders ought to give visible example to others of a holy lifestyle and sanctified recreational activities.

"Consistories ought to constantly disciple church members to avoid places and activities which would unnecessarily compromise their relationship with Christ, or their witness of him to the world.

"Churches and individual Christians ought in no way to view these synodical recommendations as an endorsement of 'dance' as it occurs in our modern society. Rather, a challenge is given to discern the spirits of our age (I John 4), and to express the joyful holiness of those who are in the world, but not of it."

*Grounds:*

1. There is evidence of increasing participation in worldly forms of entertainment.
2. There is a good deal of indiscriminate dancing taking place in our circles. (Many think synod has given a blanket recommendation for the dance.)
3. The report found in the *Acts of Synod 1982* needs to be strengthened in certain areas. It does not contain sufficient note of warning in regard to our Christian responsibility.

Classis Alberta South  
Gerrit J. Bomhof, stated clerk

### **Overture 23 — Publish Nominations in Printed *Agenda for Synod***

Classis Chicago South overtures synod to instruct its boards and standing committees to publish their nominations for board and committee membership in the printed *Agenda for Synod*.

*Grounds:*

1. Some boards and standing committees regularly fail to publish such nominations in the *Agenda for Synod*.
2. The churches have the right to know and evaluate the persons being considered for board and committee membership.
3. This will give the churches and classes the opportunity to present additional names if they believe a nomination to be inadequate.

Classis Chicago South  
Richard M. Hartwell, stated clerk

### **Overture 24 — Revise Procedure of Selecting Synodical Officers**

The delegates of Classis Chicago South to the Synod of 1983, in reporting on their work and the actions of synod, expressed disappointment in the method employed by the convening church in the constituting of the synod. While expressing great appreciation for the ministry of those chosen to office by the 1983 Synod, the delegates took objection to the "secretive" way in which the voting was conducted, with the result that in the entire election process the names of only five candidates were revealed to the delegates, four of whom were elected to office. This came about in the following way.

On each ballot in which there was no majority, the number of votes for candidates was revealed, but names were withheld until it was decided how many names should appear on the next ballot. The names of those not receiving the specified number of votes were not revealed. In establishing the next ballot the pressure to do things efficiently limited the ballot to a small number of names, in each case not more than "the three highest," even when the total votes for the three highest was considerably under 50 percent of the total number of votes cast. This is contrary to good voting procedure. As a result, synod was totally unaware of the names of a large number of candidates who received substan-

tial support on the first ballot for each office.

Another result of this procedure is that consideration for office is largely limited to those who have served at previous synods, concerning whom information is circulated among the delegates by word of mouth, often with little insight into the degree of effectiveness of such service. This also makes it practically impossible to elect elders into synodical office since the number of elders who have served in office is very small and they are even less well known to the average delegate than are the ministers.

Therefore, Classis Chicago South overtures synod to adopt the following procedure in constituting the synod of the Christian Reformed Church:

1. Each classical delegation may submit the name of a delegate for "nomination" for each of the two categories of president and clerk of synod, such nomination to be in the hands of the stated clerk two weeks before the convening synod.
2. The stated clerk shall inform all delegates to synod of the names thus submitted.
3. The stated clerk shall present such nominations to the synod as information, with the election of officers to be from the full delegation of synod.
4. In conducting the election of officers of synod, the results of the balloting (names and number of votes) shall be revealed at each step in the election procedures.

*Grounds:*

1. Such informal nomination of candidates will result in the names of qualified persons being placed before the delegates in an open way, while not in any manner limiting the delegates' freedom of choice.
2. This method will encourage the election of candidates according to their ability in each of the two specific functions of the offices, that of presiding and that of recording the procedures of the synod.
3. This method will facilitate the consideration of elders in the election of the officers of synod

Classis Chicago South  
Richard M. Hartwell, stated clerk

## Overture 25 — Devise a Plan for Membership on Denominational Boards

### BACKGROUND

From the very beginning of boards in the Christian Reformed Church, there has been concern for the qualifications of board members. In particular there has been concern for some balance of representation between the nonministerial and ministerial members. Seven synods have recommended to the classes the election of more nonministerial members (1910, 1927, 1948, 1950, 1961, 1971, 1979). For example, the Synod of 1979 "urged the classes to make a serious effort to implement synodical declarations regarding the appointment of nonclergy members to the denominational boards" (*Acts of Synod 1979*, p. 115). Contrary to all of this urging and advising, a preponderant ministerial majority remains.

In the Synod of 1982 a decision was made to establish some regulations which would bring about an approximate parity between ministerial and nonministerial board members. The following recommendations were adopted:

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 boards accountable to classes.

*(Acts of Synod 1982, p. 57)*

In response to the action of the Synod of 1982, the SIC made the following recommendations which were adopted by the Synod of 1983:

- "(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.
- "(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."

*(Acts of Synod 1983, pp. 658-59)*

The recommendations of the SIC as adopted by the Synod of 1983 bring the matter of balance between ministerial and nonministerial on the boards to the same position in which it has been for the past decades.

#### OVERTURE

In light of the SIC failure to follow the instructions of the Synod of 1982 which was "to devise a plan whereby such a balance may be implemented," Classis Orange City overtures the Synod of 1984 to appoint a committee independent of the boards and the SIC to propose to the Synod of 1985 a plan whereby nonministerial and ministerial members will each occupy approximately 50 percent of the seats on the following denominational boards—Calvin, Publications, World Missions, and Home Missions.

*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 members to the boards.
3. This was the explicit will of the Synod of 1982.
4. The SIC recommendations did not follow the instructions of the Synod of 1982.
5. The two recommendations of the SIC were not as it claimed "an adequate response to its mandate." The instruction was to "devise a plan whereby such a balance may be implemented" (*Acts of Synod 1982, p. 57*). According to *Webster's New Intercollegiate Dictionary* the word *implement* means "to give practical effect to and ensure of actual fulfillment by concrete measures." The two recommendations of the SIC provide no "concrete measures" to ensure "actual fulfillment" of the decision of the Synod of 1982.
6. The two recommendations of the SIC ignored the intent of the Synod of 1982. There was before the Synod of 1982 a definite proposal to effect the change over to the fifty-fifty proportion within two or three years at the most. There were questions in the synod about the efficacy of that particular plan. For that reason the SIC was mandated to "devise a plan" that would achieve the mind of synod: namely, its decision based on its "constitutional authority [to] effect board constituencies it judges to be desirable" (*Acts of Synod 1982, Art. 54, p. 57*).
7. The statistics presented by the SIC are misleading. They say: "Counting the ministerial and nonministerial members of all denominational boards the totals

are as follows: 52.7 percent ministers and 47.3 percent lay persons" (*Acts of Synod 1983*, p. 228). The way SIC was able to arrive at these percentages was to include the Synodical Interim Committee, the Back to God Hour and, of all things, the Christian Reformed World Relief Committee which is by its very constitution a lay organization. The boards which the Synod of 1982 was addressing were only the Calvin, Publications, World Missions, and Home Missions boards. According to *1983 Yearbook*, the Calvin Board is 75 percent ministerial and 25 percent non-ministerial; the Home Missions Board, 68 percent ministerial and 32 percent nonministerial; and the World Missions Board, 70 percent ministerial and 30 percent nonministerial. It is precisely with these imbalances that the Synod of 1982 was concerned.

8. The SIC refers to the decision of 1982 as a "reversal" of the decision of 1961. This decision reads: "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 the classis" (*Acts of Synod 1961*, p. 24).

However, what the SIC did not report is that in 1948 the synod decided that all classical seats on the Calvin College and Seminary Board should be occupied by ministers. There was no protest to this 100 percent ministerial monopoly. It was when Classis Alberta South in 1961 attempted to achieve equality of representation between ministerial and nonministerial members on the boards that the "prerogative of classis" argument came into play. How can synods escape having their *bona fides* questioned when they treat legitimate aspirations of lay members in this way?

Classis Orange City

Marvin Van Donselaar, stated clerk

### Overture 26 — Revise Wording of Belgic Confession

Classis Eastern Canada requests the revision of the decision of the Synod of 1983 with regard to Overture 16, namely, "That synod declare Recommendation 2 to be its response to Overture 16 of Eastern Canada (*Acts of Synod 1982*, p. 615), and Overture 42" (*Acts of Synod 1983*, Art. 33, C, 3, p. 648).

#### Grounds:

1. This decision is no response to the overture of Classis Eastern Canada. Classis overtured the Synod of 1982 to "change the wording in the Belgic Confession. . . ." Instead, synod merely accepted a different translation. The substance of our overture was not dealt with.
2. The matter presented to synod by Classis Eastern Canada was not a matter of translation but of testimony. The question is: what, with regard to our Anabaptist brothers, do we wish to say to our children, each other, our fellow Christians, and the world?
3. Confessions are much more than mere historical documents which need no more than accurately reflect what our fathers said. They must reflect what the Scriptures say. They must reflect what we believe today that Scriptures tell us to say regarding fellow Christians.
4. This matter of how we see, think of, and confess concerning fellow Christians is no minor matter. It touches the heart of the gospel. Both prophets and apostles have denounced God's people for dealing unlovingly with their brothers and sisters.

Classis Eastern Canada

Stephen Sietsema, stated clerk

### Overture 27 — Revise Numbers of Catechism Questions in New Psalter Hymnal

The consistory of the All Nations Christian Reformed Church, Halifax, Nova Scotia, overtures the 1984 Synod to instruct the Board of Publications to publish in order the original 128 questions and answers to the Heidelberg Catechism in the new edition of the *Psalter Hymnal*, renumbering the present "81-129" as "80-128," with the present "80" printed in full as a footnote after "79."

*Grounds:*

1. This arrangement is the most appropriate for the evangelical, educational, and liturgical use of the Catechism in the churches.
2. This format honors both the synodically approved principles of translation modeled in the new translation and the decision of the 1978 Synod to include "Q/A 80" along with the translation of the original German text. (Currently "Q/A 80" is marked with an asterisk in the official publication of the Catechism.)

Consistory of All Nations CRC  
Halifax, Nova Scotia  
T. E. Noah, clerk

*Note:* This overture was submitted to Classis Eastern Canada but was not adopted.

**Overture 28 — Reallocate World Hunger Funds**

Classis Quinte overtures synod to direct CRWRC to reallocate funds currently held in reserve in the World Hunger Fund to a more strategic and efficient use in the diaconal ministry of the church.

*Grounds:*

1. It is poor stewardship to have such a large amount of money on reserve and not being used, while millions are suffering and dying from malnutrition.
2. Excessive, unused reserve funds impede cheerful giving for the ministries of CRWRC.

Classis Quinte  
Henry Getkate, stated clerk

**Overture 29 — Change Calvin College Sponsorship and Control**

Classis California South overtures the Synod of 1984 to place Calvin College under societal control.

**BACKGROUND**

The history of the Christian Reformed Church, particularly as seen in a good many synodical decisions for over eighty years, has often included discussions concerning the sponsorship and control of Calvin College. The issue for us has always been limited to the college, since it has always been agreed that the seminary training of future ministers must remain under the careful control of the denomination as a whole. We similarly limit this overture to Calvin College.

A careful reading of the numerous references to this matter in synodical minutes indicates a rather consistent acceptance of the principle that the church does not necessarily have the duty of maintaining such an educational institution. It is interesting to note that in spite of repeated affirmations to the contrary, because of pragmatic considerations it has been assumed that the church does have such an obligation.

Already in 1908 it was decided that "it is in principle more correct that a college should arise out of private initiative" (Art. 37, *Acts of Synod 1908*, p. 24). In response to renewed questions in 1926, Article 31 declares concerning the separation of the college from the church that the "school would thereby follow a more correct course" (*Acts of Synod 1926*, p. 30). Virtually every synod which has considered the matter of whether Calvin College should be "society controlled" or "church controlled" has at best been reticent to state substantively and/or on the basis of Scripture that the latter is most proper. Even in 1953, when synod positively decided to retain church control over Calvin, no grounds were adduced; rather, synod took the position that Calvin was a church-based institution by the declaration of previous synods (*Acts of Synod 1953*, Art. 162, p. 145).

By far the most definitive study was presented to the Synod of 1957. Following an immense amount of work by a study committee, two recommendations were presented—exactly half of the twelve committee members recommended one position, the other half the exact opposite (*Acts of Synod 1957*, pp. 455–507). This study report repre-

sents a thorough-going consideration of the matter at hand and includes a detailed analysis of cogent Scripture passages. We believe that, on the basis of the decision of the 1957 Synod, the time has come to move in the direction of placing Calvin College (apart from the seminary) under societal sponsorship and control.

Permit a simple reiteration of the pertinent decisions as outlined in *Acts of Synod 1958*, Article 86 (pp. 45ff):

"Synod affirms concerning the duty and right of the church re ecclesiastical ownership of a college:

- "a. That Scripture is abundantly clear in defining the primary task of the church as preaching and teaching the Word, administering the sacraments, exercising discipline, and collecting and distributing alms.
- "b. That the church cannot own and operate a general liberal arts college within the definition of this primary task of the church as institute.
- "c. That Scripture neither *directly* affirms nor *directly* denies the right of the church to perform other functions which are related to her primary task.
- "d. That the church has, however, the derived (not inherent) right, and even duty, to perform functions related to, but not of the essence of, the primary task of the church whenever the well-being of the church and her members demands it. Times, places, conditions, and circumstances determine this right.
- "e. That the church possesses the derived, though not inherent, right to exercise ownership and control of a college. This derived right is based upon the following concerns, each of which is scripturally oriented:
  - "(1) The responsibility of the church for the spiritual nurture of its youth.
  - "(2) The grave responsibility of the church to the kingdom of God.
  - "(3) The close association of church and education in the area of normative truth, which is especially a matter of importance in the relation of the college to the church.
  - "(4) The demands upon the modern church to assert its distinctive positions in a world of factionalism, sectarianism, and denominationalism.
- "f. That synod declare that it does not interpret the above statements to be a contradiction of the following synodical decisions:
  - "(1) *Acts of Synod 1908* (Art. 37), that 'it is in principle more correct that a college should arise out of private initiative.'
  - "(2) *Acts of Synod 1926* (Art. 31), which declared concerning the separation of the college from the church that 'the school would thereby follow a more correct course.'

The following decision was made at a later session of the 1957 synod (*Acts of Synod 1957*, Art. 99, pp. 49f.):

"Synod continues the discussion of the report of the Advisory Committee on *Long-Range Planning*, on the motion that the church continue to own and operate Calvin College under the present circumstances.

"Synod decides that under the present circumstances the church shall continue to own and operate Calvin College.

"Grounds:

- "1. Before the church may cease to own and operate Calvin College, appreciation of, and devotion to, a Christian liberal arts college training should be sufficiently articulate among our people to insure the future of Calvin College under some other arrangement.
- "2. Before the church may cease to own and operate Calvin College, a society or association that could successfully maintain broad, vital, and active interest in the cause of Calvin College should be organized and sufficiently established to merit the confidence of the church.
- "3. Before the church may cease to own and operate Calvin College the church must be sure that such arrangements have been made as to insure effective supervision over the religious character of the instruction given and over the spiritual tone of the college, in accordance with the church's responsibility for the spiritual nurture of the youth [cf. Art. 86].
- "4. The history of many other church-related colleges in America is a witness to the need of exercising very great care in severing the unique connection between

Calvin College and our denomination.

- "5. Financial stability is necessary for Calvin's academic development. Faculty morale and the academic efficiency of both staff and student body require such stability. Before the church may surrender her ownership of Calvin College to an association, the church must be reasonably assured of the financial stability and sufficiency of the organization responsible for Calvin's support and of the financial arrangements which will be put into operation."

Against the backdrop of this history we would make a few observations.

#### OBSERVATIONS

It would appear that we are dealing with two considerations: the first, concerning the principle involved; and the second, concerning the practice being followed.

With respect to the principle, it appears that the preponderance of evidence, both scripturally and historically, speaks of Calvin College (or any other church-related liberal arts institution) being properly a society-controlled institution. Even those who favor the present position re Calvin base their contention on assumptions and pragmatic expressions. Consistency demands at least that serious consideration be given to the possibility of following a generally accepted principle.

Second, with respect to the practice, it has never been denied that "time, places, conditions, and circumstances"—to use the language of the Synod of 1957—have always played a large and even overriding share in the decisions made concerning the relationship of the church to Calvin College. It is only proper to assess these considerations from time to time; it is particularly appropriate to do so at this time since it is over twenty-five years ago that such criteria were established by the Synod of 1957.

The overture which we submit is addressed to two specific areas.

#### OVERTURE

Classis California South overtures the Synod of 1984:

1. That, in keeping with the history of Reformed tradition, Calvin College (apart from Calvin Seminary) be placed under societal sponsorship and control.

##### *Grounds:*

- a. Our synods have repeatedly asserted this principle. The most succinct expression was made by the Synod of 1957 when it declared, among other things, in Article 86, b, "that the church cannot own and operate a general liberal arts college within the definition of this (the) primary task of the church as institute."
- b. The Synod of 1957 stated that "the church has... the derived (not inherent) right, and even duty, to perform functions related to but not of the essence of, the primary task of the church.... Times, places, conditions, and circumstances determine this right" (*Acts of Synod 1957*, p. 45-46). The need to reexamine the right of the church is increasingly in evidence.

We note the recent and continuing proliferation of well-established and firmly founded colleges including a total of five four-year liberal arts institutions, including Calvin College, Dordt College, Trinity College, The King's College, Redeemer College, in addition to the Reformed Bible College and the Institute for Christian Studies. Surely the existence and integrity of these schools for higher learning amply testify to the protection of desired principles as set forth by the Synod of 1957.

2. That steps be taken to place Calvin College (apart from Calvin Seminary) under a society by September 1987.

*Ground:* This will provide ample time to ensure satisfactory compliance with the "circumstances" already adduced by synod as necessary for such an action (cf. *Acts of Synod 1957*, Art. 99, p. 49):

- a. Before the church may cease to own and operate Calvin, appreciation of, and devotion to, a Christian liberal arts college training should be sufficiently articulate among our people to insure the future of Calvin College under some other arrangement.
- b. Before the church may cease to own and operate Calvin College a society or association that could successfully maintain broad, vital, and active interest in the

- cause of Calvin College should be organized and sufficiently established to merit the confidence of the church.
- c. Before the church may cease to own and operate Calvin College, the church must be sure that such arrangements have been made as to insure effective supervision over the religious character of the instruction given and over the spiritual tone of the college, in accordance with the church's responsibility for the spiritual nurture of the youth.
  - d. The history of many other church-related colleges in America is a witness to the need of exercising very great care in severing the unique connection between Calvin College and our denomination.
  - e. Financial stability is necessary for Calvin's academic development. Faculty morale and the academic efficiency of both staff and student body require such stability. Before the church may surrender her ownership of Calvin College to an association, the church must be reasonably assured of the financial stability and sufficiency of the organization responsible for Calvin's support and of the financial arrangements which will be put into operation.

Classis California South

James Howerzyl, stated clerk

### Overture 30 — Request IRC to Obtain Information from RCA

Classis Pella of the Christian Reformed Church overtures the Synod of 1984 to instruct the Interchurch Relations Committee to obtain from the Reformed Church in America its synodical decisions stating its positions re the following matters:

1. membership in the National Council of churches,
2. membership in the World Council of Churches,
3. membership in the Reformed Ecumenical Synod,
4. ecumenical relationships in interdenominational movements and activities,
5. Christian elementary, junior, and senior high schools,
6. lodge membership,
7. discipline by the church,
8. evening services on Sunday.

These decisions should then be published for the local churches' consideration in promoting fellowship with the Reformed Church in America.

#### Grounds:

1. The basis for promoting a closer relationship is to be founded upon synodical decisions. This relates to a denominational relationship and not primarily a local or classical one.
2. The publications of these decisions will be mutually beneficial in informing us "where we are" as well as "where we think we ought to be with respect to each other" (*The Banner*, January 10, 1983, p. 11).
3. The Interchurch Relations Committee continues to encourage greater dialogue of classical committees with their Reformed Church counterparts.
4. *The Banner* has whetted the appetite for dialogue by publishing its January 10, 1983, issue "CRC/RCA Shall We Tie the Knot?"

Classis Pella

Siebert Kramer, stated clerk

### Overture 31 — Consistorial Right to Inquiry Concerning Confessional Integrity

The consistory of the First Christian Reformed Church of Chino, California, presents to synod the following overture.

#### INTRODUCTION

In October of 1981, the consistory of the First Christian Reformed Church of Chino, California, undertook to correspond with the Board of Trustees of Calvin College and

Seminary because of certain reports appearing in *The Banner*, the *Acts of Synod*, and the *Outlook*. The consistory wished to learn precisely whether the positions taken by our professors were in harmony with the traditional Christian Reformed understanding of our confessions and the Word of God. In a letter to the consistory dated October 18, 1981, the board stated that the consistory had no right to make such inquiries. Since the consistory did not consider this statement to be adequate or responsible, it decided to appeal what it considered to be a consistorial right to Classis California South and, if necessary, to the synod of the Christian Reformed Church. The consistory, having taken note of the fact that classis did not sustain this overture, and also that the consistory's procedure in writing to all of the professors of the theology rather than to only those individuals who may have given cause for suspicion is debatable, nonetheless maintains that it does have the right to make inquiry and expect straightforward answers. Therefore, the consistory now presents to synod this overture originally submitted to Classis California South.

#### BACKGROUND

In seeking to follow a biblical pattern of action in order to put to rest certain concerns it had relative to the concrete instruction given at Calvin College and Seminary, the consistory of the First Christian Reformed Church of Chino, California, in 1981 undertook to carry on responsible correspondence with the President of Calvin Seminary and also with the Board of Trustees. Aware of what the board in its letter to all consistories, February 12, 1982, referred to as "some of the innuendos and false accusations that have been made," the consistory concluded that the Scriptures and Christian charity demanded that it should not take such innuendos at face value. Instead it decided to approach the parties involved directly to learn whether there was any basis to any of these allegations. The consistory was motivated to do this because of a deep-seated interest in our denomination and its institutions, because of a keen desire to "make every effort to keep the unity of the Spirit in the bond of peace," because of an awareness of a great deal of controversy and disagreement within the confines of our denomination, and because of an observation that much of this apparent discontent centered around accusations leveled at the staff of Calvin College and Seminary.

In addition, although the consistory was not of a mind to press charges, it did believe there were sufficient grounds to ask for the "explanation" promised by every office-bearer in the Form of Subscription. The consistory had taken note of:

1. The statement appearing in the *Outlook* of June 6, 1981, in which one of our missionaries wrote: "The Board of Trustees of Calvin College and Seminary had to face this question in 1980 when the writer of this article protested the view of an Old Testament professor who did not believe Adam was a historical person. The board listened to the protest, interviewed the people involved, and appointed a committee of biblical scholars and pastors to study the issue. Their recommendation was to advise or instruct the professor to conform to the historical event character of Genesis 1-11 and to uphold the teachings of the church. The board also called for a forum to deal with the questions which the professor had raised."
2. The report found in *The Banner* of April 6, 1981, in which the church was informed that one of the seminary professors "was instructed by the board, 'in his teaching office, to correlate the findings of his research and the event character of Genesis 1-11, with a view of doing full justice to the church's confessional view of these chapters as elucidated in point E of the *Acts of Synod 1972* (p. 69): Synod warns against the use of any method of biblical interpretation...which calls into question...the event character...of biblical history, thus compromising the full authority of Scripture as the Word of God."
3. The account of the Board of Trustees presented to the Synod of 1981 which states that in assessing the concerns of this same professor, a committee of the board learned that "because of the evidence amassed by archeologists and cultural anthropologists, Old Testament scholars have been led to conclude that it is not possible to harmonize those findings with the church's traditional interpretation of Genesis 1-11. Thus the standing interpretation of certain crucial elements in the Genesis narrative as referred to in our confessions as elucidated by the 1972 report on the 'Nature and Extent of Biblical Authority' are called into question."
4. The remark made by the president of Calvin Seminary in his letter to the consistory of June 24, 1981, that this professor "is as eager to bring his positions into harmony with the confessions as anyone in the church."

5. The recommendations made by both the Board of Trustees as well as by the faculty of Calvin Seminary of a person for candidacy in the ministry whose views on the historicity of Adam and Eve were not judged adequate by synod. At this synod, several seminary faculty members publicly defended the legitimacy of someone holding these views and the consistory is not aware of any faculty member ever conceding that this defense was in error.

6. The article appearing in *The Banner* of August 25, 1982, which declared that the Genesis accounts are not to be read as history, that "games have been played with the word *historical*. The word has acquired such broad meaning that every professor at Calvin Seminary can affirm the 'historical Adam,' though it is not likely that all of them read the Genesis accounts as straightforward history. I will make a modest suggestion: in the interest of clarity, let's drop the word *historical* altogether and simply say what we mean." In view of the Board of Trustees having at one time engaged this person to teach at both the College and Seminary, the consistory judges that he must have some competency as well as knowledge of what he speaks. Again, the consistory is not aware of any professor who has repudiated the clear implications of this article.

The Board of Trustees of Calvin College and Seminary in its letters of May 11 and October 19, 1983, insisted that the consistory, in the event it had concerns with the views of any professor, had only one recourse, and that was to bring charges. The consistory judges that the board erred in its insistence that before an inquiry can be made, charges must be filed. Following the biblical directives of Matthew 18, it decided to correspond with all of the professors of Calvin Seminary and also the professors of religion in Calvin College. Its stated aim was to receive some straightforward answers to help clear the air and settle once and for all the validity of accusations leveled by critics. The consistory wanted to learn precisely how our confessions were being understood and interpreted in our time, how they functioned in the teaching and defense of the truth of God in the classrooms of our college and seminary. Precisely, the consistory wanted to know: was there any truth in the allegation made in *The Banner* of August 25, 1982, that it is not likely that all of the professors "read the Genesis accounts as straightforward history"? Were our professors indeed doing what this article proposes, making distinctions between "creedal rulings" and "creedal references"? How do the various synodical decisions which speak to issues as infallibility (1961) and the historicity of the early chapters of Genesis (1981) influence their instruction and personal confession? When our Heidelberg Catechism affirms that man's depraved nature comes "from the fall and disobedience of our first parents, Adam and Eve, in Paradise" is that believed and taught as truth today, or is that regarded as what the church in the past considered to be true? Besides, the consistory wanted to learn how our professors actually fulfilled the commitment they made in signing the Form of Subscription: to defend the truths of our confessions against attack and to refute all errors which may militate against the doctrines which we as a church confess to agree fully with the Word of God.

The consistory was encouraged to follow this procedure because it took seriously the promise given to the Christian Reformed Church in an open letter in *The Banner* of December 7, 1970, and signed by most of the present faculty members of the seminary that they "are always willing to submit [them]selves to any responsible inquiry by any authorized ecclesiastical body."

This led the consistory to send on February of 1983 the following letter to the professors mentioned above:

"Over the past few years we have noted that a great deal of controversy has been generated within the confines of our denomination. We have also observed that much of this apparent discontent centers around accusations leveled at the academic staff of Calvin College and Seminary.

"As consistory members we have felt heavily our responsibility to sift through fact and fantasy in an attempt to ascertain what is and what is not true. As a consistory we therefore carried on extensive correspondence with President John Kromminga of the seminary, as well as with the Board of Calvin College and Seminary. Many of the responses we received appeared to be contradictory in nature and cloaked in semantics. In addition, we have taken note of the board's report to the Synod of 1981 (*Acts of Synod 1981*, p. 147); the decision of synod in 1982, Article 108; and also the article written by Clayton G. Libolt in *The Banner* of August 23, 1982.

"As you well know, all professors employed by Calvin College and Seminary have signed the Form of Subscription, declaring that they would 'be always willing and ready'

to provide further explanation of their 'sentiments respecting any particular article of the confessions of faith....'

"Since Calvin College and Seminary are institutions of the Christian Reformed Church supported by quota monies which churches are 'morally' obligated to pay, it appears to us that your cooperation in giving us some straightforward answers will help us to 'clear the air' and settle in our minds once and for all the validity of accusations leveled by critics.

"With this in mind, we are requesting you to take some time from your busy schedule to reply to the following questions:

- "1. Do you, without reservation, view the Bible in all that it says to be the inerrant, infallible Word of God?
- "2. Do you interpret the terms 'inerrant' and 'infallible' in the way the Christian Reformed Church has traditionally understood these terms?
- "3. How would you refute the position of those who contend that the 'inerrancy' of the Scriptures should not be pressed in respect to the historical accuracy of details in the Bible, but primarily in matters of faith?
- "4. Do you without reservation accept the first eleven chapters of Genesis as straightforward history? Was there a genuine articulating serpent who spoke for Satan to Adam and Eve in Paradise? Were Adam and Eve the primal representatives of the human race and did they occupy both time and physical space?
- "5. How would you defend our traditional interpretation of these eleven chapters of Genesis against the evidence presented by archaeologists and cultural anthropologists that appear to question the understanding that the events described are to be considered straightforward history?

"We have decided to send this letter to all of the professors of Calvin Seminary as well as to all professors of religion in Calvin College. We sincerely hope you will help us in determining whether we do indeed have cause for concern or whether we can 'put to rest' such concerns and carry on with the work of God's kingdom here on earth."

The only response received was a letter from the executive committee of the Board of Calvin College and Seminary, dated May 11, 1983, informing the consistory that the professors involved were advised by the Board of Trustees "not to respond to your request as individuals." The committee went on to state that it is "convinced a consistory or council does not have the right to demand individual office-bearers to give an account of their doctrinal soundness unless and/or until specific charges are brought against them." The consistory judged that this response ignored the clear intent of the Form of Subscription which commits office-bearers to give such an account whenever a church assembly makes such a request.

Therefore, the consistory on July 5, 1983, decided to address another letter to the board in which it wrote:

"Your letter of May 11, 1983 was read at our consistory meeting of June 6, 1983. Since you advised the 'professors involved not to respond to' our request as individuals, we sincerely hope you as a board then will help us to discover precisely what these professors do believe concerning the matters touched on in our questions. In other words, can you assure us that all of these professors:

- "1. Without reservation, view the Bible in all that it says to be the inerrant, infallible Word of God?
- "2. Interpret the terms 'inerrant' and 'infallible' in the way the Christian Reformed Church has traditionally understood these terms?
- "3. Would refute the position of those who contend that the 'inerrancy' of the Scriptures should not be pressed in respect to the historical accuracy of details in the Bible, but primarily in matters of faith?
- "4. Without reservation accept the first eleven chapters of Genesis as straightforward history? That there was a genuine articulating serpent who spoke for Satan to Adam and Eve in Paradise? That Adam and Eve were the primal representatives of the human race and that both of them did occupy both time and physical space?
- "5. Would and do defend our traditional interpretation of Genesis against the evidence presented by archeologists that appear to question the understanding that the events described are to be considered straightforward history?

"May we remind you that your reference to the 'public statement presented by the Board of Trustees and referred to all consistories' does not help us since a statement affirming 'the reality of an historical fall' in contemporary theology can be understood in different ways. That statement will be meaningful to us when we receive clearcut answers to our questions. Failure to receive such answers will only lead us to conclude that you cannot give us the answers which will 'put to rest' our concerns. We believe you as well as 'all churches' in our denomination have the responsibility 'to strive for unity in love and truth by intercessory prayers and the encouragement of mutual Christian confidence.' Please inform us what the truth is, for it is only in such a way that confidence is gained."

On October 19, 1983, the executive committee responded by giving the consistory a number of assurances. However, the board altogether ignored giving answers to the specific questions which the consistory asked in its letter. The executive committee stated that it was morally barred from subjecting our theological professors to an interrogation designed to determine whether they hold positions more precisely specified than those in our confessions or in our synodical decisions. The committee appealed to the consistory to be earnest in prayer that "confidence in Calvin may be strong and enthusiastic." There is nothing the consistory more ardently desired than such confidence. However, confidence comes out of trust. Trust grows out of openness. By failing to be open and to give specific answers to the consistory's questions, the executive committee also failed to give the specific assurances sought.

The consistory on November 15, 1983, decided to inform the Board of Trustees that it does not consider these letters to be adequate or responsible responses in the light of the committee members' position as its representatives on the Board of Calvin College and Seminary. The consistory also decided to appeal what it considers its consistorial right to Classis California South and, if necessary, to the Synod of the Christian Reformed Church. This right is predicated on Reformed Church polity which insists that the local consistory is the original authority in the church. The consistory judges that the board was in error by inserting itself between the church's employee ("servant" as per Synod's Guidelines on Office, 1973) and a consistory which makes a query into the stewardship of the trust given to that employee by the church. The consistory believes that the board's refusal to acknowledge the right of a consistory to ask questions, without making specific charges, as well as the board's advice to the professors involved not to respond to its request, is in conflict with the clear intent of the Form of Subscription.

#### OVERTURE

The Consistory of the First Christian Reformed Church of Chino, California, overtures synod to affirm the right of a consistory, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, to ask questions of and to expect straightforward answers from the board and professors of Calvin College and Seminary in order to clarify how our confessions are understood and defended by them in our time.

#### *Grounds:*

1. This is the clear intent of the Form of Subscription which states that "if at any time the Consistory, Classis and Synod, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition...."
2. The Board of Calvin College and Seminary informed the Consistory of the First Christian Reformed Church of Chino, in its letter dated May 11, 1983, that it had advised the professors to whom such inquiry had been sent, not to respond to this request.
3. The Board of Calvin College and Seminary, in its letter of October 19, 1983, to this same consistory ignored its specific requests and instead gave only general as-

surances stating that the board would not allow any interrogation to determine whether the professors "hold positions more precisely specified than those in our confessions or in our synodical decisions."

Consistory of First CRC  
Chino, California  
Richard Docter, clerk

*Note:* This overture was submitted to Classis California South at its meeting on January 19, 1984, but was not adopted by classis.

#### LIST OF PERSONAL APPEALS

1. Lambertus Nyboer Appeals Decision of Classis Alberta North
2. M. Puurveen Appeals the Decision of the Synod of 1982 on Dance
3. Louise Boersma Appeals the Decision of Classis Grand Rapids North re the Privilege of Voting at Congregational Meetings
4. S. Andringa Appeals the Decision of Classis Alberta North