

AGENDA FOR SYNOD 1986



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JUNE 10 TO 20, 1986

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

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CRC Publications
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A.

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Preface

The service of prayer for the Synod of 1986 will be held Monday evening, June 9, 1986, at 8:00 P.M. in the Plymouth Heights Christian Reformed Church, 1800 Plymouth Road SE, Grand Rapids, Michigan. The pastor of this church, Rev. Wilbert M. Van Dyk, will be in charge of the prayer service.

The synod begins its sessions Tuesday morning, June 10, 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 1986 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 8. Let us pray that God may bless our denomination and the Synod of 1986 as we serve our Lord Jesus Christ, and that the Holy Spirit may equip us to work in love, wisdom, and unity.

Leonard J. Hofman
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 1986* 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 1986 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 1986

	Delegates	Alternates
	Classis Alberta North	
Ministers	William L. Vander Beek	Gordon H. Pols
	Charles T. Fennema	Sidney C. J. DeWaal
Elders	Evert B. Emmelkamp	John H. Debbink
	John Leder	Henry F. Woudstra
	Classis Alberta South	
Ministers	Jelle Tuininga	James C. Wiersum
	Siebren A. Van Daalen	James Joosse
Elders	Homer Oudman	Hank Puurveen
	John Karsten	Charley Kuipers
	Classis Atlantic Northeast	
Ministers	Berton Van Antwerpen	Lugene L. Schemper
	Hank F. Vlaardingerbroek	Ronald J. Meyer
Elders	Pieter Geldermans	Frederick Sikkema
	Howard B. Vander Veen	Henry J. Lane
	Classis British Columbia NW	
Ministers	Bastiaan Nederlof	John E. F. Dresselhuis
	William C. Tuininga	Peter Brouwer
Elders	Peter Houweling	Robert Vander Veen
	John Bandstra	Jan Lok
	Classis British Columbia SE	
Ministers	H. Aubrey Van Hoff	Jacobus Corvers
	Herman Salomons	Anthony Schweitzer
Elders	Fred Gietema	Henry Jansen
	Dick Bouwsema	Fred Abma
	Classis Cadillac	
Ministers	Kenneth J. Nydam	Jerald D. Lion
	Gerald L. Essenburg	Harold J. Westra
Elders	Verlyn Schaap	William J. De Kryger
	Arthur De Vries	Thomas Mentel
	Classis California South	
Ministers	William Verhoef	Roger D. Kramer
	Harold Hiemstra	Douglas A. Warners
Elders	Gerard L. Dykstra	John Verhoeven
	Vernon J. Ligtenberg	Herman T. Petersen
	Classis Central California	
Ministers	Barry B. Blankers	Aldon R. Schaap
	Robert E. Van Hofwegen	Marvin W. Heyboer
Elders	Daryl L. Stewart	Charles Hiemstra
	John C. Sloterbeek	Rein Groen
	Classis Chatham	
Ministers	William Dykstra	Johan D. Tangelder
	Philip Stel	Peter W. De Haan
Elders	Jack T. Kaastra	Harry Klomps
	William De Jong	Jacob Vander Heide

Delegates		Alternates	
Classis Chicago South			
Ministers	Russell Palsrok	Ministers	Tymen E. Hofman
	Neal Punt		John A. De Kruyter
Elders	Peter Kamp	Elders	Sidney J. Slagter
	Marvin J. Hooker		Leonard P. Diepeveen
Classis Columbia			
Ministers	Gary P. Hutt	Ministers	Harold De Groot
	Cornelius Pool		George G. Vink
Elders	Robert D. Selles	Elders	Alvin J. Vande Griend
	Harry W. Pieksma		Fred Bierlink
Classis Eastern Canada			
Ministers	Gerald J. Hogeterp	Ministers	Albert J. De Vries
	John Tenyenhuis		Wieger De Jong
Elders	Melis Melissen	Elders	George Klein
	John Oegema		Harold Kallemeyn
Classis Florida			
Ministers	Harvey A. Ouwinga	Ministers	Stanley J. Workman
	Robert L. Westenbroek		John Van Hemert
Elders	Kenneth Schrader	Elders	Calvin Buikema
	Wesley De Young		Richard Zeeff
Classis Grand Rapids East			
Ministers	Henry Admiraal	Ministers	Lee A. Koning
	Joel R. Boot		William Vanden Bosch
Elders	Charles J. Miller	Elders	John H. Baker
	William C. Haverkamp		Louis A. Vos
Classis Grand Rapids North			
Ministers	Philip J. Kok	Ministers	Garrett H. Stoutmeyer
	John Joldersma		Stephen R. Steenstra
Elders	Cornelius Ball	Elders	Leslie G. Piersma
	John T. Daling		Nicholas Van Andel
Classis Grand Rapids South			
Ministers	Jacob D. Eppinga	Ministers	John M. Hofman
	Ronald J. Noorman		Walter Swets
Elders	Herman G. Beukema	Elders	Jay Morren
	Melvin Medema		Onnie Brink
Classis Grandville			
Ministers	Milton R. Doornbos	Ministers	Douglas A. Kamstra
	Leonard Van Drunen		Henry C. Van Wyk
Elders	John H. De Haan	Elders	Henry F. De Vries
	Wilson E. Haarsma		Richard L. Nyquist
Classis Hackensack			
Ministers	William D. Ribbens	Ministers	Timothy C. Limburg
	Robert D. Boertje		Robert W. De Vries
Elders	J. George Aupperlee	Elders	Andrew Jeltes
	Theodore E. Taylor		Henry Fortuin

	Delegates	Alternates
Classis Hamilton		
Ministers	Raymond J. Sikkema	Harry A. Vander Windt
	Kenneth A. Baker	Nicolaas Cornelisse
Elders	Paul Roorda	Mark K. Zylstra
	Jerry Bulthuis	D. John Klyn-Hesselink
Classis Holland		
Ministers	Lee R. Smits	Timothy H. Douma
	Peter Borgdorff	Jacob W. Uitvlugt
Elders	Donald Van Reken	Simon Koop
	Harold S. Soper	Thomas Reimink
Classis Hudson		
Ministers	Raynard Vander Laan	John G. Keizer
	Donald P. Wisse	Steven J. Van Heest
Elders	Arthur P. Steensma	Jacob D. Klaassen
	Steve M. Schlissel	Herbert Van Denend
Classis Huron		
Ministers	Jacob Kuntz	Dirk Velthuizen
	Bernard H. De Jonge	John W. Hielkema
Elders	Ralph Numan	John Middeljans
	Simon Benjamins	Ralph Van Dalen
Classis Illiana		
Ministers	Lugene A. Bazuin	Gerry G. Heyboer
	Laryn G. Zoerhof	Arthur J. Verburg
Elders	John Van Til	Herbert Pals
	Donald Dykstra	Clarence Oudman
Classis Kalamazoo		
Ministers	Herman Minnema	Harry G. Arnold
	J. William Van Der Heide	Ronald Klimp
Elders	Jack Dik	James Dykehouse
	Gerald Regts	George Heeringa
Classis Lake Erie		
Ministers	Harvey A. Stob	Donald H. Postema
	David R. Koll	Wilbur L. De Jong
Elders	Donald J. Klompeen	.....
	Randall E. Hyde	.....
Classis Minnesota North		
Ministers	David A. Zylstra	Clarence Bishop
	Edwin D. Roels	Ralph Fluit
Elders	Abe J. Vreeke	Terry Hammink
	Marion Van Someren	James A. Van Zyl
Classis Minnesota South		
Ministers	Dennis J. Boogerd	Martin G. Zylstra
	Norman B. Haan	E. Robert Tigchelaar
Elders	Melvin De Boer	Clarence Mast
	Calvin Groen	Duane Schonewill

Delegates		Alternates	
Classis Muskegon			
Ministers	Ecko De Vries	Ministers	James H. Scholten
	Keith W. Tanis		Eugene W. Los
Elders	Elmer Walcott	Elders	Edward Nagelkirk
	Maynard De Kryger		Allan W. Carpenter
Classis Northcentral Iowa			
Ministers	Robert K. Geelhoed	Ministers	Gilmer Compaan
	Raymond R. Graves		John A. Houseward
Elders	Andrew M. Cannegieter	Elders	Bert Coeling
	Anco Baker		Henry L. Eckhoff
Classis Northern Illinois			
Ministers	Douglas R. Fauble	Ministers	Douglas J. Einfeld
	James E. Wolff		George D. Vanderhill
Elders	Martin LaMaire	Elders	August De Groot
	Robert Hartgerink		H. Ray Schaafsma
Classis Orange City			
Ministers	Carl E. Zylstra	Ministers	John T. Ebbers
	M. Bernard Fynaardt		Larry L. Meyer
Elders	Ralph Bootsma	Elders	Richard W. Vander Berg
	Robert Zonnefeld		Paul Kroeze
Classis Pacific Northwest			
Ministers	Robert R. Broekema	Ministers	Gerrit W. Sheeres
	Gordon A. Terpstra		Kenneth R. Rip
Elders	Walter S. Werkhoven	Elders	William J. Vander Pol
	Paul Van Zanten		Edward G. Kok
Classis Pella			
Ministers	Joseph A. Brinks	Ministers	John R. Sittema
	Ronald L. Bouwkamp		Peter Vander Weide
Elders	Ronald T. Holwerda	Elders	William W. Dieleman
	Bass Van Gilst		C. Duco Zylstra
Classis Quinte			
Ministers	John Heidinga	Ministers	Cornelius A. Persenaire
	Anthony De Jager		Henry Wildeboer
Elders	Derk W. Wikkerink	Elders	Clarence Alkema
	Egbert Couperus		Gerrit Hartemink
Classis Red Mesa			
Ministers	Sampson T. Yazzie	Ministers	Abe W. Koolhaas
	Albert J. Veltkamp		Marinus A. Harberts
Elders	Donald Tamminga	Elders	Anthony Begay
	Michael G. Thompson		Floyd K. Kurley
Classis Rocky Mountain			
Ministers	Jerry A. Holleman	Ministers	Hendrik De Young
	Ted Medema		H. Dexter Clark, Jr.
Elders	William L. Borger	Elders	Wilfred M. Cady
	Meindert Bosch		Duane R. Sjaardema

Delegates		Alternates	
Classis Sioux Center			
Ministers	Jerry D. Buwalda	Ministers	Gerard Van Groningen, Jr.
	Robert J. Timmer		Robert Ruis
Elders	Art Kooima	Elders	John W. Obbink
	Charles D. Veenstra		Paul Moes
Classis Thornapple Valley			
Ministers	Dale W. Vander Veen	Ministers	Ben J. Ridder
	Durant T. Van Oyen		Merlin N. Buwalda
Elders	Gerrit Meekhof	Elders	David Doornbos
	Peter Paap		Henry Hoevenaar
Classis Toronto			
Ministers	John De Jong	Ministers	Herman D. Praamsma
	William C. Veenstra		C. Harry Salomons
Elders	Dirk Booy	Elders	Joseph T. Scout
	Karl Schenk		John E. Plaatjes
Classis Wisconsin			
Ministers	Theodore Wevers	Ministers	Gerald W. Van Den Berg
	Dennis A. Kamper		Peter C. Kelder
Elders	John D. Hendrikse	Elders	William R. Goris
	John W. Lammers		Dennis L. De Kok
Classis Zeeland			
Ministers	Edward J. Knott	Ministers	Jay A. Wesseling
	Theodore L. Brouwer		Kenneth E. Van Wyk
Elders	Garth R. Brummel	Elders	John A. Timmer
	Thomas Spriensma		.....

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REPORT 1
THE BACK TO GOD HOUR

"And this," the tour guide will often say, "is ministers' row." She will start down the corridor that runs along the north end of the International Communications Center with the people who have come to visit. And sure enough, there they all are—the ministers who work here each day: from east to west, they are Boonstra, Bruinooge, Jen, Nederhood, Kayayan, and Madany. She will explain that there are other ministers, too: Atmarumeksa over in Jakarta, Ishii in Tokyo, and Gama in Campinas.

She will take the tour group to other parts of the building, as well—to the office area, the shipping area, the radio studios and the television studio. She will explain that what is happening here and in the overseas offices is that a Reformed broadcast ministry is being carried on in nine languages, reaching practically the entire world.

Sometimes we wonder what would happen if the apostle Paul would visit us. What would it be like for someone like him to come from another age? Surely the apostle would be flabbergasted when we showed him how words spoken in one of our studios can be precisely duplicated in another community, even in another country and on another continent. But when he would see it, he would become as enthusiastic as we are, for he would realize, as we do, that when the gospel is proclaimed, Jesus Christ's presence is realized in the place where the gospel is heard. He would remember what he wrote in Romans 10 when he said that there's no way that we can bring Christ down from heaven, and we do not have to because " 'the word is near you; it is in your mouth and in your heart,' that is, the word of faith we are proclaiming . . ." (vv. 7–8). The proclaimed word of faith actualizes the presence of Christ.

And if he were to visit us, we would be able to tell him that even though the means we are using are different from those he used, we have found that he was right when he emphasized the fact that we should make Christ and his cross the center of our proclamation. As he would shake his head, dumbfounded at all the electronics of this place, we would assure him that "we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God" (I Cor. 1:23–24). "It is, you see," we would say, "the very same message you preached."

And if he were with us, we no doubt would be astonished with him as we thought together about the way the ministry he began has expanded. When he wrote about it, he called it the "mystery." In Ephesians 3 he said, "This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus" (v. 6). We would tell him that the world now contains more than 4 billion people. We would smile together as we thought how the temple that God is now building through his Spirit is a temple made up of living stones. These living stones are all who believe in Christ and who have become children of Abraham—the very

idea of race and ethnicity has given way to faith only; if you believe, you are one of God's children and that is that.

And as we would talk, we would tell him that we know all the tools we use are dead in themselves. It is still the message that is the power. We would assure him that we, as he, are not ashamed of the gospel for it is God's dynamite that brings salvation to the Jew first and also to the Greek (Rom. 1:16). We would tell him of our experience of the gospel's power in our own lives, for we, like him, are "chief sinners" who have been saved through Christ's blood. And we have felt the Spirit's power in our lives—he is God's down payment on our inheritance. "Ah, it is still true," we would say, "just as you put it so well many years ago: 'faith comes from hearing the message, and the message is heard through the word of Christ.' " (Rom. 10:17). "So we just keep bringing the message, Paul," we would say. "And it is as powerful today as it was when you spoke it."

It will never happen, of course. But we do feel the power of the Savior, of his Word, and of the Spirit of God as we carry on our work. We rejoice with all those who labor for the Master that we are part of a glorious work of God. In this report to synod, we want to briefly describe what we are doing.

I. English-Language Ministry

The English-language ministry consists of the following elements: the *Back to God Hour* radio program, the *Back to God Hour* radio program for overseas, the *Insight* radio program, the daily operation of Voice of Life Radio on Dominica, FAITH 20 television, television documentaries and spot announcements, follow-up by letter and telephone contact, and the *Today* devotional guide and other literature.

The *Back to God Hour* program deals in depth with many biblical subjects such as Jesus' suffering and death and also addresses current issues such as abortion and education. After careful editing, it is sent overseas; the overseas response is growing remarkably. The programs are also distributed on cassette. A four-and-a-half-minute weekday public service presentation—*Insight*—is heard on more than one hundred stations.

Since 1981, we have programmed the Voice of Life Radio Station on the Eastern Caribbean island of Dominica. This station's signal is especially strong southward, and impressive listening audiences have been developed in such countries as Grenada and Barbados. During 1985, response to the station has more than doubled, with more than 11,500 people writing the station. RACOM International, the owner of the station, maintains excellent facilities which provide housing for a resident agent and for personnel who service the station. The staff is trained not only in broadcasting skills, but also in the Reformed faith. One of the staff announcers now attends Reformed Bible College.

CRC-TV has upgraded FAITH 20 by redesigning the set and adding new equipment that has resulted in higher picture quality and recording fidelity. FAITH 20 is broadcast weekdays, and in some cases on Sundays. WGN, a major Chicago satellite station, continues to give us excellent coverage in the Chicagoland region and continentwide outreach on cable stations. In Los Angeles, Channel 5 (KTLA) covers much of the southern California region. Global Network in Ontario also carries FAITH 20 each weekday. We also make copies of FAITH 20 available to cable stations, in some cases adapting the program so that it is directly tied into a local church. *We are willing to explore such adaptations of our*

programs with other interested churches. (Those who desire more information about our approach to television should consult the *Acts of Synod 1984*, pp. 16–20.)

CRC-TV also distributes the television documentary *Sea Salt*, which depicts the Montreal Harbor ministry, as well as a children's Christmas program. We also produce spot announcements.

In addition to our contact with listeners and viewers by means of broadcasting, we promote personal contact wherever possible. Rev. Henry Bruinooge is the Minister for Listener Contact, and among his duties is the supervision of the seminary intern who works with us each year, and of counselors in Chicago, Los Angeles, and Toronto—these talk with those who call in to the television program. We especially give thanks when some who call and write become members of churches. A special team of thirteen went to Barbados and did follow-up for the Dominica station.

The *Today* devotional guide is one of the major ministries of our denomination. More than a million people read each issue, and 85 percent of them are of non-Christian Reformed background. We also print the radio messages and the monthly *Radio Pulpit*, along with other literature especially written for our listeners and viewers.

II. ARABIC-LANGUAGE MINISTRY

The Arabic-Language Ministry of the Back to God Hour, begun in 1958 and thus our oldest foreign language ministry, is conducted by Rev. Bassam M. Madany, who was born near Antioch, Syria, and grew up in Lebanon. The broadcasts of this department are distributed under the generic name *Saatu'l Islah* and consist of the following programs: a weekly thirty-minute sermon program, fifteen-minute Bible study programs Monday through Friday, and fifteen-minute Saturday programs such as "Reflections on Contemporary Life," Catechism programs, and "Studies in Church History."

These are broadcast from the following international stations: Trans World Radio (TWR), with transmitters in Monte Carlo and on Cyprus; Cyprus Broadcasting Corporation (CBC), Nicosia, Cyprus; ELWA, Monrovia, Liberia; FEBA, the Seychelles in the Indian Ocean; and WFYR, Okeechobee, Florida. A wide range of Arabic literature supports these programs, much of it consisting of books based on the broadcast messages and including a guide for family devotions covering an entire year called *Family Worship.*

The impact of our Arabic ministry has been strengthened considerably through the presence of the Rev. Victor Atallah, a missionary of the Orthodox Presbyterian Church, in Larnaca, Cyprus, where he works with listeners to our broadcast. His work is primarily with Egyptian listeners, who comprise 60 percent of all who respond from the Arabic-speaking world. The establishment of Rev. Atallah's office in Cyprus is part of a five-year development during which he worked closely with Rev. Madany in our office and the Middle East.

Rev. Madany's comments on the Arab world underscore the extremely desperate situation that has plagued this region for many years. He says: "The war in Lebanon is not over, and the sufferings of the Lebanese people are beyond our imagination. The events of the second half of 1985 emphasized again the elusiveness of the peace which has not been achieved by the various antagonistic groups which are unable to coexist. The population explosion continues, unemployment is soaring due to the return of many expatriates to

their homelands from the Arabian peninsula. In the midst of this dark situation, the ministry of the CRC through its radio missions is much appreciated. The quantity of the mail received from all parts of the Arab world is surprising. Not only do more individuals appreciate hearing the saving Word of God, but entire families listen together and find in these programs the food for their hungry souls."

Rev. Madany, who is assisted in his work by his wife, Shirley, also works with an increasing response from individuals and groups, both in North America and overseas, who want Arabic and English material dealing with a Christian approach to the Muslims. It is encouraging to know that many Christians are eager to learn how to reach the followers of Islam in a biblical manner with the redeeming message of the cross.

III. Spanish-Language Ministry

The Spanish Department has developed the following programs: *La Hora de la Reforma,* a fifteen-minute program which has been the main offering of the department since 1965; *Reflexion,* a five-minute daily broadcast; and *Alfa y Omega,* a daily half-hour program which includes news and music, along with a message from the Scriptures. We also release spot announcements for radio. In addition, this department produces and distributes the following television programs: a series on the life of Christ, a television version of *Reflexion,* spot announcements, specials for the church calendar, and regular preaching programs.

Our Spanish broadcast ministry reaches highly urbanized areas where there are many broadcasting opportunities. Presently we are using 237 radio stations, and we release 30,088 Spanish radio and television programs annually.

Each quarter, 130,000 copies of the Spanish radio messages are printed and mailed to many homes. *Curso Basico 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.* Whenever feasible, the denomination's Spanish Literature Committee materials are incorporated into our work.

The Spanish Department has pioneered the use of cassette distribution at the Back to God Hour. This ministry is now being expanded. Bookstores throughout Latin America offer these cassettes.

Mr. 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. Rev. Juan Boonstra, the director of this work, spends time overseas, especially in connection with the evangelistic campaigns he conducts.

The Spanish Department has developed a new strategy which will utilize local media intensively and extensively, saturating an entire country or region. In February, Guatemala became the first country where this approach was used. There national networks aired one-minute spots twelve to fifteen times a day.

Flexibility and innovation are necessary as our Spanish ministry adjusts to the dynamic, urbanized situations in its target areas.

IV. PORTUGUESE-LANGUAGE MINISTRY

Rev. Celsino Gama, a national pastor who received postgraduate training at Calvin Seminary, has continued this ministry to Brazil, the most populous country in Latin America. Many *Luz Para O Caminho* programs reach other Portuguese-speaking nations such as Mozambique and Angola. Rev. Gama is also experimenting with different television formats with a view to developing a television ministry for his nation.

A gratifying element of this ministry has been the cooperation of the Presbyterian Church of Brazil, which sponsors much of the programming and conscientiously engages in follow-up for the broadcast.

This ministry is also supplemented by an aggressive publishing effort that produces devotional booklets and books on important subjects. The latest publication is a study of John Calvin's teachings on social issues, commissioned by the Back to God Hour and written by our former Portuguese-language minister, Dr. Wilson Castro Ferreira.

V. CHINESE-LANGUAGE MINISTRY

Our Chinese program offerings are characterized by variety, with different kinds of programs designed to reach different groups of people. All programs are broadcast in Mandarin and some also in Cantonese. Rev. Isaac Jen, who directs this ministry, explains that the programs present a "three-pronged" approach: evangelistic sermons aimed at the general non-Christian public, bilingual and youth-oriented programs specifically targeted to young people, and theology and Bible study programs designed to train house church leaders. Long-standing Chinese-language programs include a fifteen-minute preaching-format program, a theology program, and a devotional program. Over the last two years, five additional programs have been added: a Bible study program, and *Youth World*, *Women's Corner*, *English Classroom*, and *English World* which appeal to the millions who want to learn English.

Our Chinese-language programs are now broadcast each week from seven stations: HCBC, a commercial station in Hong Kong; KTWR of Trans World Radio in Guam; Vila Verde, a commercial station in Macao; Far East Broadcasting Corporation's KFBS on Saipan; MSW, an FEBC station in Manila; HLAZ on Cheju Island, Korea; and HLKX, in Inchon, Korea. Speaking about the coverage of our Chinese ministry, Rev. Jen says, "On the basis of very reliable 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 nonbelievers tune to these stations. It is impressive that the signal from the mediumwave (AM) station on Cheju Island carries 1,300 miles—all the way to western China."

The far-flung outreach which Rev. Jen directs has an office in Hong Kong which is expected to expand during the next years. Already, all of our listener files for the Far East have been transferred to the Hong Kong office, which facilitates serving those who respond. Response to this broadcast increased fourfold in 1985 compared to 1983. We have now heard from every province in China. All production is done in Palos Heights, and it benefits from the support and services of the deeply interested Chinese Christian community in Chicagoland, which provides capable on-air talent and clerical personnel.

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

VI. FRENCH-LANGUAGE MINISTRY

French-language programming consists of the radio programs *Perspectives Reformees*, and *Perspectives Bibliques* (Canada only). The programs distributed under these labels actually consist of a variety of presentations including sermons, doctrinal expositions, and liturgical programs. In addition, the French Department has produced a television version of Handel's *Messiah* with French subtitles and four thirty-minute television documentaries dealing with the Bible and its history. The radio programs are carried by two powerful stations which blanket Europe and part of North Africa, Radio Luxembourg and Radio Monte Carlo. Three local stations carry our programs daily in France. Four stations carry *Perspectives Bibliques* in Canada. Radio ELWA, Monrovia, Liberia, two weekly programs from TWR in Swaziland, and daily programs from Radio Africa I in Gabon enable us to reach most of Francophone Africa. In the Caribbean, our own Dominica station provides daily coverage for the French-speaking islands there. From Florida, WYFR sends the broadcasts to both Europe and Africa three times a week.

Rev. Aaron Kayayan considers our French literature an extremely important element of his total outreach. He has produced 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 a church order. It also continues to publish *Perspectives Reformees*, which deals with fundamental biblical matters.

Over the last several years, the French-language ministry has been especially influential in Zaire. Rev. Kayayan has visited that country several times, once with Rev. William Van Tol of the Christian Reformed Board of World Missions, and has met with church leaders who want to form a thoroughly Reformed church. They have eagerly used the Heidelberg Catechism, the Gallican Confession, and the Reformed Church Order provided by our office. In December 1984, Rev. Kayayan was invited to accompany Rev. Paul Treick of the Reformed Church in the United States (Eureka Classis) to act as a consultant as that church organized and sponsored a new Reformed denomination in Zaire. As a result of this visit, the Eglise Reformee Confessante au Zaire was established, consisting of upwards of seventeen congregations and possibly of as many as 15,000 people who have responded to the French ministry.

We praise God for this development and consider it providential that the Reformed Church in the United States was interested in becoming involved in Africa. This church supplied the funds necessary for the new church to be properly registered by the government, ordained the first minister, Rev. Kishimba Kasantika, a graduate of the Reformed Seminary in Aix en Provence, France, and the first elders. The RCUS intends to stay close to the church, providing it with help in forming local congregations and with spiritual, educational, and material aid. It has been a pleasure and a privilege for us to work with the RCUS, and we rejoice that their interest has made it possible for

the formation of this Reformed church in Zaire. We commend this new church to the prayerful concern of our denomination.

VII. JAPANESE-LANGUAGE MINISTRY

The Japanese program, *Window to Tomorrow* blankets Japan from HLAZ, the powerful station on Cheju Island, Korea. *Morning Word*, another program, is broadcast over Radio Nippon, and the *Hour of Christ* is broadcast from Kochi. KTWR, a Trans World Radio outlet on Guam, also beams some of our programming into this country. An innovative supplement to the broadcasting schedule is a telephone hotline which allows those who have missed a program to call in and hear it on the telephone. This service is well used.

Rev. Shojiro Ishii, a Reformed Church of Japan pastor, directs this ministry. He prepares broadcasts along with several other Reformed Church ministers. The Japanese ministry continues to be characterized by earnest efforts at developing close ties with listeners who respond and it provides them with an introduction to local congregations. Some listeners attend retreats where they receive fuller instruction in the Scriptures.

As a result of Rev. Ishii's visit to our board in October 1984, and the visits of other members of the Reformed Church of Japan to our organization, we are now investigating the establishment of even closer ties with the Japanese denomination. As these relationships develop further—and they may take some time—we will keep synod informed.

VIII. INDONESIAN-LANGUAGE MINISTRY

Our Indonesian-language programs, *The Majestic Plan, Word for Today,* and *Guidelines for Living*, blanket the country by shortwave from Manila and Guam, and are broadcast on many local stations. Rev. Junus Atmarumeksa, who directs this ministry, also provides listeners with a devotional guide similar to *Today,* called *Wasiat*.

This ministry is now enjoying the use of its first headquarters, purchased at the end of 1984. Rev. Atmarumeksa reports that the new offices will provide him with adequate facilities for the expansion of his ministry, which is located within the largest Muslim nation in the world. Responses to the radio and literature ministry have been very encouraging in 1985.

IX. RUSSIAN-LANGUAGE MINISTRY

Our Russian-language program is released twice weekly over Trans World Radio in Monte Carlo. We also broadcast this program over station WYFR of the Family Radio network in Florida. Mikhail Morgulis is the speaker for the program, which consists of translations of our English-language programs. These messages are being printed in book form for distribution among Russian-speaking people in North America and also within the Soviet Union.

The response of Natasha Sology, who lives in Krasnodar, typifies the meager but touching response to these broadcasts. She writes: "I am studying in the eleventh grade. I don't believe all that you say. You are a very intelligent person, but it seems to me that you make up a lot of material. If you are a doctor, then you should know that science has proved that God does not exist. Many people who once believed have forsaken their faith after this was proved. However, I would be very happy only if what you say could be true—that Christ

who died for me actually did exist. I have no one to discuss this with as my fellow students and teachers would laugh at me. But, I hope that my letter will reach you."

Alex Leonovich returned from a preaching mission in Russia in November and told of many Russian people who had spoken of our Russian program specifically and had expressed appreciation. We will continue to do all we can to develop and expand this significant outreach.

X. ADMINISTRATION

One of the major administrative concerns is the careful management of our revenue to insure that our expenditures are in phase with our income. It is necessary for us to generate funds along three fronts; two are nonquota and must supply almost 50 percent of the income.

First, there is the quota support of our organization. This remains 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, we should all remember that the Back to God Hour is dependent upon quota funds very directly, and if we are to maintain the level of work we are doing and expand it as we must, it will be necessary for this support to be raised. To be sure, we can expect that our listeners and viewers will voluntarily help us with this work, but we can never expect them to carry most of the cost so long as we do not use the programs 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 do 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 one or more of the following ministries: the Arabic, Spanish, Chinese, French, Portuguese, Indonesian, Japanese, Russian, or English. We are nowhere near having enough churches supporting our ministries through special mission giving.

Third, we must continue to work diligently with individual givers. Our mailing program is part of this picture. Each mailing gives us a significant return—some as high as $100,000. We know the church understands how necessary these mailings are.

Approximately thirty-five people comprise our staff in Palos Heights, and another twenty or so work in our offices overseas. To think 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 among us.

Regarding salaries paid to our executive personnel, we report the following, according to synodical instructions.

Job Level	Number of Positions in Job Level	Compensation Quartile
7	2	3rd (100%–110%)
5	5	3rd (100%–110%)

The Compensation Quartile includes salary plus housing allowances.

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 fund raising and in matters related to the Voice of Life station on Dominica.

Article 2, Section 2, of the "Global Media Missions Order" requires that the Back to God Hour will "conduct its work in the full awareness of the activities of other synodical agencies and will, whenever possible, coordinate its efforts with those of the synodical boards." We believe that the denominational machinery is in place to accomplish this. And great progress is being made. Mr. Ira Slagter meets regularly with the Interagency Advisory Council, and Dr. Joel Nederhood meets regularly with the Mission Coordination Council.

Members of our ministerial staff work 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.

The Back to God Hour Board meets three times a year to supervise the work of the staff, formulate policy, and represent 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; Rev. Howard Vugteveen, secretary; Mr. Jerry Hertel, treasurer; Revs. Merle Den Blyker, Jack S. Hielema, Louis Kerkstra, James R. Kok, Harvey Ouwinga, and Frank E. Pott, Dr. Henry Ottens, Messrs. George Groen, Fred LeFebre, Richard Loerop, and Jack Thalen, Mrs. Jean Bilthouse, Mrs. Mary De Smith, and Mrs. Mary Kooy. The board has also appointed a special Television Review Committee, which evaluates television programing.

As we conclude this report, we want to thank the entire denomination for all it does to make this ministry possible. We who are directly involved in it feel highly privileged. Please remember us in your intercessions. And we, too, pray always that the walls of Zion may be strengthened and our united service to Christ may become increasingly effective.

The Holy Spirit of the living God is moving mightily throughout the world. We want nothing more than to be part of his effective ministry. We pray the same for all of our brothers and sisters within the church. We must stay close to our blessed Savior and to the sacred Scriptures and we must devote ourselves to prayer.

May God be pleased to glorify himself through us all!

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MATTERS REQUIRING SYNODICAL ATTENTION:

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

2. The board requests that Rev. Juan Boonstra of the Spanish-language ministry be given permission to address synod.

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

Chicagoland Area

Rev. Lester W. Van Essen is pastor of the Immanuel CRC, Burbank, IL.

Rev. Calvin P. Van Reken is pastor of the Momence, IL, CRC.

Iowa Area

Rev. Merle Den Bleyker, pastor of the Calvin CRC, Le Mars, IA, is eligible for a second three-year term.

Rev. David Smit is pastor of the Fourth CRC, Sioux Center, IA.

Calgary Area

Mr. George Visser, a member of the Emmanuel CRC, Calgary, AB, is a manager for the Toronto Dominion Bank.

Mr. Phil Weening, a member of the Maranatha CRC, Calgary, AB, is a realty developer.

Toronto Area

Mr. Jack Thalen is eligible for a second three-year term. He is a member of the Guelph, ON, CRC, and is in the import business.

Mr. Ben Heidbuurt, a member of the Ingersoll, ON, CRC is a dairy farmer from Mt. Elgin, ON.

4. The board requests that the proposed budget for 1985–86 be approved and the quota of $54.30 be adopted for the Back to God Hour ministries, and the quota of $17.70 be adopted for CRC-TV ministries.

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

6. The board requests that CRC-TV 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
CALVIN COLLEGE AND SEMINARY

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June 1985 to February 1986. A supplementary report will follow after the May 1986 meeting of the board.

I. INFORMATION

A. *The Board of Trustees*

The semiannual session of the Board of Trustees was held February 3–6, 1986. The board is composed of forty-five members, of whom forty-one are classical trustees and four are at-large trustees. Twenty-four ministers and seventeen laypersons represent the classes and the four at-large representatives are laypersons. Of the ministerial trustees, three are not serving churches. The following trustees were elected as officers at the February board meeting:

President	Rev. Wilbert M. Van Dyk
First vice president	Dr. Roger Brummel
Second vice president	Mrs. Mildred Buma
Secretary	Dr. Orin G. Gelderloos
Assistant secretary	Rev. Henry C. Van Wyk

2. Trustee visits to college classes were assigned and carried out in keeping with the regulation that requires such a visit of faculty members eligible for reappointment.

3. The board and faculty enjoyed their annual conference. This year's topic, "Stepping Out of the Wooden Shoes," dealt with a change that is taking place within our student bodies as a greater number of students come from non-Dutch or non-CRC backgrounds.

B. *The Seminary*

1. Enrollment

Opening enrollment for the fall quarter was 238 (excluding students taking courses on extension). This number is identical to that of September 1984.

2. Faculty and Staff Matters

a. The full-time regularly appointed faculty has been joined by Dr. John W. Cooper and Dr. Raymond C. Van Leeuwen. Dr. Cooper was ordained and installed at Eastern Avenue CRC, Grand Rapids, MI, as Professor of Philosophical Theology on October 31, 1985, and Dr. Van Leeuwen was ordained and installed at First CRC, Grand Rapids, MI, as Professor of Old Testament on February 2, 1986. Dr. Cooper and Dr. Van Leeuwen have made plans to obtain one year of pastoral experience or its equivalent during their first six years of service.

b. Professors Hugen and Klooster completed sabbatical leaves at the end of the summer. Professors Recker and Plantinga are on leaves for two quarters plus the summer following during the academic year 1985–86. Professor Bandstra was granted a sabbatical leave for the second and third quarters and summer following the 1986–87 academic year.

c. Eleven part-time teaching staff give the faculty assistance. They are: Dr. Melvin Berghuis, Dr. Lyle Bierma, Rev. William Brander, Rev. Dirk Hart, Dr. Carl F. H. Henry, Dr. John Kromminga, Rev. Stan Mast, Dr. Eugene Rubingh, and Rev. Wilbert M. Van Dyk.

d. Position of Academic Dean

There were twenty-five names suggested for the position of academic dean. Following thorough screening and interviewing, the faculty presented the name of Rev. Wilbert M. Van Dyk as a nominee. The board appointed Rev. Van Dyk as academic dean for three years, giving him a concurrent academic appointment as Assistant Professor of Homiletics with the understanding that his academic appointment is contingent on his administrative appointment. Synod will be asked to approve this appointment according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II). As a point of significant interest, synod's approval of Rev. Van Dyk's appointment would bring thirty-one years of distinguished pastoral ministry to the Calvin Seminary faculty!

e. Position of Church Polity and Church Administration

The board authorized its executive committee to interview Rev. Henry De Moor for a one-year appointment (1986–87) as lecturer in Church Polity and Church Administration.

f. Position of Field Education

No nomination was presented, since the two persons nominated by the faculty declined to allow their names to be presented to the board.

g. Analyzing forthcoming retirements and the need to replace staff, the board declared the following vacancies:

1) Church Education, for appointment by the 1987 synod and to become effective with the 1987–88 academic year;

2) Missiology (domestic), for appointment by the 1987 synod and to become effective with the 1987–88 academic year;

3) Missiology (world), for appointment by the 1987 synod and to become effective with the 1988–89 academic year.

The need to staff these positions results from the planned retirement of Professors Marion Snapper (summer 1987), Harold Dekker (summer 1987), and Robert Recker (summer 1988). The designation of one of the two missiology openings as "Domestic Missiology" reflects correspondence and conversation between the seminary and Christian Reformed Home Missions and is an attempt to balance faculty expertise between domestic and world missions.

Churches and classes are encouraged to suggest names for these positions. Send all correspondence to: President, Calvin Theological Seminary, Grand Rapids, MI 49506.

3. Academic Matters

a. The board approved the following new courses:
OT 158 Intermediate Hebrew Reading

OT 159 Advanced Hebrew Reading
Syth 465 The Christian World-Life View

b. The board approved the seminary's participation in the International Graduate School of Theology (IGST) in Seoul, Korea, should it be organized in the near future, with the following provisions:

1) this involve no cost to Calvin Theological Seminary;
2) this occur only when professors who participate have no teaching responsibilities to Calvin Seminary;
3) this be voluntary on the part of Calvin's professors and all arrangements be made in consultation with the seminary administration.

4. Student Matters

a. Denominational Student Aid Fund

1) The board reports to synod that it withdraws its proposal for a Denominational Student Aid Fund.

Ground: From the responses received, it is evident that there is insufficient support for this concept on the denominational level. At the time of the board meeting the following information was available:

From 23 classical student fund committees: 9 in favor, 11 opposed, 1 noncommittal; from 17 classes: 4 in favor, 12 opposed, 1 noncommittal; from 23 congregations: 1 in favor, 22 opposed.

Major criticisms from those who responded negatively are that the fund

a) would usurp local authority and lead to more centralization;
b) would mean another denominational quota;
c) does not meet the needs of students at other Reformed seminaries and preseminary students.

2) The board requested the seminary to provide information on a yearly basis to the student aid fund committees of classes as to the cost of living in Grand Rapids, cost of tuition, etc., so that these committees may be assisted in giving equitable financial aid to their students.
3) The board calls to the attention of synod that in response to constructive suggestions received from churches and classes, further efforts will be made to insure equitable and adequate financial assistance for seminary students.

b. Naming Seminary Apartment Buildings

The board approved the naming of present and future seminary apartment buildings after distinguished theological leaders in the Reformed tradition. The new apartment buildings, dedicated during the February board meeting, were named "Herman Bavinck Hall" and "Abraham Kuyper Hall." The individual apartments will be named after the first sixteen professors who served on the seminary faculty, each apartment to be designated by a modest plate giving only essential data (name, dates of service, professorship held, donor recognition as desired and/or appropriate).

5. Other Matters

Statement of Purpose

The board approved the following statement of purpose for Calvin Theological Seminary, submitted by the faculty. The statement, including the grounds, is communicated to synod as information.

Statement of Purpose

Calvin Theological Seminary exists to train and equip persons for ministry in Christ's church and God's kingdom. It is committed to the Bible as God's Word and to the confessions of the Christian Reformed Church as faithful interpretations of that Word.

As the theological school of the Christian Reformed Church in North America, Calvin Theological Seminary has as its primary purpose the preparation of ordained ministers of the Word for that church. The seminary provides the theological foundations, supervised professional development, and personal and spiritual formation needed to equip these ministers for faithful ministry of the Word, especially in its public proclamation, either in established congregations or in specialized ministries at home and abroad.

God's mission through the church also obliges the seminary to prepare persons for other types of ministry. To this end the seminary provides specialized training in such areas as church education, youth ministries, diaconal ministries, missions and evangelism, liturgy and music, and pastoral care and counseling. The seminary also serves the church by evaluating candidate readiness for ministry, by providing advanced theological education, by assessing theological trends, by contributing to theological developments, and by providing materials for the education and spiritual development of the church.

The ecumenical responsibility of the church obligates the seminary to educate students from other churches, to cooperate with other (especially Reformed) seminaries in their similar tasks, and to serve the wider Christian community through faculty research and writing.

In all its work Calvin Theological Seminary is devoted to the articulation, defense, and propagation of the gospel of our Lord Jesus Christ within the seminary, the church, and the world.

Grounds:

1. An official statement of purpose for the seminary does not presently exist, other than the very general statement in the Church Order that the denomination shall maintain a theological school for the preparation of men for the gospel ministry (Church Order, Art. 19).
2. A statement of purpose is needed to guide the board and the seminary in evaluating programs and for setting priorities.
3. The Board of Trustees requested such a statement from the faculty.
4. Synod should be informed of action as significant as the formulation and approval of a seminary statement of purpose.

C. *The College*

1. Enrollment

The fall enrollment of 4,053 students was more than 150 students over the projected enrollment. As of February 17, 1986, the enrollment count of 3,900 is an all-time high for a spring semester. The enrollment projection for 1986–87 is 3,979.

2. Faculty Profile, September 1985

a. For the academic administration division, the enrollment has implications for the size and composition of the faculty. With an enrollment of 3,891 Full-Time Equivalent (FTE) students and 215.72 FTE faculty members actually teaching, a student-faculty ratio of 18.04:1 (18.64:1 excluding nursing) results. There are staff openings for eight tenure-track positions and eleven term positions.

b. Leaves of absence

Sabbatical leaves of varying lengths were approved for seventeen faculty and staff members, and a nonsabbatical leave was approved for one faculty member for 1986–87.

c. The board approved the appointment of six faculty members (see Section II, B, 1, a and b).

d. The board approved the reappointment of twenty-eight faculty members (see Section II, B, 2, a–d) and staff members (see Section II, B, 2, e).

e. The board approved the appointment of Roland Hoksbergen and Gordon Spykman as Calvin fellows to the Calvin Center for Christian Scholarship (CCCS) for the year 1986–87. It also approved the appointment of three visiting fellows, as listed in Section II, B, 2, g. The topic approved for study next year is "Toward a Reformed Response to the Conflicts in Central America."

f. The board approved the appointment of Dr. Violeta Lopez-Gonzaga as Multicultural Lecturer for 1986–87 (see Section II, B, 2, f).

3. Academic Matters

a. The board granted "in concept" endorsement of the comprehensive plan for developing a multicultural Christian academic community at Calvin College.

b. The board approved the creation of a new position entitled "Director of the Academic Achievement Program."

4. Student Matters

College Chapel

In May 1985 the Board of Trustees declared that a college chapel is desirable and needed on the Calvin campus. At the February 1986 meeting, the board instructed the college administration to develop, before the May 1986 session of the board, architectural plans sufficiently detailed to generate a realistic cost estimate for a 1200-seat (approximately) chapel and for an 800-seat (approximately) chapel, and a tentative plan to show how each building may be used by the campus community.

D. *Business and Finance*

1. Quota (see Section II, C).

2. The board adopted the base college tuition rate of $5,300 for 1986–87.

3. The board adopted the following seminary tuition rates: $59.00 per credit hour for M.Div. courses, $89.00 per credit hour for Th.M. courses, $21.00 per credit hour for audit, and $30.00 per unit of field education.

4. The board approved the fees for room and board for 1986–87 at $2,370.

5. The board authorized Calvin College and Seminary to provide a more generous exchange adjustment to Canadian students.

6. The board authorized the college to award a construction contract in the amount of $589,255 to Ter Horst and Rinzema to construct an addition to the Physical Education building. This addition will provide faculty offices (thereby making the present internal office area available for other uses), an expanded weight room, an additional classroom, and badly needed storage space on the lower level.

7. The board adopted a $3,949,250 fund-raising goal for 1986–87.

8. According to synodical regulation, the board sumits the following executive level compensation report for 1986:

Job Level	No. of Positions in Job Level	Compensation Quartile (includes housing allowance)
9	1	4th quartile (110–120%)
7	3	4th quartile (110–120%)
7	1	3rd quartile (100–110%)
5	1	3rd quartile (100–110%)

II. RECOMMENDATIONS

A. *Seminary*

The board recommends the following appointment:

Wilbert M. Van Dyk, Th.M., as Academic Dean for three years, with a concurrent academic appointment as Assistant Professor of Homiletics, with the understanding that his academic appointment is contingent on his administrative appointment.

B. *College*

1. Faculty appointments

The board recommends the following

a. Regular two-year appointments:
   1) Anton E. Armstrong, M.A., Visiting Assistant Professor of Music
   2) Lionel Basney, Ph.D., Visiting Professor of English
   3) Laurence L. Louters, Ph.D., Associate Professor of Chemistry
   4) Brian Post, M.S.E.E., Visiting Instructor in Engineering

b. Term appointments
   1) E. George Lorio, M.F.A., Visiting Assistant Professor of Art for one year
   2) Morton H. Harwood, M.S., M.Phil., Instructor in Physics for one and one-half years

2. Faculty reappointments

The board recommends the following

a. Reappointments with tenure (italics indicates a promotion to that rank):
   1) Hessel Bouma III, Ph.D., Professor of Biology
   2) Ruth Rus, M.Mus., Associate Professor of Music (reduced load)
   3) Quentin Schultze, Ph.D., *Professor* of Communication Arts and Sciences
   4) R. Scott Stehouwer, Ph.D., *Professor* of Psychology
   5) Charles E. Strikwerda, Ph.D., Professor of Political Science
   6) Gerard A. Venema, Ph.D., Professor of Mathematics and Computer Science

b. Regular two-year reappoinments:
   1) Henry Aay, Ph.D., Professor of Geography and Environmental Studies

2) Jack E. Brothers, M.B.A., Associate Professor of Economics and Business
3) James A. Clark, Ph.D., *Professor* of Geology
4) Cloe Ann Danford, M.S., Assistant Professor of Nursing
5) John W. Dodge, Ph.D., Associate Professor of Economics and Business
6) Edward R. Douma, M.A., Assistant Professor of Physical Education
7) Robert J. Hoeksema, Ph.D., *Associate Professor* of Engineering
8) Gene A. Klaasen, Ph.D., Professor of Mathematics and Computer Science
9) W. David Laverell, Ph.D., Professor of Mathematics and Computer Science
10) Bonnie W. Medema, M.N., Instructor of Nursing
11) Douglas K. Medema, M.S.E.E., Assistant Professor of Engineering
12) Nancy L. Meyer, M.S., *Assistant Professor* of Physical Education
13) Kirk D. Peterson, M.S.E., *Assistant Professor* of Engineering
14) Raymond L. Slager, M.S., C.P.A., Associate Professor of Economics and Business
15) Gary W. Talsma, M.S., Assistant Professor of Mathematics and Computer Science
16) Glen E. Van Andel, M.S., Associate Professor of Physical Education
17) David A. Van Baak, Ph.D., *Professor* of Physics
18) William J. Vande Kopple, Ph.D., Associate Professor of English
19) Evert Van Der Heide, Ph.D., Associate Professor of Economics and Business

c. Regular one-year reappointments:
1) Gertrude A. Huizenga, Ph.D., Associate Professor of Music (reduced load)
2) Jeffrey R. Pettinga, M.A., Assistant Professor of Physical Education

d. Term reappointments:
1) Marilyn R. Bierling, M.A., Instructor of Spanish for two years
2) Donald R. Hettinga, Ph.D., Assistant Professor of English for two years
3) E. George Lorio, M.F.A., Visiting Assistant Professor of Art for one year

e. Administrative reappointments:
1) Evelyn J. Diephouse, M.A., Director of the Academic Support Program and Director of Academic Advising (with faculty status) for four years
2) Anamarie L. Joosse, M.A., Ed.S., continuing term as Counselor in the Broene Counseling Center (with faculty status)
3) Michael Van Denend, M.A., Director of Alumni Relations for two years
4) John Verwolf, M.Ed., continuing term as Director of Placement (with faculty status)

f. Multicultural Lecturer:
Violeta Lopez-Gonzaga, Ph.D., Multicultural Lecturer for 1986–87

g. CCCS—Visiting Fellows:
1) Michael Dodson, Ph.D., Professor of Political Science, Texas Christian University
2) Lance Grahn, Ph.D., Professor of History, Radford University
3) Sidney Rooy, Th.D., Teacher/Administrator, ISEDET

C. *Business and Finance*

The board recommends a 5 percent quota increase for 1987, plus an extra allocation, the specific amount to be determined by the executive committee before the May board meeting, to help finance the seminary's multicultural education programs.

Board of Trustees
Calvin College and Seminary
Orin G. Gelderloos, secretary

REPORT 3
CRC PUBLICATIONS

I. INTRODUCTION

In the January *Banner* editorial highlighting the significant events of the past year, Lillian Grissen concluded by noting that December 31, 1985, marked the end of 118-year-old *De Wachter.* She then commented that the demise of *De Wachter* may well be the end of an era for the Christian Reformed Church that could be called the "Dutch era."

In some ways the demise of *De Wachter* was the end of an era for CRC Publications as well. For example, it marked the last time we would use the old linotype machines for typesetting. However, in an even more significant way, it is the antithesis of much of what is currently happening at CRC Publications. Rather than planning to phase out certain publications, the focus of the CRC Publications Board and staff in recent years has been to identify, plan, and develop new and revised products.

This expansion of our ministry has been a conscious one; the board believed, and synod has confirmed, that the church would be well served by—in fact, needed—an expanded publishing ministry.

A brief review of the history of our relatively young agency is helpful for an understanding of why the board and synod came to that conclusion. Four dates serve as convenient milestones for this review: 1968, 1972, 1979, 1984.

1968: Prior to 1968, there was no one organization mandated by synod to assume responsibility for the publishing ministries of the Christian Reformed Church. There were, instead, three committees reporting directly to synod: the Sunday School Committee (responsible for the Sunday school papers), the Education Committee (responsible for catechism materials), and the Publications Committee (responsible for *The Banner, De Wachter,* and the "Christian Reformed Publishing House," which was the printing plant). The 1968 Synod approved a proposal for consolidating all of these publishing ministries under one board, the Board of Publications. When the existing committees were amalgamated, evidently synod assumed that consolidating the policy-making structure would also result in internal staff coordination, since a staff position heading up this new organization was not established.

1972: The major effort during the new board's first five years of existence was the development of the unified curriculum for church school education, called BIBLE WAY; 1972 marks the year that the major portions of this new product were released. The responses to the BIBLE WAY curriculum are familiar to many: some initial controversy over the concept of a unified curriculum and over some of the specific aspects of the new curriculum, followed by increasingly rapid acceptance of and acclaim for the program on the part of CRC congregations, and widespread adoption of the curriculum by churches from other denominations (RCA, OPC, etc.). The BIBLE WAY curriculum has become the mainstay of the Education Department of CRC Publications and the base

from which much of CRC Publications growth has occurred. It obviously met a key need of the church.

1979: As noted earlier, although consolidation of the church's publishing ministries occurred on a policy level in 1968, a structural design for staff coordination did not take place at that time. The need for increased staff coordination became obvious during the late seventies, and in 1979 synod approved a revised staff chart which included the position of executive director. The organization was now unified on a policy and on a staff level.

1984: After some initial "settling in" and implementation of some organizational policies and procedures, the board and (now unified) staff began the development of a long-range plan which would serve as a vehicle for the church to direct the development of the CRC publishing ministries for a five-year period. Synod of 1984 adopted this plan, called "Setting a Course," which was bold in nature and broad in scope. The plan called for a substantial expansion of the publishing ministries of the board in a number of areas—probably a tribute to the strength of this fledging organization and an acknowledgement that the CRC has many needs that can be filled, at least partially, by a publishing ministry. The long-range plan included proposals for merger with other organizations, for a new periodical, for providing increased music and liturgy resources for our churches, for increased resources for adult education, for providing a wide range of publishing services to other organizations, and for increasing the size of our facilities.

Implementation of this long-range plan has occupied significant amounts of board and staff time during the last two years. On balance, implementation of the plan has gone very smoothly; as might be expected, not every proposal has been implemented in exactly the manner and according to the time table envisioned. However, a review of the twenty-eight items in the plan shows that basically the vast majority of the items are moving forward as proposed. Meanwhile our constant efforts to retain and improve the effectiveness of our "core" publications, *The Banner* and the BIBLE WAY curriculum, still consume most of our time and energy (as they should). All of these developments have also led to the reaffirmation and reemphasis of our organizational direction that was initiated a decade or so ago. That direction has been a steady shift away from the traditional "church agency" model for financing this ministry. CRC Publications looks more and more like a Christian publishing company that is governed by the church and is supported financially by the sale of its products. The mission of the organization has not changed: *ministry.* However, the impact of the conscious decision to follow the model of a publishing company in our work is far reaching. It means that we need to be sensitively attuned to customer needs as we decide what to publish and what not to publish; it means that we need to use cost recovery as a measuring stick to ascertain whether we are efficient in our work—and that we have the administrative systems in place to use that measuring stick; it means that our administrative structure will be modeled after that of other publishing companies.

As noted above, implementation of the long-range plan has reaffirmed the need for all these developments. We should develop new products only if there is a need; we should then develop and distribute those products as efficiently and effectively as possible. We should undergo the expansion envisioned in our long-range plan only if we follow these guidelines. We believe that we owe that to the church.

We also owe the church an opportunity to candidly evaluate the ministry of CRC Publications. We look to synod to represent the church in this evaluation.

II. BOARD ORGANIZATION AND MEMBERSHIP

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

Between board meetings, a fifteen-member executive committee (elected annually by the board) normally meets five times annually 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. The officers of the CRC Publications Board through August 1986 are as follows:

Rev. Alvin L. Hoksbergen, president
Dr. Sidney Dykstra, vice president
Dr. Henry ten Hoor, secretary
Mr. Gordon Quist, treasurer

C. Nominations for At-Large Delegates

Along with a revised structure for the board and its committees, the 1981 Synod approved three at-large delegate positions. Synod of 1984 assigned terms to the three delegates appointed to fill those positions. The term of Mr. Henry Kuntz expires August 31, 1986.

RECOMMENDATION:

The board respectfully requests that synod elect one of the following persons as an at-large member for a three-year term beginning September 1, 1986, through August 31, 1989.

Ms. Deborah Moore

Ms. Moore earned a bachelor of science degree in Medical Records Administration from Illinois State University, Normal, IL, in 1977. For the past two years, she has been serving as assistant to the medical records director at Veterans Administration Westside Medical Center in Chicago, IL. Previous to this position, she had held supervisory positions in medical records departments in various Chicago area hospitals, for a total of seven and one-half years. Ms. Moore is a member of the Lawndale Christian Reformed Church in Chicago. She teaches posthigh young adult Sunday school, and serves as president of the Youth Development Board. She also serves on the Board of Directors for the Lawndale Health Center of Westside Chicago, and is a member of the Toastmaster Club, a professional community organization. Ms. Moore has lived in the Chicago area since 1959, and enjoys interaction with people at all levels.

Mr. Charles Walker

Mr. Walker earned an associate degree in Military Science at the University of Maryland, and a bachelor's degree in Business Management at Rutger's University in East Brunswick, NJ. He is currently the vice president and part owner

of Ramos Marketing Group in New York City, a firm which owns five companies that deal primarily in the Hispanic market (including one that publishes the magazine *U.S. Hispanic Affairs*). Before joining Ramos, Mr. Walker had worked in management positions for various companies, including: Borden Corporation, H. G. Park's Sausage Company, Frito-Lay, Inc., Thomas J. Lipton Company, and ITT Continental, for a combined total of twenty-one years. Mr. Walker and his family are members of Northside Chapel Christian Reformed Church in Paterson, NJ, where he serves on the church finance committee. Mr. Walker also serves on the Board of Directors for Dawn Treader Christian School in Paterson, and the Board of Directors for the Habitat program in their area. He and his wife, Karen Beelen Walker, have three children. They have also parented nineteen foster children, four of whom are living with them now.

D. Fraternal Delegates

The 1984 Synod approved the continuation of fraternal delegate positions on our board and approved the reappointments of Rev. Allan Baldwin and Rev. George Brown (each to a second three-year term). Rev. Baldwin has resigned this position.

RECOMMENDATION:

According to the procedure presented to the 1985 Synod, the CRC Publications Board hereby recommends to synod that Mr. Robert Edmiston be appointed to a three-year term beginning September 1, 1986. Mr. Edmiston is the coordinator of training for the Presbyterian Church in America. If synod concurs with this appointment, he will represent the other NAPARC churches to our board.

RECOMMENDATION:

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

For the Board: Rev. Alvin Hoksbergen, president
Dr. Henry ten Hoor, secretary
Mr. Gary Mulder, executive director
For *The Banner:* Rev. Andrew Kuyvenhoven, editor
For *De Wachter:* Dr. Sierd Woudstra, editor
For Business: Mr. Allen Van Zee, finance director
For Education: Dr. Harvey A. Smit, director
Dr. Emily Brink, music and liturgy editor
A member of the Psalter Hymnal Revision Committee
A member of the Liturgical Committee

III. PROGRAM MATTERS

A. *The Banner*

There are a number of indications that the CRC's weekly publication remains a high-quality product. Feedback from the most important source, its 50,000 subscribers, certainly supports that view. Although people frequently disagree with positions taken by an article or editorial, the overall quality of *The Banner* is seldom questioned.

There are other indicators of the continuing quality of *The Banner.* Both of the associations to which *The Banner* belongs—the Associated Church Press and the Evangelical Press Association—again gave several awards to *The Banner;* in fact, it received the Award of Excellence as the top denominational periodical of the year from the Evangelical Press Association. To conclude this self-congratulatory segment, Lyle Schaller, in his book *Getting Things Done; Concepts and Skills for Leaders,* writes that *The Banner* is "clearly an extraordinarily high-quality denominational magazine."

Several years ago *The Banner* began its current practice of publishing approximately one "theme issue" per month. These issues have generally been very popular with *Banner* readers—although some of them have sparked considerable controversy! The theme issue that drew the most response (all of it positive) last year was the issue on depression. This response confirms what many have believed for some time—that there are many hurting people in our churches. This special issue illustrates one of the purposes of *The Banner:* to build up the church by offering a word from the Lord to those of his sheep who have special needs. The eleven special issues scheduled for 1986 are as follows: abortion, sexuality, prophecy, maturity, evangelism, Synod 1986, family, All Nations Heritage Day, mass media, hunger, and Arminianism.

The number of *Banner* subscribers continues to hover around the 50,000 mark, although we have lost approximately one-thousand subscribers during the last year primarily due to decline in Every Family Plan subscriptions. Due partially to this decline, but also to a continuing increase in costs in a variety of areas (such as paper costs, postage rates, exchange rates), it became necessary to raise *Banner* subscription rates effective January 1, 1986.

In 1983, *The Banner* implemented a new program whereby a network of news correspondents would be responsible for providing stories from throughout the denomination for the news section of *The Banner.* Among the purposes of this program were the following: (1) to enhance denominational unity, (2) to share successful ideas and programs, and (3) to help *The Banner* to be less "Grand Rapids" centered. At the outset it was decided that after two years the news network should be evaluated carefully. The evaluation was conducted last year, and it clearly showed that the news network was meeting most of its objectives and therefore should be continued. A 1984 survey of *Banner* subscribers showed, in fact, that the news section is a very popular section of *The Banner.*

There have been several changes in *The Banner* during the past year. The TV review section was discontinued (In how many different ways can one say that television is a secularized "vast wasteland"?) and a new music review section was substituted. A monthly listing of "volunteers needed" was instituted as a result of a suggestion from the floor of synod last year.

Many things about *The Banner* have remained the same, as well they should. Editor Andrew Kuyvenhoven's "Corner Kick" still provides stimulating "walk back from the mailbox" reading for many; "Cabbages and Kings" remains "can't miss" reading; the "Question and Answer" page contains increasingly provocative questions—and answers; and, of course, the editorials and feature articles continue to stimulate thinking, cause reexamination of long-held opinions, provoke strong rebuttals, and, more often than not, challenge to more effective service in the kingdom of God.

B. *De Wachter*

In the fall of 1983, Dr. Sierd Woudstra was appointed to be the editor of *De Wachter* for the final two years of its existence. He was asked to give the magazine a gracious and dignified exit. There can be very little doubt that Dr. Woudstra has completed his task as requested.

The final issue, dated December 31, 1985, was a special issue, numbering thirty-six instead of the usual sixteen pages. In addition to the regular features, it contained tributes from a variety of sources, the second and final installment of a brief history of *De Wachter* written by Rev. William D. Buursma, and numerous reactions from faithful and appreciative readers.

The passing of *De Wachter,* after an uninterrupted publication of 118 years, was a special event in the history of the denomination. Synod 1985 recognized this when it adopted a special tribute (reproduced in the Dutch translation in the final issue of *De Wachter*). Worthy of special note is that the *Grand Rapids Press* also took note of the demise of *De Wachter,* by giving prominent coverage on the front page of the religious section of its Saturday, December 21, 1985, issue.

C. *Education*

1. Introduction

As a result of the long-range plan "Setting a Course" mentioned earlier, the Education Department of CRC Publications, especially Department Director Dr. Harvey Smit, has focused a great deal of its attention during the past year on translating the proposals from "Setting a Course" into workable, detailed plans and putting them into action. More on this later.

The core product of the Education Department continues to be the BIBLE WAY church school curriculum—the unified curriculum produced and marketed since 1972. This curriculum has merged the strength of the traditional CRC programs, catechism and Sunday school, into one lifelong, year-round program.

A support program that has contributed substantially to the quality of implementation of the BIBLE WAY curriculum is the teacher training program. We now have thirty trainers "trained" to conduct workshops for church school teachers as requested by local churches.

In 1982 the second generation of BIBLE WAY curriculum began appearing. These were all new or 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 is being replaced. For elementary and junior high levels, the revised materials will be based on the NIV translation of the Bible (beginning in 1987 for *Steps, Trails,* and *Guide,* in 1985 for *Footprints*).

The curriculum is consistently biblical, Reformed, evangelical and practical. Almost all CRC congregations now use this curriculum; the need in North American churches for solidly biblical, Reformed church school materials as well as the quality of the CRC-produced BIBLE WAY curriculum is illustrated by the constantly growing number of non-CRC accounts:

COMPARATIVE LISTING OF ACTIVE ACCOUNTS
(activity during calendar year 1985)

By Denomination	1982			1985		
Christian Reformed	845			882		
		845			882	
Presbyterian						
PCUSA				531		
PCA				226		
OPC				63		
ARP				35		
RPCNA				21		
Presbyterian Canada				86		
Other Presbytertian				8		
Unknown				80		
					1,050	
	547					
		547				
Reformed (RCA)	608			693		
Anglican	30			83		
Baptist (includes Reformed Baptist)	24			104		
Methodist	11			38		
United Church of Christ/Congregational	32			124		
United Church of Canada				46		
Other Denominations	116			276		
		821			1,364	
Subtotal/Church Accounts			2,213			3,296
Bookstores (w/ discount)	89			178		
Agencies				11		
Schools, Institutions, etc.	—			308		
			89			497
Total Accounts			2,302			3,793

2. Product Update

When synod convenes, Education Department staff members will be available to answer questions regarding newly released products and products currently being developed. For reference purposes, they are listed here:

Product	Status	Comments
Curriculum for Younger Students		
Bible Footprints	Available	Second Edition—uses NIV
Year I	Fall 1985	
Year II	Fall 1986	
A Sure Thing: What We Believe and Why	Available Fall 1986	Reformed doctrine course for 8th to 10th graders
Curriculum for Adults		
Into His Presence	Available	Course on Reformed worship and liturgy
Handbook on Adult Education	Available	Practical helps for churches
Covenant Keeping: Sharing the Family Story	Available	Video-based course on how families pass the faith from generation to generation

5 on 1 Series Genesis 1–11 Ezra/Nehemiah	Available	First two in a series of intensive Bible studies
In His Service (9 booklets)	Available May 1986	First set of a series of booklets on local church offices
At Issue Poverty Immigration Intervention Wealth	Available	Broadsheets on social justice issues* (produced with CRWRC)

*The 1982 Synod (see *Acts of Synod 1982*, Art. 50, p. 64) required each denominational agency to include in its annual report what has been accomplished in alerting the church to the issues of social justice. Among the responses of CRC Publications to this request, we cite the *At Issue* series as well as a number of *Banner* articles (e.g., "Pain for South Africa," September 30 issue; "Giving Thanks in a Hungry World," November 4 issue).

General Publications

Write Back Soon	Available Summer 1986	Translation of Dr. Herbert J. Brink's book of letters from Dutch immigrants
Living the Heidelberg	Available	Social implications of the Heidelberg Catechism
CRC Viewpoint	Six available, seven in development	Pamphlets presenting pastoral perspectives and synodical guidelines on issues of the Christian faith and life giving advice and guidelines on pastoral problems
My Father's World	Available	Four paperbacks by Joanne De Jonge describing God's hand in nature

New Periodical

Reformed Worship	First issue Fall 1986	Quarterly, containing theoretical and practical resources for Reformed music and liturgy

For People with Mental Impairments

Booklet to assist pastors and elders in bringing graduates of *Friendship Series* to public profession of faith	Available Early Summer 1986	One booklet of the *In His Service* series
Music workshop for *Friendship* teachers	Available Summer 1986	Video-based instruction

3. Assistance for People with Mental Impairments

The *Friendship Series*, a three-year curriculum specifically designed for youth and adults with mental impairments, is by now familiar to many in the CRC. Last year over 6,750 students from a variety of denominations used these materials.

Several years ago we created a separate corporation, the Friendship Foundation, to assist in fund-raising for the *Friendship Series* and for providing other services for people with mental impairments. The Friendship Foundation Board, this past year, adopted the following:

The purpose of the Foundation is the spiritual development of people with mental disabilities. Within this mission we will:

a. Promote the use of the *Friendship Series* curriculum
b. Raise funds to help groups get started
c. Promote understanding of spiritual needs of those with mental disabilities
d. Provide support for teachers and parents of Friendship students

Due to legal considerations, it became necessary to form a separate foundation for this purpose in Canada. This past year this corporation, Friendship Series Charities, has been organized; it is considering goals similar to its U.S. counterpart.

As its first major project, the board set a goal of attempting to cover the United States with Friendship classes. Lansing, MI, was the choice of the board as a pilot effort for this major project.

The CRC Publications Board requests that synod recommend the Friendship Foundation and the Friendship Series Charities to the churches for financial support in 1987.

4. The New *Psalter Hymnal*

a. Proposed Songs and Hymns

This is the second consecutive year that synod will be asked to review a substantial number of recommendations regarding the content of the new *Psalter Hymnal.*

The Psalter Hymnal Revision Committee was appointed by synod in 1977 "to revise and improve the Centennial Edition of the *Psalter Hymnal.*" The 1982 Synod gave to the CRC Publications Board the responsibility "to publish and introduce the revised edition of the *Psalter Hymnal* (together with related music and liturgical materials) and to provide a program of education for its use." Accordingly this board has become the channel through which the proposals from the Psalter Hymnal Revision Committee are reviewed, considered, and brought to synod for final decision. Because of the merger of the Liturgical Committee with CRC Publications, the board has also become the channel through which the Liturgical Committee brings any recommendation regarding the liturgical materials that are to be included in the new *Psalter Hymnal.*

The biggest section of the songs synod will be considering this year is the Psalms. The number to be included has already been determined by synod in 1984: 150 Psalms. There is a unique question related to these songs—is the text faithful to Scripture? To aid in determining this, we will provide a separate printing of each psalm text without music and with indication of the Scripture verse(s) covered in each stanza. The Psalter Hymnal Revision Committee also prevailed upon Rev. John Stek (professor of Old Testament at Calvin Seminary) to carefully check the accuracy of the text against the original Hebrew. After that, poet Henrietta Ten Harmsel (retired professor of English at Calvin College) worked with the texts regarding meter, rhyme, and accent.

The second section of the songs synod will consider are the second half of the Bible songs. Although half of the Bible songs were already approved by synod last year, the entire section will again be distributed to synod. This should aid in judging the section as a whole.

The third category of the songs synod will consider is those thirty or so hymns that were referred back to the CRC Publications Board by last year's synod, and a number of additional songs that are being recommended for synodical approval. These include sections and categories of hymns that in the judgment of last year's synod needed additions.

A list of recommended indices will also be presented.

As was true last year, the CRC Publications Board devoted approximately one and one-half days of its annual February board meeting to a thorough review of the songs proposed by the Psalter Hymnal Revision Committee. The board was first divided into a number of small review groups, each of which was given the task of intensely examining assigned sections of the proposed new *Psalter Hymnal*. Then the full board received, and reviewed, the proposals from the small groups in a session that lasted a full day. As a result of this intensive analysis, the board made a number of changes to the proposals and referred other recommendations back to the Psalter Hymnal Revision Committee for reconsideration.

The songs that were referred back will be studied further by the revision committee in late February, and their revised proposals will be included in the agenda for study by synodical delegates. The executive committee of the board plans to review these revised proposals at its May meeting and inform synod of its recommendation regarding these. Thus the proposals you will receive are coming as recommendations from the CRC Publications Board.

As was done last year, the *Agenda Supplement* containing all the board recommended (and revision committee proposed) psalms, Bible songs, and hymns, as well as the recommended changes in the doctrinal standards and liturgical forms (see next section), will be mailed separately to all synodical delegates. At least one copy of this special *Agenda Supplement* will again be sent to every CRC congregation. Included in this packet will be information about a series of study conferences on these materials, and an invitation to send representatives to the conferences.

The target date for publication of the new *Psalter Hymnal* is still Spring 1987. Thus Synod 1986 will be the last synod that has an opportunity to review the content of the new *Psalter Hymnal* before it is finalized. Anticipating, however, that the 1986 Synod will mandate various changes (in words, music, or harmonization) in the songs they approve, and to assure that deliberate decisions are made that best serve the church, the CRC Publications Board proposes the following:

RECOMMENDATION:

That any changes mandated by synod be referred back to CRC Publications for final handling; depending on the character and complexity of the changes mandated, these will be dealt with on the appropriate level and brought to the next CRC Publications executive committee meeting for final approval.

Appendix A to this report contains a detailed listing of all the recommendations that still need to be acted upon to finalize the song section of the new *Psalter Hymnal:* the Psalms, additional Bible songs, the hymns that were

referred back for reconsideration, additional hymns in specific categories, and a list of indices.

RECOMMENDATION:

After the above listing has been considered, the board recommends:

That synod approve the Psalms section, the remaining Bible songs and hymns, and the list of indices for the new *Psalter Hymnal*.

Note: You are asked to keep several things in mind as you review this mass of information. *After* the key decisions are made regarding inclusion of hymns and songs, a substantial amount of work still remains for each song (final editing, permission, engraving, etc.). Thus it is important that, as much as possible, decisions be made now so that we can begin this process and meet our goal of releasing the new *Psalter Hymnal* in the spring of 1987. You are urged to consider only "major" matters (e.g., inclusion or exclusion of songs or tunes) for decision-making purposes; a great deal of editorial work will be performed by staff and the committee right up to the final stages of production.

b. Proposals Regarding Liturgical Materials and Doctrinal Standards

1) Introduction

When the 1982 Synod decided to "request the Board of Publications to publish and introduce the revised edition of the *Psalter Hymnal* (together with related music and liturgical materials)," our attention tended to focus more on the music part of that assignment; one reason might have been that, through the music and liturgy editor, staff was working closely and intensively with the revision committee. The section called "Liturgy of the Christian Reformed Church" was considered the primary province of the synodical Liturgical Committee (at that time not yet attached to CRC Publications). A third part of the present *Psalter Hymnal*, "Doctrinal Standards of the Christian Reformed Church," was not even mentioned in the synodical mandate, although synod clearly expected that this section would again be included in the new edition of our denominational songbook, for committees assigned to produce new translations of the Belgic Confession and Canons of Dort were urged to complete their work soon so that approved versions could be included in the new *Psalter Hymnal*.

Last fall, the executive committee of the board received suggestions for further changes that might be made both in these liturgical forms and in certain of the doctrinal standards that are used extensively in our church's liturgies. Although the board was concerned that there be sufficient time for the careful consideration that such changes deserve to receive, it also recognized that if additional changes should be made in the materials other than songs that are included in our new *Psalter Hymnal*, suggestions for such changes should come to this year's synod. The board wants to avoid the confusion caused in some churches when successive printings of the Centennial Edition of the *Psalter Hymnal* included various versions of these materials.

2) Doctrinal Standards

Upon close examination, the executive committee found that the Apostles' and Nicene Creeds both contain some archaic language and that the Heidelberg Catechism might benefit from some editorial changes that would bring its language into conformity with the styl-

istic principles adopted for the songs and liturgical forms. Working with the Liturgical Committee, several proposals related to this section of the *Psalter Hymnal* were developed.

At its February meeting, the CRC Publications Board endorsed, in concept, various types of changes; however, the board referred the specific details of the proposed changes to the Liturgical Committee for final review and recommendation through the CRC Publications executive committee.

The board is aware both of the historical nature of these classic confessions and of the need to be sensitive to the implications of any proposals for change—a "stylistic" change may well have theological implications. However, because the form in which these confessions appear in the *Psalter Hymnal* is likely to be the form in which they are used in the churches for the next twenty-five years, the board decided that it is important that synod at least be given the opportunity to decide whether these types of changes should be made.

After considerable discussion, a strong majority of the board concluded that the language could, without much difficulty and without changing theological content, be brought into conformity with the stylistic principles adopted for the songs and liturgical forms. However, the general opinion expressed at the board meeting was that these are not matters of such weight as to necessitate a delay in the publication of the new *Psalter Hymnal*. In other words, if synod judges that consideration of the suggested changes would delay publication by a year or more, the board would prefer these changes not be made.

The board respectfully suggests that the most appropriate way for synod to handle this matter in an orderly fashion is to first decide, in each case, whether to consider certain *types* of editorial changes in these confessions. If the decision is made to consider these types of changes, then synod could move to consideration of specific proposals for changes.

RECOMMENDATION:

With this information as background the board respectfully suggests that synod consider updating the language used in the Apostles' Creed and Nicene Creed so as to make it conform to the standards of vernacular (nonarchaic) language that have been used in revising the Psalms and hymns and the liturgical forms.

Grounds:

a) These two ecumenical creeds have extensive liturgical use in the worship services in our churches. Consequently, for the sake of consistency within the new book, their language should be modernized to conform to the usage adopted in the rest of the *Psalter Hymnal*.
b) The types of changes suggested are judged not to alter the essential meaning of these creeds.

See Appendix B for the specific changes recommended.

RECOMMENDATION:

The board also suggests that synod consider updating the language used in the Heidelberg Catechism so as to make it conform to the

standards of vernacular (nonarchaic) and inclusive language that have been used in revising the Psalms and hymns and the liturgical forms.

Grounds:

a) The Heidelberg Catechism is often used liturgically in the worship services of our churches, especially in connection with the preaching of the catechism. Its language should be consistent with the usage adopted in the rest of the *Psalter Hymnal.*
b) The Heidelberg Catechism is widely used in the church education (catechism and Sunday school) programs of our churches. Consequently, it should use language that is clear to children and conforms to the usages they have been taught in school.
c) The changes suggested are judged not to alter the essential meaning of the catechism.

See Appendix B for the specific changes recommended.

3) Liturgical Forms

Regarding the section commonly called "The Liturgical Forms," the CRC Publications Board did request synod (in 1984) to give it (the board) "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" (p. 61). Staff, in consultation with the Liturgical Committee, developed these editing changes and submitted them to the board for consideration and approval at its meeting in February 1985. These suggested changes were approved by the board and subsequently by synod.

At its September 1985 meeting, the executive committee of the CRC Publications Board reconsidered this matter and directed "that the Education Department, with Liturgical Committee involvement, make editorial changes that consistently modernize liturgical language and update all liturgical forms."

The board suggests that synod use the same process for the liturgical forms as for the doctrinal standards.

RECOMMENDATION:

Thus, the board suggests that synod reconsider the liturgical forms approved in 1985 in order to make further changes.

Grounds:

a) Further study of these forms by CRC Publications and the Liturgical Committee have resulted in some further changes being recommended.
b) The goal for release of the new *Psalter Hymnal* is May 1987. Once the new version is released, further changes in the liturgical forms included in the hymnal would be confusing to the churches. It would be advisable for synod to carefully consider whether there are further changes that should be made before publication.

c) The increased use of the NIV translation of the Bible in our churches encourages consideration of the use of this version in the liturgical forms.

See Appendix C for the specific changes recommended.

IV. LONG-RANGE PLANNING

As mentioned earlier, the 1984 Synod adopted a long-range plan for CRC Publications called "Setting a Course." The plan called for a progress report to synod and/or a request for further decisions from synod on a number of items. Many of these items were brought to Synod 1985 as required. However, the plan also called for a report to Synod 1986 on several items.

For each of the following items, the appropriate statement from "Setting a Course" will first be quoted, a revised form of Report 3, Appendix I (cf. 1984 Synodical File); then an appropriate update will be provided and/or synod's approval of a proposal sought.

A. "Professionally explore the possibility of planning, developing, and marketing a periodical directed to the North American public intended to report on, comment on, and prophetically address issues of our culture from a Calvinistic perspective."

As suggested in the plan, a task force was appointed to begin exploring this concept. The report of the task force is found in Appendix D. Please note the task force recommendation that CRC Publications not proceed further with this effort. As requested by Synod 1984, the CRC Publications Board hereby informs synod that it has decided not to proceed further with "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."

B. "Consolidate within this organization (CRC Publications) those tasks now assigned to the Christian Reformed Church's World Literature Committee."

As a result of various meetings and discussions between representatives of the World Literature Committee and CRC Publications personnel, a proposal for merging these two organizations has been developed. The proposal will be found in the World Literature Committee's report to synod.

Synod is hereby informed that at its February meeting, the CRC Publications Board endorsed this merger proposal.

C. "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 apppropriate media)."

Prior to developing the revised plan, the Education Department did an extensive telephone survey of the churches, using our teacher trainers. Using the results of that survey in November 1985, a draft of the revised plan was developed and submitted to the executive committee of CRC Publications Board for provisional approval. Following that, a copy was sent to all the major CRC agencies asking for reactions and suggestions. Replies were received from

almost every agency. Many of these suggestions, plus reactions received from members of the executive committee, were incorporated into the plan which was presented to CRC Publications Board at its February meeting.

RECOMMENDATION:

The board now recommends that synod approve the adult education plan as presented in Appendix E.

Grounds:

1. "Setting a Course" stipulated that such a revised plan be submitted through the board to the Synod of 1986.
2. This revised plan will help guide the board and staff in future planning, approval, and development of adult education materials.

D. Several other items in the long-range plan were presented to the Synod of 1985. Some of them require a bit of updating, as indicated below:

1. Synod 1985 approved a long-range plan for music and liturgy that included a recommendation for producing "a quarterly publication of Reformed worship resources, guidelines, and instructions." Plans for developing and publishing this new periodical are moving forward rapidly. We have formed an editorial council of nine persons to serve in an advisory capacity to staff as they plan each issue.

The first issue of this new magazine is scheduled to appear on August 15. We intend to send the first issue free of charge to a wide variety of worship leaders (pastors, organists, choir directors, worship committee members) in the CRC, RCA, and other NAPARC churches, and a number of other Reformed denominations; included will be an invitation to subscribe to the quarterly. By the time synod meets in 1987, we'll have a better idea of the success of this venture.

2. Video library

Last year synod gave staff permission to "develop a rental library of video resources for church education and training." Ordinarily by now we would have begun action on that video library. We did do some preliminary work on this venture, but then put everything on hold. The reason for this was a request from the Reformed Church in America that we work closely with them on this project.

For a number of years, the RCA has had an organization based in Grandville, MI, called TRAVARCA, which has served as a resource for films and filmstrips. Plans call for a substantial increase in the product line of TRAVARCA, including the development of an entire video library. We are considering a suggestion from the RCA that we make TRAVARCA the main vehicle for video rental for both the RCA and the CRC. One of our conditions for a potential arrangement like this would be that TRAVARCA establish a branch office in Canada.

V. LITURGICAL COMMITTEE

On September 1, 1985, the synodical Liturgical Committee became a standing committee of CRC Publications. This committee has eight members: Henry Admiraal (chairperson), Henry Hoeks, John Koole (secretary), Carl Kromminga, Linda Male, Joan Ringerwole, James Vanden Bosch, and Tony Van Zanten. Customarily this committee holds two meetings each year and individual members carry out assigned tasks between meetings.

The committee met twice during 1985, on August 5 and December 5. The August meeting was largely devoted to wrapping up past business items and

conferring as to how they might best function as part of CRC Publications. The December meeting was spent in considering possible changes in the versions of the Lord's Prayer, Apostles' Creed, and Nicene Creed to be printed in the new *Psalter Hymnal*, in weighing some suggested changes in the Heidelberg Catechism, and in reviewing a number of proposed language alterations in the liturgical forms. Some time was also devoted to reviewing with editors from CRC Publications, the *Crossroads* quarter on "the Church and Worship," and suggesting how those materials for junior high students might be improved.

RECOMMENDATION:

The CRC Publications Board concurs with the committee's request, and recommends that synod give final approval to the form for Ordination of Ministers, Number 2 (*Acts of Synod 1983*, pp. 186–89, see Appendix C).

Grounds:

A. Synod granted three-year provisional approval for this form in 1983.
B. Although synod solicited comments from the churches, none have been received. From this we infer that the form is satisfactory.

VI. PSALTER HYMNAL REVISION COMMITTEE

In 1977, synod appointed a committee "to revise and improve the Centennial Edition of the *Psalter Hymnal*." During the past eight years the Psalter Hymnal Revision Committee has worked hard to carry out synod's mandate. In 1982 synod decided that this committee should become part of the CRC Publications Board.

The committee has stayed intact almost from the beginning. Current composition of the committee is as follows: Shirley Boomsma (music subcommittee reporter), Dale Grotenhuis, John Hamersma, Anthony Hoekema, Bert Polman (text subcommittee reporter), Marie Post, Jack Reiffer (text subcommittee chairperson), Verlyn Schultz (recording secretary), Calvin Seerveld, Dale Topp (music subcommittee chairperson), and Jack Van Laar (chairperson).

The dedication of the members of this committee is laudable, almost incredible. They have held innumerable meetings and have worked countless additional hours on their own, trying to complete their assigned tasks. They are all volunteers. The workload during the last two years has been especially taxing, as the final proposals were developed for board and synod approval. Synod 1987 may want to consider an appropriate way to adequately recognize the tremendous contribution of this committee to the church.

In 1982 Dr. Emily Brink was selected to be the Christian Reformed Church's first full-time music editor. She has acted as CRC Publications' liaison person with the Revision Committee.

VII. PERSONNEL

A. *General*

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

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

B. *Staff Reappointments*

Recommendations:

The appointment terms of three synodically appointed positions conclude in August of this year. Therefore, the CRC Publications Board respectfully requests synod's approval of the following personnel recommendations:

1. That synod reappoint the Rev. Andrew Kuyvenhoven for a four-year term as editor in chief of *The Banner,* beginning September 1, 1986.

Ground:

As editor in chief of *The Banner,* Andrew Kuyvenhoven has shown himself to be a gifted writer, courageous in his convictions and pastoral in his approach. He has displayed a high level of skill as a planner and as a judge of publishable material. He has a clear understanding of the issues facing the CRC, and is willing to assume leadership in discussing them. In his position he speaks with a strong voice to our denomination and to the church at large.

2. That synod reappoint Dr. Harvey Smit for a four-year term as theological editor and director of education, beginning September 1, 1986.

Ground:

In his two positions, Harvey Smit has shown imaginative and solid leadership, theological expertise and journalistic excellence. His ability to plan new projects and to provide leadership to a growing, increasingly complex department has been commendable. He works well with others, both within and outside our denomination. His maturity of judgment is highly valued by the staff.

3. That synod reappoint Mr. Gary Mulder for a four-year term as executive director of CRC Publications, beginning September 1, 1986.

Ground:

Under Gary Mulder's direction, CRC Publications continues to function smoothly. He has earned the respect of his co-workers and has displayed sensitivity to the importance of his position in the denomination. His concern for individuals and his respect for their professional expertise result in willing cooperation from those who work with him.

VIII. PRODUCTION

To a large extent, the basis for synod's decision in 1968 to combine various entities into one organization called, at that time, the Board of Publications, was the fact that they required the production of printed materials—thus the "printing plant" was also made part of the new organization.

Over the years since that time, the production area of CRC Publications has grown dramatically and has become a great deal more complex. This is especially true in what is called the "pre-press" area. For example, where we once had linotype machines, we now have computerized phototypesetting equip-

ment. The other areas of activity that are normally considered part of "production" include the pressroom, bindery, and warehouse/shipping areas.

Interestingly, this entire production area was never formed into one department with its own director, goals, budget, etc. Approximately one year ago we made the decision to establish this area as a separate department, and Chuck Vlieg agreed to serve as the first production director. Already substantial work has been done in areas such as planning and goal setting, staff development, scheduling, customer relations, quality control, and cost control. Other departments of CRC Publications, as well as other CRC agencies which utilize the services of the Production Department, have been greatly appreciative of these developments.

IX. FINANCE

Several years ago CRC Publications Board set a goal that most products should be financially self-supporting; furthermore, that quota support should be sought only for those products or services that needed "start up" funding or those ongoing products that we consciously decide should be done as a ministry, even though they cannot be self-supporting. These goals came out of a conscious desire to operate "like a business." There was, and is, a strong feeling that, since our primary purpose is to develop products that we sell, a viable way to make us accountable is to evaluate us like a business. There is no basic contradiction between that philosophy and the need to serve the church. In both cases, we need to minister to the needs of people and we need to do so as efficiently and as effectively as we can.

We have reached that goal in almost all areas of our work. Virtually all of the quota dollars requested will be utilized to develop new products or services. In fact, quota requests for 1987 constitute only 3 percent of our annual budget.

A. CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended August 31, 1985, and the budgets for fiscal years 1986 and 1987. These reports have been submitted to the denominational financial coordinator, who will place them in the *Agenda for Synod 1986—Financial and Business Supplement.*

B. *Recommendation:*

CRC Publications respectfully requests that synod approve a quota of $2.10 per family to support the ministries of CRC Publications during (calendar year) 1987.

C. *Recommendation:*

CRC Publications respectfully requests that synod recommend the Friendship Foundation and Friendship Series Charities to the churches for financial support in 1987.

D. CRC Publications, in accordance with action taken by the 1984 synod, requests that synod accept as information the respectfully submitted annual compensation data below. The method for reporting this data was adopted by synod from the Hay Associates Report (Report 19-A, Appendix II, *Acts of Synod 1984*, pp. 503–09).

Job level	No. of positions in job level	Compensation quartile (includes housing allowances)
8	1	3rd quartile (100–110%)
6	1	3rd quartile (100–110%)
5	2	4th quartile (110–120%)
4	1	4th quartile (110–120%)

The information listed above represents compensation data for the five top positions in our organization. These are the only positions to date that are part of the Hay Associates analysis program. As in past years, our complete salary schedule, which includes compensation ranges for all of our staff members, is part of the *Agenda for Synod 1986—Financial and Business Supplement.*

IX. MATTERS REQUIRING SYNODICAL ACTION

A. Election of at-large delegate for CRC Publications Board (see Section II, C)

B. Appointment of Mr. Robert Edmiston as fraternal delegate for CRC Publications Board (see Section II, D)

C. CRC Publications Board representation at synod (see Section II, E)

D. Approval of procedures for consideration of proposed *Psalter Hymnal* songs and hymns (see Section III, C, 4, a, and Appendix A)

E. Approval of proposed *Psalter Hymnal* songs and hymns (see Section III, C, 4, a, and Appendix A)

F. Approval of updating the language used in the Apostles' and Nicene Creeds (see Section II, C, 4, b, 2], and Appendix B)

G. Approval of updating the language used in the Heidelberg Catechism (see Section II, C, 4, b, 2], and Appendix B)

H. Approval of additional editing and other changes in the Liturgical Forms (see Section III, C, 4, b, 3], and Appendix C)

I. Approval of revised adult education plan (see Section IV, C, and Appendix E)

J. Final approval of form for Ordination of Ministers Number 2 (see Section V and Appendix C)

K. Reappointment of A. Kuyvenhoven (see Section VII, B, 1), H. Smit (see Section VII, B, 2), and G. Mulder (see Section VII, B, 3).

L. Allocation of quota for CRC Publications Board (see Section IX, B)

M. Recommendation of Friendship Foundation and Friendship Series Charities to churches for financial support (see Section IX, C)

CRC Publications Board
Gary H. Mulder, executive director

APPENDIX A (Index Version)

PART I: PROPOSED PSALMS, BIBLE SONGS, AND HYMNS

Note: Only these lists are presented in the main agenda. All the actual song recommendations are included in the separately prepared *Agenda Supplement*.

A. The proposed 150 psalms are listed by first line, with tune names and meters included. In addition, all other songs based on a given psalm are listed as to the Bible song or hymn section in which they may be found.

B. All the Bible songs are listed beginning with #151 in biblical order. Those songs requiring action this year are listed in **bold print** and marked with an asterisk; the others were approved in 1985. They are listed together to provide an overview of the entire Bible song section.

C. A list of all hymns requiring action, including reconsideration of songs as requested by the Synod of 1985 and new songs.

PART II: A LIST OF INDICES PROPOSED FOR THE NEW *PSALTER HYMNAL*

Number	First Line	Tune	Meter
Ps 001	How Blest Are They Who, Fearing God	EPWORTH	CM
Ps 002	Wherefore Do the Nations Rage	MONSEY CHAPEL	77 77 D
Ps 003	O Lord, My Enemies	GENEVAN 3	667 667 D
Ps 004	Hear Me When I Cry to You	(DG)	CM
Ps 005	Hear, O LORD, My Urgent Prayer	TEBBEN	77 77
Ps 006	Lord, Chasten Not in Anger	GENEVAN 6	776 D
Ps 007	O Lord, My Lord, from You Alone Comes Aid	SO GEIBST DU	10 10 10 10 8 4
Ps 008	LORD, Our Lord, Your Glorious Name	EVENING PRAISE	77 774 and refrain
Ps 009	Wholehearted Thanksgiving to You I Will Bring	WALTHER	11 11 11 11
Ps 010	Why Do You Stand So Far Away, O Lord?	FLENTGE	10 10 10 10
Ps 011	In God's Righteous Ways I Take Refuge	(Roy Hopp)	98 98
Ps 012	Help, Lord, for Those Who Love Your Truth	GENEVAN 12	11 10 11 10
Ps 013	How Long Will You Forget Me, Lord	BROTHER JAMES' AIR	86 86 86
Ps 014	The Foolish in Their Heart Deny	MAPLE AVENUE	CMD
Ps 015	Lord, Who Are They That May Dwell	(Psalm Praise 71)	77 77
Ps 016	Protect Me, God, I Trust in You	PROTECT ME GOD	LM
Ps 017	Lord, Listen to My Righteous Plea	BERNARD	884 D
Ps 018	How I Love You, LORD, My God	ABERYSTWYTH	77 77 D
Ps 019	The Spacious Skies Proclaim	GENEVAN 19	666D 667D
	15a-5 (PH 31) The Heaven's Declare Your Glory		
Ps 020	In the Day of Need	(Psalm Praise 77)	12 9 12 11

Ps 021	The King Rejoices in God's Strength	ST. MATTHEW	CMD
Ps 022	My God! O My God!	MALDWYN	11 11 11 11
	Bible Song: In the Presence of Your People		
	1-2 (PH 37) Amid the Thronging Worshipers		
	1-3 (PH 483) Come, All That Fear the Lord God		
	17b-3 (PH 36) The Ends of All the Earth Shall Hear		
Ps 023	The Lord My Shepherd Rules My Life	CRIMOND	CM
	Bible Song: My Shepherd Is the Lord		
	18a My Shepherd Will Supply My Need		
Ps 024	The Earth and the Riches	LANSING	11 11 11 11
	Bible Song: Lift Up Your Heads, O Gates		
Ps 025	Lord, to You My Soul Is Lifted	GENEVAN 25	8787 7878
Ps 026	O Lord, Speak to Me, for I Am Yours	PERRY	CM
Ps 027	The Lord God Is My Light	GENEVAN 27	11 10 11 10 10 10 10 10
	BS: Psh 48 The Lord God Is My Light		
Ps 028	O Lord, My Rock, in Desperation	SPIRITUS VITAE	98 98
Ps 029	Give Glory to God, Every Powerful Creature	ARLES	12 11 12 11
Ps 030	I Worship You, O Lord	(Psalm Praise 83)	66 66 66
Ps 031	I Seek My Refuge in You, LORD	COLERAINE	88 88 88
Ps 032	How Blessed Is He Whose Trespass	RUTHERFORD	76 76 D
Ps 033	Rejoice! Sing Praise to Your Creator	GENEVAN 33	98 98 665 665
Ps 034	LORD, I Bring My Songs to You	RATISBON	77 77 77
Ps 035	O LORD, Arise Come Help Me Now	GOTTLIEB ES GEHT	88 88 88
Ps 036	My Heart Speaks Out on Those Who Sin	PALMARUM	LM
Ps 037	When Evil People Sin	DINBYCH	SMD
Ps 038	Rebuke Me Not in Anger, LORD	BOURBON	LM
	[illegible]	TYDDYN LLWYN	87 87 87 7

Ps 040	I Waited Patiently for God	MERTHYR TYDFIL	LMD
Ps 041	How Blessed Are Those Who Thoughtfully	GREELEY	CMD
Ps 042	As a Deer May Pant for Water	GENEVAN 42	87 87 77 88
Ps 043	Defend Me, Lord, from Those Who Charge Me	GENEVAN 43	98 99 86
	BS: (PH 79) Send Out Your Light		
Ps 044	O God, We Have Heard	American folk tune	11 11 11 11
Ps 045	I Praise the King with All My Verses	O DASS ICH TAUSEND	98 98 D
Ps 046	God Is Our Refuge and Our Strength	GERARD	CMD
	16a A Mighty Fortress		
	18e God Is My Rock		
Ps 047	Nations, Clap Your Hands	GENEVAN 47	55555 D
	Bible Song: Clap Your Hands		
Ps 048	Great Is the LORD Our God	DIADEMATA	SMD
Ps 049	Listen, All People Who Live in This World	JULIUS	10 10 10 10
Ps 050	The Mighty God and Sovereign Lord	ST. PETERSBURG	88 88 88
Ps 051	Be Merciful, Be Merciful, O God	GENEVAN 51	10 11 11 10 10 11 10 11
	Bible Song: Forgive Me, O My God		
	2-2 (PH 94/95) God, Be Merciful to Me		
Ps 052	Mighty Mortal, Boasting Evil	MADILL	87 87 D
Ps 053	The Foolish in Their Hearts Exelaim	BRISTOL	CM
Ps 054	By Your Name, O God	ENGADINE	87 87 D
Ps 055	I Need Your Help, O Lord, My God	RELEASE	CMD
Ps 056	O Most High, Remember Me	(Psalm Praise 96)	77 77 77
Ps 057	Be Merciful to Me, O God	MASSACHUSSETS	CMD
Ps 058	O Mighty Rulers, Can You Claim	SHEPHERD'S PIPES	86 86 D
Ps 059	Protect and Save Me, O My God	ELY	CM
Ps 060	O God, You Have Rejected Us	XAVIER	CMD

Ps 061	Listen to My Cry, Lord	LISTENING	65 65
Ps 062	My Soul Finds Rest in God Alone	THIRD MODE MELODY	CMD
Ps 063	O LORD, My God, Most Earnestly	THE GREEN HILL	CMD
Ps 064	Hear My Voice, O God	WINDHAM	99 99 D
Ps 065	Praise Is Your Right, O God	GENEVAN 65	96 96 D
Ps 066	Come Everyone and Join with Us	LYNDEN	CMD
	1-4 (PH 120) Come All You People, Praise Our God		
Ps 067	O God, to Us Show Mercy	OFFERTORIUM	76 76 D
Ps 068	Let God Arise and by His Might	GENEVAN 68	887 887 D
Ps 069	Save Me, O God, I Sink in Floods	ST. FLAVIAN	CM
Ps 070	Be Pleased, O LORD, to Rescue Me	DISTRESS	LM
Ps 071	In You, O LORD, I Put My Trust	JUDSON	LM
Ps 072	Hail to the LORD's Anointed	ROCKPORT	76 76 D
	10-1 (PH 134) Christ Is the King and He Shall Reign		
	13-2 (PH 399) Jesus Shall Reign		
	17b-1 (PH 135) Christ Shall Have Dominion		
	20-3 (PH 488) Now Blessed Be the Lord Our God		
Ps 073	God Loves All the Righteous	SANKEY	11 11 11 11
Ps 074	O God, Why Have You Cast Us All Away	LANGRAN	10 10 10 10
Ps 075	We Give Our Thanks to You, O God	WEYMOUTH	CM or CMD
Ps 076	God Is Known Among His People	ASCENDED TRIUMPH	87 87 87
Ps 077	I Cried Out to God to Help Me	GENEVAN 77	88 77 D
Ps 078	The Mighty Deeds the LORD Has Done	ST. JAMES THE APOSTLE	CM
	18b-3 (PH 150) Let Children Hear the Mighty Deeds		
Ps 079	In Your Heritage the Heathen	O MEIN JESU	87 87 D
	2-15 (PH 152) Remember Not, O God		

Ps 081	Sing a Psalm of Joy	GENEVAN 81	56 55 56
Ps 082	There Where the Judges Gather	MEIRIONYDD	76 76 D
Ps 083	O God, Do Not in Silence Stand	DETROIT	CM
Ps 084	How Lovely Is Your House, O LORD	GENEVAN 84	889 889 88
	1-9 (PH 159) How Lovely Is Your Dwelling		
Ps 085	Lord, You Have Lavished on Your Land	SARAH	88 88 88
Ps 086	LORD, My Petition Heed	MASON	664 6664
Ps 087	Our Gracious God Has Laid His Firm Foundations	GENEVAN 87	11 10 10 11
	BS: (PH 166) Zion Founded on the Mountains		
Ps 088	O Lord, I Call for Help by Day	VERGEEF, O HEER	888
Ps 089	Forever Will I Sing	GENEVAN 89	12 12 13 13 13 13
	Bible Song: I Will Sing of the Mercies of the Lord		
	18c-2 (PH 169-171) My Song Forever Will Record		
Ps 090	LORD, You Have Been Our Dwelling Place	STELLA	88 88 88
	BS: (PH 176) O God Our Help		
Ps 091	Whoever Shelters with the LORD	DEUS TUORUM MILITUM	LM
Ps 092	How Good It Is to Thank the LORD	MADRID	88 88 88
	BS: (PH 180) It Is Good to Sing Your Praises		
Ps 093	The Lord Is King	GENEVAN 93	10 10 10 10
Ps 094	Almighty LORD God, Who Judges the Earth	ASPINWALL	10 10 11 11
Ps 095	Now with Joyful Exultation	BEECHER	87 87 D
	Bible Song: Come, Sing for Joy		
Ps 096	Sing to the Lord, Sing His Praise	WESLEY	11 10 11 9
Ps 097	God Reigns! Let Earth Rejoice!	GENEVAN 97	6677 66666
Ps 098	Sing, Sing a New Song to the Lord God	GENEVAN 98	98 98 D
	BS: (PH 190) Sing a New Song to the Lord God		
	BS: (PH 192) To the LORD Our Savior		

Ps 099	The LORD God Reigns in Majesty	NONE BUT CHRIST	CMD
Ps 100	All People That on Earth Do Dwell	GENEVAN 100	LM
	Bible Song: All the Earth Proclaim		
PS 101	I Praise Your Justice, LORD	GENEVAN 101	11 11 10 4
PS 102	LORD, Hear My Prayer	SOCIAL BAND	LMD
PS 103	Praise! Let Me Praise the LORD	GENEVAN 103	11 11 10 D
	16a-6 (PH 204) O Come, My Soul, Sing Praise to God (moved to section 6)		
	20-10 Bless the Lord, O My Soul		
Ps 104	My Soul, Praise the Lord	HOUGHTEN	10 10 11 11
Ps 105	Trumpet the Name! Sing the Lord's Praises	GENEVAN 105	99 88 88
PS 106	Praise, Praise the LORD, Forever Good	SEDGWICK	CMD
PS 107	Thanks Be to God Our Savior	GENEVAN 107	76 76 67 67
Ps 108	My Heart Is Firmly Fixed	ST. THOMAS	SM
Ps 109	Do Not Be Silent, LORD God	NUN LOB, MEIN SEEL	7878 7676 7676
Ps 110	The LORD unto My Lord Has Said	ALL SAINTS NEW	CMD
Ps 111	O Give the Lord Wholehearted Praise	GERMANY	LM
Ps 112	How Blessed Are Those Who Fear the LORD	MELCOMBE	LM
Ps 113	Praise God You Servants of the LORD	ANDRE	LM
	Bible Song: Praise the LORD		
PS 114	When Israel Fled from Egypt Land	FESTUS	LM
Ps 115	Not unto Us, O Lord of Heaven	GAIRNEY BRIDGE	88 88 88
Ps 116	I Love the Lord	GENEVAN 116	10 11 11 10
	BS: (PH 230) What Shall I Render to the Lord		
Ps 117	Hallelujah, Praise the LORD God	IN BABYLONE	87 87 D
Ps 118	Give Thanks to God	GENEVAN 118	98 98 D
	BS: (PH 234) The Glorious Gates of Righteousness		

Ps 119	Blessed Are Those Who Heed	GENEVAN 119	10 11 10 11 10 11
	4-1 (PH 252) Teach Me, O Lord, Your Way of Truth		
	18b-1 (PH 237) How Shall the Young Direct Their Way		
Ps 120	In My Distress I Cry to God	SALVATION	CM
Ps 121	I Looked, I Searched the Hills for Help	GENEVAN 121	886 877
	BS: (PH 260) To the Hills I Lift My Eyes		
Ps 122	I Was Glad They Came to Call Me	WEISSE FLAGGEN	87 87 D
Ps 123	To You, O Lord, I Lift My Eyes	LEICESTER	88 88 88
Ps 124	If God the LORD Were Not Our Constant Help	GENEVAN 124	10 10 10 10 10
Ps 125	All Who with Heart Confiding	KNOWHEAD	76 76 D
Ps 126	When God Brought Zion's Remnant Band	MAG ICH UNGLUCK	847 847 887
Ps 127	If God Does Not Build Up the House	CREDO	88 88 88
Ps 128	How Blessed Are All the People	GENEVAN 128	13 13 13 13
PS 129	Those Hating Zion Have Afflicted Me	CLIFF TOWN	10 10 10 10
Ps 130	Out of the Depths	GENEVAN 130	76 76 D
	BS: (PH 273) Out of the Depths I Cry to You		
	2-1 Out of the Depths I Cry to You		
Ps 131	Lord, My Heart Is Now Ashamed	HEINLEIN	77 77
Ps 132	God of Jacob, Please Remember	LLANSANNAN	87 87 D
Ps 133	How Welcome, Joyful, Comforting, and Cheerful	GENEVAN 133	11 11 8 10 10 8
Ps 134	You Servants of the LORD Our God	GENEVAN 134	LM
Ps 135	Bring Praise to the LORD God Almighty	JANET	98 98
	BS: (PH 282) Exalt the Lord		
Ps 136	Let Us with a Gladsome Mind	GENEVAN 136	77 77
	BS: (PH 284) Give Thanks to God, for Good Is He		
Ps 137	Babylon Streams Received Our Tears	LLEF	LM

Ps 138	With All My Heart I Thank You, Lord	GENEVAN 138	89 89 D
	BS: (PH 286) With Grateful Heart My Thanks I Bring		
Ps 139	LORD, You Have Searched My Life and Know	VATTENDON	88 88 88
	Bible Song: Psalm 139		
Ps 140	Deliver Me from Evil	ACCEPTANCE	76 76D
Ps 141	O LORD, Come Listen While I Pray	QUEBEC	LM
Ps 142	Hear My Cry and Supplication	HERR, ICH HABE MISGEHANDELT	87 87
Ps 143	Lord, Hear My Prayer	GENEVAN 143	99 89 8
Ps 144	All Praise to the LORD	ST. DENIO	11 11 11 11
Ps 145	I Will Exalt My God the King	JERUSALEM	LMD
	BS: (PH 298) I Will Extol You, O My God		
	Bible Song: I Will Exalt My God (Te Exaltare')		
Ps 146	Praise the LORD! Sing Hallelujah	RIPLEY	87 87 D
Ps 147	Sing Praise to Our Creator	HARTFORD	76 76 D
	BS: (PH 302) O Praise the Lord		
Ps 148	Praise the LORD! O Heavens, Adore Him	CHRIST CHURCH	87 87 D
	BS: (PH 304) Praise the Lord, Sing Alleluia		
Ps 149	Sing Praise to the LORD	HANOVER	10 10 11 11
Ps 150	Hallelu the LORD Our God!	GENEVAN 150	77 778 778
	Bible Song: Hallelujah, Praise the Lord		
	20-6 (PH 490) Praise God, You Angel Hosts		

PROPOSED PSALTER HYMNAL
BIBLE SONGS

No.	FirstLine	Scripture Reference
	OLD TESTAMENT	
151	In the Beginning	BS: Gen. 1
152*	**I Will Sing unto the Lord**	**BS: Ex. 15**
153	My Soul, Recall (The Ten Commandments)	BS: Ex. 20:1-17
154*	**Be Just in Judgment**	**BS: Lev. 19:15-18**
155	The LORD Bless You and Keep You	BS: Num. 6:24-26
156	Love God with All Your Soul and Strength	BS: Deut. 6:15
157*	**Give Ear, O Earth (Song of Moses)**	**BS: Deut. 32**
158*	**My Heart Is Filled with Joy (Song of Hannah)**	**BS: I Sam. 2**
158a*	**LORD God of Israel**	**BS: I Kings 8:23-53**
159*	**In the Presence of Your People**	**BS: Ps. 22:3**
160	My Shepherd Is the LORD (El Senor)	BS: Ps. 23
160a*	**Lift Up Your Heads, O Gates**	**BS: Ps. 24**
160b*	**The Lord God Is My Light**	**BS: Ps. 27:1, 4-6**
161	Send Out Your Light	BS: Ps. 43:3
162*	**Clap Your Hands**	**BS: Ps. 47:1**
163*	**O God, Be Gracious**	**BS: Ps. 51**
164	Zion, Founded on the Mountains	BS: Ps. 87
165	I Will Sing of the Mercies of the Lord	BS: Ps. 89:1, 5, 8
166	O God Our Help	BS: Ps. 90
167	It is Good to Sing Your Praises	BS: Ps. 92
168*	**Come, Sing for Joy**	**BS: Ps. 95**
169	Sing a New Song to the Lord God	BS: Ps. 98
169a*	**To the LORD Our Savior**	**BS: Ps. 98**
170*	**All the Earth Proclaim**	**BS: Ps.100**
171*	**Praise the LORD**	**BS: Ps. 113**
172	What Shall I Render to the Lord	BS: Ps. 116:12-19

173	The Glorious Gates of Righteousness	BS: Ps. 118:19-23, 26, 29
174	To the Hills I Lift My Eyes	BS: Ps. 121
175	Out of the Depths I Cry to You	BS: Ps. 130
176	Exalt the Lord	BS: Ps. 135:1-7, 19-21
177	Give Thanks to God, for Good Is He	BS: Ps. 136:1-9, 23-26
178	With Grateful Heart My Thanks I Bring	BS: Ps. 138
179*	**LORD, You Have Searched Me**	**BS: Ps. 139**
180	I Will Extol You, O My God	BS: Ps. 145:1-8
181	I Will Exalt My God (Te Exaltare')	BS: Ps. 145
182	O Praise the Lord	BS: Ps. 147:1-13
183	Praise the Lord, Sing Alleluia	BS: Ps. 148
184	Hallelujah, Praise the Lord	BS: Ps. 150
186*	**God's Gift It Is to Eat and Drink**	**BS: Eccles. 3:13-15; 7:14**
187*	**Take Me as a Seal**	**BS: Song of Songs**
188	The People Who in Darkness Walked	BS: Isa. 9:2-3, 6-7
189*	**Surely It Is God Who Saves Me**	**BS: Isa. 12**
190	Comfort, Comfort Now My People	BS: Isa. 40:1-51
191	Those Who Wait upon the Lord (Teach Me Lord)	BS: Isa. 40:30
192	How Lovely on the Mountains (Our God Reigns)	BS: Isa. 52:7-10
193	See, Christ Was Wounded	BS: Isa. 53
194*	**You Shall Go Out with Joy**	**BS: Isa. 55:12**
195*	**Arise and Shine; Your Light Has Risen**	**BS: Isa. 60**
196*	**I Am the LORD Your God**	**BS: Jer. 31**
197	If You Turn Again to Me	BS: Hos.14:4-7
198	Fear Not, Rejoice and Be Glad	BS: Joel 2-4
199*	**Sunk Three Days (Song of Jonah)**	**BS: Jon. 2**
200*	**The Day Is Coming**	**BS: Mic. 4:1-4**
200a*	**Little Bethlehem of Judah**	**BS Mic. 5:2-4**
201*	**The Lord Is Saying**	**BS: Zech. 8**

NEW TESTAMENT

202	Blessed Are All Contrite Folk	BS: Matt. 5:3-16
203	Our Father, Lord of Heaven (The Lord's Prayer)	BS: Matt. 6:9-13

204*	**Our Father in Heaven (Lord's Prayer)**	**BS: Matt. 6:9–13**
205	Seek Ye First the Kingdom	BS: Matt. 6:33
206	Whatsoever You Do to the Least	BS: Matt. 25
207	The Lord Is Risen Indeed	BS: Matt. 28
208*	**My Soul Proclaims**	**BS: Luke 1:46–55**
209*	**Praised Be the Lord (Song of Zacharias)**	**BS: Luke 1:67–79**
210	While Shepherds Watched Their Flocks	BS: Luke 2:8–14
211*	**Glory to God (Eere Zij God)**	**BS: Luke 2:14**
212	Now May Your Servant, Lord	BS: Luke 2:29–32
213	Jesus, Remember Me	BS: Luke 23:42
214*	**In the Beginning Was the Word**	**BS: John 1:1–5, 9–14, 17–18**
215*	**As Moses Raised the Serpent**	**BS: John 3**
216*	**I Am the Holy Vine**	**BS: John 15**
217*	**We Know That God Works Things for Good**	**BS: Rom. 8:28–39**
218*	**How Shall They Hear the Word of God**	**BS: Rom. 10:14–17**
219*	**If I Speak a Foreign Tongue**	**BS: I Cor. 13**
220	For the Glories of God's Grace	BS: II Cor. 5
221*	**The Fruit of the Spirit**	**BS: Gal. 5**
222*	**Give Thanks to God, the Father**	**BS: Eph. 1:3–14**
223*	**O Father, from Your Glorious**	**BS: Eph. 3**
224*	**Christ Who Is in the Form**	**BS: Phil. 2**
225	Rejoice in the Lord Always	BS: Phil. 4:4
226*	**Since Our Great High Priest**	**BS: Heb. 4:14–16**
227*	**How Great Is the Love of the Father**	**BS: I John 3:1–3**
228	You Are Worthy	BS: Rev. 4:11
229*	**Heavenly Hosts in Ceaseless Worship**	**BS: Rev. 4:8–11; 5:9–13**
230*	**Alleluia (Alabare')**	**BS: Rev. 5:11–14**
231	Here from All Nations	BS: Rev. 7:9–17
232	Then I Saw a New Heaven	BS: Rev. 21–22

PSALTER HYMNAL RECOMMENDATIONS FOR THE HYMN SECTIONS

including:

a. Action requested by Synod 1985
b. New songs*

1-5 COME, THOU ALMIGHTY KING (PH 317)
Synod asked us to reconsider using the original text.
The original text is given; one word has been altered.

1-10 NOW WITH JOYFUL EXULTATION (PH 184)
Synod asked us to consider adding v. 4.
The entire song is now found in the psalter section as the recommendation for Psalm 95.

1-18* HERE, O LORD, YOUR SERVANTS GATHER

1-RPH 321 O DAY OF REST AND GLADNESS
Synod asked us to reconsider (for addition).

The board recommends that this song not be retained.

Ground: This is a "hymn to Sunday," a listing of events which happened on that day of the week. For the opening of worship, a song praising God for his great deeds would be more appropriate than praising the day those deeds occurred. The language, especially in st. 3 and 4, is archaic. Neither the tune nor harmony is strong.

2-1* OUT OF THE DEPTHS
"Out of the Depths" (PH 273), based on Psalm 130, has been transferred to the Bible song section. In its place a new hymn is recommended which is also based on Psalm 130 (the first few words are identical).

2 Synod asked for a search for more communal confessional hymns. One additional text using plural pronouns is recommended:

2-15* REMEMBER NOT, O GOD (PsH 152, based on Psalm 79)

4-5 GOD WHO SPOKE IN THE BEGINNING
Synod directed a reworking of the text of v. 1.
The offending word in st. 1 was "spar" (any shiny, crystalline nonmetalic mineral), a simple enough word once learned, and certainly appropriate to the text. The committee did change one word from the original text: the last line now reads "source of what we are" rather than "ground of what we are." Another concern expressed was the possible "watchmaker" image of God as creator. But the word *calls* rather than *called* ("he who calls the earth to order") indicates God's continuing activity with his creation. St. 2 now reads "chosen leaders" (the original was "people, nations)." These two changes will need to be submitted to the author; any more substantive changes would likely be rejected by him.

5-9 LORD OF ALL GOOD
Synod asked us to reconsider the tune.
The tune MORESTEAD is again submitted as the recommended tune.

Ground: The Revision Committee presented MORESTEAD as its first choice to the board, but also presented an alternate tune for consideration. The board judged MORESTEAD to be the better of the two.

6-1 CLOTHE YOURSELF (PH 423)
Synod asked us to reconsider the deletion of v. 3.
V. 3 has been edited and added.

6-11 LORD, LIKE THE GRAIN
Synod asked us to reconsider the tune.
The entire song has been withdrawn.

Ground: In addition to problems with the tune, problems with the text were discovered. Other new songs being recommended for this section are listed below.

6-RPH 421 (6-14) ACCORDING TO YOUR GRACIOUS WORD
Synod asked us to reconsider using this song, but with a new tune.
The text is included and set to the tune BANGOR.

6 Synod concurred with the board's request to the committee "to select additional joyful songs for the 'Lord's Supper' section." Several new songs follow:

6-15* BREAD OF THE WORLD

6-16* COME, LET US EAT

6-17* COME, RISEN LORD

6-18* FATHER, WE THANK YOU

6-19* LIFT UP YOUR HEARTS UNTO THE LORD

6-20* NOW THE SOLEMN FEAST IS DONE

7-3* LORD, DISMISS US WITH YOUR BLESSING (PH 325)
A second tune, JULIAN, is being recommended in addition to SICILIAN MARINERS. The new tune is a better match for the text and would provide a fresh melody for a much used text.

7-11* GO FORTH FOR GOD

8-10* THE PROPHETS CAME TO ISRAEL

9-9 ANGELS WE HAVE HEARD ON HIGH / LES ANGES DANS NOS CAMPAGNES
In response to synod's request for some songs in French, this song is presented in two languages. (See Part III of this appendix for the complete list of songs in two languages.)

9-10 AWAY IN A MANGER
Synod ordered the removal of v. 2.
The two remaining stanzas are given.

9-19 LET ALL MORTAL FLESH KEEP SILENCE
Synod directed us to alter the text of v. 1, "descending," and v. 2, "he will give."
The altered text is given, and the entire song was moved from the Lord's Supper section to the Christmas section.

10-3* YOUR HAND, O LORD, IN DAYS OF OLD (PH 347)
A new tune, GREELEY, was approved in 1985. However, we now request approval of the tune GOSHEN.

Ground: The tune GOSHEN is well known (currently PH 217), and this combination of text and tune are also found in another recently published hymnal. The tune GREELEY is being recommended for Psalm 41.

10-15* SILENCE, FRENZIED UNCLEAN SPIRIT

11-RPH 352 (11-16) ALAS! AND DID MY SAVIOR BLEED
Synod asked us to reconsider (for addition).
An edited text is given.

12-9 A SHOUT RINGS OUT / DAAR JUICHT EEN TOON
In response to synod's request for some songs in Dutch, this is presented in two languages. (See Part III of this appendix for the complete list of songs in two languages.)

12-RPH 364 (12-19) THE DAY OF RESURRECTION
Synod asked us to reconsider (for addition).
The song follows, in four stanzas, set to a new tune, FARMER (currently PH 196).

12-20* THESE THINGS DID THOMAS COUNT AS REAL

13-5* SHOUT FOR THE BLESSED JESUS REIGNS (PH 400) / CHRIST IS ALIVE
The recommendation is to withdraw "Shout for the Blessed Jesus Reigns" and substitute in its place "Christ Is Alive."

Ground: Last year "Shout for the Blessed Jesus Reigns" was brought to and approved by synod. However, the committee since learned of a new text on the same theme and intended to be sung to the same tune. PH 399 ("Jesus Shall Reign") and 400 are both based on Psalm 72, and #400 is clearly derived from 399; it is found in no other hymnals. "Christ Is Alive" offers a fresh and contemporary celebration of the ascended Christ written by a well-known British pastor and hymn writer. The committee has had correspondence requesting that work by Brian Wren be considered for the *Psalter Hymnal.*

14-3 ETERNAL SPIRIT, GOD OF TRUTH (PH 390)
Synod asked us to reconsider the tune.
The text is now set to the tune FOREST GREEN (PsH 158)

14-6 FILLED WITH THE SPIRIT'S POWER
Synod asked us to reconsider the tune.
The text is now set to the tune FARLEY CASTLE.

14-RPH 397 (14-13) DWELL IN ME, O BLESSED SPIRIT
Synod asked us to reconsider (for addition).
The edited text is included.

14-14* THE SPIRIT CAME AS PROMISED

15b-22* GREET NOW THE SWIFTLY CHANGING YEAR

16a-3 GOD IS OUR FORTRESS / EIN FESTE BURG
In response to synod's request for some songs other than English and Spanish, both Dutch and French were mentioned. The board recommends that this historic text from the Reformation include the original German language. (For a complete list of songs in two languages, see Part III of this appendix.)

16a-11 PRAISE, MY SOUL, THE KING OF HEAVEN
Synod gave the instruction to change the first phrase of v. 3 from "Tenderly he shields and spares us" to "Fatherlike he tends and spares us."
The revised text is presented.

16c-15 OUR VOICE WOULD BE A USELESS CRY
Synod asked us to consider using the tune ALL SAINTS NEW.
The tune WELLINGTON SQUARE is again submitted.

Ground: No objection was given at synod to the tune WELLINGTON SQUARE. ALL SAINTS NEW was recommended because it was placed with that text in the PH Supplement and because the tune is familiar. ALL SAINTS NEW is recommended for Psalm 110 (currently PH 221); the board would prefer association of that tune with Psalm 110. ALL SAINTS NEW can be listed as an alternative tune on the page.

16c-RPH 378 (16c-18) I KNOW NOT WHY GOD'S WONDROUS GRACE
Synod asked us to reconsider (for addition).
The edited text is given; the tune is retained.

17a-2 GLORIOUS THINGS OF YOU ARE SPOKEN (PH 402)
Syond asked us to reconsider the tune RUSTINGTON.
The text is now set to the tune CHRIST CHURCH.

17a-12 HOPE OF THE WORLD
Synod asked us to reconsider the tune DONNE SECOURS (GENEVAN 12).
The text is now set to the tune VICAR.

17a-RPH 426 (17a-21) JESUS, WITH THY CHURCH ABIDE
Synod asked us to reconsider (for addition).
An edited text is set to the tune ACK, VAD.

17a-22* THE SON OF GOD

17a-23* THIS IS THE TRUTH

17b-RPH 412 (17b-13) I LOVE TO TELL THE STORY
Synod directed the inclusion of this song.
An edited text in three stanzas is included.

17b-RPH 410 COME TO THE SAVIOR NOW (PsH 410)
Synod asked us to reconsider (for addition).
The board recommends that this song not be retained.

Ground: The request was based on the need for a song of invitation. However, "Come to the Savior Now" has been dropped from most hymnals. The invitation to repentence is couched in archaic language ("and in His merits thou hast an unfailing plea") with an Arminian flavor ("He waiteth to bestow") and some unclarity of meaning ("No vain excuses frame, for feelings do not stay"). The song given below, "Come, You Sinners, Poor and Needy" is an invitation song found in many hymnals.

17b-14* COME, YOU SINNERS, POOR AND NEEDY

17b-15* CHURCH OF GOD, ELECT AND GLORIOUS

18a-9 O FOR A CLOSER WALK WITH GOD
Synod asked us to reconsider the tune BEATITUDO.
The text is now set to the tune LIVERPOOL. (This combination of text and tune is found in the new RCA hymnal, *Rejoice in the Lord.)*

18a-RPH 463 HE LEADETH ME
Synod asked us to reconsider (for addition).
The board recommends that this song not be retained.

Ground: The language is archaic ("comfort fraught," "Eden's bowers bloom," "nor ever murmur nor repine"). The same content is covered in the hymn "If You But Trust in God."

18a-RPH 427 I NEED THEE EVERY HOUR
Synod asked us to reconsider (for addition).
The board recommends that this song not be retained.

Ground: The text is individualistic, repetitive, and characterized by archaic language with some unclear meaning ("no tender voice like Thine can peace afford"). This is a hymn more appropriately sung outside the context of communal worship.

18a-RPH 440 (18a-32) MY JESUS, I LOVE THEE
Synod asked us to reconsider (for addition).
The text and tune are recommended without change as in the current *Psalter Hymnal.*

18a-RPH 428 OUT OF MY BONDAGE
Synod asked us to reconsider (for addition).
The board recommends that this song not be retained.

Ground: The subject of all the action in this hymn—of leaving sin (out of my bondage") and of coming to Christ ("into Thy freedom")—is "I" (the person singing). Consequently the song stresses the individual person's action in salvation. The structure of the text is very repetitive (lists of "out of" followed by "into"). The music is weak.

18a-RPH 454 NEARER, STILL NEARER
Synod asked us to reconsider (for addition).
The board recommends that this song not be retained.

Ground: The text resisted the committee's attempts at patchwork improvements. At issue is the passive, escapist tone of the text ("Give me but Jesus, my Lord crucified"). It is difficult to sing this with any sense of being sheltered in Christ for the purpose of obeying his command to go out into all the world. In addition, the text is archaic ("Sin with its follies I gladly resign," "Till safe in glory my anchor is cast"). The themes of comfort and shelter are better developed in "Jesus, Lover of My Soul" (18a-6), "My Jesus, I Love Thee" (18a-32), and "Precious Lord, Take My Hand" (16c-16).

18a-33* FOUNT OF LOVE OUR SAVIOR GOD

18a-34* MAKE ME A CHANNEL OF YOUR PEACE

18a-35* MY ONLY COMFORT

18a-36* MY SHEPHERD WILL SUPPLY MY NEED

18a 37* WHY, LORD?

18b-RPH 417 SAVIOR, LIKE A SHEPHERD LEAD US
Synod asked us to reconsider (for addition) but to a different tune.
The text is now set to the tune RHUDDLAN.

18b-11* GOD THE FATHER, GOD OF GLORY

18b-12* O GOD, YOUR CONSTANT CARE AND LOVE

18c-2	MY SONG FOREVER SHALL RECORD Synod asked us to consider a change of tune to WINCHESTER NEW (PH 170). Done.
18c-RPH 476 (18c-15)	GOD OF OUR FATHERS Synod asked us to reconsider (for addition). The edited text is given.
18c	Synod directed a search for additional hymns in this section, especially hymns dealing with issues of social and governmental justice. Several new songs follow.
18c-16*	AS STEWARDS OF A VINEYARD
18c-17*	GOD IS MY ROCK
18c-18*	GOD OF ALL LIVING
18c-19*	LORD, WHOSE LOVE IN HUMBLE SERVICE
19-6	JESUS COMES WITH CLOUDS (LO, HE COMES) Synod asked us to reconsider the tune. The text is now set to the tune WESTMINSTER ABBEY.
20-1	GLORY BE TO THE FATHER Synod gave the mandate to change the tune from PH 491 to 492. Done.
20-21*	FATHER, WE LOVE YOU
20-22*	GLORY BE TO THE FATHER
20-23*	HE IS LORD

PROPOSED INDICES FOR THE *PSALTER HYMNAL*

1. Index of First Lines
2. Index of Tune Names
3. Metrical Index of Tunes
4. Index of Authors, Composers, and Sources
5. Index of Scripture References
6. Topical Index
7. Acknowledgements

Appendix B
PSALTER HYMNAL RECOMMENDATIONS FOR THE DOCTRINAL STANDARDS SECTION

CRC Publications Board brings to the Synod of 1986 for consideration and possible approval the following recommendations regarding specific types of changes in the doctrinal standards section scheduled for inclusion in the new *Psalter Hymnal:*

Note: Changes are in bold print, omitted words are in brackets.

1. The following edited version of the Apostles' Creed.

Apostles' Creed

I. I believe in God the Father, Almighty,
Maker of heaven and earth.
II. And in Jesus Christ, his only begotten Son, our Lord;
III. Who was conceived by the Holy Spirit,
born of the virgin Mary;
IV. Suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;
V. The third day he rose again from the dead;
VI. He ascended into heaven,
and **is seated** at the right hand of God the Father Almighty;
VII. From **there** he shall come to judge the living and the dead.
VIII. I believe in the Holy Spirit.
IX. I believe a holy catholic Church,
the communion of saints;
X. the forgiveness of sins;
XI. the resurrection of the body:
XII. and the life everlasting.
AMEN

2. The following edited version of the Nicene Creed.

The Nicene Creed

I believe in one God,
the Father Almighty,
Maker of heaven and earth,
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of the Father before all worlds;
God of God,
Light of Light,
very God of very God;
begotten, not made,
being of one substance with the Father,
by whom all things were made.

Who, for us [men] and for our salvation,
came down from heaven,
and was incarnate by the Holy Spirit of the virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again,
fulfilling the Scriptures;
and ascended into heaven,
and **is seated at** the right hand of the Father;
and he shall come again, with glory,
to judge the living and the dead;
whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life;
who **proceeds** from the Father and the Son;
who with the Father and the Son together is worshiped and glorified;
who **spoke** by the prophets.

And I believe one holy catholic and apostolic Church.
I acknowledge one baptism for the **forgiveness** of sins;
And I look for the resurrection of the dead,
and the life of the world to come.
AMEN

Note: The precise word-by-word, phrase-by-phrase, changes that would be entailed in the following recommendations regarding the Heidelberg Catechism, are included in the separately prepared *Agenda Supplement*. All the suggested changes are highlighted in bold print for easy reference, with a key in the margin indicating whether each change would be an application of recommendation 3, 4, 5, or 6.

3. The use of the edited version of the Apostles' Creed in the Heidelberg Catechism (Q & A 23 and 50).

4. The use of the NIV for all Scripture quotations in the Heidelberg Catechism (Q & A 4, 10, 92, 119, 121, 122, 123, 124, 125, 126, and 128).

Grounds:

a. The RSV, especially of the Lord's Prayer, contains a great deal of archaic language. The NIV of the Lord's Prayer, Ten Commandments, and summary of the law are more vernacular.
b. The NIV is the Scripture version being used in Christian Schools International curriculum materials and in the BIBLE WAY curriculum on the elementary and junior high levels. It is also being used ever more widely within our churches.

5. Appropriate changes that will meet standards of inclusive language in the Heidelberg Catechism (Q & A 6, 7, 9, 14, 16, 20, 35, 55, 58, 84, 85, 107, and 124).

Ground: This will bring the Heidelberg Catechism into conformity with the editorial changes in the hymns and liturgical forms approved by the Synod of 1985.

6. Changes that bring into agreement the number and person of pronouns within each question and answer of the Heidelberg Catechism (Q & A 65, 97, 101, 102, 103, 105, 107, 110, 112, and 113).

Ground: Consistently in the original German, when the question is asked in the second person (you), the answer is given in the first person singular (I, me, my); and when the question is asked in the first person plural (we, us), the answer is given in the same first person plural (we, us, our). This practice is also followed in most cases in our present English translation, except in the questions and answers cited above. For the sake of stylistic consistency, in these cases also there should be the same agreement between the question and answer.

Appendix C
PSALTER HYMNAL RECOMMENDATIONS FOR THE LITURGY SECTION

The CRC Publications Board brings to the Synod of 1986 for consideration and possible approval and the following recommendations regarding the liturgy section:

Note: The word-by-word, phrase-by-phrase, changes that would be entailed in the following recommendations in the liturgical forms are included in the separately prepared *Agenda Supplement.* For easy reference, all changes from the versions of the forms approved by the Synod of 1985 (not the versions found in the back of the present *Psalter Hymnal* or in the Service Book) are marked in bold print; and words and phrases being deleted or for which a substitute are being suggested are included between double parenthesis. A key in the margin where each suggested change occurs will indicate which of the following recommendations, 1, 2, 3, 4, or 5 pertains.

1. The use of the NIV translation of the Bible throughout the Liturgical Forms.

Grounds:

a. The NIV is more vernacular than the RSV, which retains some archaic language.
b. The NIV is the version of Scripture used in a great number of our churches and in the education programs of children both in the church and the Christian day school.

2. The use of the edited version of the Apostles' Creed throughout the Liturgical Forms.

Ground: This will bring the version of this creed in conformity with what is printed elsewhere in the *Psalter Hymnal.*

3. Additional editing changes in the Liturgical Forms intended to modernize further the language.

4. Changes in the forms entitled Baptism of Children, Form 2, and Baptism of Adults, Form 2, that clarify certain questionable theological points.

Ground: There are several places where the new translation of the traditional Dutch form has raised a new theological issue or failed to clarify a former theological issue.

5. Changes in the form for Public Profession of Faith, Form 1, that alter the order of the questions.

Ground: The traditional order of questions in this form appears to give priority to "believe the doctrine" over "love the Lord" and "accept God's covenant promise." The suggested order seems more appropriate.

Appendix D

To: CRC Publications Board
From: The Reformed Voice to North America Task Force
Re: Publication of a Periodical Directed to North American Public

CRC Publications appointed a task force, in response to its long-range plan, "Setting a Course," to which it gave the following mandate:

> 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.

Persons appointed to serve on the task force were:

Rev. Peter Borgdorff, chairman Bethany CRC, Holland, MI	Mr. Ira Slagter Back to God Hour
Mr. Bruce Buursma *Chicago Tribune*	Mr. Gerald Vande Zande Citizens for Public Justice
Ms. Anita Eerdmans Wm. B. Eerdmans Publishing Co.	Mr. Bert Witvoet *Calvinist Contact*
Dr. Paul Henry U.S. Congress Representative	Dr. Nicholas Wolterstorff Calvin College
Rev. Alvin Hoksbergen, secretary River Terrace CRC, East Lansing, MI	Rev. Andrew Kuyvenhoven *The Banner*
Dr. George Marsden Calvin College	Mr. Gary Mulder CRC Publications
Dr. Richard Mouw Calvin College	Ms. Dale Hanson Bourke, Consultant Publishing Directions

The task force met December 14, 1984; January 15–16, 1985; April 16, 1985. The Michigan members met on June 6, 1985, to discuss the model to use in the Focus Groups.

The task force discussed at length the pertinent issues which arise from the mandate. The detailed findings of the task force and of the research that was conducted are presented in a separate consultant's report. We present a summary of the issues discussed and conclusions reached:

Issue 1 The task force reviewed the audience, or readership, envisioned for the proposed periodical. We debated whether it should be the general public, the Christian community, the non-Christian members of our society, those holding powerful direction-setting positions in society, the college educated, etc.

Conclusion

The task force decided we should focus attention on church-going people who read *Time*, *Newsweek*, or similar magazines. We had in mind persons who are members of mainline churches who have not identified with groups advocating a narrow Christian perspective or ideology, but have a broad view with an interest in the integration of

the Christian way with all areas of life. It was our opinion that these persons wrestle with the hard questions of life and are often in a position to do something about the way things happen.

Issue 2 The task force debated whether this venture should be an ecumenical endeavor or one controlled by the Christian Reformed Church.

Conclusion

This was a difficult issue for the task force. We had a feeling that the product should arise from a rather broad base of Christian consensus, but we also believed it would be very difficult to get various church bodies to work together in the control and production of the periodical. We therefore decided that the periodical should be initiated by our denomination, but that it should be open to Christian authors representing the church at large.

Issue 3 The task force asked whether the ethnic nature of our denomination would detract from our ability to write a periodical which has appeal on a broader level.

Conclusion

It was our opinion that our ethnic background would not substantially detract from our ability to produce a periodical which would speak to the North American public.

Issue 4 Closely related to the above discussion was concern about our ability to address a culture as diverse as ours. Do we have the talent needed for the task?

Conclusion

We believed we are better equipped to address the educated, direction-setting persons of our society than to address the general public. Our Calvinistic heritage is one which has had a recognized and strong influence on Western society. We therefore concluded that God requires us to address the major social, economic, and political issues that face our world, that we do have in our denomination considerable talent to do so, and that we would become more proficient with time.

Issue 5 The task force wondered if we could reach consensus on what it means to be Reformed/Calvinistic as we address those of other traditions. Could we present a clear Calvinistic voice or would we end up arguing among ourselves?

Conclusion

There is a strong likelihood that, on many issues, there would be little consensus about what the Reformed/Calvinistic viewpoint is. Thus, whatever viewpoint the proposed periodical might present could be controversial within the denomination and many could become disillusioned.

The task force believed it is essential to show how the larger societal issues can and should be approached from a Christian perspective. Even though conclusions among Christians may differ, there is great value in having Christians base their conclusions upon God's Word.

Issue 6 We wondered if there are persons "out there" interested in reading what we might write.

Conclusion

It seemed to us that persons in responsible positions in business, in society, and in the professions are truly looking for guidance and direction—a "Word from the Lord"—as they wrestle with the heavy issues of our day. Our proposed magazine would not have broad appeal, but it should be readily received by several thousand persons who look for assistance in their decision-making hours.

Issue 7 A major concern was what kind of magazine we should produce. Should it be an "Everyman" issue, a "Contemporary Review" issue, a "Reader's Digest" type magazine, a "Christian Science Monitor" type paper? Should it be a subscription magazine, or one that is distributed without charge?

Conclusion

After considerable discussion and review of several options, we decided to recommend the "Contemporary Review" type periodical as described in the report given by our consultant, Dale Hanson Bourke. Ms. Bourke then conducted four "focus group" interviews with groups of ten to twelve people who were representative of the target audience (i.e., church-going people who subscribe to *Time* or *Newsweek).* The interviews were observed by a member of the task force or by staff. The purpose of the interviews was to do some needs analysis and to test the theories and the "model periodical" that had been developed by the task force.

Based on the discussions of our task force and on the results of the testing that was done on our proposed model, we inform the CRC Publications Board that in our opinion the board should not proceed further with the development of the kind of periodical the task force was asked to explore in the mandate given us.

This recommendation does not mean that we should refrain from addressing the "North American public." There are many modes through which such an address could be made. We are limiting our recommendation to the mandate that was given.

There are several matters that came to the surface in our study which we think could have considerable value for CRC Publications and perhaps for other agencies of our denomination. These items, we believe, support the recommendation stated in the above paragraph and thus could be considered as grounds for that recommendation.

A. We discovered that it would take several million dollars to market a new periodical. We were told that the *Christian Science Monitor* is subsidized at about $15 million per year. In order for our denomination to produce the kind of magazine envisioned by the mandate we would have to come up with about $5 million to launch the program and then live with the hope that revenue from advertisers and subscribers would meet the costs of production within a year or two. To be financially solvent, a periodical of this nature needs at least 50,000 subscribers and would have to devote approximately one half of its space to advertising.

B. The market test indicated that a venture such as the one we have in mind requires an ecumenical approach. The persons tested had no desire to listen to the dictates or opinions coming from one segment of the fragmented North American church. A question arising from this finding is whether necessary cooperation could be obtained to produce a saleable magazine which could meet that requirement. It is also questionable whether our denomination would support the kind of ecumenical cooperation that would be necessary.

C. The test revealed that we were apparently erroneous in our assumption that the leaders of our North American society are hungry for some word from God to help them find direction in their wrestling with the big issues of life. Whether this should be seen as an indictment against these persons or simply a miscalculation on our part is perhaps a point worthy of further discussion and analysis. However, it did become apparent in the focus groups that there was considerable concern about coping with the crises which people face each day in their homes and at their places of work as they relate to the people closest to them. There is some evidence that people might be interested in a magazine or perhaps some other mode of communication which could provide trustworthy guidance as they struggle with life on this level.

D. Based on our study, we now wonder whether the *format* the task force was mandated to consider is the best approach to take in addressing the "North American public." Questions which arise are these:

1. Is the print medium the best vehicle to use? Could video, film, or television be more effective than a periodical?

2. Would it be realistic to think we could produce a periodical which would be suitable for both Canada and the United States?

3. Are the journalistic skills of the Christian Reformed Church of the caliber that can present abstract truth into the pattern and images most readily acceptable to the "North America public"?

E. Perhaps the most painful message heard was the one which seemed to say that we are badly out of step with the rest of the world around us. We as a denomination spend considerable time talking about a "world and life view" in a way which seems to be saying little to anyone but ourselves. This is not to suggest that we should abandon our ideals or renounce our Calvinistic heritage. But it might be helpful if we realized that we are a small, isolated group of Christians which often engages in heated debate about items of some concern to us but of little or no concern to those who are not part of our small group. It might be well for CRC Publications and other agencies of our denomination to do additional research, e.g., expand on the "listening tours" made a few years ago by several staff members of CRC Publications. On these "listening tours" we went out to listen, not to teach. We knew we had to listen before we could produce the kind of educational materials the churches would use. Perhaps we should do that in our relationship with the general public of our North American continent. Who are these people? Where do they hurt? What are their needs?

Our focus groups pointed out that we were not even on the same field of life with the persons interviewed. There was virtually no interest in what we wanted to say to them. Perhaps we do have a vital message for our world, but the message will not be heard unless we know who the people are and what

their perceived needs are. Clearly, this has significant implications for the entire ministry of our denomination. Our committee cannot at this time give a satisfactory analysis of the problem and has no proposed solution. But we can point out that we should listen carefully to our world before we venture into some major attempt to "prophetically address our culture from a Calvinistic perspective."

With this report your task force believes it has fulfilled the requirement of the mandate given* and respectfully requests that the CRC Publications Board receive this document as the conclusion of its assignment.

*It should be noted that several of the task force members, while agreeing with the overall conclusions of this recommendation as the response to the mandate it was given, would like to see other options explored at some future time. These options include:

1. Developing a theologically conservative counterpart of *Christian Century.*

2. Setting up a foundation to pursue the concept.

3. Developing a publication that is more focused toward "Christians in direction-setting positions (working within and beyond the churches)."

4. Developing a publication that contains "what we want to say" to the North American public and then hoping that the audience materializes.

Appendix E
Revised Plan for Adult Education

A. *Guidelines For the Development of Materials*

1. Concerning Purpose and Content:

a. The 1978 plan contained no single, clear statement of purpose to give direction and cohesion to the curriculum materials developed under the plan. Such a statement, carefully considered and phrased, should be included.

The purpose of our adult education plan is "to equip the saints for ministry" (Eph 4:12) by providing them with a basic curriculum for their systematic instruction in the Scriptures, in Reformed doctrine, in the history and ministry of the church of Christ, and in living as Reformed Christians in the world. Such a curriculum should both guide students into deeper understanding of their calling and assist them in practicing and proclaiming their calling as God's people.

b. The "expanded ministry in the distribution of Reformed church education materials beyond the Christian Reformed Church" (approved by the synod of 1977) has concentrated our attention more on "our general Reformed heritage" than on our "specifically Christian Reformed heritage." We should continue to strive to be Reformed, but this should surpass merely being true to our inherited tradition and reflect in all materials the distinctive Reformed understanding of Scripture, the church, the world, and our life within it. In this lies the uniqueness of our curriculum and its value both to the CRC, to other churches of the Reformed/Presbyterian tradition, and perhaps to the church at large.

The materials produced should be distinctively Reformed, expressing our Reformed world and life view and reflecting the general Reformed tradition; simultaneously they should express a notable awareness of the distinctive contribution of the Reformed world and life view within the broader ecumenical perspectives of the church in the twentieth century, as a context for the distinctive contribution of the Reformed world and life view.

c. Requests for new courses on a variety of subjects of special interest, or on current issues facing the churches, are continually being received. While it is important that we respond sensitively to such requests, it is of greater importance that a systematic approach be adopted and that it be clear where requested new courses fit into a comprehensive curriculum plan. A core of foundational courses will best equip God's people to carry out their appointed role in the church and world and the ministry entrusted to them.

The primary stress should continue to be on foundational courses; special interest and issue-oriented studies should be developed in the larger context of such scriptural, doctrinal, ecclesiastical and ethical studies.

d. Correspondence, reports from board members and teacher trainers, listening tours, and surveys all provide us with information concerning "perceived needs" in the area of adult education within the churches. These are very important and should be given great emphasis. But it is our task also to give leadership by identifying those needs, perhaps not yet perceived as vitally important, that must be filled to fully equip the people of God for ministry. Furthermore to respond only to "perceived needs" will tend to give the adult curriculum an *ad hoc* character.

The adult education plan should respond to the "perceived needs" of the churches as well as any other needs, perhaps unperceived by the churches but known to be important for the church's ministry, in order to ensure a comprehensive and well-balanced curriculum for adult education.

e. Preparation for ministry involves not only knowing, but also doing. Mere cognitive education—"book learning"—is insufficient.

Throughout this curriculum a continuing stress should be placed on the implications and outcome of knowledge in the life of the students, recognizing the need for new skills and new life patterns as well as new information.

f. Some adult study groups use materials which are questionable in terms of biblical exegesis, Reformed doctrine, and Christian ethics. It appears that sometimes people are unable to "discern the spirits" in such materials and are absorbing inadequate notions and perspectives on the Christian faith and life.

Curriculum materials should help persons to distinguish the various winds of doctrine swirling through the church world.

2. Concerning Strategies and Implementation:

a. A wide variety of adult groups meet in the churches: adult church school classes on Sunday, weekday women's and men's groups, couples' clubs, grow groups, Bible study groups, prayer breakfast groups, cell groups, etc. The churches are continually using materials in unexpected ways, adapting it to their unique programs and needs. Recently the book, *Adult Education in the Church*, was developed to explain to churches how they can best organize groups to utilize the adult education curriculum, but this is an area where continuing leadership and advice is needed.

The adult education materials should incorporate as much flexibility as possible to facilitate use by a variety of groups meeting on different schedules and for different purposes. Specific suggestions and consulting service should be offered to churches to explain how they can best organize groups to use the adult education curriculum.

b. Not all churches have an adequate number of competent and experienced leaders for their adult groups. Neither are all churches located in areas where outside speakers are easily available. Many adults hesitate to teach other adults. At the same time programs are expanding, often beyond the ability of the pastor to lead all the adult education programs in the church.

Wherever practical, guides and additional aids for leaders should be provided with the adult education materials and, as early as possible, training be offered which equips adults to teach adults.

c. The last decade brought a strong emphasis on the use of films in adult education (Dobson series, etc.) and the next decade will likely bring a

corresponding emphasis on the use of video. The reaction of the churches to the use of such media is varied; while some churches have ample supplies of needed equipment and use audio-visual materials freely, other churches are reluctant to make such purchases for church education purposes. The 1985 Synod approved the development of a video library that would encourage churches to use this medium in their adult church education programs. There is also a growing interest in computer software that will aid church education.

The primary media for adult education materials should continue to be print; however, audio-visual resources and computer-aided instruction should be provided when such resources fit the nature of the course, enhance the instruction received, and are financially practicable to develop and distribute.

d. Although some adults are unwilling to make a strong commitment either to regular class attendance or lengthy reading and study in preparation for a class session, other adults are willing to make such a commitment and strongly wish to engage in such "serious" study.

A variety of courses should be prepared, some of which require strong commitment to class attendance, extensive preparation, and relatively long units of study and others of which permit adults to gather for fellowship and discussion of good materials packaged in small units with little or no preparation required and little need for regular attendance.

e. The Christian Reformed Church is not alone in its concern about adult education; other fellowships are developing materials of various kinds. Furthermore, the needs in this area are so diverse, multiple, and changing that most churches wish to use materials from more than one source. It would be better if the Reformed fellowships (and to a lesser extent, other Christian fellowships) use each others' materials, as appropriate, rather than turning to commercial sources.

The Education Department staff should continue to be alert to developments regarding adult church education in other fellowships, be willing to learn from the experience of others, and seek to inform the churches of the availability of good resources produced by other (especially of the Reformed/Presbyterian) fellowships.

f. Each period of history confronts the church with new questions and struggles. One measure of an adult education program's effectiveness is how adequately it enables adults in the church to give informed (biblically, historically, confessionally) responses to current questions.

In the development of all curriculum materials, we should show particular sensitivity to the questions and struggles that face the contemporary Christian.

g. In the last decade there has been a rapid development of minority groups within the churches. Some of these groups are requesting, or will likely soon be requesting, adult curriculum materials in their own language and culture, as well as materials that address their peculiar needs.

In developing curriculum materials, we should show a continuing sensitivity toward minority groups within the church and their special concerns and interests. Insofar as the availability of qualified authors, editorial time, and funds permit, special materials requested by minority groups should be considered.

B. *Factors Involved in Planning and Developing New Courses:*

The following factors are an attempt to transpose the guidelines into a number of concrete considerations that can be weighed when planning and developing new courses. Use of these factors is also helpful in evaluating present courses, detecting gaps in our present curriculum, and aiming at a balanced presentation of materials.

1. Topic

The purpose of adult church education is to equip adults for ministry. This involves both assisting their growth as fully committed members of the church, mature in faith and wise, who participate actively in the worship, support, and pastoral care of the people of God. It should prepare them to carry out their calling as Christ's disciples in communal activities, in family, and in private life.

In order that adults may serve as Christ's living voice and arm in the world, they need to *know* and understand certain things: what the Word of God teaches (the history of God's relationship with his people), what the church confesses, what it means to be disciples of Christ, what it means to be the church in this present world. They also need to learn how to *do* certain things: how to worship well, how to serve others within and outside the church, how to witness, how to raise children, face retirement, cope with pain, etc.

By carefully considering appropriate subjects in each category, adequate coverage of the various topics (both what and how to) necessary to equip adults for ministry will be assured.

2. Audience

The majority of adult church education materials are, of necessity, addressed to a general audience. This audience might be described as people baptized as children and raised in the church, professing believers in the Reformed/Presbyterian tradition, from their mid-twenties into early retirement years, some single but mostly married with families, and in a middle range of income. It is the needs, concerns, and life problems of this comprehensive audience that are usually being addressed.

As those who provide resources for all adult church members, however, we should be aware of the many who do not fit this broad category and who, consequently, are often not addressed directly enough in courses being offered. There are church members with special needs based either on their history, living condition, or tasks within the church. We should also be consciously aware when we are addressing a narrower audience. Besides the general category outlined above, the audience for our courses includes:

a. New Christians and/or church members new to the Reformed tradition
b. Ethnic or cultural minorities
c. Single parents
d. Elderly people
e. Church leaders
f. People with special occupational challenges
g. People with mental or physical impairments
h. People with less formal education than others
i. Members of one denomination, such as CRC

Even though the curriculum resources we offer cannot meet all these needs, and there are other agencies and organizations within our own and other

Reformed/Presbyterian fellowships that are addressing certain of the special groups listed above, we should be conscious of these diverse audiences. Wherever possible we should address also such special groups and provide them with educational materials.

3. Length

An adult education curriculum must recognize the diversity in patterns of adult education resulting from the varied circumstances and histories of the individual congregations. Some churches are located near Christian colleges, where there are available a wealth of lecturers or capable members willing to teach adult groups short series on special topics—they have developed short courses on current topics or themes of general interest.

Other churches have few members qualified to teach, and prefer long-term commmitments by both teachers and members for longer studies. Some have both weekday and Sunday morning classes, others have only one adult education time and/or meeting.

To meet the needs of these diverse educational patterns in the churches, we must offer courses that range from:

a. One or two lessons on a single subject, as in *At Issue* or *CRC Viewpoint*.

b. Six to twelve lessons on a single theme, as in *Into His Presence* or *Space for God*.

c. Twenty-four to thirty lessons grouped around a general subject, as in *Beyond Doubt* or *To All Generations*.

4. Emphasis

Adult church education should take into consideration three basic needs of adult church members:

a. A need to make sense out of life from the perspective of faith, to understand what we believe as Reformed Christians, and to know what the Bible teaches us and what the church confesses. This is the need for cognitive teaching or instruction (*didache*).

b. A need to be a part of the fellowship of mutual pastoral care, to have a sense of belonging to the body of believers, and to be able to talk about beliefs and faith experiences with others of the church community. This is a need for fellowship (*koinonia*).

c. A need for a purpose in life, to live as one of Christ's disciples, to have a part in the service which God has entrusted to his people, to witness in word and deed to the redeeming grace of our God, and to help carry out the tasks of God's kingdom. This is a need for mission (*diaconia*).

A good church school program for adult church members should meet all of these needs. The emphasis of any particular course will tend to be on any one or two of these three. There should be a conscious awareness of all of these needs and of how our courses help the church programs meet them.

5. Materials

The type of materials provided in a course vary according to the topic being studied, the audience addressed, the kind of class leadership desired, the degree of commitment expected of the students, and the amount of pre-session preparation that can or should be required. A conscious judgment regarding the materials provided (or format) is made with each course.

The type of materials prepared embody the pedagogy designed for the course. Because the teaching methods vary so widely, no clearcut categories can be delineated and used as a guiding factor. Instead we have provided shorthand descriptions of the materials:

Type of materials	Code
Student materials	
Textbook only	T
Textbook with discussion questions	TQ
Textbook with session guides	TG
Booklet	B
Booklet with discussion questions	BQ
Booklet with session guides	BG
Papers with discussion questions	PQ
Papers with session guides	PG
Separate session guide handouts	SH
Teacher materials	
Teacher's (instructor's) manual	TM
Teaching aids	TA
Teacher's audio aids	A
Leader's (facilitator's) guide	LG
Video resource	V

6. Media

The basic media used in most courses will remain paper and print. However, some subjects lend themselves to oral or visual media. Where feasible and as long as it does not involve too much expense for the churches, other media should be considered when planning and developing courses.

C. Modified Plan for the Adult Education Curriculum

Topic	Audience	Length	Emphasis	Materials
Studies in Scripture				
Survey courses				
- *They Shall Be My People*	general	13 lessons	instruction	TQ, LG
Thematic studies				
Sin, Salvation, Service	general+	3 lessons	instruction	TQ
Partnership	general	16 lessons	instruction	TQ
The King Is Coming	general	17 lessons	instruction	TQ
Study of Scripture passages				
Revelation Series	general	14 to 31 lessons	instruction fellowship	BQ
Adult Bible Studies Twice a year in *The Banner*	general	15 lessons	instruction fellowship	PQ, LG
5 on 1	general−	8 to 12 lessons	instruction fellowship	B, LG

Note: the + or − signs indicate studies that are addressed to a more (+) or a less (−) educated audience.

Possible future directions or courses:

Continued development of new materials under Revelation Series, Adult Bible Studies, and 5 on 1.
Several courses (8–12 lessons each) on specific books of the Bible, such as Psalms, Proverbs, Ecclesiastes
Additional overview/survey courses dealing with traditional biblical divisions such as Pentateuch, Wisdom Literature, etc.
Additional thematic studies, e.g., for Lent, parables of Jesus, prayers of Jesus, etc.
A simple survey/introduction to Scripture for new converts or new church members.

Studies in Reformed Doctrine (Truth for Life)				
Confessional studies				
A Place to Stand	general+	31 lessons	instruction	TG, TM, V
Our World Belongs to God study version	CRC	26 sessions	instruction	TQ
Practical studies				
Beyond Doubt	general	30 lessons	instruction fellowship	TQ, LG
Introductory studies				
Searchlight	new Christians+	23 lessons	instruction	TQ
Happiness Is	new Christians−	23 lessons	instruction	TQ
Friendship Series Scriptural/doctrinal curriculum	people with mental impairments	30 lessons three years	instruction fellowship	P, TM, A, V

Possible future directions or courses:

A print/video course on catechism/doctrine designed for new converts/new church members
An inductive approach to doctrine, showing how these teachings are derived from Scripture
An apologetics course for adults with a mission emphasis
An informative course on world religions
A series of pamphlets on pivotal doctrines of (Reformed) faith, e.g., sovereignty, covenant, etc.
A course for adults on the Heidelberg Catechism
A brief review of the catechism designed for young people preparing to make profession of faith

Studies in the Church				
History of the church				
To All Generations	general	25 lessons	instruction	TG, TM, V
Structure of the church				
Manual of CRC Government	CRC+		instruction	T
Men and Women	CRC	8 chapters	instruction	BQ
In His Service a series of booklets	CRC	1 lesson	mission	BG, V
Ministry of the church				
Into His Presence	general	10 lessons	instruction	TG, LG
Belonging	inquirers CRC	9 lessons	instruction	T

Possible future directions or courses:

A Time to Keep, a CRC church history scheduled for release in 1986
A course on witnessing, developed in conjunction with Home Missions
A general introductory course on the church's mission
More should be done in developing understanding of and skills for the mission of the church

Studies in Christian Living				
Survey/Introductory studies				
Family Living				
Covenant Keeping	parents with families	7 lessons	fellowship instruction	TG, LG, V
Societal living				
At Issue	general	2 sessions	mission instruction	PG
Spiritual Living				
Space for God	general	9 lessons	fellowship instruction	TG

Possible future directions or courses:

An introductory course on ethics for adults (this is the only major portion of the original plan as yet unifinished)
More courses that address family issues (in print and in video), with emphasis on how the church community can aid troubled families
A series of booklets entitled "The Christian and . . ." dealing with contemporary issues (politics, business, earthkeeping, science, etc.) and using *Contemporary Testimony* as a resource document
Courses addressed to special interest groups, such as people approaching retirement, singles, etc.
A course or series of studies on the Reformed world and life view and of its implications for various aspects of society

REPORT 4
CHRISTIAN REFORMED BOARD OF HOME MISSIONS

I. INTRODUCTION

> I believe that the Son of God,
> through his Spirit and Word,
> out of the entire human race,
> from the beginning of the world to its end,
> gathers, protects, and preserves for himself
> a community chosen for eternal life
> and united in true faith.
> And of this community I am and always will be
> a living member.
>
> Heidelberg Catechism, Lord's Day 21, A 54

This profound statement of faith offers the church both comfort and challenge. According to the catechism, believers who pray, "Your kingdom come" are also praying, "Keep your church strong, and add to it" (Lord's Day 48, A 123). These confessional statements have important implications for missions and church growth.

Many Christian Reformed people are concerned that their church remain a true manifestation of the church of Christ—one that preaches the Word, uses the sacraments, and exercises discipline. However, concern for the internal strength of the church should go hand in hand with concern for external growth. If a denomination is a manifestation of the true church, Christ will use it to gather believers into his holy catholic church. Therefore people who work hard to keep the church strong and pray that God will preserve the church should also pray that God will add to the church, and should themselves engage vigorously in the task of bringing the gospel to others.

The decline in birthrate, the decrease in immigration from Europe, and the transfer of members out of our denomination has resulted in a denominational growth of less than 1 percent. This has raised questions within the church; more and more people are convinced that the CRC needs to seriously address the challenge of church growth through evangelism. For God's glory, for the salvation of sinners, and for our own welfare we need to pray fervently and work untiringly for the strengthening and growth of the CRC.

There is evidence of the church's increased awareness of the need to evangelize, but we must address more urgently our involvement in evangelism. We must get to work. We know that Scripture teaches only one way to life—Jesus Christ. Without him, people perish (Acts 4:12; John 3:16). People need to know that way to life, but they will not if someone does not teach it to them (Rom. 10:13–14). Therefore the CRC must give priority to the task of proclaiming the gospel. Home Missions pledges to do its utmost to help the denomination meet this responsibility, both in the U.S. and Canada. To that end, Home Missions

will provide resources: materials, programs, training, and counsel. It will recruit and train qualified persons for ministry, and it will be the denominational channel to provide financial assistance where necessary.

This 1986 Home Missions report to synod is a progress report, but only part of the progress is reflected in this document. Those interested in knowing more about Home Missions' progress toward its five-year goals established in 1984 should read the 1986 SEED Report. Copies are available from the Home Missions office; board members and home missionaries are also willing to share their copies. However, organizational reports can only show statistics and trends. Behind these are the personal stories of people who have been wonderfully blessed by God. These stories are the true progress report.

Home Missions awaits the coming year with feelings of gratitude and expectation. Its present blessings, its programs, and its personnel are evidences that God does reign. Many exciting things are happening in established congregations and in Home Missions ministries. Home Missions is moving and gaining in momentum. And as the entire denomination mobilizes for outreach, many more opportunities for service will present themselves. It is exciting to be part of a church that believes in the sovereign God and accepts the challenge of proclaiming the good news: our God reigns!

II. The Board

The Board of Home Missions consists of forty-five members. It is the agent of synod, charged with the supervision of the denominational Home Missions program in Canada and the U.S. Forty-one members are delegates chosen by their respective classes; they provide a close link with the classes. There are four board members at-large who have expertise in real estate, architecture, finance, and banking. During the last few years the board has requested classes to consider the gifts of women, minority persons, and nonclergy when selecting their delegates. As a result, the ratio of clergy to lay persons has improved. Presently twenty-six delegates are clergy and nineteen serve in other vocations. However, the number of women and multiracial persons is extremely low. Classes are again urged to appoint persons who will help the board reflect the multiracial development of the denomination, the gifts of women, and the expertise of various occupations.

The officers of the board and corporation include two staff persons. The officers are: Rev. John M. Hofman, president; Rev. James E. De Vries, vice president; Rev. John G. Van Ryn, executive secretary; Rev. Edward Tamminga, board secretary; Mr. Gerard J. Borst, treasurer; Mr. Dale Sall, assistant treasurer.

III. Office and Regional Personnel

The Home Missions office is located in the denominational building at 2850 Kalamazoo Avenue in Grand Rapids, Michigan. Regional home missionaries are a part of the administrative and service structure of the board; they live in various locations. Mr. Stanley Koning served as church relations secretary from 1969 to 1986 when he retired. He also served the mission program of the church for eight years as principal and teacher at the Zuni School. The board is grateful for the contribution made by Mr. Koning and wishes him well in his retirement.

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 ..... Miss Nancy Goeman
Graphic artist ..... Mr. Joe Vriend
Coffee Break coordinator ..... Mrs. Laurie Deters
Bookkeeper ..... Miss Jeanne Faber

C. *Secretarial/Supportive*

Mrs. Betty Grasman ..... Mrs. Edi Bajema*
Mrs. Marideen Holtrop ..... Mrs. Wilma Vanden Bosch*
Mrs. Gert Rotman ..... Mrs. Betty Veldman*
Mrs. Fran Vander Molen
Miss Lori Vis

*Part-time

D. *Volunteers—Part-time*

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

E. *Regional Home Missionaries*

Central & Eastern Canada ..... Rev. John Van Til
Central U.S. ..... Rev. Earl Dykema
Eastern U.S. ..... Rev. Ron Peterson
Mideastern U.S. ..... Rev. Paul Vermaire
North Pacific ..... Rev. Henry De Rooy
Red Mesa ..... Mr. Jack De Groat
Western U.S. ..... Rev. John Rozeboom

F. Staff Positions and Appointments

1. Executive Secretary, John G. Van Ryn

The Synod of 1974 appointed Rev. John G. Van Ryn as executive secretary and reappointed him on three subsequent occasions. In 1984 Home Missions evaluated his work and desired to recommend him for another four-year term; however, Mr. Van Ryn raised two issues: the desirability of a change in leadership in Home Missions and his personal desire to enter the pastorate or some other ministry in the church. Upon his request synod appointed John Van Ryn to a two-year terminal appointment, which expires in August 1986. At its annual meeting, the board adopted the following resolution:

> WHEREAS Rev. John Van Ryn is completing twelve years of distinguished and effective leadership as executive secretary of the Christian Reformed Board of Home Missions, and
>
> WHEREAS it is his personal desire to enter into another area of ministry within the Christian Reformed Church,
>
> THEREFORE, with praise and gratitude to God for his gifts and gifted people, the Board of Home Missions expresses its deepest appreciation to Rev. John Van Ryn for his visionary leadership and professional and pastoral ministry as the executive secretary of the Board of Home Missions. We commend him and his wife, Elizabeth,

to the grace and guidance of our heavenly Father for the future. And further, we enthusiastically recommend him without qualification to the Christian Reformed denomination and to the churches for future ministry.

2. Position Titles

Presently the designation *secretary* is used in the titles of several staff persons. Today that term is misleading; *director* better describes the responsibilities. Several denominational boards and agencies use the term *director.* Since these position titles are included in the Home Missions Order (Article 4, Section 4), they can be changed only by synod. Home Missions requests synod's permission to make the following changes:

Executive secretary to executive director
Field secretary to director of field ministries
Personnel secretary to director of personnel
Minister of evangelism to director of evangelism
Treasurer to director of finance

Ground: The term *director* describes the responsibilities of these positions, corresponds to terminology used by other boards and agencies of the denomination, and provides a common terminology within the Home Missions office.

3. Reappointment of Dirk Hart and Alfred E. Mulder

a. Process

The reappointment process for staff persons involves evaluation of the person's work in the position. The goal of the process is twofold: (1) to assist the person in personal and professional growth and (2) to prepare a recommendation regarding whether the person ought to be reappointed. In the process the executive secretary receives input from home missionaries, board members, and various people who have observed the person's performance. The staff member is also evaluated by his peers and he writes up a self-evaluation. The executive secretary reviews all the materials, works with the person, and writes reports to the administration committee, which makes recommendations to the board. Where appropriate, the board makes recommendations to synod.

b. Occasion:

Rev. Dirk Hart was appointed by synod in 1980 for an initial two-year term and later for a four-year term, which extends to August 1986. Rev. Alfred E. Mulder was appointed to an initial two-year term which extends to August 1986. He is eligible for a four-year term. The board is grateful for the gifts and efforts of these two men and praises God for their excellent work.

c. Reappointment of Dirk Hart:

The board recommends to synod that Dirk Hart be reappointed as director of evangelism for another four-year term.

Ground: He is a gifted and qualified staff person who has proven his value to Home Missions and the denomination.

d. Reappointment of Alfred E. Mulder:

The board recommends to synod that Alfred E. Mulder be reappointed as director of field ministries for a four-year term.

Grounds: His present work, his personal gifts and commitment, and his potential for significant service in the future all recommend him.

4. Appointment of Executive Director—John A. Rozeboom

a. Selection Process

In February 1985 the board appointed a Search Committee consisting of six board members. This committee solicited the denomination for suggestions. All persons who responded or were recommended were invited to provide a resumé and responses to several questions. The committee evaluated these responses and proceeded to work intensively with those they considered to be the most suitable candidates. They prepared a nomination of two and presented these two persons to the board. The two men were interviewed by the entire board, and after prayer the board chose John A. Rozeboom.

b. The Person

Rev. John A. Rozeboom was born in Edgerton, MN. He attended Dordt College and Calvin College. He was graduated from Calvin Theological Seminary; he earned a Th.M. from Calvin and another Th.M. from Fuller Theological Seminary. He was ordained to the ministry in 1969 and served the Riverside, CA, church as a home missionary pastor from 1969 to 1976. He has served as the regional home missionary for the Western U.S. from 1976 until the present. He, his wife (Linda), and two children are living in Newark, CA. They are members of the Hayward congregation. John Rozeboom is a gifted person who loves the CRC. He has been deeply involved in the Home Missions program of the denomination and is committed to outreach ministries. The board enthusiastically recommends him.

c. Recommendation:

The board requests that synod appoint John A. Rozeboom as executive director of Home Missions for an initial term of two years, beginning in August 1986.

IV. FIELDS

A. *Introduction to Field Ministry*

The term *field* is shorthand for locations where Home Missions has initiated and/or provides funding for mission churches and other special ministries. Some 150 field ministries extend to the far reaches of our two nations: from the tip of Florida to the oil fields of northern Alberta, and from the Island of Hawaii to old North End Halifax, NS.

Home Missions has also developed shorthand for distinguishing its basic "types" of field ministries:

TYPE A: SPECIALIZED MINISTRIES

Hospitality houses, schools in New Mexico, college and university campus ministries, harbor and seaway ministries, certain training positions.

TYPE B: NEW CHURCH DEVELOPMENT, INDEFINITE TERM

These church ministries usually are located in communities of great economic need and limited financial resources. While the expectation is to become self-governing, self-supporting, and self-propagating churches, the period of time needed is very difficult to project.

TYPE C: NEW CHURCH DEVELOPMENT, DEFINITE TERM

In contrast to Type B churches described above, Type C churches generally are located in communities with average to above-average economic

resources, and consequently are expected to achieve independence from Home Missions funding within a period of ten years or less.

Occasioned by the surge of refugees and immigrants in recent years, new Home Missions churches praise God in more than a dozen different languages. Listed below is a tabulation of all field ministries according to type and predominant ethnicity:

	Type A	Type B	Type C	Total
Anglo	21	5	63	89
Asian	1	7	6	14
Black		7	2	9
Hispanic		7		7
Native American	6	17	2	25
All other	4	1	3	8
Totals	32	44	76	152

B. *Field Ministries and Personnel as of March 1, 1986*

Note: See explanation at end of listing

NAME/LANGUAGE	PERSONNEL	ADM	TYPE	OTHER
Abbotsford, BC/Chinese	Rev. L. Chen	SFA	B	Unorg.
Albany, CA/Korean	Rev. H. K. Hwang	GIA	C	Unorg.
Akron, OH	Mr. K. Hermann	GIA	A	Campus
Albuquerque, NM				
Fellowship	Rev. A. J. Veltkamp	DS	C	II
SW Campus Chr. Fellowship	Rev. A. Begay	SFA	A	Campus
Ames, IA	Rev. F. J. Walhof	GIA	A	Campus
Anaheim, CA/Spanish	Rev. C. J. Nyenhuis	DS	B	II
Appleton, WI	Rev. D. J. Steenhoek	GIA	C	Org.
Arlington, TX	Rev. E. C. Marlink (IHM)	DS	C	I
Arroyo Grande, CA	Rev. A. A. Mulder	GIA	C	Org.
Atlanta, GA				
Dunwoody	Rev. W. W. Leys	DS	C	II
Southwest	Rev. J. Nash	DS	C	I
Austin, TX	Rev. P. W. Deckinga	DS	C	I
Barstow, CA	Rev. V. G. Van Ee	GIA	C	Unorg.
Beclabito, NM/Navajo	Mr. J. Talley	DS	B	I
Big Rapids, MI	Rev. L. Ausema	GIA	A	Campus
Boise, ID	Rev. J. P. Vosteen	DS	C	II
Boston, MA/Spanish	Mr. J. Vanga	DS	B	I
Boulder, CO	Rev. C. J. De Vos	DS	A	Campus
Brigham City, UT	Mr. D. Rozema	SFA	B	III
Brooklyn, NY/Messiah's	Mr. S. Schlissel	SFA	C	I
Calgary, AB/Peace	Vacant	GIA	C	Org.
Champaign, IL	Rev. J. Reiffer	DS	C	II
Chandler, AZ	Rev. A. Lindemulder	DS	C	II
Chicago, IL				
Spirit & Truth/Spanish+	Rev. M. Ortiz	Uncl	B	Org.
Grace & Peace Fellowship	Rev. P. Aviles	Uncl	B	Unorg.
Immanuel Fellowship	Mr. J. Matias	Uncl	B	Unorg.
Hope Chr. Fellowship	Rev. R. Muldonado	Uncl	B	Unorg.
Hyde Park/Chinese	Vacant	DS	C	III
Amer. Indian Chapel	Rev. R. J. Van Antwerpen	DS	B	I
Lawndale	Mr. L. Tucker	GIA	B	2nd Staff
Muslim	Dr. P. Ipema	DS	B	I
Pullman	Rev. C. Kromminga, Jr. Rev. R. E. Williams	GIA	C	Org.
Roseland	Rev. A. Van Zanten	GIA	B	Unorg.

Church Rock, NM	Mr. B. Garnanez	DS	B	II
Columbia, MO	Rev. T. E. Pettinga	DS	C	II
Columbus, OH	Rev. E. T. Lewis	DS	A	Campus
Corvallis, OR	Rev. R. Opperwal (IHM)	DS	C	II
Crownpoint, NM				
CRC/Navajo+	Rev. G. T. Stuit	DS	B	II
Chr. school	Miss L. Helland	DS	A	School
	Mr. R. Yzenbaard			
Crystal Lake, IL	Rev. D. J. Einfeld	GIA	C	Org.
Davenport, IA	Vacant	DS	C	III
Denver, CO				
Chr. Indian Center	Mr. M. Deckinga	DS	B	I
Sun Valley/Spanish+	Rev. J. Vande Lune	GIA	B	Unorg.
Detroit, MI	Rev. J. D. Natelborg	DS	A	Campus
East Grand Forks, MN	Rev. H. Leetsma (SS)	Uncl	C	II
East Islip, NY	Rev. K. J. Verhulst	DS	C	III
East Lansing, MI	Vacant	GIA	C	2nd Staff
El Paso, TX	Rev. W. C. De Vries	DS	C	II
Enumclaw, WA	Rev. K. Wiersum	GIA	C	Org.
Fairfield, CA	Rev. G. G. Hofland	DS	C	II
Farmington, M/Navajo+	Rev. S. T. Yazzie	DS	C	II
	Rev. T. J. Niehof			
Flagstaff, AZ	Vacant	DS	C	II
Fort Collins, CO	Rev. P. Jorden	GIA	C	2nd Staff
Fort McMurray, AB	Rev. C. Vink	DS	C	I
Fort Wingate, NM	Rev. G. Haagsma	DS	B	II
	Miss S. Clahchischilli			2nd Staff
Fresno, CA	Mr. G. Penner	GIA	C	2nd Staff
Gaylord, MI	Mr. V. Schaap	GIA	B	Unorg.
Guelph, ON	Rev. E. Den Haan	DS	A	Campus
Hacienda Hts., CA/Korean	Rev. K. K. Cho	GIA	C	Unorg.
Hamilton, ON	Rev. A. P. Geisterfer	GIA	A	Campus
Heart Lake, ON	Rev. D. A. Gritter	DS	C	I
Helena, MT	Rev. C. Pool	GIA	C	Org.
Hialeah, FL/Spanish	Rev. J. M. Sanchez	DS	B	I
Honolulu, HI				
Pacific Community	Rev. W. D. Dyk	DS	B	II
Hospitality House	Mr./Mrs. D. Bishop	DS	A	H. H.
Houston, TX				
New Life	Rev. J. Holleman	DS	C	III
Southwest	Rev. R. De Young	DS	C	I ED
Indian Harbour Beach, FL	Rev. C. Van Ens (SS)	Uncl.	C	III
Iowa City, IA	Rev. J. Chen	DS	A	Campus
Jacksonville, FL	Rev. F. T. Wevers	DS	C	II
Kalamazoo, MI/Immanual CRC				
& Diaconal Conference	Ms. J. B. Seitsma	SFA	B	2nd Staff
Kamloops, BC	Rev. S. Sikkema	DS	C	II
Kanata, ON	Rev. H. G. Gunnink	DS	C	II
Kincheloe, MI	Rev. N. J. Thomasma	GIA	B	Unorg.
Kingston, ON	Dr. W. Van Groningen	DS	A	Campus
Lafayette, IN	Dr. W. R. Lenters	DS	A	Campus
Lake Worth, FL	Rev. A. D. Francois	GIA	B	Unorg.
Lansing, MI/Asian	Rev. G. Bekker	GIA	B	2nd Staff
London, ON	Rev. P. Slofstra	DS	A	Campus
Long Beach, CA				
CRC/MOE	Rev. J. Van Ens	GIA	C	2nd Staff
Seamen	Dr. J. Koopmans	GIA	A	Harbor
Los Angeles, CA				
Chinese	Rev. J. T. C. Tong	DS	B	I
Community	Rev. S. E. Ver Heul	DS	B	I
	Rev. T. P. Doorn			
Crenshaw	Rev. G. Van Enk	DS	B	II
Orange Co. Korean-American	Rev. Y. T. Kim	DS	C	I
Orange Co. Vietnamese	Rev. N. X. Bao	DS	B	I

Loveland, CO	Rev. H. De Young	DS	C	III
Madison, WI	Mr. A. De Jong	DS	A	Campus
Meadowvale, ON	Recruiting	GIA	C	2nd Staff
Merced, CA	Rev. A. R. Schaap	GIA	C	Unorg.
Miami, FL/Spanish+	Mrs. S. Menchaca	DS	B	2nd Staff
Montreal, PQ				
French	Rev. H. Kallemeyn	DS	C	I
Seamen	Rev. H. Uittenbosch	GIA	A	Harbor
Mt. Pleasant, MI	Rev. J. E. Versluys	GIA	C	Org.
Nanaimo, BC	Rev. A. E. Likkel	DS	C	II
Naschitti, NM	Mr. C. Brummel	DS	B	II
	Mr. A. Henry			2nd Staff
Nashville, TN	Rev. R. Brouwer	DS	C	II
	Ms. N. Goeman			2nd Staff
Navajo, NM/Navajo+	Mr. T. Tso	DS	B	I
New Glasgow, NS	Rev. A. J. De Vries	DS	C	III
Norfolk, VA/Hosp. House				
Men's	Mr./Mrs. D. Mulder	DS	A	H. H.
Women's	Mrs. N. Olthoff	DS	A	H. H.
North Halifax, NS	Recruiting	DS	B	
Ogden, UT	Rev. A. W. Heersink	DS	C	III
Paterson, NJ				
Madison Ave.	Rev. J. A. Algera	GIA	B	2nd Staff
	Miss J. Gill			3rd Staff
Northside	Mr. R. Foster	GIA	B	2nd Staff
William Paterson College	Rev. K. J. Vander Wall	GIA	A	Campus
Porterville, CA	Rev. B. N. Huizenga	GIA	C	Unorg.
Puget Sound, WA	Rev. J. M. Moes	GIA	A	Harbor
Rapid City, SD	Mr. M. Manning	GIA	C	2nd Staff
Red Valley, AZ/Navajo	Mr. H. Begay	DS	B	I
Redding, CA	Rev. D. W. Lagerwey	GIA	C	Unorg.
Rehoboth, NM				
Chr. School	Mr. G. Kamps (Supt.)	SFA	A	School
Leadership Training	Mr. D. Tamminga	DS	A	Training
	Rev. R. D. Posthuma			
	Mrs. M. Kurley			
Richmond, BC/Chinese	Rev. S. M. Jung	DS	C	II
Roseville, MI	Ms. J. Rop	GIA	C	2nd Staff
Ste. Croix, PQ/French	Mr. G. Dubé	DS	C	I
St. Vital, MB	Recruiting	GIA	C	
Salt Lake City, UT				
Cambodian	Mr. C. Phim	GIA	B	Unorg.
	Mr. M. Tak			
Immanuel	Rev. D. J. Kruis	SFA	C	III
Indian Center	Mr. H. Bielema	DS	B	I
Utah Min. Com.	Mr. M. Anderson	DS	A	Training
San Antonio, TX	Rev. J. Byker	DS	C	I
San Diego, CA	Mr./Mrs. D. Rottenberg	DS	A	H.H.
San Francisco, CA				
Golden Gate	Rev. M. Vander Pol	GIA	C	2nd Staff
New field	Recruiting	DS	C	Uncl.
San Jose, CA/Korean	Rev. H. K. Kim	GIA	C	I
Sanostee, NM/Navajo	Mr. F. Curley	DS	B	I
Scottsdale, AZ	Vacant	GIA	C	2nd Staff
Shiprock, NM/Navajo+	Rev. A. W. Koolhaas	DS	B	II
Silverdale, WA (Bremerton)	Rev. D. Snapper	DS	C	I
Springfield, IL	Rev. M. L. De Young	DS	C	I
Stockton, CA/Hmong	Mr. J. Andriese	GIA	B	Unorg.
Sun Valley, CA/Spanish	Rev. L. W. Wagenveld	DS	B	I
Syracuse, NY	Rev. R. D. Steen	DS	C	III
Tacoma, WA	Mr. H. Bauer	GIA	C	2nd Staff
Teec Nos Pos, AZ/Navajo+	Rev. P. H. Redhouse	DS	B	II
Tempe, AZ	Vacant	DS	A	Campus
Terre Haute, IN	Rev. C. Aardsma	DS	C	III

Toadlena, NM/Navajo	Mr. F. Frank	DS	B	I
Tohatchi, NM/Navajo +	Mr. G. Klumpenhower	DS	B	II
Tohlakai, NM/Navajo +	Rev. M. A. Harberts	DS	B	II
Toronto, ON	Rev. D. Pierik	DS	A	Campus
Traverse City, MI	Rev. J. O. De Bruyn	DS	C	I
Vancouver, BC	Rev. J. E. F. Dresselhuis	GIA	A	Harbor
Virginia Beach, VA	Rev. W. D. Ribbens	DS	C	II
Waterloo, ON	Rev. G. E. Morbey	DS	A	Campus
Window Rock, AZ/Navajo +	Mr. C. Grey	DS	C	II
Windsor, ON	Rev. P. C. Hogeterp	DS	C	III
Winnipeg, MB/Hope Centre	Vacant	GIA	B	Unorg.
Yakima, WA	Rev. D. Vander Wall	DS	C	III
Zuni, NM				
CRC, Zuni +	Vacant	DS	B	I
	Mr. R. Chimoni			2nd Staff
Chr. School	Mr. B. Engbers (Prin.)	DS	A	School
	Miss C. Seciwa			
	Mrs. B. Berghuis			
	Miss V. Boone			
	Miss N. Chimoni			
	Mr. Sam Chimoni			
	Mr. B. Kruis			
	Miss B. Scheeres			

Explanatory Notes:

1. The ministry is conducted in English unless another language is indicated. A + sign appears when English also is used.

2. ADM refers to the differing administrative arangements: DS = denominationally sponsored, GIA = Grant-in-Aid, SFA = special funding arrangement, UNCL = Unclassified.

3. Types A, B, and C are defined in Section IV, A of this report.

4. I, II and III indicate stages of development in Type B and C churches: I = Exploration, II = Organization, III = Maturation.

C. Statistical Summary of All Field Ministries

a. Church Development

	1983 Totals	1984 Totals	DS	1985 GIA	Totals
Churches reporting	79	95	76	34	110
Member families	1,728	2,388	1,559	908	2,467
Morning worship	6,422	8,875	5,995	3,784	9,779
Evening worship	2,273	2,993	2,018	864	2,882
Church school	3,469	4,116	3,041	1,497	4,538
Adult Baptisms	56	80	125	35	160
Professions of faith	157	148	166	92	258
Reaffirmations	86	84	87	43	130
Child baptisms	181	281	246	115	351

2. Specialized Ministries

	Number	Activities	Totals
New Mexico schools	3	Student enrollment	469
Campus ministries (16 reporting)	17	Students in Bible Study	645
		Students "in fellowship"	1,208
Harbor ministries	4	Ships visited	Not Avail.
		Material distributed	Not Avail.
		Persons counseled	Not Avail.
Hospitality houses	4	Average daily occupancy	40
		Persons hosted/counseled	425
Training positions	2	Courses taught	14
		Class enrollment	150

D. *Major Developments Since 1985 Board Meeting*

1. Field Ministry Alumni

The list of official Home Missions alumni continued to grow during 1985. Churches that graduated from Home Missions funding were: Grace CRC in Burke, VA; Hope CRC in Onalaska, WI; Rolling Acres CRC in Mason City, IA; Oceanview CRC in Norfolk, VA; and Trinity CRC in Richfield Springs, NY. In September the Calvary Community CRC of Dayton, OH, disbanded due to lack of community response, and its property was put up for sale. Cochrane, ON; East Grand Forks, MN; and Indian Harbour Beach, FL, continue their ministries without Home Missions subsidy by way of reduced personnel costs. The Grant-in-Aid for the second staff position with First CRC of Seattle, WA, was successfully completed.

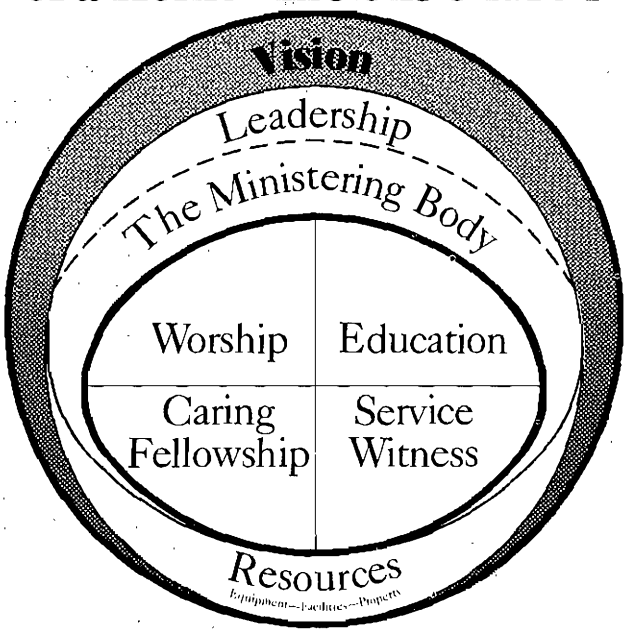
2. New Field Ministry

The majority of new field ministry was in the form of starting new churches. Denominationally sponsored churches were started in San Antonio, TX; Heart Lake, ON; Southeast Houston, TX; and Southwest Atlanta, GA (black). Recruiting continues for San Francisco, CA; North End Halifax, NS (multiracial); and St. Vital, MB. New churches that received first-time assistance by Grants-in-Aid or special funding arrangements are located in Brooklyn, NY (Messiah's); Hacienda Heights, CA (Korean); Lake Worth, FL (Haitian); and Barstow, CA. Other first-time GIA's were for staff positions: East Lansing, MI (singles); Lansing, MI (Asian); Long Beach, CA; Scotsdale, AZ; Kalamazoo, MI (in cooperation with CRWRC and SCORR); and San Francisco, CA (Golden Gate).

3. Other Developments

Four Home Missions churches were able to organize and enter Stage II during 1985, and three churches entered Stage III by March 1986. The Rehoboth Christian School continued to make significant progress toward local ownership and self-support, and the Crownpoint and Zuni schools also are being challenged in this regard. Specifically by way of the BEGIN process for new churches, and in general by its administrative guidelines and practices, Home Missions is increasingly challenging all field ministries in their responsibility toward evangelism and local ministry development.

The Vital Signs of a Home Missions Church



"The Vital Signs of a Home Missions Church" diagram has served as a useful outline not only for the 1985 Home Missions Conference but also for actual envisioning, planning, implementing, and reporting on local ministry development.

E. *Goals and Plans for 1986*

1. Improved Administration and Support

For 1986 the Fields Department and regional home missionaries are committed to expanding the use of BEGIN for new churches, to encourage not less than twelve Home Missions churches to become organized and to help another twelve Home Missions churches to enter Stage III, to improve the effectiveness of MAP (Mission Analysis and Projection) as a guidance tool, and to provide better administrative support for all field ministries in all appropriate ways, from developing personal computer programs to providing personal consultation.

2. New Church Development a Priority

In 1975 Home Missions declared that "God mandates and enables Christ's church, by his Word and Spirit, to grow spiritually and numerically . . ." ("Statements on the Growing Church"). In 1984 synod endorsed Home Missions' commitment to "promote the establishing of new congregations." Now, in 1986, Home Missions has gone on record to say that in considering new ministry opportunities it will "give priority consideration to new church de-

velopment." In short, whereas Home Missions remains committed to support its many and diverse opportunities for field ministries as appropriate, priority consideration will be given to those *new* field ministries that offer special promise for church growth through evangelism.

3. Red and Yellow, Black and Brown Churches

As Home Missions seeks to further implement this strategy, it also reaffirms its commitment to promote the multiracial character of the denomination. For some years already, nearly 50 percent of the fields budget and more than 40 percent of the total number of fields have been directed toward ministries whose predominate ethnicity and primary ministry focus is red, yellow, brown, or black people. The largest group of such ministries, twenty-five in all, is among Native Americans. Here in 1986, hand in hand with its declaration that new church development is a priority, the Board of Home Missions will seek "to increase especially the number of Asian, Black, and Hispanic new church development ministries supported by Home Missions."

In the spirit of the apostle Paul, who adapted his approaches to diverse peoples and circumstances "for the sake of the gospel" (I Cor. 9:23), Home Missions must respond with creativity and flexibility to the many special new church development opportunities and needs among people of color in our nations' cities. Numerous new challenges already are being addressed, described in detail in other sections of this report. In the course of 1986, in addition to important planning consultations with Classis Red Mesa, staff members and regional home missionaries will attend a denominationwide Hispanic Planning Conference, continue conversations with black pastors, convene exploration and planning meetings with CRC Chinese and Korean church leaders—all with a view to praying, planning, and working together for ethnic new church development in and through the CRC.

4. Grant-in-Aid and Field Ministries

Ten first-time GIA field ministries will begin on June 1, 1986. Five are for new Korean congregations: one in Seattle, WA, and four in Classis Southern California (Yang Moon CRC in Bellflower, Cerritos Central Korean in Artesia, Bethel Korean in Chino, and Orange Dong San CRC in Garden Grove). Other first-time GIA's were endorsed for Zion CRC, a Chinese congregation in Abbotsford, BC; a part-time coordinator of evangelism assimilation at Hayward, CA; and a part-time staff person to help the Washington, DC, church expand its neighborhood ministry to seniors.

Beginning in 1987, the Grant-in-Aid year will be changed to September 1–August 31 to conform to the Home Missions fiscal year. In cases of special need, and if funds are available, first-time grants may begin one quarter earlier—on June 1. Listed below are all field ministries or positions supported by the Grant-in-Aid program, along with the amounts approved for the years indicated.

Location/Description	1986–87	1987–88	1988–89
Abbotsford, BC/Chinese	$24,000	$19,000	$14,000
Akron, OH/Campus	17,000	15,500	15,000
Albany, CA/Korean	6,000		
Ames, IA/Campus	12,500		
Appleton, WI/Covenant	5,200	4,000	2,800
Arroyo Grande, CA/Central Coast	12,000		

Barstow, CA/Hi-Desert	10,000	8,000	
Bellflower, CA/Yang Moon	12,000	10,000	8,000
Big Rapids, MI/Campus	16,000		
Cerritos, CA/CC Korean	12,000	10,000	8,000
Chicago, IL/Lawndale/2nd Staff	13,000	12,500	12,000
Chicago/IL/Pullman/2nd Staff	7,100	6,400	5,700
Chicago, IL/Roseland	8,500	8,000	7,500
Chino, CA/Bethel Korean	14,000	11,000	8,000
Crystal Lake, IL/Fox Valley	6,000	5,000	
Denver, CO/Sun Valley	11,000	10,500	10,000
East Lansing, MI/Singles Point	10,000	5,000	
Enumclaw, WA	6,000		
Fort Collins, CO/2nd Staff	12,000	10,000	
Fresno, CA/2nd Staff	5,800	5,400	5,000
Garden Grove, CA/Korean	14,000	11,000	8,000
Gaylord, MI	2,000	1,000	
Hacienda Hts., CA/HC Korean	9,000	7,000	
Hamilton, ON/Campus	3,000	2,700	2,400
Hayward, CA/2nd Staff	7,500	7,000	6,500
Helena, MT/1st Staff	7,000		
Kincheloe, MI/New Hope	8,000	7,000	
Lake Worth, FL/Haitian	16,000	15,000	
Lansing, MI/Asian	6,600		
Long Beach, CA/Minister of evangelism	1,000		
Long Beach, CA/Harbor	12,800		
Meadowvale, ON/2nd Staff	to be announced	to be announced	
Merced, CA/Gateway	18,000	15,000	
Montreal, PQ/Harbour	8,400		
Mt. Pleasant, MI/Trinity	2,500	1,000	
Paterson, NJ/Madison 2nd Staff	9,000	8,000	7,000
Paterson, NJ/Madison 3rd Staff	11,000	10,000	9,000
Paterson, NJ/Northside 2nd Staff	17,500	16,500	15,000
Porterville, CA/Oak Grove	10,000		
Puget Sound, WA/Harbor	10,500		
Rapid City, SD/2nd Staff	10,000	8,500	
Redding, CA/Calvary Community	10,000	9,000	
Roseville, MI/2nd Staff	3,500	3,000	2,500
Ste. Croix, PQ	8,000		
Salt Lake City, UT/Cambodian	18,000	17,000	
San Francisco, CA/Golden Gate	18,800	16,000	
San Jose, CA/Korean	10,000	5,000	
Seattle, WA/Korean	11,000		
Stockton, CA/Hmong/Cambodian	16,000	14,000	
Vancouver, BC/Harbour	4,300	4,300	4,300
Washington, DC/Seniors	2,300		
Winnipeg Hope Centre	10,000		
	(515,800)		

Note: GIA amounts listed ordinarily are for twelve months, even though certain grants were not scheduled to begin on April 1, 1986. All grants continuing into 1987–88 will be extended from March 31 to August 31 at the 1986–87 funding level.

5. Denominationally Sponsored New Field Ministries

a. Urban/Hispanic Ministry: In October 1983 the Spirit and Truth Fellowship in North Chicago was received into the CRC, along with Pastors

Manuel Ortiz and Bob Crawford. This urban ministry, located in a predominately Hispanic context, is strongly committed to the multiplication of urban churches and the development of indigenous leadership. Additional emerging churches are Grace and Peace Fellowship, Hope Christian Fellowship, and Immanuel Christian Fellowship. Various leadership development efforts now come under the umbrella of The Apprenticeship School for Urban Ministry (TASUM). On March 1, 1986, Rev. Manuel Ortiz began employment with Home Missions, in cooperation with Calvin Theological Seminary and SCORR, as Urban Mission Consultant and Director of TASUM.

b. New Church Development in Quebec: In July of 1984 Guy Dubé started a new church in Ste. Croix (two-thirds time), and began teaching at Farel Institut in Quebec City (one-third time). In response to a request of the Council of Evangelical Reformed Churches in Quebec (CERQ), and with the endorsement of Classis Eastern Canada, Mr. Dubé will now begin new church development work in the Montreal area. Effective July 1, 1986, Mr. Dubé, a native Quebecois, will begin a new church on Montreal Island and assume the work initiated by Harold Kallemeyn at the university. Rev. Kallemeyn will continue church development on the South Shore in St. Lambert and also start a new church in the suburb of Repentigny. By way of a Grant-in-Aid, Home Missions also will assist in the cost of part-time leadership for the small, new congregation in Ste. Croix. The emphasis in all five ministries will be on evangelism, leadership training, and church development. In all likelihood these churches eventually will affiliate with the Reformed Church of Quebec (CERQ) rather than with the CRC. Home Missions will not become involved in capital expenditures for these churches.

c. New Church Development Among Blacks: Consistent with Home Missions' strategy for establishing new churches, especially among Asian, Black, and Hispanic people, this proposed ministry envisions the development of a new autonomous black congregation within the CRC by fulfilling the great commission of "making disciples" (Matt. 28:19) and "equipping for ministry" (Eph. 4:12). Planning to locate in the south/southeast U.S., the ministry will seek to address people of varying economic and educational backgrounds and diverse family situations, although emphasizing the professional and semiprofessional black people and the strengthening and enriching of black family units. A long-range goal is the spawning of other new black churches in the same general area and the possible development of a training center for potential black leaders in the CRC. Rev. Don Sherow, presently serving in Madison Ave. CRC of Paterson, NJ, has been appointed as the home missionary for this new church development work and will begin by September 1986, if a location has been approved and funds are availble.

d. New Churches in Expanding Communities: Each year Home Missions seeks to begin new churches in rapidly expanding population centers in the U.S. and Canada. Careful attention is given to such matters as the proximity to other CRCs, the possibilities for starting more CRCs in the same general area in the future, the age and composition of the community, the need for a Reformed witness, and various key indications regarding the opportunities for ministry to unchurched people (e.g., the ratio of churches to the population). As funds become available and as new church developers can be

recruited, Home Missions plans to start new churches in the following communities:

1) *St. Vital, MB,* in the south end of the city of Winnipeg, has an area population of 25,000 that is expected to double in about ten years. Special support has been pledged by the Kildonan CRC of Winnipeg and Classis Minnesota North.

2) *Northern San Diego, CA.* Of particular interest is the area embracing Rancho Penasquitos, a community of 25,000 that is adding 1,000 home sites a year and is projected to have 60,000 people within ten years. The church to population ratio is approximately 1 to 3,000.

3) *Pickering, ON,* is located between Scarborough (Classis Toronto) and Whitby (Classis Quinte). It reports an area population of approximately 75,000, has been growing at the rate of 3 to 4,000 a year, and has a church/population ratio of approximately 1 to 2,500. Classis Quinte has pledged quota support for this ministry.

4) *Austin, TX,* and *Jacksonville, FL,* are named for "residencies" for the training of new church development pastors (cf. Section V of this report). In both cities investigative and other community work will be done, with a view to the possibility of establishing another CRC in each city, hopefully as early as calendar year 1987. Both cities are experiencing rapid population growth and evidence many opportunities for church growth through ministry to the unchurched.

V. PERSONNEL

The fact that Home Missions is primarily involved with people is dramatically underlined by the number of people directly employed by Home Missions and their overall level of maturity, skills, and gifts for mission ministry. God has provided excellent people resources for new church development, for specialized ministries, and for assisting congregations in reaching out to their communities. Home Missions gives high priority to recruiting and equipping people.

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

Home Missions enables its personnel to obtain training through various resources by providing money and time each year. Home Missions also provides training conferences for missionaries (and frequently their spouses). For the next two years the design of the conferences will concentrate on the vital signs of a healthy church/ministry and will provide missionaries and other leaders in these congregations with tools to use back home. The conferences will offer training in the eight major components of a ministry model:

- A mission vision which leads the way for
  - the ministering body, which is served by
    - leadership, which enables the congregation to
      - worship, to be
        - educated, to experience

• care and fellowship, and to
• witness and serve.

All this is supported by

• the physical and financial resources of God's people.

This training is being designed in consultation with Calvin Theological Seminary. Those giving leadership are Rev. Dirk J. Hart, Dr. Henry Hoeks, Rev. Alvin L. Hoksbergen, Dr. Marion Snapper, Rev. Duane E. VanderBrug, and Rev. Duane A. Visser. In addition to this, last January Home Missions coordinated a training event for twenty-four Christian Reformed ministers and their spouses in connection with the Institute for Successful Church Leadership.

Home Missions continues to cooperate with Calvin Theological Seminary in the Master of Ministry program for American Indian leaders in the churches of Classis Red Mesa and in their other developing programs for Hispanic and Asian leadership for the churches.

The program called "Directions" was designed and implemented for the first time in 1985. Directions is a three-phase training and recruitment event for ministers (or others) and their spouses, who are interested in exploring involvement in a Home Missions ministry or a more intentional outreach ministry in their present church. The program includes instruction, involvement with a home missionary on location, and a time of reflection and evaluation. The program is designed to be an annual recruitment and training event.

In a continuing effort to recruit and train skilled people for the speciality of new church development, Home Missions has designed a residency program. This is a post-M.Div. program to enable seminary graduates to learn the basic missiology and practice of new church development and to provide Home Missions with carefully trained new church developers.

VI. EVANGELISM

Judging by the increasing sales of evangelism materials and programs, there is a considerable increase in evangelism activities among Christian Reformed churches. Home Missions is gratified and encouraged by this response. In addition, other denominations are discovering such programs as Coffee Break and Discover Your Gifts, and are buying them. Lyle Schaller, North America's foremost church consultant, has said of Home Missions' Evangelism and Worship workshop, "The best on the market." Unfortunately, all this activity has not yet translated into significant growth for the denomination.

Dr. Win Arn, president of the Institute for American Church Growth, says that among ecclesiastical megatrends are declining denominational loyalty ("The 12,000,000 active church members who will change address this year will search first for a church home that is *active and alive;* denominational affiliation for most will be secondary"); increased competition ("If one denomination doesn't meet the challenge, another will"); and dilution of mission ("Strengthened mission statements for denominations and individual churches are urgent"). These and other trends also affect the CRC.

Of strategic importance in this situation is a renewed vision of what God expects from the local church. Home Missions has a new publication called "FOCUS: Concept of Ministry and Goals for the Local Church." This manual will help churches define their mission and sharpen their vision. Another piece of the strategy is to discern human needs and then to address these needs with the gospel. According to Win Arn, there is a "love famine" in our highly

technological society. Part of the Coffee Break program's success lies in the fact that it meets this need. Now Home Missions has developed a program for men, which combines the power of Bible study with small-group dynamics. It is called "Men's Life." Following two years of field testing, Men's Life is off to a good start. More than a dozen trainer-consultants along with staff members, are prepared to equip churches for this form of evangelization.

The year 1985 was a banner year for Coffee Break. An unprecedented number of workshops were held, new and revised materials were published, and new groups were started. The 1986 Coffee Break Convention in Bellingham, WA, is expected to be another highlight. Older programs such as Witnessing Where You are and Congregational Evangelism Training continue to be used, though not as much as in earlier years.

Consultation and encouragement are important in helping churches to face the future. Staff and regional home missionaries have conducted numerous workshops in a variety of settings; talked with consistories, committees, and pastors; and engaged in in-depth evaluation through MAP (Mission Analysis and Projection). Congregations that want to make a long-term commitment to become more community oriented are invited to contact Home Missions for a consultation agreement.

SWIM (Summer Workshop in Ministry), a joint ministry with the Young Calvinist Federation, benefits several hundred young people and dozens of churches each year. Regular Home Missions publications such as REACH, INFORM, *Coffee Break News* and *Quality Life* enjoy a large and appreciative readership. New programs on the drawing board include a series of seven Family Life seminars consisting of twelve sessions each, a manual to assist churches in different kinds of visitation, and a workshop on hospitality and assimilation.

Last year Home Missions expressed its concern for the graying of the church and North America in a report which many churches have ordered. This year a small Grant-in-Aid has been given to the Washington, DC, church to help that congregation expand an already successful program of service and witness to senior citizens in its neighborhood.

An annual award for the best paper(s) on the strategy and practice of evangelism in the local church by students at Calvin Theological Seminary has been established. The award will be given from the proceeds of the Wesley Smedes Memorial Fund, established several years ago.

VII. COMMUNICATIONS AND CHURCH RELATIONS

A. *Purpose*

The Communications Department makes known the needs, opportunities, and accomplishments of Home Missions work in Canada and the U.S., in order to obtain necessary prayer and financial support.

B. *How It's Done*

News releases, *Home Mission News, Mission Courier,* and monthly prayer guides are all intended to bring the news and needs to the people. Audiovisual programs, displays, brochures, bookmarks, bulletin covers, and missionary information cards are used by many churches. Board members and volunteers

are becoming increasingly involved in church relations work. The goal is to raise church members' awareness about Home Missions work and increase financial support. Missionaries visit supporting churches regularly, as often as time permits them to be away from their ministries. Staff members and board members are available throughout the year to preach and appear in many mission-emphasis events. Over five hundred churches again used special bulletin covers. Many churches responded with a special offering for Home Missions work on Easter and other occasions.

C. *Report on Results*

For fiscal year 1984–85 receipts were encouraging. *Salary support* from churches was $1,003,000 ($23,000 more than last fiscal year). *Special gifts* from churches increased by $15,900 to total $230,900. *Individual gifts* totaled $290,000 ($14,500 less than last year). The 1985 calendar year receipts for *new ministries* totaled $188,570 (compared to $134,317 in 1984). Included in these receipts is money received from a new venture—a mailing to select donors, offering a stereotape of sacred selections. *Bequests* in 1985 totaled $144,987.

Classis Toronto agreed to put aside five dollars per year per family for five years, and then reduce that amount by fifty cents a year for the next five years, to help purchase land for the new church development in Heart Lake, ON.

A total of 329 *churches* give prayer and financial support to missionaries. There are 536 relationships between churches and missionaries.

Special projects for vans and other Sunday school projects brought in over $40,000. Missionary Unions again contributed substantially to Home Missions work. Approximately $18,000 was received in special donations for the Nashville church land grant.

D. *Plans for 1986*

Board members and volunteers will be encouraged and helped to communicate the needs of Home Missions. Missionaries and office personnel are ready to visit churches during mission-emphasis events and on other occasions. A special faith-promise video is being produced and will be available to the churches in the fall. Special effort will be put into raising missionary salary support. Home Missions will explore with some classes and/or churches a new plan whereby they can establish a close relationship with a new church-development ministry outside of their immediate area. Publications and news will continue to be part of the effort to inform church members of needs and opportunities.

A special fund-raising effort will probably take place for a new facility for the Vietnamese congregation in Garden Grove, CA. Fund-raising for new ministries and land purchase for newly organized congregations will also be necessary.

Home Missions, in cooperation with Barnabas and Christian Stewardship Services, will encourage and assist individuals in the area of planned giving. Persons who desire assistance with their personal giving or who need help with ideas, speakers, preachers, and programs for their church are urged to contact the Home Missions office.

VIII. FINANCE

The 1985 financial report covers the fiscal year from September 1, 1984, through August 31, 1985. A full, audited report for the year ending August 31, 1985, by Seidman & Seidman, CPAs, is being presented to synod through the Synodical Interim Committee.

A. *General Information*

Actual total receipts during the 1985 fiscal year were below budgeted expectations. Disbursements for the twelve-month period were also a little less than planned, so that the board was able to meet all of its obligations to missionaries and approved programs. Home Missions is committed to good stewardship through wise use of mission dollars.

1. The percentage of total quota income received in 1985 (85.4 percent on an annual basis) was approximately 1.5 percent less than the amount received in 1984. This is the sixth consecutive year in which the percentage has decreased, going from 91.5 percent in 1980 to 85.4 percent in 1985.

2. Income from salary support and other above-quota sources was approximately the same as the previous year and a little less than projected. Though synod recommends that churches take one or more special above-quota offerings for Home Missions, only 50 percent of the churches do so.

Other above-quota receipts for designated causes continue to be encouraging. The special solicitation for the New Ministry Fund raised $146,200 during the year. Also, $143,000 was received for the Church Building Loan Fund from undesignated estates.

3. Income from real estate payments was approximately $6,000 over the budgeted amount, with most churches making timely payments during the period.

4. A compilation of the loans (as of August 31, 1985) to those Home Missions churches that have been developed with denominational assistance is included in the audited report and is summarized as follows:

Former Home Missions churches (Stage IV)	$2,241,082
Present Home Missions churches	3,979,837
Total loans	$6,220,919

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

a. Site selection in progress: Garden Grove, CA; Virginia Beach, VA

b. Site selection completed: Chandler, AZ; Ft. McMurray, AB; Kanata, ON

c. Building programs in progress: Nanaimo, BC; Nashville, TN; Norfolk, VA; Richmond, BC

d. Building program completed: Boise, ID; Champaign, IL; Fairfield, CA

B. *Proposed Budget for 1987*

Based on the budget for fiscal year 1987 summarized below, the board requests synod to grant a 1987 per-family quota of $92.85. (The 1986 quota is $86.70 which represents a 3.2 percent increase over 1985.) Recent quota requests represent a determined effort by Home Missions to be sensitive to current economic conditions while being responsive to the ministry outreach

opportunities which are presented to the board by the classes and churches. 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, 1986 to August 31, 1987

	AMOUNT (in thousands)	TOTAL	% of TOTAL
SUPPORT			
QUOTA		$5,602.0	71.0%
ABOVE QUOTA			
Churches and individuals	$ 630.0		
Church missionary support	1,225.0		
TOTAL ABOVE QUOTA		1,855.0	23.5
OTHER RECEIPTS			
Note repayments	$ 150.0		
Interest and Other	175.0		
TOTAL OTHER RECEIPTS		325.0	4.1
FROM CASH BALANCE		110.0	1.4
TOTAL SUPPORT AND OTHER RECEIPTS		$7,892.0	100.0%
EXPENDITURES			
PROGRAM SERVICES			
Evangelism	$ 285.5		
Type A fields–Specialized	1,843.3		
Type B fields–Church planting	1,570.9		
Type C fields–Church planting	3,356.7		
TOTAL PROGRAM SERVICES		$7,056.4	89.4%
SUPPORTIVE SERVICES			
Management, general	$ 566.7		
Fund-raising	268.9		
TOTAL SUPPORTIVE SERVICES		$ 835.6	10.6
TOTAL EXPENDITURES		$7,892.0	100.0%

C. *Salaries*

1. Field Personnel

The following schedule for 1986–87 is intended to provide a fair compensation to missionaries for the work they perform. By granting certain allowances (e.g., children's allowance), assistance is given to those with extra responsibilities. This is in harmony with the mandate from synod to provide adequately for missionaries. Housing, hospitalization, insurance, and pension are provided, as well as mileage allowance for church business.

Base salary (A.B. Degree or equivalent)	$19,600[1]
Professional allowances	
Ordained Minister	800
Ordained evangelist	600
Education allowances	
D. Min./Th.D./Ph.D. Degree	800
M. Div./B.D. Degree	700
M.A./M.C.E. Degree	600
Other allowances	
Service allowance $100/year to 20 years	
Children's allowance	
Ages 1–6	400
Ages 7–14	500
Ages 15–21	600
Christian school tuition allowance, per child (Lesser of $500 or ⅓ of tuition)	500
Social Security allowance (ordained—U.S. only)	50%

[1]For persons with less than an A.B. college degree, the following base salary and educational allowances apply:

Base salary	$16,600
Educational allowances:	
Three years Bible school (graduate)	2,100
Three years Bible school/college	1,900
Two years Bible school	1,700
One year Bible school	1,500
High school	1,000

2. Office Personnel

Staff and administrative persons are being paid within the salary ranges approved by synod (*Acts of Synod 1985*, p. 809). Using the system approved by synod and the job-level ranking assigned by the special denominational committee, the board reports that its executive personnel will be compensated during calendar year 1986 as follows:

Job Level	No. of positions in job level	Compensation quartile (includes housing allowance)
8	1	2nd quartile
6	1	3rd quartile
5	2	3rd quartile
5	1	4th quartile
4	1	3rd quartile
3	1	4th quartile

D. *Land Grants and Loan Funds*

Land grants were provided to Kanata, ON, and Chandler, AZ, enabling each to purchase property for a church site. A church building loan was extended to Fairfield, CA, to make possible the erection of their church building. A loan was extended to Richmond, BC, to be used as a down payment in the purchase of a parsonage.

IX. PARTNERS WITH CLASSES

A. *Implementation of 1985 Report*

The 1985 Partners with Classes (PWC) report included an overview of the congregational/classical/denominational partnership approach to the missionary mandate at home, and detailed specific roles and responsibilities of the respective partners. Classical delegates to the board had been asked to lead their home missions committees (CHMs) through a careful review of the report during 1985. Of the committees that responded, five out of six had reviewed the report, including the CHMC self-evaluation guide. As a result of these reviews, one-third of those responding have recommended or incorporated changes in their official classical rules. Some also have requested the assistance of their regional home missionary in conducting a classical MAP (Mission Analysis and Projection). The purpose of the MAP process is to help the CHMC study its outreach opportunities and activities within the classis in light of the missionary mandate, and to help the CHMC and classis develop further a strategy to meet those opportunities—including evangelism through local congregations, starting new churches, and carrying on specialized ministries.

CHMCs that have not yet reviewed the PWC report are encouraged to do so during 1986 and to make use of the appended evaluation and planning tools. Now available from the Home Missions office is a *Manual for Classical Home Missions Committees*, a three-ring notebook containing general information about Home Missions, plus guidelines or descriptive information regarding new church development, congregational and community evangelism, other Home Missions resources, and, of course, a copy of the PWC report with appendices. Congregations and classes also are reminded of the consultation services provided particularly by regional home missionaries and the Evangelism Department staff, services that are available upon request.

B. *Classical Boundaries*

1. A Need: A classis is a "group of neighboring churches" (Church Order Art. 39). In other words, a classis is a group of churches in a given geographical area. Some classes consist of churches concentrated in a particular area; in others, congregations are scattered over a large area. Most classes do not have defined boundaries, and there are areas for which no classis assumes outreach responsibilities.

Both classes and Home Missions would be well served if classical boundaries were clearly defined. Classes would then know the extent of the areas for which they should be concerned. Home Missions would know which classis should be involved. Some lines can be easily drawn; others will require discussion. From time to time the lines will need to be redrawn as the number of churches increases and new classes are formed. To assist the classes and Home Missions in meeting the new church development challenge, synod should provide classical boundaries which include all of Canada and the U.S.

2. Request: Home Missions requests synod to mandate the Synodical Interim Committee, in consultation with the classes and Home Missions, to define the boundaries of the classes in such a way as to incorporate all of Canada and the U.S., and present a report to the Synod of 1987 for approval.

Ground: This will help the denomination face the challenge of planning for and developing new congregations.

C. *A Special Partnership Plan*

Some classes have limited opportunity to plan and plant new churches. Home Missions has developed a new plan which challenges such classes to reach beyond their boundaries by establishing relationships with new church-development ministries sponsored by Home Missions. Classes or congregations interested in exploring this possibility are urged to contact the Home Missions office for information. Such a partnership enables a classis or church to support a new field in a variety of ways and can be mutually beneficial.

X. MATTERS FOR SYNODICAL ACTION

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

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

C. The board requests that synod approve the following titles for Home Missions staff positions: executive director, director of field ministry, director of evangelism, director of finance, director of personnel (see Section III, F, 2).

D. The board requests that synod reappoint Dirk Hart as director of evangelism for another four-year term (see Section III, F, 3, c).

E. The board requests that synod reappoint Alfred E. Mulder as director of field ministry for a four-year term (see Section III, F, 3, d).

F. The board requests that synod appoint Rev. John A. Rozeboom as executive director for an initial two-year term beginning in August 1986 (see Section III, F, 4, c).

G. The board requests synod to mandate the Synodical Interim Committee, in consultation with classes and Home Missions, to define the boundaries of the classes in such a way as to incorporate all of Canada and the U.S., and present this report to the Synod of 1987 for approval (see Section IX, B).

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

I. 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.

J. The board requests that synod approve a quota of $92.85 per family for the year 1987 (see Section VIII, B).

Christian Reformed Board of Home Missions
John G. Van Ryn, Executive Secretary

REPORT 5
CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

The Christian Reformed Board of World Ministries held its inaugural meetings Friday and Saturday, February 21–22, 1986, immediately following the annual meetings of the boards of CRWM and CRWR. Friday morning was spent in an informal orientation to the work of the World Missions and Relief Commission (WMARC) by the members of the commission, on the basis of materials which had been sent out in advance. That afternoon the first formal session of the board was convened by the chairman of WMARC, as instructed by Synod 1985. He conducted the first day's sessions, including the evening, to allow members of the board time to crystallize a choice of officers.

The members of WMARC attended all of the board's sessions as advisors. The directors of the agencies, W. Van Tol for CRWM and J. De Haan for CRWRC, were present in their official capacities.

The following officers were elected at Saturday's first session, using the synodically approved categories for distribution of offices: Rev. Roger Van Harn (at-large), president; Mr. Wendell Wierenga (CRWRC), vice president; and Mr. David Radius (CRWM), secretary.

The board spent most of its time in review and discussion of materials prepared for synod by WMARC and by the boards of CRWM and CRWR. A first draft of the minutes of each of the agency board meetings was distributed and reviewed, with explanation by agency officials.

Upon request of CRWM, the board considered CRWM's appointment of the following directors: the reappointment of Rev. William Van Tol as Africa area director, the reappointment of Dr. Richard Eppinga as administrative services director, and the appointment of Rev. W. Thomas De Vries as Latin America area director. The board concurred in all of these appointments.

The board gave extensive consideration to WMARC's draft of a constitution for World Ministries. The commission spent several hours answering and giving explanations. Members of the board offered valuable suggestions. A few motions specifically asked WMARC to alter certain provisions, but none of these were sustained.

The result of the board's consideration of the constitution and the other items in WMARC's report to synod was that, either explicitly or implicitly, all of these items were endorsed.

The board also made an initial review of the budgets which the agencies are submitting to synod. The new procedure approved by Synod 1985 requires that the board process these budgets with recommendation to synod. However, in this transitional year, the board has not yet been able to complete this process. The board intends to continue its review and evaluation of the agency budgets at its next meeting, and to report on this and other financial matters in a supplementary report to synod.

The board decided to defer the election of an executive committee and to hold a full board meeting before Synod 1986. (The cost of a full board meeting will not exceed the cost of two executive committee meetings, which had otherwise been contemplated.) This second meeting of the board is scheduled for Friday and Saturday, April 25–26, 1986.

Christian Reformed Board of World Ministries
Harold Dekker, acting executive director

REPORT 6
BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

With gratitude to the Lord of the harvest, Christian Reformed World Missions submits this report on opportunities and efforts to proclaim the gospel and develop churches around the world during 1985.

This report is divided into six sections:

I. REPORT ON MISSION FIELDS
II. PERSONNEL REPORT
III. REPORT ON ADMINISTRATION AND DOMESTIC MINISTRY
IV. CONCERNS AND REQUESTS OF THE BOARD
V. FINANCIAL MATTERS
VI. SUMMARY OF ITEMS NEEDING SYNODICAL ACTION

I. REPORT ON MISSION FIELDS

A. *General*

1. Comprehensive Five-Year Plan

The board approved an updated revision of our five-year plan. This comprehensive planning document is now updated each year. It is the tool we use to guide our worldwide mission into the future that God intends. We recognize that our plans are fallible and that parts of it may not be in God's design. Therefore, we wish it to be not only prayerfully conceived but also open to the dynamic movement of God's Spirit in the world. The plan is available from our office for those who have an interest in the shape of CRWM's future.

2. Fiscal 1987 Plan

The board approved a plan, including a budget, for fiscal 1987. It is a restrictive plan without any new fields, with a reduction of missionary staff on some fields, and with a total budget that is $250,000 less than the fiscal 1986 budget.

3. Reorganization of Joint Fields

CRWM has been involved with the World Missions and Relief Commission (WMARC) and CRWRC in the implementation of synodical decisions which alter the structure for joint-agency fields. The progress of putting the new field organization in place is satisfactory. The definitions which WMARC has given to *field* and *region* are acceptable to us.

CRWM had some concern about WMARC's policy for "Relationships with Other Churches and Agencies" but has been assured that these concerns will be met by amendments in the policy statement. If these are made, we will not bring these concerns to synod.

B. *AFRICA*

During 1985 missionaries were at work in eight fields or projects in West Africa. At the end of the year there were seventy-eight budgeted missionary positions, of which thirteen were vacant. Including spouses, there were 120 missionaries and 109 missionary children living in Africa.

1. LIBERIA

a. Bassa Mission

Seven missionaries (single or with families), two associate missionaries, and a volunteer lived and worked among the Bassa people during 1985.

We began work in Liberia among the Bassa people in 1975. They number about 260,000, of which about 85 percent are illiterate. Over 60 percent of the adults have some commitment to a church. There are about 600 worship centers in over 50 African Independent Churches (AICs) among the Bassa.

Our mission among the Bassa provides support to the AICs through Christian Extension Ministries (CEM). These ministries include evangelism, leadership training, church education, Bible translation, development of literacy and literature, and community development, especially in the areas of health and agriculture. Secondarily, CRWM provides support to the Liberian Christian College (LCC) of the Christian Education Foundation of Liberia.

Village churches or committees supervise the efforts of extension training centers to promote evangelism, Christian education, and Christian development. The centers for theological education give three years of training to church leaders. Over 400 have attended these courses.

In the next five years we hope that the number of Christians will increase by 5,000, that 300 church leaders will complete their training, that the Old Testament translation will be finished, and that at least 25 communities will improve literacy rates, health conditions, and food production.

b. Cape Mount Mission

Three missionary families, including one on loan from the mission of the Associate Reformed Presbyterian Church, lived and worked among the Vai people in Cape Mount County during 1985. A fourth family has just arrived. Two families from the Lutheran Bible Translators also minister to the Vai.

This mission began in 1983. There are at least 50,000 Vai in Liberia and they spill over into Sierra Leone, where they are called the Galina. For hundreds of years most of the Vai have embraced the Muslim faith. Almost all of the ethnic groups around them are Christians, so the possibility that the Vai will respond to the gospel is great.

Our purpose is to develop, within the next twenty-five years, a Christian community of 5,000 people who are equipped to carry on the evangelizing of their fellow citizens.

2. NIGERIA

a. Christian Reformed Church of Nigeria (CRCN)

Fifteen missionaries, single or with families, lived and worked among the churches of the CRCN in 1985.

Johanna Veenstra arrived in Nigeria 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 (SUM). It was assigned an area that is now called Southern Gongola

State. The CRCN grew from this work, was organized in 1951, and now has nearly 70,000 baptized members of whom 4,005 adults and 4,200 children were baptized last year. Over 150,000 people attend church in more than fifty congregations and 425 worship centers.

An interdependence agreement with the CRCN sets the conditions under which we loan missionaries and provide grants to support CRCN ministries in evangelism, church education, leadership training, and community development.

Two missionaries work for the CRCN Evangelism Board, supervising twenty CRCN home missionaries. Two missionaries work with a team which is evangelizing the Fulani people. CRCN requests more missionaries to evangelize other unreached peoples.

Eighteen pastors are being trained at the Theological College of Northern Nigeria (TCNN) and Veenstra Seminary; 400 students are enrolled in continuing education through TEE; and 250 future church leaders are being trained at Smith Bible College and three Bible schools at Wukari, Serti, and Baissa. Six missionaries are involved in this leadership training.

The CRCN has requested missionary consultants to help them in the areas of literacy and church education. The literature ministry, now directed by a Nigerian, no longer requests financial support from our mission board.

Church choirs are a major source of fellowship and education for the church's youth and women. Thousands have joined choirs not only to enhance the church's liturgy but for fellowship and Bible study at frequent rehearsals.

The Rural Health Ministry is vital to the church's witness. Four CRWM medical missionaries support this effort. Improved health and declining rates of infant mortality are important signs of God's grace in cultures that place high value on children. New dispensaries and maternity centers are being opened by churches. The CRCN is negotiating the return of Takum Christian Hospital from the government.

The CRCN has put in place a new church order to help it deal with its ethnic variety. It now has a general church council and six regional church councils.

Nearly fifteen years ago most of the Kuteb Christians left the CRCN and formed their own churches. Reconciliation has not occurred. We give very little support to this separate church but are increasingly concerned about its apparent decline. We desire to find a way to support it more vigorously.

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

Fourteen missionaries, single or with families, including one family on loan from the Presbyterian Church in America, as well as three volunteers and an associate missionary, lived and worked among the Tiv people during 1985.

We became involved in this mission to the Tiv people of Benue State when the Dutch Reformed Mission of South Africa was forced to withdraw in the 1950s. The NKST was organized in 1957. It has over 100 congregations and over 2,100 worship centers. More than 80,000 adults and children are baptized members. About 275,000 people attend church. It reported that 3,644 adults and 3,776 children were baptized last year.

An interdependence agreement with the NKST sets the conditions under which we loan missionaries and provide grants to the NKST to support its

ministries of evangelism, church education, leadership training, and community development.

The NKST Mission Board supports twelve evangelists working among the urban Tiv and other ethnic groups. Chaplains work at Mkar Hospital and a youth center in Gboko. A radio minister uses free air time from government radio stations.

Church choirs are a major source of fellowship and education for the church's youth and women. Over 5,000 people attended the denominational choir festival this year.

The Reformed Theological College of Nigeria has 60 students in four classes and the Benue Bible Institute has 80 students. Five missionaries teach at these schools.

The literature ministry now has a Nigerian director and our support is being phased out. The health facilities of NKST continue to grow. Five hospitals and a hundred dispensaries and maternity centers treat over 500,000 patients a year. Benue Leprosy Settlement (BLS) was transferred to NKST in December of 1985. Our medical support has been reduced to four medical missionaries and a $55,000 program grant for BLS.

NKST operates hundreds of primary schools, thirty-seven secondary schools, and one teachers college. Its efforts to set up a Christian liberal arts college continue. Our support for its educational work is now limited to one missionary at the teachers college, one associate missionary at Bristow Secondary School (which is celebrating its twenty-fifth anniversary and has become the most prominent secondary school in Benue State), and a few other teachers who work part-time. NKST operates a Christian agricultural cooperative program with cooperatives in each congregation. CRWM loans a director to it and has been providing volunteers on a regular basis.

We expect the number of missionaries to be reduced to five by 1990 as Christian leaders assume responsiblity for the work.

c. Mission to the Eastern Kambari People

Three missionary families and one volunteer lived and work among the Eastern Kambari people during 1985.

Based on survey information gathered in 1983–84, this area was selected for mission work that will require at least eight missionaries. The mission is still in a research and development phase with missionaries setting up residences and learning the language and culture.

There are over 50,000 unreached people in this isolated area and more unreached peoples beyond them to the north and to the west. The initial evangelism goal is to establish forty worship centers with 12,000 baptized members among the Eastern Kambari. The strategy calls for eight church and community developers who will initially work among the 20,000 Eastern Kambari people in the Mororo River valley and move on from them to a larger area in Northern Niger State.

d. Regional Office and Other Programs

In 1985 nineteen families and one single missionary, five associate missionaries (single or with families), and one volunteer worked for the regional office in Jos under the Nigeria Mission Services Committee (NMSC) or for other organizations in Nigeria which have agreements with the regional office.

The regional office is directed by Rev. H. De Jong. Responsible to him are: W. Termorshuizen, business manager; W. Evenhouse, language/culture

instructor; R. Geerlings, associate missionary director; and S. Jameson, media consultant.

The Associate Missionary Program is expanding again as opportunities are found to place Christians in government and business positions. The possibility of building this program into an urban evangelism mission is being considered.

The media consultant has been withdrawn from work with New Life for All and is now available on a contract basis to all Nigeria mission and church programs. He will also being doing some promotional media work for CRWM.

The language/culture instructor coordinates all learning for new missionaries and continued language/culture learning of the others.

The Nigeria Mission Services Committee controls the aviation service, maintenance and building services, Mt. View Hostel (boarding for missionary children at Hillcrest), tutorial services for missionary children, and continuing education for missionary staff.

The regional office maintains a cooperative agreement with Hillcrest School by which we provide eight staff members to the school and by which all missionary children are given access to the Christian education it provides.

The regional office maintains an agreement with the Institute of Church and Society by which we provide a missionary to help it promote awareness of the significance of the gospel for Nigerian society.

3. GUINEA/MALI

In 1984 synod approved a new field for CRWM in Francophone Africa among the Fulani and Manding peoples of Mali, Senegal, and Guinea. Work was to begin immediately among the Fulbe (Fulani) people in Guinea, Mali, and Senegal and work among the Manding people to begin within five years. Four missionary families were under appointment for this mission during 1985.

There are at least 6 million Fulbe people spread across West Africa. Some of them herd cattle and are nomadic. Others have settled down to mixed farming. Some are leaving the life of farm and herd and moving to the city. Nearly all are Muslims.

Approximately 1.5 million Fulbe live on the Futa Jalon Highlands of Guinea. Most of them are mixed farmers. Here we are aiming our mission initially at the province of Labe, which has a population of 1,041,000. Rev. and Mrs. G. Whyte began work in Guinea in February 1985. Among their first assignments are obtaining registration of our mission with the government, and learning the Fulbe language and culture. They are being joined by Mr. and Mrs. B. Evans (literacy) and Rev. and Mrs. R. Bolt (church development) this year.

Approximately 800,000 Fulbe live in central and northern Mali along the Niger River. Many are nomadic cattle herders, but some have settled and are mixed farmers. They continue to experience a severe drought. With their first harvest in five years, conditions are improving at this writing. Mr. and Mrs. L. Vanderaa first lived in Bamako, the capital of Mali, to learn the language and culture and to organize our mission and gain government recognition for it. They now live near the northern town of Nampala not far from Timbuktu.

CRWRC is also placing workers in Mali and Guniea.

4. SIERRA LEONE

During 1985 four CRWM missionary families lived among the Kuranko and Krim peoples in joint ministries with CRWRC. This mission is funded by the Special Hunger Fund.

We participate in two of the three projects in Sierra Leone. The total program is called Christian Extension Services (CES). An agreement with CRWRC assigns CRWM the responsibility of church development.

The Kuranko people live in northern Sierra Leone. The population of over 300,000 is mostly Muslim. The Missionary Church of Africa has a small church among them. We work among about one-third of the Kuranko. The Rev. P. Kortenhoven family is witnessing regularly in sixteen villages. Due to a medical condition, Rev. and Mrs. R. Kraker were required to transfer from Sierra Leone to Liberia. Groups of people are meeting each week to worship or hear evangelism presentations. The weekly attendance at these groups averages 440.

The Krim people live along the southern coast of Sierra Leone. Less than 80,000 in number, the majority are Muslims, although a few Krim belong to the United Brethren Church. We have now assumed responsibility for the evangelization of all the Krim people. The families of Rev. S. A. Drenth and Mr. W. De Kuiper are witnessing on a regular basis in sixteen villages. Groups of people are meeting each week to worship or hear evangelism presentations. The weekly attendance at these groups averages over 500.

C. *Asia*

During 1985 work was conducted by CRWM-appointed staff in eight fields or synodically approved projects. At the end of the year there were forty-one budgeted missionary positions, of which six were vacant. Including spouses, there were sixty-five missionaries and seventy-four missionary children living in Asia.

1. BANGLADESH

In cooperation with Portable Recording Ministries, Rev. and Mrs. A. Hamstra are engaged in a media ministry which prepares audio cassettes of biblical materials, drama, and music used by the churches of Bangladesh for evangelism and education. The churches distribute these cassettes among many tribal and linguistic groups. Fifty-one new audio-cassette programs were produced in 1985. Plans for the new year continue expansion of production and distribution of cassettes and players.

Eleven organizations cooperate in the distribution of cassettes. Among these is CRWRC. Development of further joint work with CRWRC is currently under discussion between the agencies.

2. GUAM/MICRONESIA

Two missionary families and a volunteer currently work on Guam. Faith Church, with Rev. E. N. Culbertson as pastor, experienced a year of growth. The attendance at worship increased to the capacity of the meeting hall. The evening services were divided among ethnic groups—the Chinese, Filipino, and Micronesian segments of the congregation. The consistory of Faith Church reactivated plans for relocating the church. At year-end the sale of mission property on Marine Drive was approved. Other steps toward the self-support of the congregation include their full support of the pastor in five years.

The bookstore ministry is now under the leadership of Dr. and Mrs. J. Kuiper, who replaced Mr. and Mrs. S. Norman. The move to a shopping mall increased sales more than had been anticipated.

Dr. Kuiper's interest in education, the presence of the Micronesian students on Guam, and the enthusiasm of Rev. Culbertson are melding into the development of plans for theological education for lay leaders returning to their communities in Micronesia after completing university studies on Guam.

3. JAPAN

Ten missionary families, five volunteers and associate missionaries, and one seminary intern currently work in Japan.

Work in northern Japan was expanded as planned by the move of Rev. G. R. Young and his family to Sapporo, where he has a joint ministry with a Japanese pastor. Rev. and Mrs. A. S. Kress have responsibility for church development in both Aomori and Misawa. They also give encouragement to a parental school for elementary education, used at this time primarily by persons from a nearby military base. The school is maintained by volunteer service from several CRC college graduates and Mrs. L. Kress. Its future is uncertain.

In the area of the eastern presbytery, church development continues in Ibaraki prefecture, where Rev. and Mrs. M. M. De Berdt function in two communities and plan work in three others. Rev. and Mrs. R. E. Sytsma work in Koshigaya, supervise work in Atsugi, and plan expansion into Misato. Rev. and Mrs. R. Hommes are assigned to Tanashi in addition to mission administrative responsibilities. Rev. and Mrs. W. E. Leigh are completing language study; they have been assigned to Kunitachi.

Revs. P. V. De Jonge and L. K. Spalink live in the central presbytery area, which has Nagoya as its urban center. They are developing the two churches of Owariasahi and Toyoake under an interdependence agreement with the presbytery.

Two teachers, Mr. A. Herweyer and Mr. P. Thuele, are assigned to the Christian Academy in Japan (CAJ). CRWM granted associate-missionary status to two teachers supported by CAJ, Ms. Fennema and Ms. Groenewold. The administrative duties assigned to the two teachers will be reduced by the CAJ appointment of Dr. B. Hekman as full-time superintendent. He has been given associate-missionary status. CAJ continues to look to the CRC to supply both teachers and administrators, but the school is increasingly assuming the financial responsibility for such teachers.

In summary, eight missionaries are developing churches in thirteen places, one seminary intern is preparing for future assignment, and three persons are planning a home-service period in 1986. The missionaries carry a substantial work load. There is good cooperation between our mission and the Reformed Church in Japan. In April 1986, this church will celebrate with appropriate festivities forty years of blessings since its inception immediately after World War II.

4. JORDAN

The loan of Rev. E. Vander Berg from the CRC continues at the request and invitation of the Arab Evangelical Church. Assigned to the congregation in Amman, Jordan, his responsibilities include ministry to the "Rainbow" congregation of Arab Christians in Amman, and education of the youth of the congregation (for which CRC Publications' materials comprise the curriculum).

The request of the bishop of Amman for the continued services of Rev. Vander Berg is being considered by the bishop of Jerusalem, with whom decisions regarding cooperative work rests.

5. PAPUA NEW GUINEA

During 1985 a five-year agreement with Pacific Island Ministries (PIM) concluded. A review of the results compliments the vision which brought about the agreement in the first place. PIM through its director, Mr. Neal Kooyers, recognized the need for emphasis on church development. Under the leadership of Rev. and Mrs. E. Schering nine churches were established. Four of these have their own leadership.

CRWM has offered to renew a relationship with PIM for one missionary to train leaders in the Garaina Valley of eastern Papua New Guinea.

6. PHILIPPINES

Eighteen missionaries (single or with families), two seminary interns, and one volunteer served this mission during the past year.

A tenth congregation, Los Banos, was organized and added to the nine which make up the Christian Reformed Church of the Philippines. Missionary A. Munro extended his work to Bulihan. In the same area of Laguna province Rev. R. Vander Griend began work in San Pablo in cooperation with a CRWRC community developer. He is also developing a congregation in San Cristobal. Mrs. Munro and Mrs. Vander Griend volunteer professional nursing and teaching services, respectively, in their communities.

The Manila-area team includes church development in Pasig, now the post of Rev. H. Steen, who replaced Rev. H. Smidstra. Rev. A. A. Helleman is beginning church development in Sikatuna Bliss. Mrs. Helleman volunteer teaches in two local seminaries. The church being developed through the ministry of Rev. M. Vander Bilt in Paranaque in southern Manila has relocated on community-donated property. Rev. D. Kwantes became field director in the reorganization intended to create better coordination with CRWRC personnel in the Philippines. He supports the Quezon City church's development of a new congregation in Novaliches; and Mrs. Kwantes teaches in a Manila-area school. Mr. and Mrs. Navis are assigned to Faith Academy.

On Negros Island Mr. A. Glewen began church development work in Silay City, and Mr. J. Boeve concentrated on urban work in Bacolod City in addition to Bible studies in rural communities. Rev. D. M. Stravers taught at the seminary, while also doing church development in field projects involving seminarians.

The staff on Panay Island was depleted with the return of Revs. W. Versluys II and J. D. Fox to the U.S., a home-service period for Rev. Knoper, and illness in the Joel Hogan family. Mr. V. Apostol was given many unscheduled assignments. Work continues in Molo, Buyo, Leganes, Miagao, Badjangan, Haro, and other places. Pavia is the only organized congregation on Panay, but cooperates encouragingly in the development of emerging sister churches.

A new field executive council, introduced by WMARC and consisting of CRWM and CRWRC missionaries, has been organized. We pray for and expect that better cooperation will develop under this arrangement.

Political unrest before and after the national election culminated in the establishment of a new government after twenty years. It is expected to contribute to new hope, vision, and opportunity in the economic crisis which has

long afflicted the nation. The crises and tensions have increased the people's receptivity to the gospel.

7. CHINESE MISSION

Six missionaries, single or with families, served this mission during the past year.

The Revs. M. Vander Pol and C. J. Afman families completed their service on Taiwan after seventeen and ten years of service, respectively. Rev. T. H. Reilly is working with the youth of the congregations, in a leadership development assignment. Rev. and Mrs. P. Tong are involved in a radio ministry which has been programmed for rebroadcast throughout the mainland area. He has written fifteen books. Rev. G. Roest completed formal language training and became involved in regular preaching assignments among the emerging churches.

The editorial assignment of Dr. R. van Houten at the Chinese Church Research Center in Hongkong continues. The center is a worldwide source of information about the growing church in China, both in its state-controlled and free-church forms. The center is beginning a school of missions and continues its "seminair," a vehicle for providing biblical expository materials to lay leaders in the churches of China.

8. AUSTRALIA/NEW ZEALAND

The retirement of the Rev. C. Van Ens family from service in Australia in 1985 reduced the number of CRC-loaned pastors to two. Rev. and Mrs. S. Cooper work in the New Zealand congregation of Palmerston North. Rev. and Mrs. A. Vander Pol intend to take up work in the church of Nelson, New Zealand. During 1986 Dr. and Mrs. G. Van Groningen, Sr., will supply volunteer assistance to the faculty of Reformed Theological College in Geelong, where he formerly taught.

It is anticipated that the provision of North American pastors will diminish as the supply of candidates from schools in Australia and New Zealand increases.

9. NEW ASIA OUTREACH BY REFORMED MISSIONS

The churches in Asia have been encouraged to supply missionaries to our Reformed mission efforts. The Reformed Church in Japan's Overseas Evangelism Committee and the New Zealand Reformed Churches' Overseas Mission Board have each decided to send a missionary to the Philippines. The RCJ also sends missionaries to Indonesia and Singapore. The Australia Reformed churches send a missionary teacher to Indonesia.

The Korean Hap Dong churches have sent missionaries to the Philippines and are conferring with the RCJ and CRC about sending missionaries to Japan.

D. *Latin America*

CRWM had eight mission fields and projects in Latin America during 1985. At the end of the year there were fifty budgeted missionary positions, of which nine were vacant. Including spouses, there were seventy-eight missionaries and ninety-one missionary children living in Latin America.

1. Cooperative International Theology by Extension (CITE)

CITE is an international CRWM educational service used in Mexico, Central America, and the Caribbean. It trains national leaders, from a Reformed perspective, with materials appropriate to their educational level. CITE consultants and CRWM missionaries involved in the program are setting up local

theological education by extension programs, and preparing textbooks and other materials. The CITE program has grown in importance and outreach.

2. ARGENTINA

Two CRWM missionary families worked in Argentina, during the past year in theological education and in church development. There is growth in certain areas of the Reformed Church in Argentina, but generally church growth is slow. The church ministers with a comprehensive mission approach to the Toba Indians in the northern part of the country. It also sponsors a program of assistance to the poor in some areas around the capital city of Buenos Aires. The church has asked the CRC to send more missionaries to assist it.

3. BRAZIL

For several years our work in Brazil has been carried on by two missionary families. At the end of 1985 Rev. Charles Uken and his family left after eighteen years of service. The Redentor Church which they established in the city of Bauru will soon have its own Brazilian pastor. It, as well as the other work in which they were involved, is flourishing.

Rev. and Mrs. Carl Bosma are involved in church development and lay training in the southern part of the country. Work is being done in the Campinas Seminary of the Presbyterian Church and in the Camboriu area, where pastoral candidates, elders, and other lay leaders receive evangelism and church education training.

Brazilians appear to be showing an increased openness to the gospel. The National Presbyterian Church is encouraging CRWM to expand its presence in the country.

4. CENTRAL AMERICA

Sixteen missionary families and thirteen associate missionaries, short-term missionaries, and volunteers served in the Central American countries during 1985.

The adverse political climate generally did not harm the work being carried out by the local believers and our missionaries. CRWM currently concentrates its work in four countries: Honduras, Nicaragua, El Salvador, and Costa Rica. At this time the missionaries are living in Honduras and Costa Rica with monthly visits being made to Nicaragua and El Salvador to assist the Christian Reformed churches and chapels.

The Christian Reformed Church of Honduras now has four organized congregations and nearly thirty local missions. Our missionaries are engaged in church development and leadership training in and around the capital city of Tegucigalpa and in other cities and villages in the country.

Church development in Costa Rica continues to grow under the efforts of seven CRWM missionaries who work among the middle-class and squatter groups in and around the capital city of San José and the port city of Puntarenas on the Pacific coast.

The task of training pastors and lay leaders is carried out through extension programs and through a seminary program which is a combination of education in residency and in the areas where the students live. There is early emphasis on formation of a national church order and on the outreach of the church to its own people. This emphasis has borne much fruit.

5. CUBA

CRWM continues to provide help for the thirteen groups and churches worshiping in Cuba. Material aid for the repair or reconstruction of buildings was given. Help is also provided in leadership development through the sending of literature and the teaching of short-term courses.

6. DOMINICA

The CRWM associate missionary engaged in teaching in a Christian school in Dominica returned to the United States. Since the Christian school found a replacement from among its own church membership, CRWM has terminated its presence on this island.

7. DOMINICAN REPUBLIC

Nine missionary families and two volunteers served this mission during 1985.

Our work occurs primarily among Haitian sugarcane cutters and continues to grow tremendously. There are now about 160 groups among whom our missionaries minister. One missionary also works with good success in establishing a church among the Dominicans. An average of 6,000 people are worshiping in Christian Reformed churches and chapels.

The missionaries are mainly involved in church development and leadership training of pastors and laymen. Over two hundred leaders are in training. Each of the missionaries has responsibility for an assigned area of the country.

The program of Christian day schools expanded during the past year. There are now about a thousand students receiving the basics of education in fourteen Christian schools. About forty national teachers or helpers, trained by missionaries, are assisting in these schools.

Due to the great physical needs, our work includes a deed ministry which provides assistance with proper nutrition, health care, sanitary facilities, and other community-development assistance.

8. MEXICO

During 1985 seven missionary families and one volunteer were at work on this field. They have a diversified mission including evangelism and church development, training of pastors and leaders in the Juan Calvino Seminary of the Independent Presbyterian Church and in the National Presbyterian Seminary in Mexico City and Merida, media evangelism, and evangelism among university students.

The work has expanded despite the difficulties which our missionaries have encountered. The church is still divided and some relationships are still filled with dissatisfaction and pain. We ask for your prayers for God's healing and direction in this situation.

The work in Queretaro, about a hundred miles north of Mexico City, began in early 1985 and has been blessed richly, as has been the work in Tijuana, Merida, and the capital of the country.

A new Field Executive Council (ECOMEX), formed of CRWM and CRWRC missionaries, has been organized, and we are confident that excellent cooperation will continue under this arrangement.

9. PUERTO RICO

During 1985 the Puerto Rico Christian Reformed Church became independent. CRWM missionaries in Puerto Rico were redeployed to other fields. Rev. and Mrs. T. Vander Ziel now work in the Dominican Republic. Rev. and Mrs. F. Sawyer minister in Honduras. Rev. and Mrs. A. C. Leder are on study leave with the intention of working in Mexico. Rev. and Mrs. R. Sprik have left World Missions employment to minister in the U.S.

An interdependence agreement between CRWM and the Puerto Rico Christian Reformed Church has been established. This calls for financial support on a decreasing basis over a fifteen-year period. Assistance in the education of pastors and in leadership training in the churches will also be given.

The Puerto Rico church has accepted the new challenge and responsibilities. It is forging ahead with the work begun by our missionaries.

10. VENEZUELA

Rev. J. Dekker is researching the possibility of CRWM involvement in this country. During this research period, to assist him in the evaluative process, he teaches part-time in the Evangelical Seminary of Caracas. He also assists in the development of the Barquisimeto Presbyterian Church and works with CELEP, an evangelical and ecumenical center for pastoral care. This research process will continue for one more year. The World Missions committee will decide in February 1987 whether to recommend this country as a new mission field.

II. PERSONNEL REPORT

CRWM has 263 missionaries (including spouses) and 274 missionary children who minister in twenty-six countries. The names and locations of missionaries and administrative personnel are listed on pages 465–71 of the *1986 Yearbook*.

A. *Presentation of Missionaries*

Synod has annually received members of its missionary family who are on home service and who carry greetings to synod. In this way delegates may become more personally acquainted with these representatives of the church's worldwide mission. CRWM again requests permission to introduce to synod those missionaries on home service or under appointment.

B. *Appointments and Reappointments of Directors*

Three directors were appointed or reappointed by the board this year. Under the new organization these appointments are no longer made by synod. They were confirmed by the Board of World Ministries. Rev. W. Thomas De Vries was appointed to the position of Latin America director for two years. Dr. Richard Eppinga was reappointed to the position of administrative services director for four years. Rev. William Van Tol was reappointed to the position of Africa director for four years. It is expected that all of these positions will be phased out by 1988, since the board approved a reorganization of administrative staff which will affect each of these positions.

C. *Special Tribute*

At the meeting of the board tribute was given to the following missionaries and administrative personnel for special anniversaries of service with CRWM in 1986:

	Location	Service Anniversary
January		
Rev. and Mrs. Daniel R./Jean Kuiper	Mexico	5 years
February		
Rev. and Mrs. Gerrit/Ruth Koedoot	Philippines	20 years
Ms. Wilma Jean Schultetus	CRWM Office	25 years
Mr. Ellis Deters	CRWM Office	10 years
April		
Mr. and Mrs. Joseph/Mary Owens	Liberia	5 years
May		
Mr. and Mrs. John/Jerre DeYoung	Mexico	15 years
June		
Mr. William Schultze	CRWM Office	25 years
Rev. Edward A. Van Baak	CRWM Office	35 years
July		
Mr. and Mrs. Rick/Kathleen Stehouwer	Liberia	5 years
Rev. and Mrs. David/Jan Stravers	Philippines	10 years
August		
Mr. and Mrs. James/Kathy Broersma	Nigeria	5 years
Mr. Steven Huisken	Nigeria	5 years
Mr. and Mrs. Daniel/Jean Geurkink	Mexico	5 years
Ms. Frances Karnemaat	Nigeria	20 years
September		
Rev. and Mrs. Ronald/Marilou Vander Griend	Philippines	5 years
October		
Mr. and Mrs. Vincent/Lucy Apostol	Philippines	25 years
Rev. and Mrs. Thomas/Judy Vander Ziel	Dominican Rep.	5 years
December		
Rev. and Mrs. Wayne R./Sandra DeYoung	Dominican Rep.	10 years
Dr. and Mrs. Herman/Bea Gray	Nigeria	20 years

D. *Recruitment*

CRWM currently has twenty-eight missionary positions which are unfilled. We seek missionaries with a variety of professional skills and welcome inquiries about available positions. We are particularly concerned about the shortage of ordained ministers for work in evangelism and church development. It appears that we will rely more on ordained evangelists for these ministries in future years.

III. REPORT ON ADMINISTRATION AND DOMESTIC MINISTRY

The annual meeting of the board occurred from February 19 to 21, 1986. The executive committee of nineteen members met five times during the year. The officers of the board during 1985 were David Radius, president; Neal Punt, vice president; Roger Kok, recording secretary; and Jack De Kruyter, treasurer. Elected for 1986 were David Radius, president; Carl Zylstra, vice president; Dirk Vander Steen, secretary/treasurer, and Marvin Beelen, assistant secretary/treasurer.

A. *WMARC Changes*

Much of the time and energy of the board meeting was devoted to organizational change brought about by decisions of synod and the World Missions and Relief Commission (WMARC).

CRWM is generally appreciative of the decisions made by WMARC and synod to bring CRWRC and CRWM into a closer and more effective relationship. The difficult days are over and we already see greater harmony because of closer cooperation. We look forward to working with the Board of World Ministries as the new structure and relationship with CRWRC is implemented throughout our mission.

The board voted an expression of thanks and gratitude for the work done by the members of WMARC and expressed its prayerful anticipation of God's blessing on the results of their work. We continue to request changes in or amendment to some of the documents that WMARC has produced. These requests should not be interpreted to mean that we are opposing past decisions of synod to bring the two agencies into a closer working relationship. We continue to seek unification of the one mission of the church.

CRWM endorses and supports the proposals of WMARC regarding the regulation of agency representation on the Board of World Ministries.

B. *Amendments to CRWM Articles of Incorporation*

Synod 1985 requested that CRWM make two amendments in its Michigan, U.S.A., Articles of Incorporation. The board approved these changes, and we are proceeding to make requests to the appropriate government agency for these amendments.

The members and directors of the Board for Christian Reformed World Missions of Canada also sought legal advice on and reviewed its Canadian Articles of Incorporation. It was decided that these articles already comply with the intent of the changes synod asked us to make in the Michigan, U.S.A, Articles of Incorporation.

C. *Canadian Office*

Changes in the requirements and expectations of the Canadian government make it necessary for CRWM to handle on Canadian soil most financial, administrative, and personnel matters which have their origin in Canada. We are expanding our Canadian office with the appointment of a Canada development director and assistant to meet these requirements.

D. *Communication with CRC Congregations and Members*

The task of our communications staff is clear. It must tell and enable our missionaries to tell the missionary story. They must share the challenges and joys, and also the setbacks, of the missionary enterprise with the churches and members of the Christian Reformed denomination.

We tell the story in a variety of ways. Articles and news reports appear in periodicals. We participate in the production of the *Mission Courier.* We produce prayer guides, newsletters, a calendar, films, and slide programs. We encourage missionaries to write their supporting churches regularly and we involve them in deputation assignments.

But we must improve what we are doing because over one hundred other mission and religious agencies now compete with us for the attention and support of the members of the CRC. We wish to be a denominational mission which serves the Lord with excellent witness and which is responsive to the expectation of the members of the church. Our missionaries do good work. Last year over 20,000 people were baptized through their witness and through the ministries of the national churches they serve. We wish to persuade every

church member that this good work is worthy of their regular financial and prayer support. We are making changes in the administration of the communications department to accomplish this. Steps already taken include changes in our administration of missionary deputation and media, and a board decision to establish CRWM foundations in the U.S. and in Canada.

E. *Reorganization of CRWM Foreign and Domestic Operations*

The decisions of Synod 1985, based on WMARC recommmendations, required CRWM to make changes in the structure of its committee (board) and subcommittees, and in the organization of its administrative staff. Acting on proposals from its executive staff and officers, the board approved substantial organizational changes which will be implemented in stages between now and September 1988.

Some of the changes in domestic operations go beyond what synod required. CRWM made these changes in order to broaden its support base and double its outreach in the next twenty-five years.

These changes are illustrated on four charts which are appended to this report. The first two charts identify our present and revised organizational structure for the World Missions Board/Committee and its subcommittees. The second two charts identify our present and revised organizational structure for administrative staff.

CRWM's board has reviewed and endorsed WMARC's "Regionalization Proposal for Foreign Operations of CRWM and CRWRC."

IV. CONCERNS AND REQUESTS OF THE BOARD

A. *Draft of the World Ministries Constitution*

The board had opportunity to review WMARC's draft of the constitution for the Christian Reformed Board of World Ministries dated February 14, 1986. Generally the board found the constitution acceptable, but it did decide to express a number of concerns to WMARC and/or synod and request a number of amendments. WMARC has addressed some of our concerns affirmatively by making amendments in subsequent drafts of the constitution. But some of the amendments made in these subsequents drafts raise new concerns which the executive committee of World Missions will address in its April meeting. The new concerns may be brought to synod in a supplementary report. The following concerns and requests have not been addressed affirmatively by WMARC; the board brings these before synod:

1. Centrality of the Proclamation of the Word

a. Background

Synod decided to ". . . instruct the commission to ensure that the mandates and constitution for a new structure uniting the work of CRWRC and CRWM make clear the centrality of the official proclamation of the Word in the church's mission, and the ways in which this centrality is to be recognized in the overseas work of the agencies (*Acts of Synod 1985*, p. 759).

b. CRWM Concern

The only place in the draft of the constitution that speaks to this matter is the preamble: "In this task the announcement and proclamation of the Word has the central place." The mandate of the board (Art. II, Sec. A), the mandate of CRWM (Art. II, Sec. A), and the mandate of CRWRC (Art. IV,

Sec. A) do not make any reference to the centrality of the proclamation of the Word.

c. Request

CRWM requests synod, on the basis of the instruction of the Synod of 1985, to amend the constitution by adding the following sentence:

1) Article IV, Section A. Begin this section with this paragraph: "The World Missions Committee has the responsibility to ensure the commitment of its staff to the purpose of the one mission of the church: the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God. In this purpose the announcement and proclamation of the Word have the central place."

2) Article V, Section A. Begin this section with this paragraph: "The World Relief Committee has the responsibility to ensure the commitment of its staff to the purpose of the one mission of the church: the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God. In this purpose the announcement and proclamation of the Word have the central place."

2. Control by the Board and Executive Director

a. Background

The draft of the constitution establishes the board and the position of executive director. It also attempts to identify the boundaries of the control exercised by the board in relation to the directors, by the board in relation to the agency committees, and by the executive director in relation to the agency directors.

b. CRWM Concern

The extent of the control which the executive director exercises over the ministries of the agencies is unclear and may conflict with or differ from the extent of the control assigned to the board.

c. Request

CRWM requests synod to make the following amendment to the constitution:

Article III, Section D, 4: Delete the second sentence and amend the first sentence to read: "The executive director shall be responsible *for the supervision of the administrations of the agencies, of the operations of joint agency fields, and of the operations of single agency fields both foreign and domestic*" (italics indicate amendment).

B. *Search for World Missions Director*

Dr. Eugene Rubingh decided not to seek another term of service and concluded his work with CRWM in July 1985. Rev. William Van Tol, Africa director, has been serving as interim World Missions director since that time. A search for the next director is proceeding.

The board requests the Board of World Ministries and synod to approve the following standard procedure for the nomination and appointment of the World Missions director:

PROCEDURE FOR NOMINATION AND APPOINTMENT
OF THE WORLD MISSIONS DIRECTOR

1. When the need for an appointment has been established, this need will be referred to a search committee appointed by the World Missions Committee. The search committee shall canvass the field of possible candidates, gather the required personal, academic, experiential, and other relevant information concerning them, evaluate them, and submit one or two nominations to the World Missions Committee.

2. The World Missions Committee will receive the nomination(s) from its search committee, review information regarding the nominee(s), interview the nominee(s), and submit one or two nominations to the Board of World Ministries.

If the World Missions Committee believes that new or additional names should be considered, its search committee will be requested to submit new names to the next meeting of the committee. Nominations from the floor will not be accepted.

3. The Board of World Ministries will receive the nomination(s) from the World Missions Committee, review information regarding the nominee(s), interview, and submit the nomination(s) to synod.

If the Board of World Ministries believes that new or additional names should be considered, the World Missions Committee will be requested to obtain and submit new names to the next meeting of the board in accordance with the aforesaid procedure. Nominations from the floor will not be accepted.

The nomination(s) of Board of World Ministries to be submitted to synod will be published twice in the church papers immediately after the meeting of the board so as to give the church ample time for consideration and expression of possible objections.

4. Synod will receive nomination(s) from the Board of World Ministries. Its advisory committee will provide delegates to synod with written information about the nominee(s) assembled from material submitted by the Board of World Ministries. Nominations from the floor of synod will not be accepted.

Synod will interview the nominee(s) in open session for approximately thirty minutes including opportunity for questions from the floor.

Before voting, synod will be given opportunity to discuss the nominee(s), this discussion to take place in executive session following the interview.

The vote on the nominee(s) will be done in open session by ballot.

5. Synodical rules for length of appointment (an initial term of two years followed by terms of four years) and starting date of appointment (September 1) will be observed.

This standard procedure was endorsed by the Board of World Ministries at its meeting on February 22, 1986, and we request synod to approve it also.

CRWM's board had hoped to interview one or more candidates for the position of director at its meeting in February. This was not possible because those invited to apply for the position were reluctant to do so until descriptions of the changes in CRWM's organization and in the position of director were available. It was also not possible because CRWM's search committee had decided to delay interviews of candidates until a draft of the World Ministries constitution was available. The draft did not become available until a few days prior to the meeting of the CRWM board.

The board does not wish its agency to function with an interim director for another year if it can be avoided. It also received strong encouragement from WMARC to nominate one or more candidates for interview and election by the Synod of 1986.

Therefore, the board authorized one exception to this standard procedure during this current search. The board ". . . decided to empower the executive committee of the World Missions Committee to present to the Board of World Ministries and/or Synod one or more nominees for the position of World Missions director as an exception to the standard procedure adopted."

If the executive committee can conclude its search for one or more nominations prior to the meeting of the Board of World Ministries in April, the Board of World Ministries may bring the nomination(s) to synod in a supplementary report.

V. FINANCIAL MATTERS

A. *Salary Disclosure Information*

Synod expects each agency, in its annual report to synod, to report compensation data indicating job level, number of positions, and compensation quartile of executive personnel. CRWM data is as follows:

Job Level	No. of Positions	Compensation Quartile (includes housing allowance)
6	1	3rd quartile ($39,300–43,231)
6	3	2nd quartile ($35,370–39,300)

Missionaries' salary and amenities for fiscal 1987 are as follows:

Basic Salary: $13,100
Marriage Allowance: 4,400
Education Allowance: $100–$600 (depending on degree)
Prior Service Allowance: $75 per year (10-year maximum)
Service Increase: $200 (for each year of CRWM service)
Children's Allowance: $500 per child per year
Cost-of-living subsidy on fields where applicable
Social Security adjustment for ordained staff
Pension plan payments
Medical and hospitalization costs (50 percent of dental)
Housing on fields and during home service
Automobile or transportation cost overseas
Assistance toward exceptional education costs for children

B. *Fiscal 1985*

We had to curtail recruitment and expenditure in fiscal 1985 when it became obvious that actual income would fall far below our budget. We concluded the fiscal year with income $850,000 below budget. In spite of curtailment, expenditures were still $38,625 higher than income.

FISCAL 1985 FINANCIAL REPORT

	Budget	Actual
Income		
Quota ($81.55)	$4,850,000	$4,570,300
Missionary support	2,265,000	1,862,100
Gifts & offerings	1,357,000	1,378,025
Legacies	365,250	197,875
Miscellaneous	200,000	178,950
TOTAL	$9,037,250	$8,187,250

Expenditures		
Africa missions	$3,358,125	$2,993,925
Asia missions	2,319,400	1,972,475
Latin America missions	2,552,975	2,026,725
Administration	799,750	897,050
Promotion	307,000	335,700
TOTAL	$9,337,250	$8,225,875

The audited report and related financial statements for this fiscal period from September 1, 1984, through August 31, 1985, as prepared by Jack L. Jipping, CPA, are presented to synod through the Synodical Interim Finance Committee.

C. *Fiscal 1986*

This present year is even more difficult. We have asked all of our missionaries to curtail expenditures and we are being cautious in recruiting new missionaries. We project that this will bring our expenditure 1 million dollars below budget. But projected income is even lower than this. In order to avoid what we now project could be income which is $550,000 less than expenditure, we are planning special encouragement to our churches and supporters to give generously to World Missions as they observe Pentecost Sunday.

We are especially concerned about the shortfall in quota receipts. Unless something changes in the next few months, we project that only 77 percent of our quota will be received. This would be $455,000 less than we had expected, based on the quota that synod granted our agency. Because the board was so concerned about this matter it passed the following resolution: "Distressed by decreasing quota receipts CRWM respectfully requests synod's assistance in examining CRWM's policies and operating practices. It requests synod's assistance in making internal and external changes to regain the confidence of the churches which is necessary for continued and increased financial support of CRWM's ministries."

FISCAL 1986 FINANCIAL PROJECTION
(Based on reports through January)

	Budget	Projection
Income		
Quota ($85.20)	$5,055,000	$4,600,000
Missionary support	2,195,775	1,800,000
Gifts & offerings	1,484,000	1,100,000
Legacies	447,275	160,000
Miscellaneous	193,910	140,000
TOTAL	$9,375,960	$7,800,000
Expenditure		
Africa missions	$3,321,445	$3,000,000
Asia missions	2,184,775	1,975,000
Latin America missions	2,512,440	2,050,000
Administration	997,700	925,000
Promotion	359,600	350,000
World Ministries levy	50,000	
TOTAL	$9,375,960	$8,350,000

D. *Quota Request and Proposed Budget for Fiscal 1987*

A detailed budget for fiscal 1987 will be submitted to synod and members of its Finance Advisory Committee through the Synodical Interim Finance Committee. We are submitting a budget which is about $250,000 less than the fiscal 1986 budget approved by synod. But we are asking for a quota increase because our quota experience factor has declined so much. We do not yet have the promotional capacity to generate all of this lost quota income from gifts, offerings, and other income sources. We are gearing up our promotional capacity through a process of regionalized reorganization and planning. A summary of the budget follows:

PROPOSED FISCAL 1987 BUDGET

	Budget	% of Total
Income		
Quota ($89.45)	$5,009,905	54.9
Missionary support	2,085,552	22.9
Gifts & offerings	1,542,806	16.9
Legacies	252,737	2.8
Grants	50,000	.5
Miscellaneous	180,000	2.0
TOTAL	$9,121,000	100.0
Expenditure		
Africa missions*	$3,225,000	35.4
Asia missions*	2,043,723	22.4
Latin America missions*	2,332,277	25.6
Administration	1,000,000	11.0
Promotion	400,000	4.4
World Ministries levy	50,000	.5
Building expansion	30,000	.3
Regional representation	40,000	.4
TOTAL	$9,121,000	100.0

*Based on the expectation, from past experience, that only 90 percent of the planned and authorized missionary positions will be filled. If all positions would be filled, expenditure in these three areas would be 8.6 percent higher

The quota which CRWM requests for fiscal 1987 is $89.45 per family. Of this amount 20 cents per family will be used to continue the Australia-New Zealand program assigned by synod to CRWM.

E. *Request for Special Offerings*

CRWM is proposing a budget which seeks $4,111,095 (45.1 percent) through offerings, gifts, and other nonquota sources. To raise this money, CRWM must be recommended for special offerings. CRWM earnestly requests that synod continue it on the list of denominational agencies recommended for one or more offerings during 1986.

VI. SUMMARY OF ITEMS NEEDING SYNODICAL ACTION

A. Representation at synod. CRWM respectfully requests that its president or vice president, secretary/treasurer or assistant secretary/treasurer, interim director, and administrative services director be authorized to represent it before

synod and its committees on all matters pertaining to Christian Reformed World Missions.

B. Presentation of missionaries (see Section II, A).

C. Request for amendments in the draft of the constitution of the Christian Reformed Board of World Ministries (see Section IV, A).

D. Request for approval of a standard procedure for nomination and appointment of the World Missions director (see Section IV, B).

E. Request for synod's assistance due to declining quota revenue (see Section V, C).

F. Request for fiscal 1987 quota (see Section V, D).

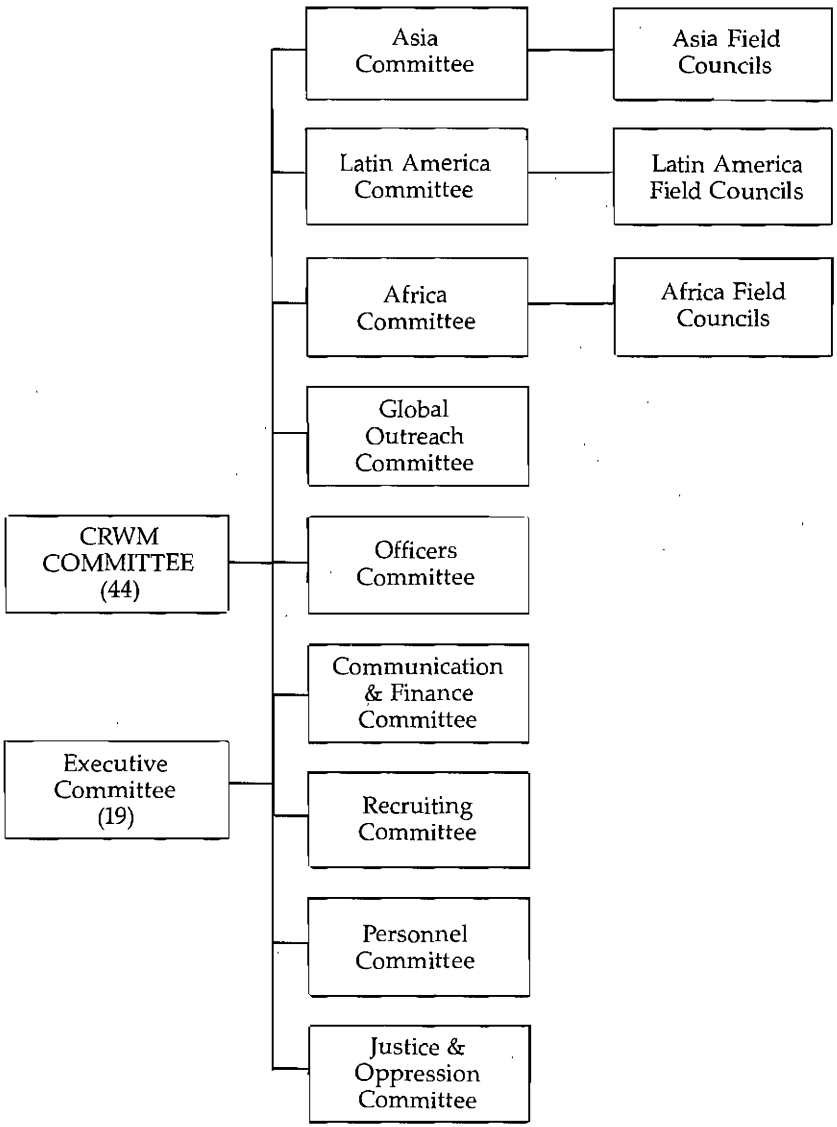
G. Request for approval of fiscal 1987 budget (see Section V, D).

H. Request for special offerings (see Section V, E)

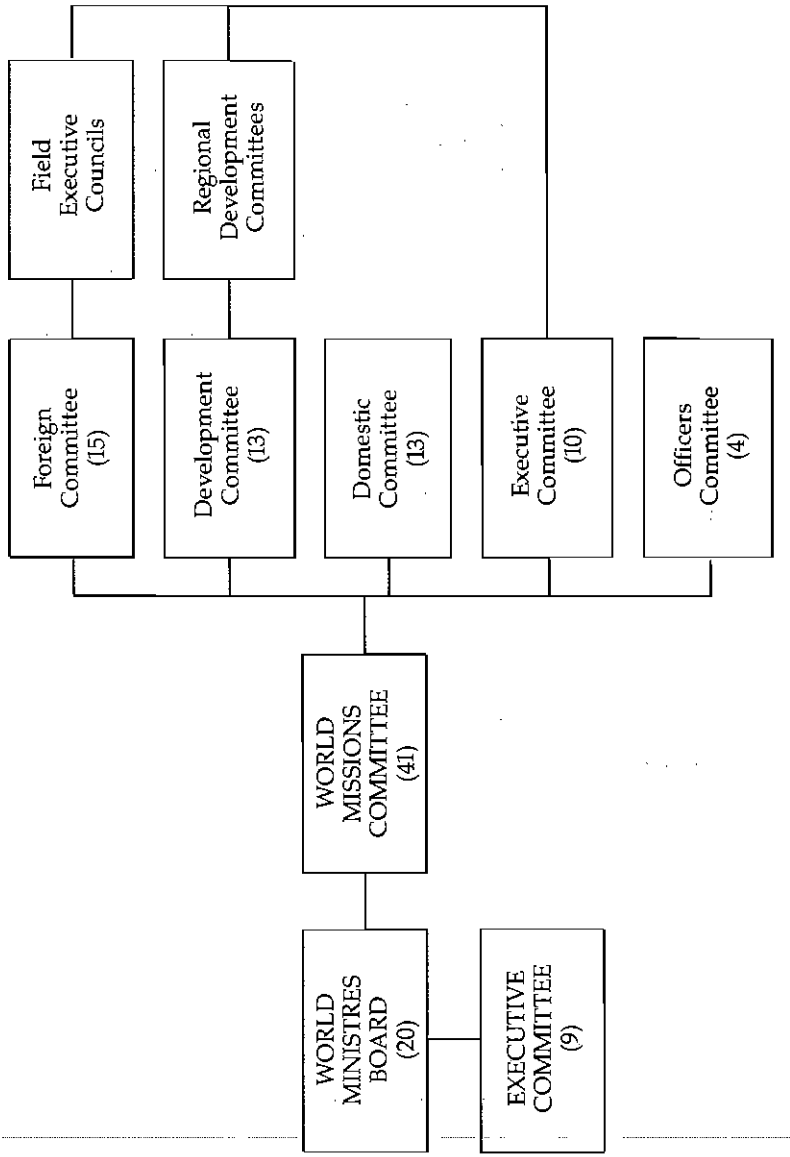
Board for Christian Reformed
World Missions
William Van Tol, interim director

Appendix

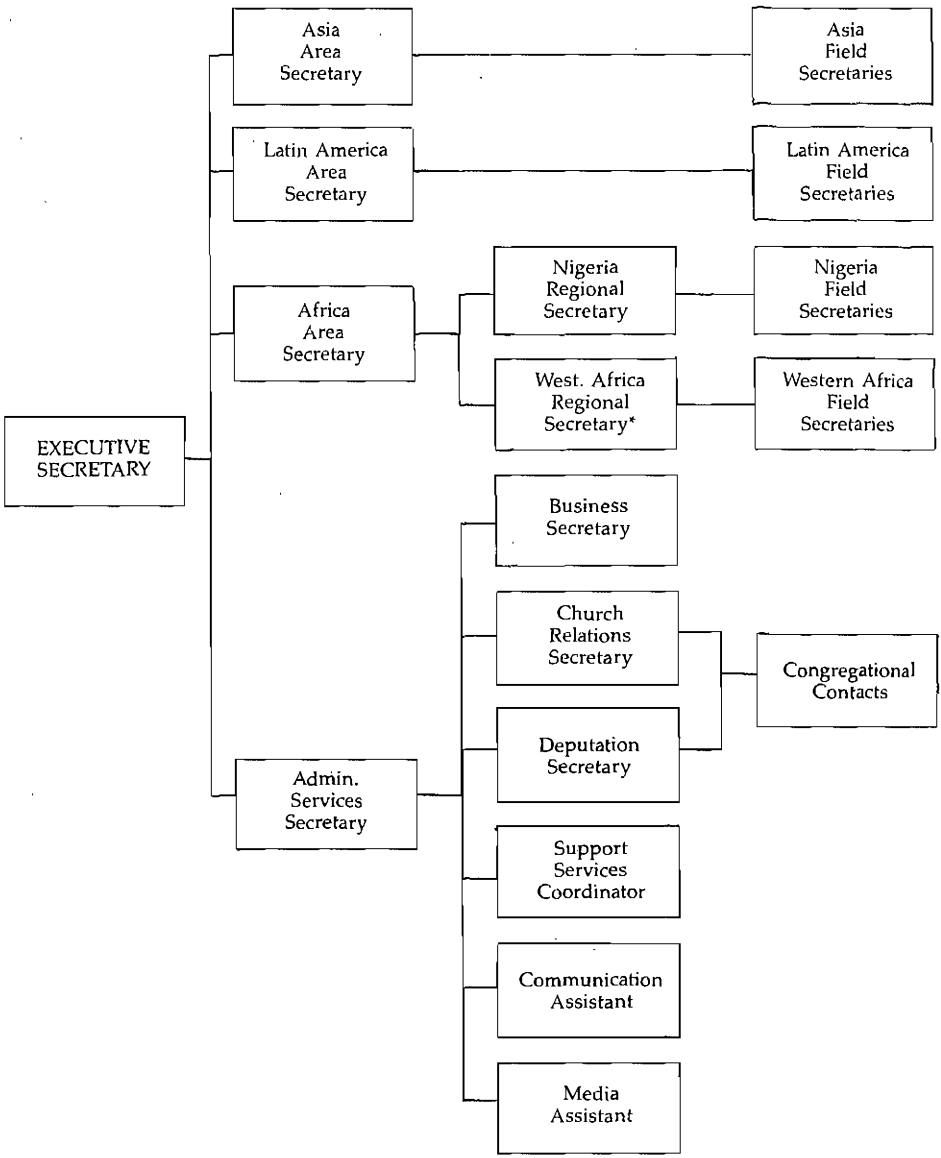
CHRISTIAN REFORMED WORLD MISSIONS PRESENT ORGANIZATIONAL STRUCTURE BOARD AND COMMITTEES



CHRISTIAN REFORMED WORLD MISSIONS
REVISED ORGANIZATIONAL STRUCTURE
WORLD MISSIONS COMMITTEE AND SUB-COMMITTEES

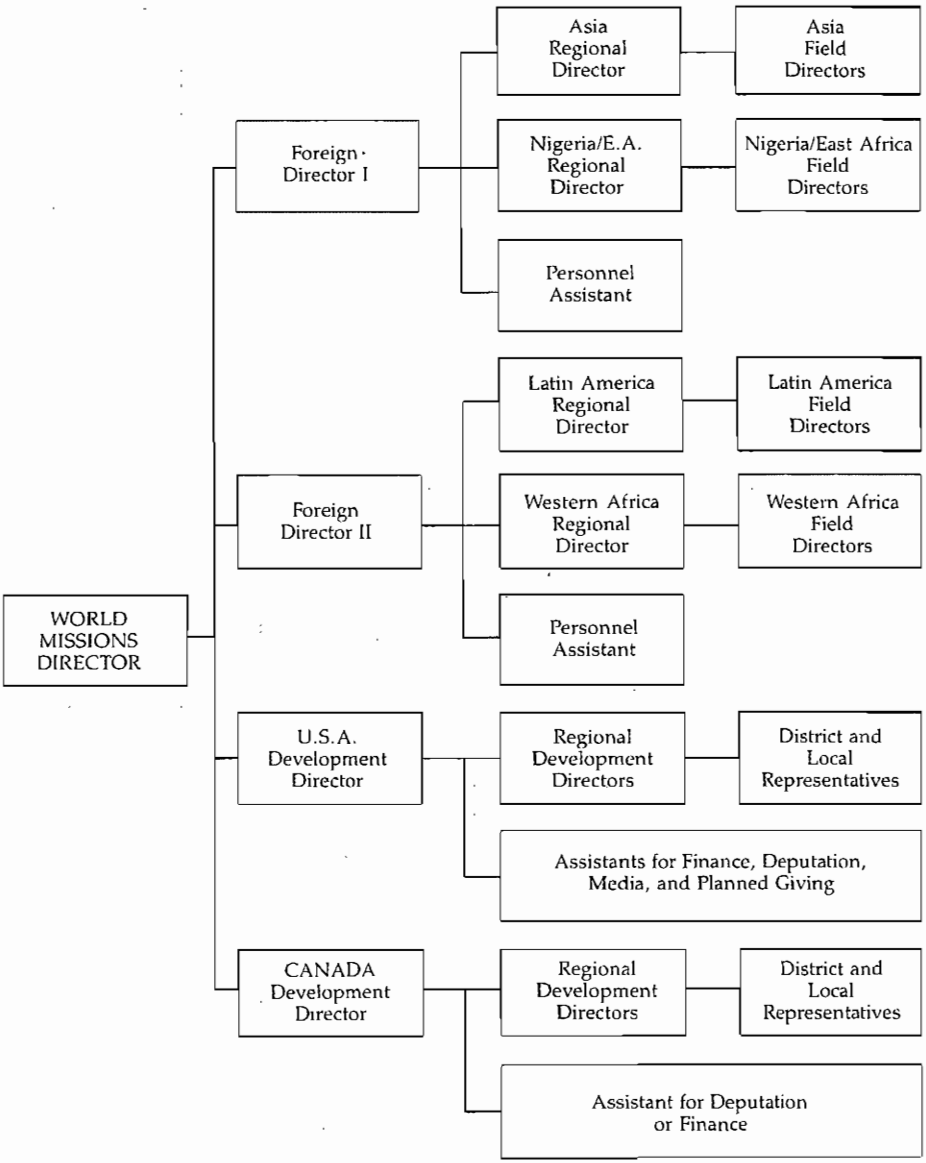


CHRISTIAN REFORMED WORLD MISSIONS
PRESENT ORGANIZATIONAL STRUCTURE
ADMINISTRATIVE STAFF



*Position approved but not appointed

CHRISTIAN REFORMED WORLD MISSIONS
REVISED ORGANIZATIONAL STRUCTURE
ADMINISTRATIVE STAFF



REPORT 7
CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. INTRODUCTION

It seems so easy to repeat the Lord's Prayer, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. . . ." "Doing" the Lord's Prayer is the hard part.

Doing the Lord's will came naturally before sin came into the world. Now it seems as if satanic vandals, who destroy the Lord's beautiful creation, come more naturally.

The Lord's desire is apparent. It's his world. He has asked his children to restore his reign. The Christian Reformed Church provides its members with a solid theological approach to reclaim his kingdom.

God is sovereign over all things, the world *is* his. He has not abandoned it, nor will he. He wants to establish his claims and demonstrate his presence to all people. We see God's love for mankind as a totality in the ministry of our Savior, Jesus Christ. In his healing ministry and in his feeding of the hungry, the Lord clearly showed concern that men and women have food for the body and forgiveness of sin. In his name, the church brings food and development aid, and speaks of his love and triumph over sin. Both are essential. Both express the love of God.

CRWRC is a part of the body of Christ and functions as a diaconal outreach for the denomination. We specialize in organizing a Christlike response to the conditions of poverty and injustice. These conditions prevent people from realizing their potential as God's image bearers.

The following report indicates how the CRC responds to the needs of the poor and powerless. It is our hope and prayer that they may become aware of what a friend we have in Jesus as they see his kingdom unfold.

II. OFFICERS

The officers who served the board last year were:

James K. Haveman—president
Wendell Wierenga—vice president
Sid Tabak—secretary
Edgar Westenbroek—treasurer
Gerald Van Noord—vicar
Rev. Jacob Boonstra—ministerial advisor

New officers elected in February are:

Wendell Wierenga—president
Peter Kladder III—vice president
Sid Tabak—secretary
Peter Haaksma—treasurer

III. FOREIGN PROGRAMS

A. *Background*

Years ago we began to build upon a vision of CRWRC development programs aiding one overseas family for each family in the CRC. The overseas families are being assisted in the achievement of their own goals. Through this "each one, reach one" concept the CRC families in North America are being assisted in their mission outreach. The information below reveals how we are doing.

	Number of families in overseas CRWRC development projects		Number of families in CRC
Actual 1980–81	13,758	1981	70,574
Actual 1981–82	21,596	1982	71,582
Actual 1982–83	27,350	1983	72,658
Actual 1983–84	29,165	1984	72,300
Actual 1984–85	34,145	1985	?
Planned 1985–86	45,166	1986	?
Proposed 1986–87	52,729	1987	?
Proposed 1987–88	?	1988	?
Projected 1988–89	75,000		

In our foreign programs, during 1985–86, Latin America will utilize 25 percent of our resources to help 42 percent of the 45,166 families. Asia will use 23 percent of our resources and account for 40 percent of the families that were helped. Africa, on the other hand, will utilize 38 percent of the resources and account for only 12 percent, and the Caribbean will utilize 14 percent of the resources and account for 6 percent of the families helped.

B. *CRWRC's Overseas Programs—Relief, Diaconal, or Development in Nature*

1. CRWRC attempts to bring timely *relief* where aid is most needed due to natural calamity.

a. During the 1984–85 program year, much of CRWRC's relief aid concentrated on those hungry and starving from drought in Africa. On six occasions shipments of essential items to Ethiopia were authorized by the board. Assistance was provided the hungry elsewhere in East Africa too—aid was sent to responsible groups in Uganda and Kenya.

b. Over the past fourteen months, CRWRC, through its partnership in the Canadian Food Grains Bank, has made a total of nine shipments (totaling 11,164 metric tons) of wheat, corn, and milk powder to Africa.

c. In West Africa, CRWRC concentrated relief aid on Mali where Scott and Mary Crickmore directed a project distributing thousands of tons of grain. John Orkar reports that aid to Northern Nigeria benefited approximately 8,000 people.

d. While some areas of the world suffered from drought, other areas were devastated by storms. CRWRC focused on Bangladesh where we worked with a Mennonite relief project and implemented one of our own. CRWRC staff directed relief efforts to 350 families on a coastal island which had been engulfed by typhoon waters. Rehabilitation included Food for Work, fresh water, and repair of basic structures and simple industries. Storm rehabilitation also took place in the Philippines.

e. Since the 1985–86 program year began, CRWRC relief activities have concentrated on aid to victims of the Mexico earthquake, of the Colombian volcano and mud slide, and of the continued food shortages—despite generally good rains—in some parts of Africa.

2. *Diaconal projects* bring training and resources in situations where a church wants to meet the needs of its own members and its neighbors

3. The overseas *development programs* deliver advice, training, and resources so that self-sustaining development can occur in situations where the Christian community has the desire and the potential to meet their own needs.

a. There is great satisfaction in proclaiming and bringing hope to the poor. That satisfaction swells into joy when communities which we have assisted come to recognize the source of that hope and, by the development of their own resources, themselves become the means by which other communities discover the same hope.

b. The development 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 unnecessary dependency is discouraged.

c. In selecting groups with whom to work, 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.

C. *Summary of CRWRC's Activities in Overseas Diaconal Work and Christian Community Development*

1. Africa

Staff: Mike and Ann Bruinooge, Africa area director

a. Guinea

CRWRC is implementing a joint strategy with CRWM in which CRWRC will concentrate on diaconal development as part of a church development strategy.

b. Liberia

Staff: Paul and Trudi Ippel, executive secretary, Christian Health Association of Liberia.
Ary and Joanna Vreeken, community development, (completing their work in 1986).

CRWRC anticipates continued work in Liberia with the Christian Health Association of Liberia (CHAL). Our goal is to develop CHAL into a national Christian development organization that enables Christians and Christian groups to improve the health of their communities. In 1985 the work involved 39 villages and 520 families. It is expanding rapidly.

c. Mali

Staff: Mary and Scott Crickmore, diaconal specialists
William Postma, intern

Last year CRWRC worked with the Stromme Foundation to aid thousands of victims of famine. This year we are following up with Food for Work programs where food supplies are expected to be short but free food would be detrimental.

We are also working on a strategy to assist Christian Reformed World Missions with church planting and to assist local Christians to respond to the long-range development needs of their neighbors.

d. Nigeria
Staff: John and Esther Orkar, field director
Tom Mulder, Fulani project
CRWRC works with the Institute of Church and Society (ICS), and two projects of the CRC of Nigeria: Christian Rural Development (CRD) and the outreach to the Fulani (ABF).
Although the CRD involvement is being phased out, CRD is increasing its activities from serving 744 families in 1985 to 760 in 1986.
Results from implementation of the ICS and ABF projects have been slow.

e. Sierra Leone (see Hunger Alleviation Action)

f. East Africa
Staff: Doug and Gail Seebeck, field director
John and Ihla Hooyer, planning consultant
Ida Kaastra, project development
Grace Tazelaar, health advisor
Two years ago CRWRC began work, in partnership with Christian Rural Service (Church of Uganda), with refugees in northwest Uganda. In 1985, 784 families were assisted.
Since then, despite continued civil unrest, we have expanded to a very poor area in eastern Uganda.
We have also begun projects, primarily with Ambassadors Development Agency, assisting urban and rural poor in Kenya. In 1985 this aided 125 families.

2. Latin America
Staff: Jim and Kathy Boldenow, Latin America Director

a. Belize
Staff: Tom and Melva Post, director for Belize and Mexico
John Hamstra, consultant for Belize and Mexico
CRWRC is beginning work with both the Presbyterian Church and a refugee community in the Valley of Peace.

b. Costa Rica
Staff: Stan and Kitty De Voogd, literacy advisor
Bill and Sue Van Lopik, interns
CRWRC provides (1) assistance to Alfalit International, a Christian organization which promotes reading and writing skills among adults in many Latin American countries—the field reported nearly 7,000 individuals assisted in 1985; (2) assistance to CARAVANES, a Christian organization which assisted 207 impoverished farmers; (3) a coordinated project started by World Missions and CRWRC in San Jose now involving a partnership with ADAPTE, a local Christian organization ministering through income generation projects for the poor; and (4) a diaconal development program for Christian Reformed churches throughout Central America which assisted more than 400 "church and neighborhood" families.

c. El Salvador
Staff: Vacant
1) CRWRC will continue to provide the Christian Reformed Church of El Salvador with diaconal training and will help to generate diaconal projects in each of their congregations. CRWRC's long-term goal is to

train leaders within that denomination to be able to carry out integrated development work in the future. National church leaders agree with this plan and have encouraged CRWRC to work with other agencies.

Note: Early in 1986 diaconal projects were lost when two of the four Christian Reformed congregations dissolved.

2) CRWRC has worked with SERCON, the development agency of the Salvadoran Baptist Church. It was founded in 1985 and is currently run by deacons of the Emmanual Baptist Church of San Salvador. By the end of 1985 it, and a parallel program, has aided more than 100 "targeted" refugee families.

3) CRWRC is seeking the approval of the Board of World Ministries and/or synod to begin work with the Baptist Association of El Salvador.

a) Previous Consultation

This proposal comes through CARC, the Central American Regional Council. CARC is the coordinated body of CRWRC and CRWM which makes all field recommendations and decisions concerning budgets, programs, and placement of staff.

The Christian Reformed Church of El Salvador has accepted CARC projects which are not directly related to itself. This is a small denomination and at present is doing all the diaconal work it can.

CRWRC has had a two-year relationship with SERCON, which is the development organization of the Emmanuel Baptist Church, a congregation of the Baptist Association. Up to this time, SERCON was also recognized as the diaconal outreach of the Baptist Association of El Salvador. In an attempt to serve more poor people and involve more churches, many of the leaders who were trained at SERCON were to start a national level diaconal organization with the Baptist Association. They have asked for CRWRC's help.

b) Determination That an Effective Ministry Is Possible

Although the project is new, its leaders have a history of successful development programs with SERCON. SERCON was founded in 1982 and in the past three years more than seventeen projects in the fields of health, literacy, and agriculture have been carried out. The new project will be firmly rooted in results orientation consistent with CRWRC and CARC policy. The program will be conducted by the Baptist Association. It has been in existence for more than fifty years and since 1965 it has carried out its work without the assistance of North American missionaries. They have a proven history of handling money and projects well. Through a Baptist Association, CRWRC has the potential of expanding its programs with the Baptist Church of El Salvador to a more national level as well as making them more cost-effective.

c) Demonstration That a Consistent Christian Witness Can Be Achieved

The Baptist Church of El Salvador originated as a mission effort of the American Baptist Church (ABC) in 1910. The work began when the ABC was assigned to Nicaragua and El Salvador, in keeping with the comity agreement reached in Panama by the

various missions working in Central America. According to the comity agreement, each of the mission churches was to carry out its work in a different Central America country or countries. Using this system, they hope to evangelize all of Central America without creating competition or a duplication of efforts. As a result of the agreement, Central America is characterized by a strong presence of certain Protestant denominations in each country.

The ABC's first missionary, Lemuel C. Barns, arrived in El Salvador under the direction of the Baptist Society of Domestic Missions in August of 1910. Barns began his work by coordinating with two missionaries (named Kitch and Chapman) already in El Salvador with the Central American Mission. On August 27, 1911, in a coordinated effort, Kitch, Chapman, and Barns founded the First Baptist Church of El Salvador in San Salvador.

From San Salvador the work spread westward until 1917 when a new Baptist missionary named Humphrey arrived to plant churches in the east. In 1926 the Association of Eastern Baptist Churches was started. By 1933 the western Baptist churches joined with those of the east to form the National Baptist Convention. Later that same year, the National Baptist Convention changed to its current name, the Baptist Association of El Salvador.

From 1933 until the early 1960s the Baptist Association of El Salvador and the ABC worked together in church planting and theological education. During that period they opened two Baptist schools and one seminary, all of which continue to function today. By 1965 the last of the Baptist expatriate missionaries returned home from El Salvador, leaving their work in the hands of the Baptist Association. The ABC continued to fund the work, giving funds directly to the Baptist Association for theological education and channeling funds through the association to individual congregations for church planting.

Today the ABC maintains a fraternal relationship with the Baptist churches of El Salvador. This relationship includes providing one expatriate missionary to teach in El Salvador's Baptist Seminary. The ABC's Board of International Missions also provides approximately 80 percent of the Baptist Association's budget which, in turn, the Baptist Association uses to provide theological education, promoting missions among Baptist congregations, subsidizing some pastor's salaries, and coordinating seminars, conferences, and other activities on a national level. The ABC also encourages and funds study and other kinds of educational exchanges with the Salvadoran churches.

Although the ABC supports some of the high-cost national and international programs of the Salvadoran church, most church programs are funded and administered on a local congregational level. Most Baptist congregations pay their own pastors, send out their own missionaries (evangelists), and support their own local education programs. Many of the churches direct social programs as well, ranging from basic food-basket efforts, to alcoholism centers, to works of small-scale development.

d) Doctrinal Stance

Doctrinally the ABC and Baptist Church of El Salvador, like most evangelical churches, are biblically based and Christocentric. They find their unique identity in the following beliefs:

1) A gathered church—a church comprised of only adult regenerate members.

2) Believers baptism—only adults who have professed their belief in Christ before the church can be baptized. The ABC and Salvadoran Baptist Church hold to only two sacraments—baptism and the Lord's Supper. They require a public profession of faith before baptism and they encourage a public dedication of infants.

3) Congregational polity—each congregation is autonomous to set its own structure, sends out its own missionaries, etc. (though in El Salvador the ordination of pastors must have the approval of the general assembly of the Baptist Association).

4) Separation of church and state.

5) Freedom of conscience—creeds are used as guides to God's Word and not supplements to it. (Each Salvadoran congregation is required to elaborate a confession of faith that must fit within the boundaries of the Westminster Confession and be approved by the general assembly of the Baptist Association.)

e) Accompaniment of an Articulation of the Gospel and Conjunction with a Christian Church

Many of the leaders of the Baptist Association wish to work in joint programs of word and deed. The focus of the program is to develop community development-type projects with a strong participation by local evangelical congregations. The Baptists in El Salvador have proven themselves as effective evangelists and there is no doubt they will integrate diaconal work with the work of evangelism.

f) Term CRWRC intends to terminate this program in five years.

RECOMMENDATION: CRWRC now requests the approval of the Board of World Ministries and/or synod to begin work with the Baptist Association of El Salvador.

d. Nicaragua

Staff: Jim and Beverlee Ludema, advisor to agencies in Nicaragua and Costa Rica

CRWRC participates in the funding of CEPAD (The Evangelical Committee for Relief and Development) and PROVADENIC, an evangelical health program. Although projects have been affected by the war, these two Christian agencies, with CRWRC's assistance, aided approximately 5,000 families in 1985.

In Nicaragua the small Christian Reformed congregations are struggling to stay alive. CRWRC provides them assistance through diaconal projects.

e. Guatemala

Staff: Moises Colop, director

CRWRC works with five groups in Guatemala; three are presbyteries of the Presbyterian Church in Guatemala serving native people. The others are AGAPE, an independent group that works with a

fourth presbytery, and Alfalit of Guatemala. In Guatemala, CRWRC aided more than 2,000 families in 1985.

f. Honduras

Staff: Bob and Laurie Laarman, advisors to agencies and church groups

1) In Honduras, CRWRC has worked with World Missions, Alfalit, and through the regional offices of CEDEN (The Evangelical Committee for Relief and National Emergency). Last year this work benefited another 2,000 families.

2) Beginning in 1986–87, we are proposing a partnership with a Christian group known as the Honduran Development Institute (IDH).

a) Previous Consultation

This proposal comes through the Central American Regional Council which coordinates CRWRC and CRWM ministries in Central America.

b) Determination That an Effective Ministry Is Possible

IDH is an agency concerned with helping marginal people to start small businesses. Most are owner-operated services like shoemaking or carpentry. Since the money is in the form of loans and the payback is good, the program can continually recycle the money.

IDH was founded in 1979. It is an independent organization whose board consists of a group of Christians who are members of various evangelical churches, including the Christian Reformed Church of Honduras. Although the organization has a distinctly Christian mandate it has received funding from both secular groups, such as AID, and Christian organizations and churches.

IDH gives small loans to poor Hondurans for the establishment of small farms and businesses. Along with the loan, training is provided in accounting, business management, and marketing. Using a system of training and follow-up, IDH has been remarkably successful and has a high payback rate. Currently it is 80 percent with no default and ultimately over a 90 percent payback rate is anticipated. The recovered money is used to provide new loans and pay administrative costs.

The small loan model that IDH uses is one of the very few nondependency-creating models that has met with success in urban areas.

It is proposed that CRWRC help IDH serve poor people in designated geographical areas of Honduras. Individual loans would average about $600 to people with income of approximately $80 monthly. It is expected that these persons would increase their income by at least one-third in the first year.

c) Demonstration That a Consistent Christian Witness Can Be Achieved, and a Description of the Link to the Evangelical Church

The organization has a Christian mandate, and its assembly, board, and staff are active members of evangelical churches. A majority of its clients are referred by pastors and leaders of evangelical churches. Their entire program of training and follow-up is recognized as a program of the evangelical churches.

d) Term

It is expected that CRWRC would work with IDH for five years, gradually increasing available loan money, as well as enhancing their training program.

CARC approved the project for $20,000 to serve forty-five families in the 1986–87 fiscal year.

RECOMMENDATION: CRWRC requests the approval of the Board of World Ministries and/or synod to begin work with the Honduran Development Institute.

g. Mexico

Staff: No North American staff are allowed residency in Mexico. Consultation is provided from Belize by Tom and Melva Post and John Hamstra

CRWRC works primarily through a national evangelical development committee (AMEXTRA), and through local communities and regional groups. By working with AMEXTRA, CRWRC has been able to dramatically expand this work of mercy to more than 1,000 families.

h. Ecuador

Staff: No expatriates have been needed

CRWRC has been very impressed with most aspects of the pilot project being completed in Ecuador. Funding for the initial activities has generated resources that solve other community problems. We are evaluating possible future ministries in Ecuador.

3. Caribbean

a. Haiti

Staff: Marv and Peggy DeVries, director
Dick and Mary Both, agriculturist, completing their work in 1986
Pat and Eveline Franje, agriculturist/reforestation, completing their work in 1986
Nick and Fanny Geleynse, agriculturist, completing their work in 1986
Hank and Joanna Hunse, community development and diaconal training
Lavon Tinklenberg, healthworker, beginning study leave in the Fall of 1986
Ray and Jane Vander Zaag, agriculturist and literacy worker

While improving their effectiveness and increasing the role of nationals, Haiti staff are expanding into several new projects. The need for expatriates has diminished, although the program scope has broadened. More than 800 families are involved. Present political developments are being watched carefully.

b. Dominican Republic

Staff: Peter and Peggi Vander Meulen, director
Caspar and Leanne Geisterfer, literacy worker
Dawn Meyer, health worker
Joel and Patti Zwier, agriculturist
Sherie Kornoelje, income generation

In 1983 CRWRC joined the the World Missions staff in working with Haitians, who are often illegal laborers in the Dominican Republic.

The strategy includes efforts at integrating those "illegals" into the Dominican society. Projects last year involved 922 families.

4. Asia
   a. Bangladesh
      Staff: Rick and Edith De Graaf, director
      Paul Brink, agriculturist, began leave (for study) during 1985–86
      Peter and Olive Vander Kooy, Jamalpur project
      Peter and Geraldine Ysselstein, agriculturist and income genera tion at Khanchanpur, completing their work in 1986

Note: CRWRC also provides a visa for Rev. Albert Hamstra of CRWM so that he can continue his work.

CRWRC is phasing out of the Bogra area of Bangladesh where approximately 10,000 families were assisted toward self-sufficiency. Canadian government funds will sponsor this project in the future.

While developing new projects with church linkages at Khanchanpur and Jamalpur, CRWRC will continue to provide consultation to the national board and staff which is meeting the development needs in Bogra district.

CRWRC has sought a new area in Bangladesh where we could be paired with an evangelism agency. God has provided where we thought there was little likelihood of finding one.

CRWRC would like to stay in Bangladesh because of the tremendous need there, our demonstrated effectiveness, and the need to maintain a Christian witness in this very Muslim country.

   b. India

The India program consists of literacy and health development programs aiding approximately 467 families in 1985 in the Adoni area and among the hill people in the Tekkali area, some five hundred miles east of Adoni. We work with small "Christian Reformed churches" in these areas.

   c. The Philippines
      Staff: Ivan and Joy De Kam, director
      Bill and Dorothy Fernhout, community developer, completing their work in 1986
      Janne Ritskes, community developer
      Tony and Rina Romeyn, community developer

CRWRC assisted more than 3,000 families in the Philippines where we work closely with groups that are part of or are associated with the Christian Reformed Church of the Philippines and other evangelical development organizations and churches. With the increase in the pleas of the Philippines people for justice comes an involvement by Reformed Filipinos in Christian social action.

   d. Indonesia
      Staff: Joe and Arlyn Lamigo, management consultant

CRWRC is attempting to begin work on Kalimantan (formerly called Borneo) with a mission project of the Alliance of Bible Churches and in Irian Jaya with a leadership group from a national church associated with the Christian and Missionary Alliance.

e. Sri Lanka

CRWRC works with the Dutch Reformed Church and the Lanka Evangelical Alliance Development Service.

IV. HUNGER ALLEVIATION ACTION AND HUNGER EDUCATION

A. *Hunger Alleviation Action—Sierra Leone*

Staff: Bert and Ruth Adema, agriculturist
Norm and Joyce Baker, income generation developer
Dirk and Joanne Booy, team leader
Bill and Jackie De Kuiper, church developer
Patricia De Vries, health worker
Jan Disselkoen, literacy advisor
Stan and Barb Drenth, church developer
Angie Hoolsema, health worker
Paul and Mary Kortenhoven, church developer
Steve and Carol Nikkel, urban project developer
Harry and Trudy Spaling, field leader
Brenda Vander Schuur, literacy advisor
Rowland Van Es, community development

Sierra Leone is the CRC's "target country" for a "special world hunger project." Both CRWRC and CRWM are part of this project, with all staff paid from the Special World Hunger Fund. This is year six of what is designed to be a fifteen-year involvement addressing food production and income generation, health care, literacy, and church development. In 1985–86, plans called for work in twenty-six rural villages with 1,060 families. Village response to the development program continues to be encouraging. The number of families involved exceeds expectations. How to approach villages where they refuse the Bible stories, however, causes a programmatic dilemma. Another important challenge is how to phase over the work and to whom.

In 1986 an urban outreach is beginning in Freetown. The initial strategy suggests working through the United Christian Council in an outreach to low-income market women.

B. *Hunger Education*

1. Hunger Education

One of the manifestations of a church active in God's kingdom is the compassion it shows to those in need. CRWRC continues to spend time and energy on raising the awareness of people on hunger issues.

Since 1978, the CRC has had a program to educate its people about world hunger. Synod instructed CRWRC to coordinate this program, which focuses on the causes, solutions, and Christian response to the world hunger problem, with the role hunger alleviation plays in establishing God's kingdom.

CRWRC's David Kool currently coordinates, and forty classical coordinators take responsibility for, hunger awareness in the CRC. Much of the activity centers around World Hunger Week which concludes on the second Sunday in November. Almost all of our CR churches participate in observing this week.

In addition to the activity of World Hunger Week the hunger education program encourages participation in ecumenical hunger awareness efforts. Many CRC members participate in hunger walks, are members of Bread for the

World, or cooperate in local food pantries. Interest in hunger on the domestic level is promoted as well as awareness of the worldwide problem.

For a couple years CRWRC has cooperated with the Education Department of CRC Publications in producing *At Issue.* This publication is intended to provide for adult education groups a discussion guide concerning social issues. Issues treated have been refugee policy, battling poverty, and Central America.

The hunger education program also has responsibility for promotion and fund-raising for the Special Hunger Program in Sierra Leone. This joint CRWM/CRWRC program has played a special role in the efforts of Christian Reformed churches to alleviate hunger. A separate fund called the "Sierra Leone Fund," or "Special World Hunger Fund," was established by synod to pay for expenses of hunger education in North America and hunger alleviation in Sierra Leone.

Income to the Special World Hunger Fund dropped sharply in 1983–84 and still has not risen to the required level. The surplus in the fund has been depleted and income will have to increase in order to meet costs in 1986–87. We hope to meet this need by having every church in the CRC raise $10.00 per family during World Hunger Week in 1986. This would be about $700,000 and would almost cover the costs for the Special Hunger Fund.

V. DOMESTIC PROGRAMS

A. *Domestic Disaster Relief*

A vision for the kingdom on the part of many people has allowed them to donate significant time and energy to help victims of disasters.

CRWRC maintains a network of disaster workers ready to go into action whenever needed. This network, called Disaster Response Services, is made up of approximately sixty-five volunteer singles or couples who serve either as disaster managers or as classis coordinators. Additional church members are prepared to serve as volunteers either in national disasters or in disasters in their own communities. The following chart summarizes CRWRC's activity in North American disasters during 1984–85.

NORTH AMERICAN DISASTER RESPONSE SERVICES

Site	Type	Number of Volunteers	Volunteer Hours	Families Helped
No./So. Carolina	Tornado	194	33,850	30
New Jersey*	Flood	22	1,960	10
Wisconsin*	Tornado	56	2,455	5
Massachusetts*	Fire	5	65	9
Montana*	Fire	local	20	3
Kentucky*	Flood	2	85	12
Ohio	Tornado	24	1,440	112
Pennsylvania	Tornado	49	4,910	220
Ontario, Canada	Tornado	330	5,340	80
Wyoming	Flood	2	155	40
TOTALS Cost: $63,600		684	50,280	521

*These services were more involved during the 1983–84 fiscal year.

B. Appalachia

An evaluation done by Home Missions and CRWRC in the spring of 1984 recommended that both agencies phase over their work in Appalachia. Home Missions' Tim Limburg subsequently took a call to Washington, D.C., and CRWRC moved its last staff member in Appalachia to Chicago. The work Don Zeilstra was doing there involved consulting services, especially management training, for twenty-five to thirty grassroots organizations funded by the Commission on Religion in Appalachia (CORA). In 1983 CORA, with a grant from CRWRC, hired a replacement for Don. On periodic trips to the area, Don continues to advise her as she carries on the work. A decreasing grant to CORA for one more year will end CRWRC's support of the work in Appalachia.

C. Mississippi

Staff: Elvinah Spoelstra, director
Susie Evans, school principal

CRWRC continues to fund Mississippi Christian Family Services with an annual grant and with the services of two staff people. Increasing local support allowed MCFS to commit almost $150,000 of locally raised funds to an endowment fund. In 1984–85, 98 handicapped or developmentally delayed individuals were enrolled in ongoing programs at MCFS and 100 families benefited from at-home services.

D. *Diaconal Ministry*

1. Background

The mission field for kingdom work begins as the saints leave the doors of the church. The Diaconal Ministry Department of CRWRC has as its goal equipping the deacons, and other church members through the guidance of deacons, to respond to needs in the church, community, and world. By concentrating on finding needs to which the church can minister at various levels, CRWRC facilitates opportunities for kingdom ministry. This is most commonly done through a diaconal conference. The year 1984–85 was exciting as deacons in many areas caught the vision for expanded ministry in God's kingdom.

Staff: Bill Haverkamp, diaconal consultant
Dave Kool, diaconal consultant
Neil Molenaar, diaconal consultant
Joe Rodriguez, diaconal consultant
Jay Van Groningen, diaconal consultant
Don Zeilstra, diaconal consultant
Peter Zwart, diaconal consultant, Canada

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;

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. to listen and respond to the deacons and their needs,
b. to equip and teach deacons skills to serve and lead,
c. to integrate the congregation in diaconal work,
d. to learn to respond to needs beyond the church walls,
e. to establish an evaluation process of ongoing and new responses to needs, and
f. to create a continuity process benefiting present and long-range diaconal education and outreach.

2. Current situation in Canada

The All Ontario Diaconal Conference continues to play a vital role in diaconal training. This coming year it hopes to raise $150,000 for "Operation Manna" to support CRWRC's work with refugees in East Africa. It will also support the RESPECT program in Winnipeg, Manitoba.

CONFERENCE PROJECTS

British Columbia
Ebenezer Home: care for the elderly
Bethesda Home: care for retarded children and adults
Cascade Christian Counseling: general counseling
MS/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)

Alberta North
This conference hired a full-time consultant which helps diaconates with education and planning. Conference wide projects are expected in 1985–86.

Canadian Midwest
Anishinabe 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)
Inner City (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 to support refugee relief in East Africa and the RESPECT Program in Winnipeg
Salem Christian Mental Health Association: services and counseling for mentally disturbed
M2/W2: prison ministry

The CRWRC grant-funded projects are:
- Regina Alcohol Counseling
- Anishinabe RESPECT
- Hope Centre
- Lighthouse

These projects are monitored and evaluated by CRWRC through the respective project boards.

The Regina, SK, Alcohol Counseling Program is working with 30 families in an alcohol rehabilitation program. The majority of these families are members of the Indian and Metis Christian Reformed Fellowship, an outreach of the CCRCC to native people in Regina. CRWRC and the executive of the Alberta South Diaconal Conference are monitoring this program carefully with the hope of addressing in a more effective way this common and recurring problem among our native brothers and sisters.

Anishinabe RESPECT (Rewarding Employment Skills Program Engaging Communal Tradition) works with 32 families in the Winnipeg, MB, area. Its goal is to provide, through the increase of job skills, employment for Native Canadians. At its October 1984, annual meeting the All Ontario Diaconal Conference approved funding of the RESPECT program within its Operation Manna collection.

Hope Centre in Winnipeg, MB, is a program responding to the specific needs of the mentally handicapped. It has been reorganized and operates under the board of Hope Centre, Inc., and has its own director. A coordinating committee set up by the Winnipeg area churches, on which the diaconal conference has membership, provides the necessary linkages to diaconates and support communities.

The Toronto, ON, Lighthouse program plans to continue helping approximately 100 refugee families with counseling and assistance through recrea-

tional programs. Southeast Asians and Latin Americans meet regularly in Bible study and discussion groups or for other social events.

3. Current situation in the U.S.

During 1984–85 many diaconates and church members saw concrete results: Conferences active in meeting human needs were California South, Central California, Mt. Baker, Cascade, Eastern Columbia, Central Columbia, Denver, Kalamazoo, Grand Rapids East, Grand Rapids North, Thornapple Valley, Grandville, Holland, Siouxland, Chicagoland Task Force, Wisconsin, and Florida. Others are working at organizing or are at least meeting educational needs for deacons.

In Denver a full-time diaconal consultant, in the person of Jim Nienhuis, was hired. Already 210 volunteers from the churches have been used in some form of ministry and the conference, through individual diaconates, was working with 17 families on a long term basis.

A joint project with Home Missions, SCORR, the conference, and CRWRC in Kalamazoo opens up new challenges in kingdom work. A staff person supervised by the conference and Immanuel CRC works on diaconal and evangelism goals with inner city poverty. CRWRC is proud to be part of such a joint ministry.

In Red Mesa CRWRC is cooperating with Home Missions in the training of deacons and pastors. An active program of alcohol rehabilitation is the focus of diaconal concerns there.

Through the Cambodian CRC of Salt Lake, CRWRC continues to work jointly with Home Missions in supplying leadership to that group, where 10 families are receiving language training and training for employment.

The Thornapple Diaconal Conference started an organization called Volunteers in Service or VIS. This organization refers cases from Social Services in Kent County to diaconates in the vicinity of the need. Friendship, visitation, and transportation are examples of the needs being met.

A number of conferences have taken responsibility for raising funds for disaster or long-term CRWRC projects. This helps CRWRC as well as hold hunger issues in front of the churches.

A few conferences are studying the feasibility of putting full-time staff persons in place. This would greatly enhance diaconal education, information sharing within the conference area, and coordination of projects and linkages with local and national agencies and resources.

In areas where there are barriers to creating networks for deacons CRWRC maintains contact with individual churches and board members. This helps CRWRC stay in tune to need. In Paterson, NJ, this resulted in a job referral program starting out of the Madison Avenue CRC. CRWRC is partially funding that program on a declining basis.

In humility to God CRWRC recognizes that we are his hands and feet in a small part of his kingdom work. Our prayer is that we may be used more fully in the coming year.

E. *Refugee Resettlement*

In the U.S., CRWRC maintains responsibility for keeping the refugee issues before the churches. Cases for resettlement are usually referred to existing agencies.

The Canadian refugee resettlement program continues, with many churches being sponsors and many refugees being helped. More than 451 were resettled in 1984–85.

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, realizing 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.

F. *Canadian Foodgrains Bank*

CRWRC's membership as a partner in the Canadian Foodgrains Bank has proved to be quite popular with the Canadian CRC constituency, especially since the hunger crisis in Africa (see Section III, B, 1, b).

G. *Disaster Response Services* (see Section V, A).

VI. ADMINISTRATION, FINANCE

A. *Administration*

Mr. John De Haan is the executive director of CRWRC. Five other directors are responsible for the various departments. Merle Grevengoed, finance director; Wayne Medendorp, director of planning and training; Gary Nederveld, director of foreign program; Andrew Ryskamp, director of diaconal ministries, United States; and Harry Veldstra, director of diaconal ministries, Canada. The U.S. office also has eight administrative persons and eight secretaries and support personnel. The Canadian office has one administrative person and two secretaries.

In 1985, CRWRC and Hay Associates completed the salary study and is recommending the Hay system of salary evaluation and job levels to the board of CRWRC. This system covers all home office staff, except for secretarial and clerical, and all field personnel. The secretarial and clerical staff continue to be paid according to a pay scale which is coordinated with industry and other agencies in the denomination. The CRWRC Hay system is a further extension of synod's structure developed by Hay Associates for the executive level of management.

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

Classification	Number of Positions	Percentage of Midpoint
Level 8	1	112%
Level 6	2	93%
Level 5	2	114%
Level 4	1	95%

B. *Finance*

This fiscal year it again became necessary for CRWRC to borrow money from the bank in the amount of $400,000. The repayment was made from the November and December receipts. This borrowing was necessary since CRWRC has used up all the reserves from prior years.

Most of the income for CRWRC is received in November, December, and January. Our fiscal year ends on August 31 and it becomes necessary to borrow to meet expenses in September and October. Contributions for 1984–85 did exceed the previous year by $1,750,000; of this amount $895,429 was given for disasters.

Income for 1984–85 was as follows:

General Fund	$3,985,877
Disaster Fund	895,429
Government Grants (Canada)	873,316
Special Hunger Fund	587,054
Interest	101,157
Total	$6,442,833

Total expenditures for the fiscal year totaled $6,105,422. An accounting decision to expense field monies was made in order to meet reporting requirements of the U.S. Agency for International Development. This resulted in an excess of revenue over expenses of $49,159 for the year.

At the annual board meeting the board approved a budget for 1985–86 of $7,074,906. At a subsequent executive committee meeting this was reduced to $6,729,294. General Fund income for 1985–86 for the first four months is behind projection by $565,000 and behind last year by $418,500. Hunger Fund income is behind projection by $86,000 but ahead of last year by $35,000. Unless income is increased greatly the rest of the year it will become necessary to reduce program expenditures and curtail new programs.

CRWRC is submitting to synod a planned budget for 1986–87 that augments the long-range strategy for its program development. At this point in time, revenue projections are 10 percent short of carrying out the planned budget. CRWRC, therefore, advises synod that although a planned budget of $7,369,011 is requested, CRWRC will operate on a restricted budget level of $6,510,200, until such time as increased revenue is realized, allowing additional expenditures within the limits of the planned budgets.

For the year 1986–87 the board approved a budget as follows:

	Planned	Restricted
Foreign Programs	$5,114,542	$4,551,600
Domestic Programs	171,908	155,839
Disaster Response	89,871	56,358
Hunger Education	107,409	96,668

Fundraising	305,356	280,506
Diaconal Development U.S.	522,680	368,010
Diaconal Development Canada	111,680	111,680
Refugee—Canada	21,732	21,732
Administration—U.S.	425,000	425,000
Administration—Canada	111,233	111,233
Warehouse	7,500	7,500
Deferred Giving	20,000	20,000
Planning and Training	160,100	133,900
Contingency	100,000	70,174
Building Expansion	50,000	50,000
World Ministries	50,000	50,000
TOTAL	$7,369,011	$6,510,200

Note: CRWRC has re-registered with the United States government Agency for International Development. Currently we are unable to determine how much funding may be available from this source. Last year, in Canada, CRWRC received $760,000 in government grants.

Finally, CRWRC approved the changes in its Articles of Incorporation as requested by Synod 1985. In addition, CRWRC approved of the new constitution for the Board of World Ministries as it was presented to them on Thursday, February 20, 1986.

VII. 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 quarterly basis to provide the necessary funds for this ministry.

VIII. SUMMARY MATTERS REQUIRING SYNOD'S ATTENTION

A. *Representation at Synod*

CRWRC requests that its president, James K. Haveman; pastoral advisor; and its executive director, John De Haan, be granted the floor when matters pertaining to our work are discussed.

B. *Approval of Board of World Ministries and Synod of Cooperative Relationships Overseas:*

1. El Salvador (see Section III, C, 2, c)
2. Honduras (see Section III, C, 2, f)

C. *Approval of Plans for 1986–87 Budget (see Section VI, B)*

D. *Approval of Offerings (see Section VII)*

Christian Reformed World Relief Committee
John De Haan, executive director

REPORT 8
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. Calvin Mulder, treasurer, 1987; Mr. Neal Berghoef, 1986; Mrs. Nancy Veldkamp-Brubaker, 1988; Rev. A. Dirk Evans, 1987; Miss Karen Helder, 1988; Miss Jan Schregardus, 1988; Rev. Paul H. Vruwink, 1986; Canadian Representation: Rev. Carl D. Tuyl, 1988; Rev. John Van Til, alternate, 1988.

Rev. Harold Bode has served the committee as executive secretary since 1974.

Rev. Peter J. Niewiek serves as the assistant executive secretary. He began serving full-time in January 1985.

II. INSTITUTIONAL CHAPLAIN PERSONNEL

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

Chaplain, Robert Brummel, Ohio State Medical Center, Columbus, OH
Chaplain, Orlo 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 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 Grevengoed, Christian Care Center, Chicago, IL
Chaplain, Terry Hager, Community Counseling & Personal Growth Ministry, Grand Rapids, MI
Chaplain, Ronald W. Hempel, Washington Veterans' 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 Hospital, Detroit, MI
Chaplain, Jim Kok, Director of Pastoral Care, Crystal Cathedral, Garden Grove, CA
Chaplain, Philip J. Koster, Pontiac General Hospital, Pontiac, MI
Chaplain, John H. Lamsma, Federal Correctional Institution, Milan, MI
Chaplain, Ronald J. Nydam, Pastoral Counseling for Denver, Inc., Denver, CO
Chaplain, Elton J. Piersma, Marriage & Family Center, Muskegon, MI
Chaplain, Arie Poot, Bethesda-Cascade, Bellingham, WA
Chaplain, Henry R. Post, Jr., Foote Memorial Hospital, Jackson, MI
Chaplain, Fred D. Rietema, Comprehensive Care Group, Tacoma, WA
Chaplain, Curt G. Roelofs, Providence Hospital, Dearborn, 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, Harry A. Van Dam, Calvary Rehabilitation Center, Phoenix, AZ
Chaplain, Larry Vande Creek, Family Practice Department, OSU, Columbus, OH
Chaplain, Thomas Vanden Bosch, Veterans Administration Hospital, Sioux Falls, SD
Chaplain, Kenneth Vander Heide, West Mesa Hospital, Albuquerque, NM
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 Chaplaincy, Ontario Government, Hamilton, ON
Chaplain, Peter L. Van Katwyk, Interfaith Counseling Center, Kitchener Centre, 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, Southbend, IN
Chaplain, Peter Winkle, Rehoboth Hospital, Gallup, NM

Seven new chaplains have been added during the past year:

Rev. Jerry L. Alferink has been endorsed to serve as chaplain at Pine Rest Christian Hospital in Grand Rapids, MI.

Rev. William A. Bierling, of Sun Valley, CA, began working as chaplain at CARE Ministries in June of 1985. He ministers to developmentally disabled persons and their families.

Rev. Henry Bouma has been endorsed to serve as chaplain of the Menard Corrections Facility in Menard, IL.

Rev. William Brander has ended his service as an Army chaplain and is a pastoral counselor and licensed marriage and family therapist in Grand Rapids, MI.

Rev. Gerald W. Frens began in July of 1985 as the chaplain of Northwest Community Hospital's Continuing Care Facility in Arlington Heights, IL. He provides pastoral care to those who stay at the Continuing Care Facility for further treatment.

Rev. Theodore Verseput began as Director of Pastoral Care at the Hope Rehabilitation Network, in Grand Rapids, MI. He began this work in September of 1985. His work there is to help local churches develop appropriate ministries to the developmentally disabled; to help clients find local churches and other resources to meet their religious education, worship, and fellowship needs; and to work with families of clients as they seek these resources for their loved ones.

The Interfaith Chaplain Committee of the Province of Ontario in Canada has divided the province into nine regions. Two Christian Reformed chaplains have been appointed as regional coordinators for pastoral services, namely, Siebert A. Van Houten and Dirk N. Habermehl. Rev. Habermehl was appointed during the past year.

Two institutional chaplains have left chaplaincy. In September of 1985 Rev. Louis F. Baker left hospital chaplaincy to pastor the CRC of Hull, ND. Rev. Adrian Van Andel retired in August of 1985. At that time, he was serving as Director of Pastoral Care at Veterans' Administration Hospital in Palo Alto, CA, and had served thirty-two years in the ordained ministry. His ministry in-

cluded nineteen years in the Veterans Administration system and four years on active duty as a U.S. Navy chaplain, in addition to civilian ministries.

Two of our chaplains have been notified that the pastoral care departments in the hospitals in which they serve will be eliminated. These hospitals are attempting to decrease staff as a way of bringing expenses into line with decreased income. Such changes may also affect other chaplains in the future, since many hospitals are facing similar financial difficulty. The general decrease in hospital income is due to various trends in third-party payment procedures that are aimed at reducing the costs and the usage of the health care delivery systems.

The demand for chaplains is increasing in the area of drug and alcohol treatment. There seem to be two reasons for this. First, there seems to be a growing recognition that these are widespread problems that require treatment. Second, there seems to be a growing recognition that a spiritual ministry is vital to recovery for those struggling with these problems. We presently have five chaplains who specialize in this type of ministry.

III. Military Chaplain Personnel

Ecclesiastical endorsement has been given by the Chaplain Committee to fourteen reserve chaplains and seventeen chaplains serving full-time 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, Capt., Richard M. Hartwell, Jr., Griffiss AFB, NY (1981)
Chaplain, Lt. Col., Louis E. Kok, Zoest AB, The Netherlands (1962)
Chaplain, Capt., Marinus Vande Steeg, Kadena AB, HI (1982)

Army

Chaplain, Capt., Dale Ellens, Ft. Knox, KY (1983)
Chaplain, COL, John J. Hoogland, President of the Army Chaplain Board, Ft. Monmouth, NJ (1959)
Chaplain, LTC, Herman Keizer, Jr., Ft. Shafter, HI (1968)
Chaplain, Capt., Timothy Kikkert, Ft. Carson, CO (1985)
Chaplain, LTC, Marvin Konynenbelt, Darmstadt, West Germany (1965)
Chaplain, Major, Philip R. Touw, Ft. Benning, GA (1977)
Chaplain, Capt. Jack Van Dyken, Jr., Crailsheim, West Germany (1982)
Chaplain, Major, Karl Willoughby, Stuttgart, West Germany (1975)

Navy

LCDR Donald G. Belanus, CHC, USN Navy Chaplain School, Newport, RI (1979)
CAPT Herbert L. Bergsma, CHC, USN Kaneohe Bay, HI (1966)
LT Norman F. Brown, CHC, USN Norfolk, VA (1983)
LCDR George D. Cooper, CHC, USN USCG Support Center, Kodiak, AK (1980)
CAPT Albert J. Roon, CHC, USN Barbers Point Naval Air Station, HI (1966)
LTJG Richard J. Silveira, CHC, USN Camp Pendleton, CA (1985)

One chaplain, Rev. Ralph W. Bronkema, retired from military chaplaincy during January 1986. At the time of his retirement he was serving as chaplain at Patrick Air Force Base near Satellite Beach, FL. He had served on active duty with the Air Force for twenty years. He has served in the ordained ministry for a total of thirty-one years.

IV. INDUSTRIAL CHAPLAIN PERSONNEL

Chaplain, John W. Van Donk, People-at-Work Life Enrichment Resources, Inc., Hayward, CA
Chaplain, Jack L. Vander Laan, Waste Management, Ft. Lauderdale, FL

During 1985, a great deal of attention was focused on the industrial chaplaincy ministry of Rev. Vander Laan. Several newspaper and magazine articles were written about his work and its blessings to individuals and families to whom he ministers. Employees who were interviewed gave testimony to the importance of pastoral care in the work setting. Industry spokespersons stated that chaplaincy made sense in terms of productivity as well as providing necessary care for personal and family needs. Such recognition is indicative of gradual but sure progress in terms of acknowledgement that it is important and effective to take ministry to people at work.

V. REQUEST FOR INFORMATION ABOUT VOLUNTEER CHAPLAINCIES

We request ministers, both active and retired, to inform us if they are involved in any form of part-time and/or volunteer chaplaincy. Each year we get requests from pastors for information on various kinds of volunteer chaplaincies and having this information on hand will facilitate our responses. Please send the information to the Chaplain Committee.

VI. CANADIAN CHAPLAIN COMMITTEE

The increasing number of requests for information which are received by the Canadian subcommittee reflects a growing interest in chaplaincy among the ministers in Canada. The recognition of the importance of chaplaincy is also demonstrated by the fact that during the academic year of 1985–86 four ministers in Canada were in training for this form of ministry. Several ministers serve in part-time chaplaincy positions or in chaplaincy-related callings.

Through its contact with a number of influential regulatory bodies the Canadian subcommittee is able to take notice of vacancies in chaplaincy, as well as to have a voice in policy decisions. The denomination is represented at the federal level and at the provincial level. The Province of Ontario has requested and received representation from our denomination.

In spite of sometimes severe austerity measures in service programs, institutions of the government continue to fund chaplains. In more than one instance government agencies and ministries have even increased their financial support. The relationship between the church and the government continues to be a unique and authentic partnership that acknowledges the "wholeness" of the women, men, and children to whom the chaplains minister.

We look forward to meeting the continued challenge of providing more chaplains, and we pray that many may be moved to compassion for those who are in dire need of the good news of God's salvation. It is truly a high and noble calling to touch broken lives with the love of God, and we are sure that many ministers of our denomination in Canada will respond to that need.

VII. EVALUATION OF OUR EXECUTIVE STAFF

This section is written by the interim chairperson at the request of the Chaplain Committee for the purpose of presenting to synod our evaluation of our executives, Rev. Harold Bode, executive secretary, and Rev. Peter Niewiek, assistant executive secretary. The executive committee followed guidelines for evaluating the staff, reviewing the accomplishments of the staff against the background of their job description, and interviewing them. Upon the favorable recommendation by the executive committee, the Chaplain Committee discussed the work and reappointments of Revs. Bode and Niewiek. We would call to your attention our approbation of their work.

A. *The Executive Secretary, Harold Bode*

The committee is grateful for Rev. Bode's competent performance, his spiritual approach to this ministry, his dedication to God, his love for the church, and his desire to advance the kingdom of God through chaplaincy. He continues to demonstrate leadership skills in developing the chaplaincy ministry, and is conscientious in his performance. We mention the following in particular:

- Under his leadership, the ministry of chaplaincy in the CRC continues to expand and deepen.
- He has a comprehensive view of the church, a strong denominational identity and loyalty, and he works actively and well within its structures.
- The spectrum of his knowledge is broad and his involvement in leadership in national chaplaincy organizations is extensive; both of these are valuable to our denomination and to the execution of his tasks.
- His pastoral attitudes and skills gain for him high respect from chaplains and their families.

B. *The Assistant Executive Secretary, Peter Niewiek*

Rev. Niewiek has proven to be competent and efficient in his work. He is a caring person and demonstrates a pastoral attitude in all aspects of his ministry. The committee is grateful for the work which Rev. Niewiek has accomplished since he began working full-time in January 1985, and thankful to God for the measure of health he has enjoyed. We highlight the following aspects of his work in particular:

- He is innovative in his administrative functions, and his overall performance is effective.
- The chaplains have expressed respect for him and he has gained recognition in pastoral care organizations during the short time he has held this position.
- He is enthusiastic about his ministry and desires to continue in this position.

C. Finally, the committee observes that Revs. Bode and Niewiek enjoy working together and function most cooperatively. They complement each other well. These evaluative comments are presented to you for your information as you consider their respective reappointments.

VIII. THE MATTER OF CLERGY SILENCE

Chaplains are increasingly faced with the right to clergy silence regarding certain "communication" which transpired between a chaplain and another person. The issues involved are not new, for they have a long history in the Christian church, but the possibility of legal action against chaplains is greater due to the litigious mind-set of Western society. (This is also true for pastors of congregations.) The Chaplain Committee includes this material in its report so that the denomination may better understand this aspect of the chaplain's ministry in specialized settings and to suggest that the right of clergy silence has broad ecclesiastical implications.

Historically, and understandably so, the Roman Catholic Church was the first religious body in postbiblical times to address the issue of clergy silence. The Roman Church developed and maintained that the "seal [secrecy] of the confessional" is so inviolable that if the "seal" was violated by the priest he was automatically excommunicated. McNeil informs us that the Reformed churches recognized the seal of confession in a synod held in 1612. The synod declared, "Ministers are forbidden to disclose to magistrates crimes declared by those who come to him for counsel and consolation . . . lest sinners be hindered from coming to repentance and from making a free confession of their faults."

Many Protestant denominations have not incorporated into their constitutions or Church Order clear statements regarding "privileged communications." Some Protestant denominations have done so; among them is the Lutheran Church of America. Section II, Item 2 of its constitution reads, "No minister of the Lutheran Church of America shall divulge any confidential disclosure given to him in the course of his care of souls or otherwise in his professional capacity, except with the express permission of the person who confided in him or in order to prevent the commission of a crime."

Ministers can be subpoenaed to testify in court regarding a certain "communication" which transpired between the pastor and another person. The minister may be a pastor of a congregation or a chaplain at an institution. If the subpoenaed pastor chooses to exercise the right of "privileged communication" he may be held in "contempt of court" and may spend time in jail. Such action would not only affect the clergy personally, the issue is an ecclesiastical one as well. The church must be concerned for the time-honored and sacred dimensions of the confessor/confessee relationship.

The person making the confession, whether a confessee, a penitent, or a communicant, will make a better confession if he or she knows that what is communicated will be held in confidence. The church recognizes the importance of a good and free confession. Within the parameters of "privileged communication," the clergy provides the confessee not only the opportunity for the personal catharsis of confession (contrition and repentance) but also the opportunity for him to gain insight into his or her life situation and move toward greater wholeness (forgiveness and restoration). In a narrower way the denomination touches the broader issue in the Preparatory Exhortation section of Form Number 3 for the Lord's Supper.

Some specific nomenclature has gradually attached itself to the matter of the clergy's right to silence. The relationship is described by such couplets as: priest/penitent, clergy/communicant, confessor/confessee, and counselor/counselee. The term *confidentiality* refers to maintaining silence on all matters entrusted in confidence and, therefore, divulging such information to no one.

The term *privileged communication* is a legal term defined by civil law as "all confidential communications as to which the witness cannot be compelled to testify" (95 American Law Reports, 2d, p. 323). That is to say, all "privileged communication" is "confidential," but the term refers only to communication that cannot be required to be testified to in a court of law.

Even though "privileged communication" does provide some protection for the clergyperson, the intent of "privileged communication" is to protect the person initiating the communication against nonvoluntary disclosure by the clergyperson to whom the communication is made. If the confessee or penitent grants permission to the clergy to disclose such communication, then the claim to the "privileged" element is gone. Only the confessee can waive the right of privileged communication.

Since the 1960s Western society has placed a heavy accent on the "rights" of individuals, groups, and institutions, possibly at the expense of emphasizing their "responsibilities." Accenting "rights" issues has resulted, in both Canada and the United States, in increased litigation. In the United States, "privileged communication" as it affects the right of clergy silence, has been written into the statutes by the legislatures of most of the states. Some of the Canadian provinces have similar statutes. One of the most helpful, informative books on this subject, recently revised and updated, is *The Right to Silence: Privileged Clergy Communication and Law*, by William Harold Tiemann and John C. Bush, published by Abingdon Press, Nashville, TN.

IX. RECOMMENDATIONS

A. *Representation at Synod*

We request that our executive secretary, Rev. Harold Bode; the assistant executive secretary, Rev. Peter Niewiek; or committee chairperson, Prof. Robert Recker, be permitted to speak at synod on matters affecting the Chaplain Committee.

B. *Presentation of Chaplains*

We request that the chaplains who may be present while synod is in session be presented to synod, and that two of them be allowed to speak briefly to synod. The annual Chaplains' Retreat is set for June 12 through 14, and we request that permission be granted to present the chaplains immediately after the noon recess on June 13. Furthermore, we have offered the preaching services of the chaplains attending the retreat to the churches of the area on Sunday, June 15.

C. *Reappointment of Staff Personnel*

1. The Chaplain Committee requests synod to reappoint Rev. Harold Bode, executive secretary, to a four-year term. Confer Section VII, A, c of this report for supporting rationale.

2. The Chaplain Committee requests synod to reappoint Rev. Peter Niewiek, assistant executive secretary, to a two-year term. Confer Section VII, B, c of this report for supporting rationale.

D. *Committee Personnel*

1. Rev. Robert Recker has completed two three-year terms with the committee and is not eligible for reelection. The committee notes with sincere appreciation his work on the committee. The committee submits the names of:

a. Rev. John J. Steigenga, pastor of La Grave Avenue CRC, Grand Rapids, MI

b. Rev. Homer J. Wigboldy, pastor of Second CRC, Byron Center, MI

2. Rev. Paul H. Vruwink has served a three-year term with the committee and is eligible for reelection. With Rev. Vruwink, we submit the name of Rev. Durant T. Van Oyen, pastor of Cascade CRC, Grand Rapids, MI.

3. Mr. Neal Berghoef is completing the term of a person who was unable to continue with the committee. Mr. Berghoef is eligible for reelection to a three-year term. In addition to Mr. Berghoef, we submit the name of Mr. Arthur R. Haan, a businessman in the Grand Rapids area, a member of Second CRC, Byron Center, MI. He has also served as an elder of this church.

X. FINANCIAL MATTERS

A. *Salary Disclosure Policy* (see *Acts of Synod 1984*, pp. 636–37)

Job Level	No. of Positions in job level	Compensation Quartile (includes housing allowance)
6	1	2nd quartile (90%–100%)
4	1	2nd quartile (90%–100%)

B. *Financial Materials*

The financial statement, the auditor's report, the proposed budget, and the quota request will be published in the *Agenda for Synod 1986—Financial and Business Supplement*, and in that format will be available at the time of synod.

The Chaplain Committee
Harold Bode, executive secretary

REPORT 9
CHRISTIAN REFORMED CHURCH LOAN FUND, INC.

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

The source of funds for the corporation shall be from:

1. The gradual liquidation of the fund balances of the Christian Reformed Church Help Committee, which was dissolved December 31, 1983. These net fund balances on December 31, 1983, amounted to $2,292,442 U.S. and $198,421 Canadian. Each fund's primary asset consists of noninterest-bearing notes of Christian Reformed churches, and from

2. the sale of notes to the public in those states where approval to offer has been obtained, and from

3. such other sources of financing as approved by the Board of Directors in agreement with the corporation's Articles of Incorporation and bylaws, and from

4. gifts and bequests made to the corporation.

Because of prior commitments, the following number of loans were still made under the policies of the Church Help Committee:

	United States	Canada
1984	9	4
1985	2	0

Progress was made in 1985 in the implementation of the new Christian Reformed Church Loan Fund as follows:

1. The loan fund is now qualified to sell notes to the public in the states of Arizona, Colorado, Connecticut, Idaho, Illinois, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, New Mexico, Ohio, Texas, Washington; and in Washington, D.C.

The board also authorized the attorney to file for registration in other states with CRC population.

2. A total of $480,000 of notes was sold to the public. Maturities ranged from one year to eight years, and interest rates varied from 8½ percent to 10½ percent.

3. More than fifty written requests for loan information were received from various Christian Reformed churches. The board is considering these requests

on the basis of the earliest date that a written request was received. Since July 26, 1985, all new loan placements are under the rules, policies, and procedures of the loan fund.

4. In 1985, two loans were approved by the board in agreement with the new loan policies and procedures. In each case, the Application for a Capital Loan was completed as required. The Board applied the appropriate budget feasibility test and other tests to assure that the principal and interest payments can and will be made on a timely basis.

A construction advance of $35,000 was made to one of the churches toward year-end.

5. Mr. Garrett C. Van de Riet was appointed executive director effective January 1, 1986.

As instructed by the Synod of 1985, the board has been meeting with representatives of the Alberta North and the Ontario Extension Funds in an attempt to implement the decision of synod which was to "urge the Denominational Loan Fund to continue the discussion with Canadian Loan Funds—for working toward the establishment of a Canadian denominational loan fund with mandates identical to the existing CRC Loan Fund." We have no report ready to submit to the Synod of 1986 except that the board and the Canadian committees will continue efforts to accomplish the mandate of synod.

The board requests synod to appoint four Class I members from the following nominees to the Board of Directors for three-year terms until September 1, 1989:

CLASS I

Vacancy 1
- Calvin D. Lane, incumbent
- Henry De Wit

Vacancy 2
- Dick W. Meindersma, incumbent
- Jake Holzmann

Vacancy 3
- Fred Reinders
- Cor Romkema

Vacancy 4
- Gary A. Geenen, incumbent
- Thomas Koster

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

CLASS II until September 1, 1987:
- Dan Van Leeuwen
- John Ebbers
- Bernard De Wit
- Calvin H. Nagel

CLASS III until September 1, 1988:
- Peter Noor
- Gerald Van Dyk
- Daniel W. Pluim
- Eugene A. Miller

The Board of Directors thanks the following members whose first term expires September 1, 1986:

Calvin D. Lane
Dick W. Meindersma
Jerry Bruins
Gary A. Geenen

Thanks is also extended to *ad hoc* members Harry Vander Meer, denominational financial coordinator, and Gerald Borst, Home Missions treasurer. All six of these persons have been most helpful and their efforts are sincerely appreciated.

Financial reports as of December 31, 1985, appear in the *Agenda for Synod 1986 Financial and Business Supplement.*

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

REPORT 10

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

The Christian Reformed Church provides in a number of ways educational assistance through our committee for the training of national leaders of overseas churches of the Reformed community. The primary way by which this is carried out is in the provision of educational scholarships to students whose churches request that they be prepared for specific functions in their home churches when their program of study has been completed. In addition, CEACA makes available good used theological books to a number of seminaries and Bible institutes primarily serving Third-World churches. This past year 989 volumes were distributed to nineteen out of twenty-four institutions to which we offer this service. This program is efficiently conducted by committee member Mr. Peter De Klerk. Contributions of books are welcomed and should be sent to:

Mr. Peter De Klerk, Theological Librarian
Calvin Theological Seminary
3233 Burton Street SE
Grand Rapids, MI 49506

It is with gratitude to God, who through churches and individuals has made available the funds necessary for us to carry out our assignment, that we are able to report the following activities of our committee.

I. STUDENTS SPONSORED THROUGH CEACA THIS PAST YEAR:

A. Students whose programs of study have been completed:

Nikolaas He (Indonesia) completed his work for the Th.M. degree in Pastoral Theology in March 1985. He once again serves his home church, and recently reported that in November 1985 he was privileged to receive into the church one hundred members by baptism.

Kadarmanto Harjowasito (Indonesia) is presently doing additional studies in Richmond, VA, at the request of his church. He is no longer under CEACA sponsorship, having completed the Th.M. degree in Church Education at Calvin Seminary. He plans to return to his home church in June 1986.

Cornelius Kuswanto (Indonesia) finished his Th.M. program in Old Testament studies at Calvin Seminary and is now enrolled in a doctoral program at Westminster Seminary in Philadelphia. He is no longer under CEACA sponsorship and will return to teach in Indonesia when he completes his present program.

Bosetin Lyngdoh (India), a pastor of the Presbyterian Church of India, is again serving his church in India. Rev. Lyngdoh completed the Th.M. program in Old Testament at Calvin Seminary this past summer.

Kikuzo Otsuka (Japan/Indonesia) was sponsored in a Th.M. program in Missiology at Calvin Seminary. CEACA supplemented the generous support

provided by his church. He has returned to Indonesia as a missionary of the Reformed Church of Japan to that country.

Richard Tom (South Africa) completed a two-year program leading to the M.C.E. degree. He now ministers to his church in South Africa; in a recent letter he called attention to the troubles of that land and the effect this has on his ministry.

B. *Students presently being sponsored:*

Nomer Bernardino (Philippines), a pastor of the Christian Reformed Church in the Philippines, is the first pastor of that denomination to be sponsored by CEACA. Rev. Bernardino is enrolled in a Th.M. program in Old Testament studies at Calvin Seminary.

Juan Giron (Honduras), a pastor, is presently enrolled part-time at Calvin Seminary in the M.C.E. program while he completes his study of the English language.

Masami Inoue (Japan) is being given partial support in addition to funds provided by his church in order to complete a Th.M. program in Old Testament studies at Calvin Seminary. He hopes to pastor and teach in his church upon his return to Japan.

Joseph Juma (Malawi), a pastor of the Church of Central Africa (Presbyterian), will complete the work towards the M.C.E. degree in May 1986 and will return to his homeland and church.

Alastair McEwen (Australia) arrived in Grand Rapids to begin a one-year Th.M. program in Old Testament studies at Calvin Seminary. Mr. McEwen will return the end of 1986 to teach at Reformed Theological College in Geelong, Australia.

Gabriel Oragbe (Nigeria) is receiving CEACA support in addition to the scholarship he received from his home church. He has begun a one-year Th.M. program in Old Testament at Calvin Seminary.

Jean Rajaonarivony (Madagascar), a pastor of the Presbyterian Church, is being sponsored in a Th.M. program in Systematic Theology at Calvin Seminary.

Mr. and Mrs. Zachariah Ramaroson (Madagascar) are continuing their studies at Farel Institute in Quebec. Because they must receive their instruction in the French language, it is necessary for them to study there.

In-Kyu Song (Korea) is being assisted in a Th.M. program in Moral and Philosophical Theology at Calvin Seminary for the current school year. His plans are to return to Korea when he completes this work.

Masao Yamashita (Japan) is enrolled in a Th.M. program in New Testament at Calvin Seminary; he will likely fill a teaching position at Kobe Seminary upon his return to Japan.

Yoo Sung Yang (Korea) is presently engaged in graduate studies at Calvin Seminary and plans to return to his homeland after completion of his program.

German Zijlstra (Argentina). In this instance CEACA has departed from the usual terms of sponsorship—and at the urgent request of the church and seminary in Argentina, CEACA is giving salary subsidy to assist this promising man to complete his final year of theological studies for the M.Div. degree in Argentina. We are examining this approach to determine whether it is a viable option for CEACA in certain worthy cases.

II. SPECIAL CONCERNS ADDRESSED THIS PAST YEAR

A. *Promotion*

Commitments made to overseas churches for the sponsorship of their students are made according to the budget adopted by the synod (only 35 percent of which is provided by the quota adopted by synod for our committee). It has proven difficult this year to provide adequate funding for the commitments made for the support of students.

In order to increase the support CEACA needs from churches and individuals, greater attention was paid this year to informing and challenging the congregations regarding our work. The results have not been spectacular to date, but we are hopeful that what has been done will bear more fruit in the future.

B. *Housing*

We are grateful for the provision of several apartments for CEACA students and their families in the newly built seminary housing. This, together with the International House operated by CEACA for single students, has made the work of our housing committee much easier. Mr. Kent Van Til, a seminary student, serves efficiently as director of CEACA's International House. We thank the seminary administration for their splendid cooperation and the business office for its consideration of our special needs.

C. *Program Assessment*

To our knowledge CEACA has never in the past initiated a survey of the effectiveness of its sponsorship of international students. Upon the worthwhile suggestion of the Synodical Finance Committee we engaged in such a survey this year with reference to students sponsored for the years 1980–84. The survey asked the students' home churches to respond to the following questions:

Is the returning student doing the specific task(s) he and the church committed him to when they applied for the scholarship?
How effective was the program of study which the student followed?
Do you have suggestions for improving CEACA's ministry?

The responses are still being received, but to date they have been most encouraging and they demonstrate that the program is a very effective means to provide training for leaders in the churches overseas, especially the poorer, Third-World churches. These churches often suffer from a lack of trained leaders and lack the funds needed to prepare their members for leadership.

D. *Long-Range Planning*

The cost of sponsorship per student has continued to rise to an alarming degree each of the past several years, especially when the student's spouse and children are with him. A study has been initiated by the committee with a view to assessing our present way of carrying out our synodical mandate, investigating ways we can more efficiently accomplish the purposes for which synod appointed the committee, and searching for possible new directions in sponsorship in the future to meet the needs of the overseas churches in some better or alternative ways. We are also giving thought to the advantage(s) and/or

disadvantage(s)—including costs—of having the student's family with him in Grand Rapids.

E. *Cooperation with Calvin Seminary*

CEACA and Calvin Seminary have again worked together in the support and housing of international students sponsored through CEACA. This has worked well and we are grateful for the avoidance of duplication of effort and possible competition that could have resulted. At present we are providing services for four students for whom the seminary is raising the necessary funds.

F. *Relationship to Congregations*

With the assistance of the seminary staff, several of our students are now directly related to congregations which assist in the support of these students. This has been working well, and we appreciate that certain classes (some at a distance) are contemplating supporting students sponsored through CEACA. A visit of several students to the Chicago-area churches during the Thanksgiving holiday was much appreciated by the churches as well as the students. CEACA will be happy to arrange similar visits to other areas upon request. Such visits are valuable to the students and are an effective way for the churches to become acquainted with the ministry they support through our committee.

III. COMMITTEE MEMBERSHIP

The following have served on the committee this past year: Jay Van Groningen (chairman), Richard R. De Ridder (secretary), James Tamminga (treasurer), David Bosscher, Peter De Klerk, Marcia De Kock, Jacob Hasper, Tena Minnema, Hazel Timmer, and Kenneth Van De Griend. Mrs. Ruth Hoekema, a former committee member, continues to meet with and assist the committee in various meaningful ways.

IV. NOMINATIONS

Jay Van Groningen (chairman), Richard R. De Ridder (secretary), and James Tamminga (treasurer) will complete their three-year terms on the committee this year. All are eligible by synodical rule for second three-year terms. The committee desires to retain their services for this additional term and requests synod to reappoint them. We make this request in light of the special need for their services, particularly in view of the ongoing reevaluation of the committee's mandate and the definition of its long-range goals.

V. BUDGET FOR FISCAL YEAR 1986–87

A copy of our proposed budget has been given to the Synodical Finance Committee through which it will be made available to synod. We once again ask synod to approve a quota for our committee in the amount of $.75 per family, the same as in previous years. We estimate that this will cover approximately 35 percent of our total budget.

We also request synod to continue the placement of our committee on the approved list for one or more offerings.

VI. SUMMARY OF MATTERS REQUIRING SYNOD'S ATTENTION

We request that synod:

A. Recognize our chairman, Mr. Jay Van Groningen, and our treasurer, Mr. James Tamminga, as representatives of our committee, and that they be given the privilege of meeting with the appropriate advisory committee and at synod when our report is being considered.

B. Approve the work of the committee.

C. Reappoint Jay Van Groningen, Richard R. De Ridder, and James Tamminga to additional three-year terms on the committee.

D. Adopt a quota of $.75 per family for the fiscal year 1986–87 for the work of the committee and continue CEACA on the list of denominational agencies approved for one or more offerings for above-quota support.

Committee for Educational Assistance
to Churches Abroad
Jay Van Groningen, chairman
Richard R. De Ridder, secretary
James Tamminga, treasurer
David Bosscher
Peter De Klerk
Marcia De Kock
Jacob Hasper
Tina Minnema
Hazel Timmer
Kenneth Van De Griend

REPORT 11
FUND FOR NEEDY CHURCHES

I. ORGANIZATION

The FNC committee is composed of three laypersons and two ministers, in keeping with previous synodical decisions. The present membership is as follows: president, Mr. Herman Ottenhoff (1988); secretary, Dr. Calvin L. Bremer (1986); treasurer, Mr. Mark Van Beveren (1987); vicar, Mr. Harry Kortenhoven (1986); Rev. Calvin Van Reken (1987).

II. WORK OF THE COMMITTEE

Statistics for 1985

Applications processed—125
Assistance granted—120
Children's allowances granted—265
Years of service credited—1,306
Average size of congregation—35 families

III. MATTERS REQUIRING SYNODICAL ACTION

A. *Representation at Synod*

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

B. *Recommendations re Financial Matters*

1. That the minimum salary for ministers serving churches receiving assistance from FNC be set at $19,800 for the year 1987 ($18,900 for 1985 and for 1986).

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

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

4. That an automobile allowance of $2,000 continue to be granted (FNC to pay $1,000, congregation to pay $1,000).

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

6. That salary allowance for a stated supply be set at $200 for 1987 ($200 for 1986).

7. That the per-family contribution toward the minister's salary in congregations receiving assistance from the FNC in 1987 be not less—and if possible more—than $335 for 1987 ($325 in 1985 and 1986).

8. That congregations in the United States receiving assistance from the FNC shall pay a Social Security offset to their pastor in the amount of at least $1,750 for the year 1987.

9. That FNC churches in the United States be assisted in the Social Security offset according to the following formula for 1987:

Churches shall receive assistance in the amount of .09 of the approved salary subsidy for 1987.

10. That an exchange allowance of 15 percent be added to the minimum salary and allowances paid by FNC to Canadian congregations. The Canadian congregations shall also be expected to contribute at a rate of 1.15 of the per-family contribution established for 1987.

Grounds:

a. The present disparity in the rate of exchange between the United States and Canada makes some adjustment necessary.
b. Home Missions presently offers a "premium subsidy" to those in her employ in Canada. This rate is set each year to reflect the economic conditions of the time.

11. That the 1987 quota for FNC be set at $16.00 per family ($13.00 for 1986, but it was $17.00 for 1984).

C. *Recommendations Regarding Policy*

Background:

The FNC Committee has operated on the basis of internal policy based on broader synodical decisions.

The Synod of 1971 made the following decisions regarding smaller congregations:

2. That synod declare that an organized church which cannot support itself should not ordinarily become a calling church until it has reached at least the level of thirty families.

Grounds:

a. Good stewardship of denominational and local funds requires this.
b. A thirty-family congregation is able to pay approximately 50 percent of the salary of the minister and contribute to quotas.
c. This has been the rule of thumb of the Board of Home Missions for some time.

3. That synod declare that exceptions to this rule shall be made only after a thorough investigation by the classis involved in cooperation with the FNC committee and approval of both bodies.

4. That synod instruct the FNC Committee to study those churches which number less than thirty families and have not shown any growth for some time, in order to determine whether continuation of denominational financial assistance from FNC is warranted. The investigation, *in loco* when necessary, must take into account the history of the church involved, the local situation, geographical location, evangelistic program, and proximity of other churches. The committee shall work with the consistory of the church involved and the classis in which the church resides.

(*Acts of Synod 1971*, Art. 32, II, B, 2–4, p. 23)

We believe that the church is best served by articulating more specific policies within the parameters already established by synod.

The rationale for the policies is based on three major considerations:

1. Long-term dependency is injurious to congregations.

2. An ordained pastor is neither necessary for, nor the right of, every small congregation.

3. Good stewardship demands that assistance end at some point.

Grounds:

a. The limit on the resources within the CRC requires that wisdom must be exercised as to allocation of those resources.

b. In some cases we are being asked to support congregations at a level in excess of $1,000 per family. We believe that level justifiable only for the short term if significant ministries aimed at growth of that church are being carried out.

Therefore we request Synod of 1986 to adopt the following policies regarding FNC's relationship to smaller congregations:

1. No congregation of fewer than thirty families shall be considered for enrollment in FNC.

2. Congregations of more than thirty families applying for the first time, or after a period of self-sufficiency, shall be examined for viability of ministry and potential for self-sufficiency.

3. In churches which have been assisted by the FNC, but have become congregations with between twenty-two and thirty families, the following rules shall apply:

a. If a pastor is present:

1) The congregation shall not receive support greater than that which a thirty-family congregation would receive.

2) The classically designated committee may be asked to examine the viability of the congregation's ministry. A written report of their assessment shall be sent to the FNC Committee.

3) Factors to be considered in the examination shall include distance from other Reformed ministries, effectiveness of Reformed witness, degree of ministry involvement by the congregation, level of stewardship within the congregation, potential for merger or a shared ministry, history of the congregation, and any other factors which are deemed relevant by the FNC Committee.

4) In case of a disagreement between the classically designated committee and the FNC Committee, conversations between the two—including a meeting *in loco*, if necessary—shall be held.

5) If the termination of subsidy is deemed warranted by the FNC Committee, the congregation shall receive notification at least twenty months before the end of the funding.

b. If vacant:

1) A ministry review for viability shall be conducted prior to the granting of "assurance of continued support."

2) If assurance is granted, it may be for a stated time period, with any future consideration for assistance at the end of the time period tied to the achievement of stated goals during the period of assistance.

4. In churches which have been assisted by the FNC, but have become congregations of fewer than twenty-two families, the following rules shall apply:

a. If a pastor is present:
   1) The congregation shall be examined for viability of ministry and may be denied FNC funds, with notification twenty months prior to termination of funds.
   2) The congregation shall not receive support greater than that which a thirty-family congregation would receive.

b. If vacant:
   No assurance of continued support, except in most unusual circumstances.

D. *Recommendations re Committee Membership*

The terms of two of our members expire this year. Mr. Harry Kortenhoven has decided not to have his name placed in nomination. Dr. Calvin Bremer is eligible for reelection. We request synod to elect one layman and one minister from the following nominations:

Minister

*Rev. Calvin L. Bremer—pastor of Bethel CRC, Lansing, IL. He has served the last three years as secretary of the FNC.

Rev. John W. Dykstra—pastor of First CRC of Oak Lawn, IL. He has served five congregations previous to Oak Lawn.

Layman

Mr. Gerrit Bos—member of Orland Park, IL, CRC. He is presently treasurer of Classis Chicago South. He is retired from International Harvester, comptroller of West Pullman plant.

Mr. Richard Knol—member of Cottage Grove CRC of South Holland, IL. He recently retired from Drover's Bank of Chicago. He served as treasurer of Classis Illiana for seventeen years, retiring this past January.

*denotes incumbent eligible for reelection

Fund for Needy Churches
Calvin L. Bremer, secretary

REPORT 12
HISTORICAL COMMITTEE

The work of the Historical Committee is being carried on with enthusiasm and zeal. The history of the denomination is being recorded in terms of the minutes of consistories and classes, plus "papers" from the estates of various individuals who held prominent positions in our denomination. The collection of materials in Heritage Hall gains significance with each passing year.

The committee oversees the staff that preserves in tangible form records that future generations will use to write the history of the CRC. The work of the regional representatives—securing memorabilia such as anniversary booklets, photos, both old and recent (for the present so swiftly becomes the past!), church records, and newsletters—is crucial to the work carried on by this committee.

The staff is especially interested in congregational histories—the concerted effort of writers to get the facts straight and correctly recorded. As congregations schedule significant anniversaries, copies of "How to Write a Congregational History," prepared by Dr. H. Brinks, archivist, are provided to these churches.

Much of the information already in the collection is being shared with the growing number of subscribers to ORIGINS, a periodical being edited by Dr. Brinks.

Among the staff people is Ms. Zwanet Janssens and a group of students who assist her part-time in handling correspondence. Much of this correspondence requests information for tracing family roots.

Mr. E. R. Post continues to be in charge of microfilming operations and translating church records. He had been assisted by Mr. David Van Vliet, but his death in December left a void in the operation.

Mr. James De Jonge and Rev. Marinus Goote, both retired, organize, catalog, and file the recent acquisitions. These are made up of personal papers of Dr. William Harry Jellema—the largest single collection in the hall, Dr. John C. De Korne and Rev. John R. Brink—veteran missionaries, Dr. George Goris, and Rev. Peter Eldersveld. Records of the presidents of Calvin Seminary (Dr. John H. Kromminga) and Calvin College (Dr. William Spoelhof) have also been received, as well as papers from Dr. Henry Ryskamp, Academic Dean of Calvin College. Martin Van Oostenbridge of Midland Park, NJ, was a prominent lay leader in the East; his heirs have provided us with correspondence and reports relating to committees and organizations on which he served. The materials so preserved have a value that can hardly be measured, and we are thankful that they are preserved in the collection.

Various denominational boards and agencies have surrendered materials for placement in the archives of the church. Records of the work of CRC Publications, World Missions, the Christian Reformed Conference Grounds, the Belgic Confession Translation Committee, the Dutch International (formerly Immigration) Society, and the Chaplain Committee have been received. In

addition, in 1985 we were entrusted with the records of four disbanded churches, thirty-eight active congregations, and three Christian school societies.

Dr. Henry Ippel provides the all-important contact between the office and our representatives in the field. Because he serves as representative of Classis Grand Rapids North, he understands the problems our representatives face and can suggest solutions and techniques that facilitate their work.

Testimonials reflecting on the value of microfilmed accumulations continue to be received as clerks of consistories request help, sometimes on very short notice, in instances when actual minutes are missing. It has been well said, "Microfilming church records is absolutely necessary for every church in the denomination." We encourage every church and consistory to submit minutes and records for microfilming and/or storage in suitable vaults every five years. In this way, records can be protected from fire and moisture.

One matter requires our response and action. It concerns the decision of the Synod of 1985 instructing "the Historical Committee to specify rotating terms for the members of its committee" (*Acts of Synod 1985*, Art. 18, IV, p. 681). Two grounds are offered, and we respectfully address ourselves to these.

In the first place, it is alleged that complying with this instruction "will cause the committee structure to conform to the rules governing all other synodical committees." We respectfully ask whether synod's rules have as much bearing on our particular committee as on others. We have long been allowed to operate on the principle that membership on this committee requires specific qualification on the part of its members, like a keen sense of history and a special interest in a specialized work. For that reason we find ourselves limited in terms of candidates who meet these requirements. Accordingly, we have been allowed to operate for many years on the principle that synod will be best served by qualified and concerned members. As recently as 1975 a study committee approached our committee on this matter. At that time we were granted tacit approval of our policy of bypassing the procedure of making nominations for synod's use.

The second ground for instructing our committee to conform is that "rotating membership will help to increase the exposure of the committee's work that it desires within the church." We fail to see that a new face on the committee will enhance the exposure of the committee's work. Our members are drawn from a small geographical area for good reason, but our regional representatives allow us in essence to be in touch with the entire denomination.

RECOMMENDATION:

We earnestly request, in light of these considerations, that the Synod of 1986 recognize the desirability of maintaining the procedure currently in use and allow our committee to be the exception to the rule.

Grounds:

1. Our present mode of operation produces no serious obstacles to the performance of our assigned tasks and mandate.
2. The work performed by this committee requires personnel with exceptional abilities and interests to function according to synod's wishes.
3. The principle of conformity merely for conformity's sake does not necessarily serve well the purpose of synod nor of the committee.

While we are unanimous in this opinion and request, we do not wish to be insubordinate to synod's instructions. Therefore, should synod insist, we shall prepare ourselves to submit the required names to be placed in nomination, from which synod may choose those individuals it may decide can best serve the cause.

We continue to be thankful for the arrangement by which our expenses are met. In consultation with the denominational financial coordinator and with the approval of the Synodical Interim Committee, one-third of the cost of operating the archives in the library of Calvin College is "chargeable" to our committee. Accordingly, the DFC reimburses Calvin College Library the proportionate share of costs. In this way, our committee pays its way, yet obviates the need for handling a budget on an annual basis.

Historical Committee of the CRC
L. Oostendorp, chairman
J. Leugs, secretary
H. Ippel
H. Zwaanstra

REPORT 13
INTERCHURCH RELATIONS COMMITTEE

I. MEMBERSHIP AND ORGANIZATION

A. *Current Membership and Assignments*

The Interchurch Relations Committee (IRC) usually meets once a month. 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, Dr. John H. Kromminga, Ms. Thelma Meyer, Dr. John Timmer, Ms. Gertrude Visser, Dr. Henry Zwaanstra, and the stated clerk, Rev. Leonard J. Hofman, *ex officio*.

Mr. Keith Knight found it necessary to resign in October because of new employment that made it impossible for him to attend the meetings. The IRC decided not to seek a replacement for Mr. Knight because his term expired in 1986 when synod would elect a new member and consequently a temporary appointee might serve only a few months.

The IRC channels its business through three subcommittees who prepare their recommendations for the full committee. These three committees with their members are:

Committee 1 (Europe and Canada)—T. E. Hofman, chairperson; G. Bouma, and H. Zwaanstra;

Committee 2 (Africa, Asia, South America, Australia, New Zealand, Mexico)—J. H. Kromminga, chairperson; L. J. Hofman, T. E. Hofman, and G. Visser;

Committee 3 (United States and Ecumenical Organizations)—T. Meyer, chairperson; L. J. Hofman, J. H. Primus, and J. Timmer.

Rev. Clarence Boomsma was reappointed by the IRC to serve as administrative secretary for two years to work twelve hours per week as approved by synod in 1985. He serves *ex officio* on all subcommittees.

The Synod of 1985 mandated the IRC to establish a joint committee of four, which should include at least two multiracial members of SCORR, "to enter into an intensified exchange with the committee on race relations of the Reformed Churches in South Africa." The IRC appointed: Ms. Barbara Clayton of Chicago, IL, and Mr. Bing Goei of Grand Rapids, MI, on the recommendation of SCORR, and J. H. Kromminga and C. Boomsma of the IRC.

B. *Fraternal Delegates*

The IRC uses the services of various members of the CRC, who are conveniently located, as fraternal delegates to the assemblies of churches with whom we are in ecclesiastical fellowship and as observers and representatives to ecumenical organizations. Thus the IRC is able to fulfill its diverse and worldwide responsibilities with a small budget. We are grateful for the fine coopera-

tion we receive from those who are willing to give of their time and often their specialized competence to serve the ecumenical interests of our denomination.

II. GENERAL INFORMATON RE CHURCHES IN ECCLESIASTICAL FELLOWSHIP

A. *Definition of Churches in Ecclesiastical Fellowship*

The relationship of Churches in Ecclesiastical Fellowship includes the following elements:

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. 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 Reformed Churches in the Netherlands (GKN). Synod restricted pulpit fellowship and intercommunion with the GKN, making it the responsibility of each consistory to determine the propriety of pulpit exchange and attendance at the table of the Lord.

B. *Churches in Ecclesiastical Fellowship*

The Churches in Ecclesiastical Fellowship with the CRC (with the year in which such fellowship began) are:

1. Associate Reformed Presbyterian Church (ARPC) 1977
2. Christian Reformed Churches in the Netherlands (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 Nederduitse Gereformeerde Kerk in Afrika (NGKA) 1983
7. Dutch Reformed Church of Sri Lanka 1974
8. Dutch Reformed Mission Church (DRMC) also officially called Nederduitse Gereformeerde Sendingkerk (NGSK) 1982
9. Evangelical Reformed Church of Brazil 1974
10. Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland—GKN) 1974
11. Korean American Presbyterian Church (KAPC) 1979
12. Netherlands Reformed Churches (Nederlands Gereformeerde Kerken—NGK) 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 Churches in South Africa (RCSA) also officially known as Gereformeerde Kerken 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 our synod and the IRC is responsible for sending fraternal delegates to the general assemblies/synods of these churches as opportunity, time, and money permit.

C. *Fraternal Delegates to Other Assemblies*

Since last synod the IRC has sent, or is sending, the following fraternal delegates to these assemblies.

1. To the General Synod of the APRC, meeting in Flat Rock, NC, on June 10–13, 1985, Rev. Robert D. Boertje from Terra Ceia CRC, Pantego, NC.

2. To the General Assembly of the KAPC, meeting in Philadelphia, PA, on June 1–10, 1985, Rev. Jochem Vugteveen from Philadelphia, PA.

3. To the General Assembly of the OPC, meeting in Philadelphia, PA, on May 30–June 6, 1985, Rev. Howard J. Vugteveen of Franklin Lakes, NJ.

4. To the General Assembly of the PCA, meeting in St. Louis, MO, on June 17–21, 1985, Rev. William A. Stroo of Maryland Heights, MO.

5. To the General Synod of the RCA, meeting in Kalamazoo, MI, on June 17–21, 1985, Dr. James L. Vanderlaan of Kalamazoo, MI.

6. To the Synod of the RPCA, meeting in Beaver Falls, PA, on June 15–21, 1985, Rev. Gerrit Veenstra of Maple Heights, OH.

7. To the Synod of the Reformed Churches of Australia, meeting in Dandenong, Victoria, September 17–27, 1985, Dr. Stanley Wiersma of Grand Rapids, MI (in Australia on leave).

8. To the General Assembly of the RCJ, meeting in Osaka, Japan, on October 22–25, 1985, Rev. Edward A. Van Baak of Grand Rapids, MI (on assignment for CRWM).

9. To the General Synod of the GKN, meeting in Lunteran, The Netherlands, on March 4–6, 1986, Rev. Tymen E. Hofman and Dr. John Timmer, both members of the IRC.

10. To the Synod of the Reformed Churches of New Zealand, meeting in August 1986, Dr. Gerard Van Groningen, Sr. (on temporary assignment in Geelong, Australia).

III. THE NORTH AMERICAN REFORMED CHURCHES

A. *The Reformed Church in America*

1. As reported to synod last year the RCA-CRC Joint Committee was reconstituted October 29, 1984, with five representatives from each denomination. The RCA members on the committee are: Rev. David Bast, Rev. Vernon Hoffman, Rev. Willis Jones, Rev. Fritz Kruithof, and Rev. Howard Schipper. The CRC members, appointed by the IRC, are: Rev. Clarence Boomsma, Rev. Michael De Vries, Dr. Henry Ippel, Ms. Thelma Meyer, and Rev. Carl D. Tuyl. Thus far the committee has met only three times; a fourth meeting is scheduled for April 1986.

In summary we may report that the following matters have been on the agenda:

a. A review of past joint committee actions dating from 1966 to the present and an assessment of the results of these efforts at cooperation.

b. An open discussion of our current relationships; an analysis of the state of our churches in comparison with each other; what are the ecumenical responsibilities we have to one another in view of our common background, confessions, and past history; and an inquiry as to how we might encourage closer fellowship, more beneficial cooperation, and possible joint endeavors. As a consequence of these discussions one concrete proposal was presented to our synods in 1985: that we hold concurrent synods on the Calvin College and Seminary campus in June 1989. Both synods have approved this plan and a joint committee to make the necessary arrangements is in the process of appointment.

c. A second suggestion that is being considered is the possibility of preparing a study guide that would be made available to our congregations to acquaint each with the other denomination and the ecumenical calling we share. We hold that the ecumenical task and quest must involve our congregations and their members. Such a study booklet would include: a history of our two churches, current information about their life and work, our past relationships, the differences and problems that divide us and inhibit our unity, the nature of the unity we ought to seek in the light of the Scriptures and our Reformed faith, and a vision of how we may progress on the way to greater cooperation and unity.

d. Our last meeting was largely devoted to a discussion of the differences from the past and the present that inhibit our unity, an appraisal of these differences and how insurmountable they may appear to be, and what procedures would need to be followed to engage in constructive dialogue regarding these barriers.

2. The Synod of 1985 submitted two matters to the IRC for implementation.

a. The IRC was instructed "to convey to the appropriate body of the Reformed Church in America the decision of Synod 1972 'that synod affirm that an induced abortion is an allowable option only when the life of the prospective mother is genuinely threatened by the continuation of the pregnancy' " (*Acts of Synod 1985*, Art. 109, C, p. 798).

After consulting with the Reformed Church members of the joint committee, it was decided to ask the stated clerk of the CRC to forward our decision of 1972 to the stated clerk of the RCA for him to convey it to the appropriate body of the RCA. The matter was implemented by our stated clerk.

b. In the context of the cooperation between the CRWRC and RCAWM, "as well as other cooperative ventures with agencies of the Reformed Church in America," the synod instructed the IRC "to engage the Reformed Church in America Commission on Church Unity in a discussion of the specific theological and Christian practice issues which pose a barrier to us. The IRC shall report their findings to the Synod of 1988" (*Acts of Synod 1985*, Art. 40, C, 10, p. 711).

Two grounds were adduced for this decision:

1) Our engagements in joint activities with this specific denomination, the Reformed Church in America, call for careful attention to theological issues which are of concern to many within our denomination.

2) Although these issues may be addressed at the denominational level, the church at large has legitimate interest in the progress of these discussions.

Note: The question may be raised whether synod violated its own rules by allowing a matter to be raised on the floor of synod without the matter being brought to synod through any official channels.

The problem for the IRC is the indefinite and uncertain character of this mandate. What specific theological and Christian practice issues pose a barrier to such cooperation as is practiced by the CRWRC and other agencies of the CRC with agencies of the RCA? Why and how are these issues barriers to hinder the cooperation of CRC agencies with RCA agencies? What are the issues which are of such concern to many within our denomination about which the IRC is to engage the RCA in specific discussion?

Before the IRC can fulfill this mandate it needs clarification from synod regarding what specific theological and Christian practice issues synod would have the IRC pursue with the RCA. As indicated above the IRC is aware of differences with the RCA and is engaged in discussing these in our RCA-CRC Joint Committee, but we are not clear which issues are of such consequence as to pose a barrier to the cooperation of our agencies with agencies of the RCA. Therefore if synod is minded to continue this instruction to its IRC, the committee requests synod to clarify its instruction, identifying the specific issues it wishes the IRC to discuss with the RCA.

B. *Other North American Reformed Churches*

Our relationship with other churches in the U.S. with whom we are in ecclesiastical fellowship is primarily confined to the exchange of fraternal delegates and our mutual activities in the RES and NAPARC.

C. *Reformed Churches in Canada*

The responsibility for contacts with Reformed churches in Canada is left to the Interchurch Relations Committee of the Council of Christian Reformed Churches in Canada. We are kept abreast of the council's work through periodic reports and the liaison of the Canadian member on our committee, who also serves on the IRC of the CCRCC.

IV. REFORMED CHURCHES IN THE NETHERLANDS

A. *Reformed Churches in the Netherlands (GKN)*

The committee has continued its contacts with the GKN. The primary concern of our committee at present is the method used in the GKN in dealing with theological and ethical issues. Dr. Henry Zwaanstra prepared a careful analysis and critique of the procedures currently being practiced in the GKN—a method of operation in which the synods no longer make doctrinal pronouncements or render moral decisions but produce materials for reflection in the form of pastoral guidelines. In our judgment, however, almost all of the materials produced so far have been more than material for reflection, as critics within the GKN have also observed. The publications present a clear and definite position, a position in varying degrees implicitly and explicitly critical of traditional Reformed conceptions of the church, doctrine, and life. The

publications on ethical questions do not as a matter of fact present arguments for and against different opinions as could be expected of study materials, but present and recommend a particular view.

Dissatisfaction with the character and quality of synodical leadership in the GKN poses a problem for the church itself and for Reformed churches in ecclesiastical fellowship with it. We believe that we must and can legitimately ask for more direct, responsible, and positive leadership in keeping with sound Reformed ecclesiology and polity on the part of GKN synods. While we cannot expect the GKN to revert to a prewar, formal, authoritarian structure and style of life, we affirm that the gospel has specific content and calls the church to obedience. GKN synods should be obedient to the gospel and to the fundamental teaching of Scripture and have the courage to lead the churches in doctrinal and ethical questions.

Significant voices with the GKN itself are giving expression to this same concern and are saying that the synod must address this fundamental and crucial issue. The Committee for External Ecumenical Relations, in its report to the GKN synod this year, recognizes how difficult it is to refute the charge that its procedures are out of harmony with Reformed church polity and therefore states that this issue must be addressed in the future.

Our fraternal delegates attending the GKN synod in March were mandated to present our critique of their synodical methods. The focus of our delegation's address to the GKN synod centered on this issue of synodical method.

We were encouraged to continue our dialogue with the GKN when we learned that in its report to the current Synod of Goude the Committee for External Ecumenical Relations made very appreciative comments on the way in which the CRC exercises ecclesiastical fellowship with the GKN, citing it as an outstanding example of Christian fellowship. It asserted that we take our relationships with the GKN seriously, being willing to listen to them and allowing them to express themselves. This, they say, requires the GKN to be receptive to the criticisms and objections which the CRC raises.

B. *Other Reformed Churches in the Netherlands*

Our delegation to the Netherlands also conferred with the interchurch deputies of the other Reformed churches with whom we are in ecclesiastical fellowship: the Christian Reformed Churches in the Netherlands (CGKN) and the Netherlands Reformed Churches (NGK). They discussed with them the relations among the Reformed bodies in the Netherlands and their relationship with the RES. We have no urgent items on our agenda with either of these two churches.

V. The Evangelical Reformed Church of France

During RES Chicago 1984 our committee had contact with the Rev. Anthony Lewin, general secretary of the Evangelical Reformed Church of France, and its delegate to the RES. This denomination is the only French church to have membership in the RES. It was decided to ask our delegation of T. Hofman and J. Timmer to contact this church for the purpose of becoming better acquainted with it, especially learning more about its Reformed character, its theological stance, and its form of church government with a view to establishing closer relations with this church.

VI. THE SOUTH AFRICAN REFORMED CHURCHES

The only direct contact the IRC had with the Reformed churches in South Africa this past year has been to send cablegrams to the Dutch Reformed Church (NGK), the Dutch Reformed Church in Africa (NGKA), the Dutch Reformed Missions Church (NGSK), and the Reformed Churches in South Africa (GKSA), expressing our grave concern for the great difficulties distressing to all in South Africa, especially for those in the black and colored communities, who bear the suffering arising from violence and fear. We urged them to exert every effort to secure a peaceful and just solution for all.

The joint committee of four, established by the Synod of 1985, for an intensified exchange with the committee on race relations of the Reformed Churches in South Africa, is to report annually through the IRC. The report of this committee appears as Appendix C attached to this report.

VII. THE REFORMED CHURCHES OF AUSTRALIA

We received a letter from Mr. Ray Hoekzema, stated clerk of the Reformed Churches of Australia, that so demonstrates the benefits and value ecclesiastical fellowship among Reformed churches throughout the world can have, that we include the entire letter as information for synod. The letter, written 25 November 1985, reads as follows:

> Our churches recently met in Synod and were delighted by the presence of your representative, Prof. Stanley Wiersma, who proved to be not only a worthy ambassador of your churches but also a competent and willing contributor to the work of Synod.
>
> We very much appreciate the truly sisterly relationship that our churches have developed over the past 25 years. Synod warmly received the greetings and tone of mutual goodwill conveyed by Prof. Wiersma. Synod listened with intense delight to his warning of dangers of polarising into progressives and conservatives with a picture of his "favorite home church of Middleberg."
>
> Synod was constantly reminded of the practical benefit of our sister relationship and is deeply indebted for the generous manner in which you have assisted our churches over the past years. Various matters come to mind for which our churches express their profound gratitude.
>
> Firstly, the wonderful support enjoyed from your Back to God Hour Committee and Dr. Joel Nederhood. This has gone on for many years. Our synod is looking to change the format of this work more in line with modern communications. Our new Communications Committee will hopefully continue to enjoy the benefits of your vast expertise in this regard.
>
> Secondly, your Board of Publications has been so generous in their assistance and encouragement to our Book of Worship Committee, especially allowing us so generously the copyrighted fruits of their labours. Furthermore, your Board also assisted so much in our churches setting up the EMIT Resource Centre and providing training to our teacher trainer, Mrs. Joanne Van Wageningen.
>
> Finally, our Reformed Theological College was graced with a number of guest lecturers provided by your Calvin Seminary. They have provided the needed stimulus and expertise for our small college and suffice to say that board, staff and students value this contribution of your churches.
>
> What more shall we say? We are indebted and really experience what "unity" means. We hope and pray that your churches may continue to prosper in the Word and in deed and that the glory all be to Christ.

VIII. THE NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)

The eleventh annual meeting of NAPARC was held in Atlanta, GA, on November 20, 1985. As in the past the meeting was held concurrently with the meetings of denominational administrators for world missions, home missions, education and business affairs, and stated clerks of the NAPARC churches.

Among the actions of NAPARC we present the following items for synod's information and action:

A. The assemblies and synods of the NAPARC churches will meet concurrently on the campus of Calvin College and Seminary in June 1987 during the second week of our synodical sessions as decided by Synod 1984 (*Acts of Synod 1984*, p. 580). A committee on arrangements is working on the allocation of the campus facilities for each church and on proposed joint meetings and activities that will enable NAPARC churches to learn more of each other and enhance our fellowship as Reformed churches.

B. A committee of NAPARC has been working on formulating a procedure to be followed by the churches of NAPARC in cases of application for membership by persons, including ministers, who are fugitives from the discipline of other NAPARC member churches. A formulation was adopted and recommended to the member churches. Our committee, after careful consideration, decided to refer the formulation back to NAPARC for possible revision to remove our objections before we recommend its adoption to synod.

C. NAPARC has prepared a so-called Golden Rule comity agreement to guide member churches in their church-planting ministries. This agreement was reached by the various agencies of the NAPARC churches involved with church planting, including our Home Missions representatives. Our committee recommends that synod adopt this comity agreement for our denomination.

> Out of a concern to build the Church of Jesus Christ rather than our own denominations and to avoid the appearance of competition, we affirm the following courteous code of behavior to guide our church-planting ministries in North America:
>
> 1. We will be sensitive to the presence of existing churches and missions of other NAPARC churches and will refrain from enlisting, and take great care in receiving, members of these existing ministries.
>
> 2. We will communicate with the equivalent or appropriate agency (denominational mission committee or board, presbytery missions or church extension committee, or session) before initiating church-planting activities in a community where NAPARC churches or missions ministries exist.
>
> 3. We will provide information on at least an annual basis describing progress in our ministries and future plans.
>
> 4. We will encourage our regional home missions leadership to develop good working relationships.

IX. WORLD ALLIANCE OF REFORMED CHURCHES

In 1985 the IRC presented a lengthy report to synod on the World Alliance of Reformed Churches and recommended that the CRC accept the invitation to membership in the World Alliance. Synod decided to postpone action until 1988 on the ground that a decision should be taken after the Ecumenical Charter has been considered by synod in 1987 and after the IRC has provided some additional information about WARC. To keep abreast of the activities of and developments in WARC, the IRC will continue to send observers to the annual meetings of the Caribbean and North American Area Council (CANAAC) of WARC. The IRC will seek to provide synod with the desired information in 1987.

Last year we reported that Dr. Bernard Zylstra had agreed to represent the IRC as a member of the Theological Committee of CANAAC. We were saddened to learn after he had attended two meetings that he had become seriously ill and was forced to resign. We were grateful to gain the services of Dr. James L. Vanderlaan to replace Dr. Zylstra.

Another CANAAC endeavor in which the IRC has been involved for some time is the Roman Catholic-Presbyterian/Reformed Consultation in which representatives of these two traditions engage in dialogue to achieve better understanding of the issues that unite and divide them. We are appreciative that Dr. C. (Neal) Plantinga was willing to continue as our representative at these consultations for a second three-year term. He has actively participated, preparing position papers for discussion in the consultations.

The IRC received an invitation to send a representative to a proposed consultation on "Confessing the Faith Today" sponsored by the Theology Department of the World Alliance of Reformed Churches to be held from August 17–24, 1986, at the John Knox International Centre in Geneva, Switzerland.

> The objectives of the consultation include the following:
>
> —to survey and analyse recent confessions of faith in relation both to traditional statements and to the present-day context;
>
> —to reflect upon the use of confessional statements yesterday and today;
>
> —to examine the question of the continuity or discontinuity between classical Reformed confessions and contemporary statements;
>
> —to discuss the implications of the new confessions for the Reformed family as a whole;
>
> —to prepare a report with a view to the next WARC General Council (1989).

The IRC decided to accept the invitation to have a representative present at the consultation if a competent person, who would be in Europe at the time, was available. It was also decided to send a copy of our Contemporary Testimony, "Our World Belongs to God," to the Theology Department of WARC. As yet the committee has not appointed a representative.

X. THE NATIONAL ASSOCIATION OF EVANGELICALS

In keeping with our mandate adopted by synod in 1976, which states that the IRC "shall maintain a broader interest in the church at large through study and contact with ecumenical organizations and other denominations," it was decided after last year's synod to study and give careful consideration to possible membership of our denomination in the National Association of Evangelicals (NAE).

It is more than thirty years ago that the CRC withdrew from the NAE and we believe it is time for a review of our relationship with this evangelical ec-

umenical organization. Various voices among us have been raised recommending membership in the NAE. A survey of our church boards and agencies resulted in a unanimous opinion that such consideration should be given to the NAE. Several of the agencies found cooperation with various affiliates and agencies of the NAE significantly helpful.

In preparing a report on the NAE we consider it important to consult with the Reformed Presbyterian Church in North America, a member of NAPARC and a church with whom we are in ecclesiastical fellowship, that maintains an active membership in the NAE. The Presbyterian Church in America, also a NAPARC church with whom we have ecclesiastical fellowship, is at present studying the advisability of associating with the NAE and we think it important that we also consult with them.

Any study of the NAE and recommendation involving the NAE must be made in conjunction with a consideration of its counterpart in Canada, the Evangelical Fellowship in Canada, with whom the Council of the Christian Reformed Churches in Canada is associated.

We plan to have a report ready for synod's consideration as soon as we are able to make an adequate study of the NAE and the propriety of membership in the NAE for the CRC.

XI. Reformed Ecumenical Synod

A. *Information on the RES Since RES Chicago 1984*

The IRC presented a general report on RES Chicago 1984 to the Synod of 1985 as information. The report stressed that the RES was facing a crisis that threatened its very existence. That crisis continues and has become even more serious. It stems from two difficult problems: the developments in the GKN in matters of doctrine and ethics, and the racial issue in the Reformed churches of South Africa.

Since RES Nimes 1980 five churches terminated their membership in the RES because of the theological and ethical issues in the GKN: the Free Church of Scotland, Reformed Presbyterian Church of Ireland, Presbyterian Church of Eastern Australia, Reformed Presbyterian Church of North America, and the Reformed Presbyterian Church of Scotland. The Reformed Church in Africa withdrew its membership because in its judgment the profile of the RES against South African racial policies was too low.

In January 1985 the executive committee of the Dutch Reformed Church in South Africa suspended its membership in the RES, subject to the action of its General Synod which meets in October 1986, and decided to place all funds committed to the RES after December 1985 in escrow. The reasons for this action are: the continuation of the GKN membership in the RES; and the decisions on race adopted by the RES which, in the judgment of the executive committee, were taken contrary to the stipulations of the constitution of the RES.

The IRC was pleased to learn that the OPC, which has been greatly disturbed by the continuing membership of the GKN and had called for its termination at RES Chicago, decided at its general assembly in June 1985 to continue its membership. In March 1986 the general synod of the GKN will consider the recommendation of its delegation to continue membership in the RES.

The IRC is committed to doing everything it can to support the RES. We have expressed our deep regret to the executive committee of the DRC regarding its

action. The loss of member churches since RES Nimes 1980, the withholding of funds by the DRC, and the drastic decline in the value of the South African rand—which has seriously curtailed the contributions of the Reformed churches of South Africa—have created a serious financial problem for the RES. The IRC, with the assistance of our denominational financial coordinator has provided the RES with financial advances of our annual commitment to the RES so it can meet its ongoing obligations.

B. *Matters of RES Chicago 1984 Requiring Synod's Attention*

The decisions of the RES are advisory in character, but the member churches are obligated to take the decisions of the RES under serious consideration in order that the purpose of the RES as expressed in its constitution may be attained.

The IRC did not present to the Synod of 1985 the decisions of RES Chicago for synod's consideration because its official acts had not been published in time to include them in its agenda report. The IRC now presents to synod the following matters from the *Acts of the Reformed Ecumenical Synod Chicago 1984* with its recommendations:

1. *RES Theological Forum*—The RES publishes the *Forum* periodically for the purpose of stimulating theological discussion on a variety of timely issues. RES churches are urged to make more extensive use of the *RES Theological Forum* (*RES Acts 1984*, p. 30).

RECOMMENDATION:

That synod call the attention of the churches to the *RES Theological Forum* and commends it to them for their study and discussion.

2. Library Books for Theological Schools and Seminaries—There is a great need for theological books for Third World seminaries and Bible schools (*RES Acts 1984*, p. 30).

a. The RES secretariat as instructed by RES Chicago has established a Library Fund to subsidize the purchase of theological books for libraries and pastors' studies. A number of publishers have offered their books at greatly reduced prices. The diaconal agencies and organizations of RES member churches are asked to contribute generously to the fund which has set as its initial goal U.S. $10,000.

RECOMMENDATION:

That synod commend this RES Library Fund to our churches for their generous support.

b. Meanwhile the RES urges theological seminaries and other institutions for tertiary education as well as Bible schools and individuals who have extra copies of books that may be of use to other theological schools and seminaries to donate them to such institutions. The Commission for Theological Education and Interchange will coordinate such a program.

RECOMMENDATION:

That synod inform our educational institutions, churches, and individuals who have extra copies of theological books, of the opportunity to donate them to Third World seminaries, Bible schools, pastors, and

theological students. Interested parties should contact the RES secretariat for more information.

3. RES Committee on Constitutional Revision—The synod authorized the appointment of a committee to revise the constitution of the RES in accordance with the guidelines adopted by RES 1984 (*RES Acts 1984*, pp. 37–39). The IRC calls synod's attention to two matters:

a. The committee is to proceed according to the following timetable:
1) The CCR is to send a provisional report containing proposals for amendment to member churches for their careful scrutiny and comments before or on June 30, 1985.
2) The comments must be sent to the CCR before or on June 30, 1986.
3) The CCR will evaluate the comments it receives and will send its final proposals to member churches before or on June 30, 1987.
4) The final proposals for revision will be submitted to the RES 1988.

The CCR presented its provisional report in June 1985 with a copy of the proposed constitution as revised. It has not yet submitted its revisions of the bylaws. The IRC appointed an *ad hoc* committee to make a careful study of the revisions and prepared a document adopted by the IRC to forward to the CCR containing its evaluation, comments, and observations. The IRC is prepared to make both the proposed constitution and its response available for synod. The final proposed constitution will be presented to the Synod of 1988 prior to the meeting of the RES in 1988.

RECOMMENDATION:

That synod receive this report of the IRC regarding the CCR as information.

b. In order for RES 1988 to consider and act upon the revised constitution, Article XII of the present constitution must first be amended to allow such consideration. The present Article XII reads: "This constitution may be amended by a two-thirds majority of the ballots cast, the amendment having been proposed by a member church or the Interim Committee at least one year before a meeting of synod, the proposed amendment not being amendable." RES Chicago recommended to the member churches "that Article XII should be amended by the RES in 1988 by deleting the following phrase: 'the proposed amendment not being amendable,' " and further "that this decision will be implemented immediately after it is taken."

RECOMMENDATION:

That synod endorse the amendment of Article XII of the RES constitution to delete the concluding phrase: "the proposed amendment not being amendable," and approve the immediate implementation of the amendment at RES 1988.

4. RES Testimony on Human Rights—The RES received a substantial report on human rights which was printed in a pamphlet and is available from the RES secretariat (*RES Acts 1984*, pp. 116–27).

a. From this document RES Chicago submitted two statements to member churches:

1) A CALL TO COMMITMENT AND ACTION—The RES endorsed this pastoral statement and called upon its member churches to join the RES in support of this call. The statement is found in Appendix A.

RECOMMENDATION:

That synod express its general support for this statement and commend it to the churches for study.

2) DECLARATION ON HUMAN RIGHTS—The RES adopted this declaration which is found in Appendix B.

RECOMMENDATIONS:

a) That synod give general approval to this declaration and submit it to the churches for study.

b) That synod request CRC Publications to prepare a study guide written in a popular style based on this declaration for use by church classes and study groups.

b. The RES made several pronouncements for its member churches:

1) By way of continuing implementation of the 1980 RES report on "The Church and Its Social Calling" we reaffirm our commitment to the task of the church in its preaching, teaching, pastoral, diaconal, and fellowshiping ministries to be a vital and vigorous advocate and practitioner of a biblical view of human rights as a crucial aspect of its calling to equip the Christian community for its witness in the world.

2) In our world badly polarized by individualist and collectivist ideologies, we advocate a biblically directed pluralist view of societal relationships as an authentic alternative to the adversarial situations and overwhelming problems created by these two dominant ideologies, in order thus to create a better way to work for greater justice and peace in the world and a fuller realization of human rights among all peoples.

3) We urge our worldwide member churches, cognizant of the very different circumstances under which they live, both within their borders and where feasible beyond, and whenever feasible in cooperation with other Christian churches and organizations, to do all within their power to promote an obedient response to [the] "Testimony on Human Rights."

4) We urge our member churches, especially those in North America and Europe, in cooperation with our member churches in Latin America, to do all in their power to help alleviate the widespread and atrocious violations of human rights which have been inflicted upon the severely suffering Latin American peoples.

5) In ecumenical relations, as we seek to cooperate with other Christian churches and organizations in protecting and promoting human rights, we urge our member churches to deepen the unity already evident and to resolve the differences which still prevail among the various Christian traditions in their views and practices of human rights.

6) Recognizing that [the RES Testimony on Human Rights] represents a first concerted effort by the RES to address the urgent human rights issues of our day, we urge our member churches, led by the Spirit, to engage in continuing reflection upon the principles of God's Word for human rights and in ongoing action to establish liberty and justice for all.

7) We urge our member churches to take full advantage of the "Testimony on Human Rights" in their various ministries, especially in the educational task and public responsibility of the church in the world.

8) We urge our member churches to publicize "A Call to Commitment and Action" liberally in order to assure its wide circulation among their people and within their societies, thus to promote an effective protection and just practice of human rights by all and for all.

RECOMMENDATION:

That synod urge our churches to give close attention to these pronouncements of the RES for study and implementation.

5. Church, Science, and Technology—The synod adopted a critique of science and technology and the church's role in them (*RES Acts 1984*, pp. 40–45). The report is available in pamphlet form.

a. The general secretary is asked to secure the preparation of a study guide written in a popular style based on this report for use by church classes and study groups, and that the member churches be asked to encourage the use of this study guide by their congregations when it becomes available.

RECOMMENDATION:

That synod encourage the use of the study guide when it becomes available.

b. Member churches are asked to reflect on the impact of science and technology on their respective cultures and report their findings to the RES secretariat.

RECOMMENDATION:

That synod commend this study to our educational institutions and members with expertise in science and technology, inviting them to forward their reflections to the RES secretariat.

6. RES Report on Youth—The RES received the report of the second RES conference on youth held in Chicago before the convening of the synod and took note of important issues raised in the report (*RES Acts 1984*, p. 47). The RES draws the attention of the member churches to some of these items:

a. The attention of member churches is called to the biblical truth that the local church should be viewed as the family of God (cf. Eph. 2:19). Within this family children and young people are an integral part. Member churches are urged to shape their ministry, especially the worship service, for all the members and age groups within the church family.

b. The RES declares that though we stress the utmost importance of Christian education by parents, pastors, and other teacher/leaders, and the importance of sound doctrine as well as equipped catechists, the setting of an atmosphere of Christian fellowship (a place where you belong) is equally important for the effectiveness of Christian education. The RES encourages its member churches to keep on working towards developing the congregation as "home" where the young as well as the adults can grow towards maturity in Christ.

RECOMMENDATION:

That synod call the attention of our congregations to the RES statement on the integral place of children and youth in the life of the church.

7. Reformed Churches in the Netherlands (GKN)—The RES expressed its most urgent concern about the crisis in the fellowship of the RES occasioned by "the practice of the GKN allowing homosexual relationships even for its officebearers. In this respect synod appeals to the GKN to respond to the disappointment and disillusionment of the churches of the RES and to withdraw its pastoral advice in the matter of homophilia." The RES cautioned that "if the GKN is unable to move away from this position, the GKN must seriously consider that several churches would find it difficult to stay in the RES with the GKN" (*RES Acts 1984*, pp. 65–66).

The RES Interim Committee was instructed "to convey these concerns to the GKN and request the GKN to reply to them in writing before June 1986, and to communicate their reply to the member churches as soon as possible." After receiving the response of the GKN the RES Interim Committee is "to appoint a committee with appropriate standing to enter into discussion with the GKN on the issues involved in their reply and to communicate their findings to the member churches as soon as possible."

In view of synod's previous actions re the GKN and the continuing agenda of the IRC with the GKN, the IRC decided to call this matter to synod's attention as information.

RECOMMENDATION:

That synod receive this account of the RES concerns regarding the GKN as information.

8. Third World Concerns (Mission, Relief, etc.)—The RES devoted one session entirely to hearing the concerns of the RES member churches from the Third World (*RES Acts 1984*, pp. 71–75). The RES decided to ask these churches to submit specific requests to the RES general secretary who is to publicize these needs through the *RES News Exchange*. The RES exhorted "all member churches to act upon the requests for assistance from member churches by reaching out in the love of Christ and by sharing burdens and giving support where needed."

RECOMMENDATION:

That synod urge our churches to heed the appeal of the RES for the Third World churches and authorize the IRC to be alert to specific needs recommended by the RES and make them known to our churches for their generous support.

9. *RES News Exchange*—The RES urged member churches to express their commitment to and solidarity with the RES by taking special care that all news items worth the attention of the RES family, be communicated to the secretariat regularly and promptly (*RES Acts 1984*, p. 101).

RECOMMENDATION:

That synod receive as information that it is the policy of the IRC to keep the RES secretariat informed as requested.

XII. Proposed Ecumenical Charter of the Christian Reformed Church

The IRC presented to the Synod of 1985 an Ecumenical Charter to guide the CRC and the IRC in its ecumenical relations with other churches and ecumenical organizations. Synod decided to postpone action on the charter until the Synod of 1987 in order to give the churches an opportunity to study the charter and share their evaluations and reactions with the IRC. Responses are to be sent to the IRC by December 15, 1986. The Ecumenical Charter can be found in the *Acts of Synod 1985*, Report 12, Interchurch Relations Committee, Appendix F, pp. 237–41.

Recommendation:

That synod remind the churches of the decision of the Synod of 1985 to refer the charter to the churches for study and request that their responses be forwarded to the IRC.

XIII. Nominations for Committee Members

The terms of Gerard Bouma and John Timmer will expire this year. Both are eligible to be elected to another term of three years. Two names of Canadian nominees are presented to occupy the place formerly held by Keith Knight. We present the following nominations (* indicates incumbent):

1. Rev. Gerard Bouma*—recently retired as pastor of East Paris CRC, Grand Rapids, MI.

Rev. Morris N. Greidanus—pastor of First CRC, Grand Rapids, MI.

2. Rev. Harvey Kiekover—Minister of Congregational Life at Calvin CRC, Grand Rapids, MI.

Dr. John Timmer*—pastor of Woodlawn CRC, Grand Rapids, MI.

3. Mr. Cor Kooger—member of Lindsay, ON, CRC; he is semiretired and presently associated with a landscaping business; he formerly was a dairy farmer and he operated a group home for many years.

Miss Rika Vander Laan—member of Fellowship of St. Matthews CRC, Toronto, ON; she holds a B.S. degree in nursing, and is completing her Masters Degree at this time; she is a member of IRC of the CCRCC.

XIV. Hospitality Committee

The IRC has appointed Rev. and Mrs. Gerard Bouma to serve as hospitality committee to host the fraternal delegates and guests who will be present at synod at our invitation. We request that our hospitality committee be given meal privileges at synod in view of their responsibilities.

We request synod to set aside the evening session, Friday, June 13, for fraternal delegates to bring their greetings. The hospitality committee will coordinate their work with the fraternal delegates and guests with this session in mind.

XV. REPRESENTATION AT SYNOD

The president, Dr. John H. Primus, and the administrative secretary, Rev. Clarence Boomsma, have been appointed to represent the IRC at synod. They are authorized to call on other members of the committee who may be able to serve in special matters raised in this report.

XVI. MATTERS REQUIRING SYNODICAL ACTION

A. Identification of Reformed Church in America issues (see Section III, A, 2, b)

B. Adoption of NAPARC Comity Agreement (see Section VIII, 3)

C. Reformed Ecumenical Synod matters (see Section XI)

1. *RES Forum* (see Section B, 1)
2. Library fund (see Section B, 2, a)
3. Used books for Third World schools and seminaries (see Section B, 2, b)
4. Constitution revision (see Section B, 3, a)
5. Amendment of Article XII of constitution (see Section B, 3, b)
6. Testimony on human rights (see Section B, 4, a, 1)
7. Declaration on human rights (see Section B, 4, a, 2], a])
8. Study guide for declaration (see Section B, 4, a, 2], b])
9. Pronouncement on human rights (see Section B, 4, b)
10. Study guide of church, science, and technology (see Section B, 5, a)
11. Reflections sought on church, science, and technology (see Section B, 5, b)
12. Report on youth (see Section D, 6, b)
13. Reformed Churches in the Netherlands (see Section B, 7)
14. Third World concerns (see Section B, 8)
15. *RES News Exchange* (see Section B, 9)

D. Response to Ecumenical Charter (see Section XII)

E. Election of committee members (see Section XIII)

F. Reception of fraternal delegates (see Section XIV)

G. Representation at synod (see Section XV)

Interchurch Relations Committee
John H. Primus, president (1987)
Tymen E. Hofman, vice president (1987)
John H. Kromminga (1988)
Thelma Meyer (1988)
Henry Zwaanstra (1988)
Gerard Bouma (1986)
John Timmer (1986)
Gertrude Visser (1987)
Leonard J. Hofman, ex officio
Clarence Boomsma,
administrative secretary

APPENDIX A
RES CHICAGO 1984: A CALL TO COMMITMENT AND ACTION

The RES Chicago 1984 calls upon its member churches to join this assembly in support of the following pastoral statement:

Standing together as Christian churches within the tradition of the classic Reformed confessions, we reaffirm the biblical teaching that all men everywhere are created in the image of God and are thus endowed with God-given human rights. This belief is rooted originally and permanently in God's work in creation and redemption as the abiding charter of right relationships within every human community. In unity of purpose with the one holy apostolic church we confess our dependence upon and faith in God, the Maker, Sustainer, and Redeemer of all things, whose Word of covenant faithfulness for church and world is the ultimate standard for true freedom, responsibility, righteousness, and peace in every sphere of societal life.

Our life is our religion. Therefore, since every societal issue is an intensely human issue, and since every human issue is at heart a religious issue, human rights issues are also deeply religious issues. For in our practice of human rights we are answerable to God, the Judge of all the earth. The call to obedient response to His central and all-embracing love command rests fully, jointly, and equally upon us all. As imagers of God we are all under solemn obligation before the face of God to deal justly and equitably with all our neighbors around the world.

Therefore the rightful claims of others upon us and our rightful claims upon them are all subservient to God's sovereign claim upon us all. Therein lies the glory of God among his people.

Therein lies also the health of every community and nation. A faithful and loving pursuit of human rights is a crucial way of exercising our prophetic-priestly-kingly office. It is also an integral part of our cultural mandate. In the presence of God, within this fellowship of churches, and before a watchful and waiting world, we commit ourselves anew to this high and holy calling.

We are deeply aware, however, that living up to this commitment is not an easy and lighthearted undertaking. For we live together in a deeply divided and badly broken world. Corporately we have unleashed the destructive forces of sin upon humanity and all creation. We are no longer faithful imagers of God. By our common fall into sin we have deformed God's image in ourselves and defaced it in others. The lawlessness and inhumanity of men toward fellowmen, in which we all participate, stand as constant grim reminders of our lost righteousness. We therefore find human rights in a horrible state of disarray.

Adapting words from a penitential psalm of David who, like us, pleaded guilty to charges of human rights violations, we stand before the tribunal of divine judgment and forgiving grace to offer this prayer:

Have mercy upon us, O God,
according to thy steadfast love;
according to thy abundant mercy
blot out our transgressions.
Wash us thoroughly from our iniquity,
and cleanse us from our sin.
For we know our transgression,
and our sin is ever before us.
Create in us a clean heart, O God,
and put a new and right spirit within us.
(Psalm 51:1–3, 10)

Around us and among us we see a world torn by countless conflicts. Enmity cuts across every human relationship and societal structure. We are enmeshed in seemingly irresolvable adversarial situations. Not least among them are the human rights violations which daily stare us in the face. Sometimes they reach epidemic proportions, threatening the very fabric of God's good order for life. No nation, region, ethnic group, church, or community is immune to gross and subtle abuses of human rights. We are all guilty. We are all responsible.

Together we confess our guilt. For all too often we have been slow to right these wrongs. We have failed "to do justice and love mercy, and to walk humbly with [our] God" (Micah 6:8). We repent of our complicity in these evils. For all too often we have condoned serious transgressions of human rights, and even contributed to them. All too often our thoughts, words, and deeds are part of the problem rather than a redeeming answer to it. Lord, have mercy upon us, forgive us, and renew a right spirit within us.

Still God's will for righteousness in human relationships stands secure. It holds for all people, and it continues to lay its comprehensive claim upon us all. With an undiminished ring of authority the biblical message calls us unceasingly to protect, promote, and practice human rights. Our disobedience in no way lessens our responsibility to be true to God's Word, and accordingly our obligation to deal rightly with our fellowmen. We may never appeal to the sinfulness which besets our life and the life of our world as an excuse to shirk our duty. Rather, the dehumanizing distortions wrought by sin reinforce the dire necessity for diligent efforts to restore and preserve human rights. The brokenness of society intensifies the urgent and pressing summons to give sustained attention to human rights issues. We dare not close our eyes or stop our ears to the plight of the poor and needy. We may not keep our silence or hold our peace.

During these closing decades of this tumultuous twentieth century, therefore, within our shrinking world, we offer ourselves as willing agents of reconciliation on behalf of multitudes of suffering people. We accept this as an inescapable and non-negotiable challenge. In so doing, we pray for grace abounding to be doers as well as hearers of God's Word of justice and compassion. We pray for "the mind of Christ" (Philippians 2:1–11) so that we may be channels of blessing to bring healing to a hurting world. We pray for the courage of our convictions to enable us to serve as Christ-like advocates and practitioners of human rights. God's sovereign grace alone is the firm foundation for fulfilling this our calling in the world. His grace is full and free, but it is not cheap. It involves a costly discipleship. It calls for self-sacrificing labors of

love and justice and peace. Lord, equip us for our task. Make us your willing servants, equal to the biblical challenge.

As Christ-believers, we embrace our calling. In seeking to fulfill it we implore God for the gifts of his grace in Jesus Christ. For He is our only sure hope. Without him we can do nothing (John 15:5) to right the wrongs which afflict our wounded world. For his life of obedience, his atoning death, his victorious resurrection, his glorious ascension and sovereign reign, stand now and forever as the unshakable foundation for all human rights issues among men. By the enlightening and prompting power of his Spirit we are impelled to erect signposts pointing the way of his coming kingdom of justice and peace. This kingdom vision is rooted in God's finished work of redemption in the cross and resurrection as the restoration of a fallen creation with its broken human relations. At the same time it keeps the windows of the future open to the promised new earth under new heavens in which perfect righteousness dwells. It is also here and now already a present reality. As such, redemption creates the freedom we need to exercise our responsibility in the service of justice, of human rights for all people everywhere.

Like Christ our Lord, we are called to demonstrate a special care for the poor and needy. In thus living out the life of Christ in us, we image God by dealing righteously with our fellowmen, so that God may see his image in Christ restored in us and others. Such discipleship calls for breaking down racial, ethnic, and other false barriers and walls of separation. For in Christ every unbiblical form of discrimination has been weighed in the balances and found wanting. Our neighbor's right must be our delight. Whatever the sacrifice, efforts bent in that direction are ultimately worthwhile. The restoration of human rights offers lasting satisfaction. Even small steps, rightly directed, are significant in the coming of God's kingdom of righteousness.

Such commitment is a basic aspect of the biblical message. Witnessing to it lies close to the heart of the church's calling. Unitedly, therefore, we dedicate ourselves anew to the gospel of reconciliation in our preaching, teaching, pastoral, diaconal, and fellowshiping ministries. We must begin by placing our hand in our own bosom. We must set our own house in order. Only then can we expect our witness to be credible. Only then too can we reach out in word and deed with the righteousness which God freely offers in Jesus Christ by grace through faith, a righteousness which takes shape in a life of good works, including the promotion and protection of human rights. As churches we commit ourselves to doing all within our power to equip the people of God, both personally and communally, to serve as fervent advocates of justice, peace, and compassion in every sector of life.

In doing so, we must avoid both the isolationist strategy of retreat from the world's problems and the accommodationist error of compromising the integrity of the church. Instead, as churches reformed by the power of God's Word, we must experience ongoing reformation and serve as a reforming influence in society. We must therefore be careful not to identify our mission with either of the two dominant ideologies of our day, individualism (capitalism) or collectivism (communism). For neither system is a friendly defender of human rights. Instead, we must zealously guard the freedom of the church to proclaim a pluralist way of life as a biblical alternative, believing that this view of society offers the soundest hope for a free and responsible exercise of human rights within the framework of the various divinely ordained institutions in society. Without engaging in special pleading for our Christian communities or seeking

a privileged status for our and other Christian churches, we must be willing to risk suffering and loss in the struggle for human rights. Without fear or favor we must plead for the religious liberty of every faith community to freely proclaim and practice its beliefs under the just laws of the land.

In this way we can expose the root causes of unrighteousness and begin to administer the only effective cure. Then we can stand strong in reminding our various governments and other authorities of their duty, not to grant nor to deny, but to safeguard the God-given rights of all men everywhere. To this calling we commit ourselves: To serve as biblical voices for voiceless multitudes of oppressed and suffering people, to serve as powerful advocates of human rights for powerless and needy people in our own countries and around the world.

Where human rights are already established in law, but not consistently implemented, we should call for their fuller realization. Where they are not part of the legal order, we should call for their recognition in constitutional law. Where human rights are being violated, but protest is still possible, we should cry aloud for justice. Where the ruling powers crush human rights and ban opposition, we must together share in prayer and Christian concern the plight of the suffering church and other peoples, encourage them to avoid unbiblical conformity, and press for reformation.

Lord, impress upon us deeply what it means to be faithful churches of Jesus Christ for such a time as this and grant us grace to persevere unto the end!

APPENDIX B
RES CHICAGO 1984: DECLARATION ON HUMAN RIGHTS

A. In light of these biblical perspectives as understood within the tradition of the Reformed Confessions, we affirm with heart and mouth the universal legitimacy of human rights as the God-given freedom and responsibility of all people to exercise faithfully the multifacetted office to which we believers are all called as covenant partners and kingdom citizens in our various life-relationships and within the several spheres of societal life.

B. Affirming human rights as originally and permanently secured in God's good order for creation, which though fallen under sin, is now redeemed in Christ Jesus, we gladly accept the biblical claim which rests upon us to protect, promote, and practice human rights as an urgently important way to deal justly with our fellowmen and to pursue righteousness and peace in a broken world.

C. With heartfelt sorrow born of a deep sense of corporate guilt we confess before God, within this fellowship of churches and in the presence of our fellowmen, the sinful violations of human rights which hang heavy on our conscience. We have been slow to rectify the lasting effects of past transgressions. We have been hesitant to challenge the many gross and subtle forms of injustice which inflict untold suffering upon multitudes of people around the globe and at our very doorsteps. Even within our Christian communities we have added to our guilt by tolerating and abetting societal structures and habits of life which restrict and even deny the God-given rights of others. Our conscience, disciplined by God's Word, accuses us.

D. Leaving to God (who alone can judge the heart) the "secret sins" (Psalm 90:8) and "hidden faults" (Psalm 19:12) which beset us all, we openly decry our complicity, both active and passive, in transgressing the law of love; we openly denounce every assault upon public justice; and we commit ourselves openly to work with renewed dedication for a fuller realization of the following manifestations of human rights:

1. the right to life—challenging us to rise up unitedly in righteous indignation at the wanton slaughter of millions of unborn human beings, to counteract the ruthless killing of countless innocent people in many lands, and to work fervently for justice and peace in the face of the enormous life-threatening potentials of modern warfare;

2. the right to basic life needs—challenging us to share our food more generously with the poor and needy, the malnourished and starving peoples of the world, and to devise effective ways of distributing more equitably other basic good gifts of God's creation, such as clothing, shelter, energy, and health care;

3. the rights of marriage and family life—challenging us to remove unbiblical obstacles to freedom of choice in marriage partners and to combat

societal systems which permit the forceful disappearance of family members, the capricious invasion of the intimacy of family life, and the practices of genetic manipulation;

4. the right to freedom of worship—challenging us to intervene on behalf of persecuted worshiping communities, Christians and others, assuring them the opportunity to gather in their places of worship without molestation, discrimination, or reprisal;

5. the right to religious liberty—challenging us in a religiously pluralist world to plead the cause of all persons and communities to choose freely and change their religions, to live out their beliefs freely, both privately and publicly, within the various structures of society, without infringing upon the similar rights of others;

6. the right to work—challenging us to a reformation of economic systems which exploit some at the expense of others, of working conditions which disrupt people's lives, deprive them of meaningful employment, and withhold from them a fair return upon their labors;

7. the right to freedom of association (including the right of non-association)—challenging us to encourage societal conditions which make possible a life-enriching diversity of voluntary associations in which people, in keeping with their respective beliefs, can organize for the achievement of legitimate goals and purposes, whether cultural, social, economic, political, educational, scientific, recreational, or other; and which protect the rights of labor unions, as voluntary associations of workers;

8. the right of all citizens to participate responsibly in the political processes of the nation—challenging us to promote societal structures which allow all citizens, in harmony with their respective beliefs, equitable representation and participation in the crucial decision-making processes of the nation and which safeguard the basic rights of self-determination equitably for all groups in society;

9. the right to freedom of choice in education—challenging us to defend the prior right of the home to choose the kind of schools its children shall attend, without unjust penalties attached to such choices, so that all school systems, of whatever religion or philosophy, shall have equal standing with the government under its constitutional law;

10. the right to freedom from all forms of discrimination—challenging us to advocate human rights for all, without distinctions based on race, color, ethnic origin, religion, sex, language, social status, political conviction, wealth, or property;

11. the right to an evenhanded administration of public justice—challenging us to help shape a legal order which grants to all people equal treatment before the law and free access to the courts for redress of wrongs, with the assurance that no persons shall be subject to cruel, inhuman, and degrading treatment, arbitrary detention, imprisonment without fair trial, or unlawful restriction of liberty;

12. the right to a fair share in the rich resources of creation—challenging us, while developing the resources of creation and protecting them against exploitation and pollution, to curtail consumptive greed and eliminate the abject poverty of needy neighbors the world over.

APPENDIX C
REPORT OF COMMITTEE FOR RACE RELATIONS IN THE REFORMED CHURCHES IN SOUTH AFRICA

The Synod of 1985 instructed the IRC "to establish a joint committee of four, which shall include at least two multiracial members of SCORR, to enter into an intensified exchange with the committee on race relations of the Reformed Churches in South Africa," with the following mandate:

a. To address the most recent declarations of the Reformed Churches in South Africa concerning its racial positions, attitudes, and practices, and the need for a clear public outcry against an unjust public policy.

b. To consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa.

c. To report annually through the Interchurch Relations Committee to synod until 1989.

The ground adduced by synod for this committee and its mandate was:

The 1985 Synod of the Reformed Churches in South Africa has invited such dialogue on a continuing basis

(*Acts of Synod 1985*, Art. 82, C, 2, p. 756).

In consultation with SCORR, the IRC, at its meeting on July 26, 1985, appointed this committee composed of: Ms. Barbara Clayton and Mr. Bing Goei from SCORR, and Dr. John H. Kromminga and Rev. Clarence Boomsma from the IRC. Mr. Goei was appointed to serve as chairman and C. Boomsma as reporter.

It seemed wise to the committee to convene its first meeting when it would be able to study and critique the race relations report of the RCSA synod. In view of our synod's decision in June 1985, the IRC, on July 11, 1985, requested the RCSA to send to us the decisions of its January 1985 synod as soon as possible. The request was repeated in October 1985.

Because they had not yet arrived in November it was decided to meet nonetheless. The committee met December 4, 1985. It was the judgment of the committee that since its primary task was to address the most recent declarations of the RCSA on race, every effort should be made to obtain the race report as soon as possible. It was the consensus of the committee that although the second element of our mandate contained various problems in interpretation and would be difficult for a small committee of four members to implement, we would consider later what action we ought to take regarding it.

Unfortunately the Acts of the RCSA synod containing these declarations were not published until autumn and then were sent by surface mail so they did not arrive until shortly after our December meeting. Dr. Kromminga kindly consented to immediately update his earlier translation of a copy of the declarations as they were to be presented to the RCSA synod by its committee on race relations. He incorporated all the revisions, deletions, and additions that were officially adopted by that synod so that all the members of our committee would be able to read them.

At present the committee is in the process of preparing a critique of these declarations on race and will be forwarding them to the committee on race relations of the RCSA so we may engage in the intensive dialogue that synod envisioned.

We regret that we are unable to report more progress at this time, but hope we will be able to have a more substantive report next year.

Bing Goei, chairman
Barbara Clayton
John H. Kromminga
Clarence Boomsma, reporter

REPORT 14
MINISTERIAL INFORMATION SERVICE

I. Personnel and Nominations

A. *Committee Members*

The committee members are Rev. Harold Hiemstra, chairman; Rev. Donald Draayer, secretary; Mr. William De Groot, treasurer; Rev. John Hollebeek, vicar; Mr. John De Vries; and Mr. Conrad Douma.

B. *Nominations*

The terms of Rev. Harold Hiemstra, Rev. John Hollebeek, and Mr. William De Groot are expired. Of the three, only Rev. Hollebeek is eligible for reelection. The committee wishes to acknowledge with gratitude the years of service of Mr. De Groot and Rev. Hiemstra. Mr. De Groot has served well as treasurer of the committee for the last several years. Rev. Hiemstra is completing six plus years of service on the committee. He has served very ably as chairman for six years. A debt of gratitude is expressed to him because many of the changes in the MIS in the last couple of years have taken place under his leadership.

The following nominations are presented to synod:

Position 1

Rev. John Hollebeek,* minister emeritus residing in Yucaipa, CA; member of First CRC, Redlands, CA; regional pastor for Pastor-Church Relations Services.

Rev. William Verhoef, pastor of Highland Avenue CRC, Redlands, CA.

Position 2

Mr. Lawrence Bouma, member of Ontario, CA, CRC; has served several terms as elder and as a delegate to synod; retired dairy equipment and supplies businessman.

Mr. Jake Wielenga, member of Ontario, CA, CRC; presently serves as elder and as board member of Salem School for the Handicapped; previously a board member of the Inland Christian Home and of the Ontario Christian School; retired businessman.

Position 3

Rev. Ronald D. De Young, pastor of Anaheim, CA, CRC.

Rev. Douglas A. Warners, pastor of First CRC, Artesia, CA.

*denotes incumbent

II. STATISTICS

During 1985 the committee sent out 995 ministers' profiles to churches in the United States and Canada. Approximately one-half of these were sent as suggestions from the committee to churches whose profiles we studied and then sought to match with ministers who might serve those churches well; the other half were sent at the request of churches. Churches also made requests of ministers whose profiles we do not have available—259 such requests were received. When these are received, we write to the minister requested and ask him to fill out a profile, so that we can honor the request of the church. While some ministers respond, many do not, and we cannot help the church. At the end of 1985 we had the profiles of 244 ministers available.

Each year profiles are sent to ministers who are not in our files, in an attempt to have as large a representation as possible. We would encourage ministers to respond to our requests so that we can be of greater service to the denomination.

In 1985, 103 profiles and other materials related to the calling process were sent to vacant churches. Most of those were sent at our initiative in an effort to inform churches of the services our committee offers. Hopefully the materials related to the calling process help such churches, even if they choose not to use any of our other services.

III. SERVICES

In an effort to have up-to-date information on the movement of ministers in the denomination, we sent self-addressed, stamped postcards to the stated clerks of all the classes of our denomination, with the request that they use these cards to inform us of ministers who accept calls to churches in their classis or who will be leaving their classis for service in another church. It is not very helpful to churches for us to send profiles of ministers who have already accepted calls and are not available for consideration. This happens when we are uninformed about decisions which have been made. We are hopeful that this effort will be helpful. We thank the stated clerks who have responded to this request, and we covet your continued help. In the first few months after the postcards were sent, we received good response.

It is our practice to discard a minister's profile when he accepts a call. Thus, for at least the first three years a minister is in a new charge, we do not have any profile for him. If every profile were kept, by the time a minister was again eligible for a call, much of the information would be outdated. Therefore, we send a new profile to ministers who are eligible for a call. (We provide this information because our policy of requesting a new profile has been questioned.)

On a very limited basis we have assisted churches in finding interim pastors. There are only a few retired ministers who have indicated to us their desire to be available for such service. At the same time only a few churches have requested such assistance. We invite any retired ministers to inform us of their availability for such service, and we encourage churches who are vacant to ask for our assistance in this area.

The Synod of 1985 granted our committee permission to employ a part-time secretary. This has been a great help to us and we express our appreciation to synod. The $4,000 allotted for this is judged to be sufficient for the coming year.

From time to time communication is received from churches at an address that was used six years ago. The address of our committee has changed with each new secretary. To avoid delays in the future, a post office box is now being used, and we would encourage churches and ministers to use this address: P.O. Box 113, Bellflower, CA 90706.

IV. REPRESENTATION AT SYNOD

Our chairman, Rev. Harold Hiemstra, has been delegated by Classis California South to synod, and he will be available to answer any questions about the committee and its work.

V. FINANCES

The operating expenses for the year 1985 totaled $2,634.93. An audited financial report will be submitted to the denominational financial coordinator.

VI. MATTERS FOR SYNODICAL ACTION

We request that synod appoint three committee members from the list of nominees in Section I, B.

Ministerial Information Service
Donald Draayer, 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, Board of 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 ministers' 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 (#C-017206) and the Pension and Profit Sharing Plan Section of the Department of National Revenue (#45859).

IV. MINISTERS' PENSION CALCULATIONS

All ministers who retire 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 and became effective January 1, 1970.

V. COPIES OF THE PLAN

Reference is made to the *Acts of Synod 1982* for complete copies and supporting exhibits of the new plans.

Easy-to-read booklets describing the new United States plan and, separately, the new Canadian plan are available by addressing requests to:

The Administrator
CRC Ministers' Pension Plans
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

VI. The Quota and Contributions

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 are an across-the-board denominational responsibility requiring joint financing (cf. *Acts of Synod 1982*, Art.44, C, 4, p. 50).

Ministers serving in synodically approved ministerial capacities (but who are not the "principal" ministers of organized churches) need to have contributions paid into the ministers' pension funds in order for them to be members of the plan. Synod annually sets the amounts of such contributions.

VII. Concerns of the Ministers' Pension Plans Committees

The ministers' pension committees call synod's attention to the following situations of concern:

A. A few organized churches pay substantially less than the required amount of the Ministers' Pension Fund quota. Yet their ordained ministers are fully covered under the plan and the cost must be paid for by other churches. Reminders are sent to churches who are not paying their required quotas.

B. Ministers retiring under the former plan are often granted annual *ad hoc* increases by synod. Ministers retiring under the new plan have their pensions calculated by formula, and such amounts are fixed for life.

If continual *ad hoc* increases are granted, such amounts may actually exceed the amount granted to new plan retirees of the retiring class of 1983 who have labored thirty-seven years, the average amount of service time.

The United States Pension Committee and the Canadian Pension Trustees are preparing a plan, to be presented to Synod 1987, which will make an adjustment for this situation.

VIII. Census

A. *Participants*

As of December 31, 1985, there were 1,350 participants in the Ministers' Pension Plans. The office also maintains files on 129 ministers who have withdrawn from the plan; of these 102 have some vested interest.

1,118	U.S. Ministers and Shared Ministers and Widows
232	Canadian Ministers and Widows
1,350	Total

Another classification is:

822	Active U.S. and Shared Ministers
204	Active Canadian Ministers
1,026	Total Active Ministers
192	Retired U.S. and Shared Ministers
14	Retired Canadian Ministers
206	Total Retired Ministers
104	U.S. Widows and Orphan
14	Canadian Widows
118	Total Widows and Orphan
1,350	TOTAL

B. *Deaths in 1985*

Rev. G. J. Hoytema	January 21, 1985
Rev. John H. Rubingh	January 25, 1985
Mrs. Tena Selles	February 15, 1985
Rev. Henry Baker	February 25, 1985
Rev. Menko Ouwinga	March 4, 1985
Rev. Cornelius M. Schoolland	March 10, 1985
Mrs. Florence Schaver	April 4, 1985
Rev. Thomas Van Eerden	April 13, 1985
Rev. Sidney P. Miersma	June 25, 1985
Mrs. Marie Betten	September 13, 1985
Rev. Leonard Greenway	September 16, 1985
Mrs. Jennie Holwerda	October 5, 1985
Rev. Bud Vermeer	November 8, 1985
Rev. Angus M. MacLeod	November 23, 1985
Rev. Harry Van Dyken	December 14, 1985
Mrs. Ara Bonnema	December 29, 1985

C. *EMERITATIONS IN 1985*

Under the United States Retirement Plan

Rev. Howard B. Spaan, because of age, Classis Columbia, effective May 30, 1985

Rev. John Riemersma, because of age, Classis Minnesota South, effective May 31, 1985

Rev. Bernard E. Pekelder, because of age, Classis Grand Rapids East, effective May 31, 1985

Rev. Edward Boer, because of age, Classis Rocky Mountain, effective June 30, 1985

Rev. Gerard Bouma, because of age, Classis Thornapple Valley, effective August 31, 1985

Rev. Clarence J. Vos, because of age, Classis Grand Rapids East, effective August 31, 1985

Rev. Marten H. Woudstra, because of age, Classis Grand Rapids East, effective August 31, 1985

Rev. G. John Bosma, because of disability, Classis Pella, effective August 31, 1985

Rev. Adrian Van Andel, because of age and health, Classis Central California, effective August 31, 1985

Rev. Julius J. Vanden Hoek, because of age, Classis Columbia, effective September 30, 1985

Rev. William F. Vander Hoven, because of age, Classis Grand Rapids North, effective October 7, 1985

Rev. Alfred Hannink, because of age, Classis Minnesota North, effective October 31, 1985

Rev. Nelson Vander Zee, because of age, Classis Red Mesa, effective October 31, 1985

Under the Canada Retirement Plan

Rev. Gysbertus (Guy) Corvers, because of disability, Classis British Columbia, effective September 30, 1985

IX. AUDITORS

Both the United States Ministers' Pension Committee and the Canadian Pension Trustees appointed the public accounting firm Touche Ross & Co. to audit the books and prepare certified financial statements for the Ministers' Pension Funds and the Supplemental Funds for the fiscal year ended August 31, 1985. Financial statements appear in the *Financial and Business Supplement to the Agenda for Synod 1986*.

X. ACTUARIAL AND OTHER REPORTS

The Wyatt Company prepared an actuarial report as of September 1, 1985, for the United States and Shared Ministers' Pension Plan. Hartog Associates of Willowdale, ON, prepared a similar report for the Ministers' Pension Plan of Canada. Hartog Associates also prepares and files required governmental reports.

A periodic actuarial valuation serves two basic purposes:

A. It compares the value of the assets with the value of the benefits accrued to date in respect of existing plan members, and thus provides an assessment of the surplus or deficit position of the plan; and

B. It determines the annual quota and contribution rates required for financing future benefit accruals.

The method used to calculate required future quotas and contributions is the *unit credit* method. Under this method, the required quota and contributions are the amounts required in the twelve months following the valuation date in order to fund the benefits accruing over that period.

XI. ACTUARIAL ASSUMPTIONS

In order to determine the required contributions to be made each year, the actuaries need to consider various assumptions. These assumptions were carefully considered and approved by both the Canadian Pension Trustees and the United States Ministers' Pension Committee. Major assumptions were:

A. A net investment yield of 7 percent.

B. Funding for pre-January 1, 1983, past service costs is to be done over a fifteen-year period for Canada and a twenty-year period for the United States.

C. Capital appreciation of assets is to be recognized over a five-year period.

D. The annual benefit of new plan retirees is 1.1 percent of the average cash salary paid to CRC ministers in Canada for ministers retiring with service in Canada and 1.1 percent of the average cash salary paid to CRC ministers in the United States for ministers retiring with service in the United States. This average cash salary, using the average of salaries of the previous three years, is then multiplied by the member's years of pensionable service. Some ministers retire under the former plan and may be granted *ad hoc* increases annually by synod.

XII. ACTUARIAL RESULTS

Synod 1985 requested specific information about the actuarial reports. Exhibit A summarizes the major results. Explanations of key figures from Exhibit A follow:

A. Relates to the liabilities for *retired* ministers and their widows, based on expected mortality rates.

B. Relates to the liabilities for *active* ministers and their widows, based on expected mortality rates.

C. Relates to the liabilities primarily for ministers who *withdrew* from the plan, but whose benefits will be paid out at their age sixty-five. All liabilities represent the actuarial present value of future plan benefits.

D. Relates to the *funded* portion of the plan at adjusted market values.

E. The difference between the total liabilities and assets, the *unfunded* portion.

F. Relates to the cost of one extra year of service incurred for all ministers.

G. This amount is needed to amortize service costs incurred prior to 1983 in the U.S. over twenty years, and in Canada over fifteen years, per government requirements.

H. Total annual requirements.

I. Participant assessments. The principal pastor of an organized church is covered under the per-family quota. Second and third pastors of congregations or pastors in other synodically approved positions pay an additional amount each year to participate in the plan. The number of such participants is expected to be 169, 117, and 28 in the U.S., Shared Minister, and Canadian Plans, respectively. The amount of assessment for 1986 is $2,250.

J. Total annual requirement less participant assessments.

K. Estimated number of families is 64,388 (47,951 U.S.; 16,437 Canada).

L. Both the U.S. and Canada pay the same quota amount in their respective currencies.

XIII. INVESTMENTS AS OF AUGUST 31, 1985

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, 1984, and of 1985 is as follows:

	1985	1984
Cash	$ 304,563	$ 39,504
Accrued interest and dividends receivable	218,254	337,030
Institutional Liquid Asset Fund	—	950,000
National Bank of Detroit:		
Short-term Investment Fund	1,125,281	92,100
Common Trust Equity Fund	5,537,722	5,279,329
Taxable Bond Common Trust Fund	2,397,986	—
Total Return Stock Fund	587,690	—
Group Annuity Insurance Contract	357,017	396,100
United States Treasury Notes	1,737,744	1,919,373
Federal Agency Obligations	4,103,978	5,467,648
Corporate Bonds	1,596,001	2,094,784
Common Stocks	2,225,458	—
Canadian Obligations	200,026	194,750
Total	$20,391,720	$16,770,616

A breakdown of investments (at current value) held in trust by a financial institution as custodian for the Canadian Ministers' Pension Plan as of August 31, 1984, and of 1985 is as follows (in Canadian dollars):

	1985	1984
Cash	$ (43,815)	$ 61,136
Accrued interest and dividends receivable	83,703	66,087
Canadian Short-term Investments	99,266	198,606
Canadian Term Deposit receipts	—	650,000
Canadian Government Bonds	2,607,578	993,219
Canadian Equity Investments	1,520,051	1,228,042
United States Equity Investments	379,652	218,036
Total	$4,646,435	$3,415,126

XIV. INVESTMENT POLICIES

Both the United States Committee and the Canadian Pension Trustees are guided in their investment decisions by adopted policies on social responsibilities and proportions of funds to be invested in various instruments.

XV. MATTERS FOR SYNODICAL ACTION

A. *Privilege of the floor*

The committees respectfully request synod to grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee, to Dr. Ray Vander Weele, administrator, or to Counselor Donald Oosterhouse when matters pertaining to the Ministers' Pension Plans are discussed.

B. *Supplemental Payments and Final Moving Expense Funds and Quota*

Synod is requested to approve a uniform 1987 quota of $1.40 per family for the United States Supplemental Fund and for the Canadian Supplemental Fund.

Grounds:

1. To meet day-to-day operational needs and emergency situations of retired ministers, widows, and orphans, the committees have approved a minimum working fund balance of $25,000.
2. To avoid delayed consideration of special needs, the committees request an increase because of current and expected demand for funds.
3. A large number of ministers is expected to retire next year and the Supplemental Fund is used to pay final, once-in-a-lifetime moving expenses.
4. Several needy situations arising from disabilities cause an unusual demand for funds.

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 1986 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 Memebers*

The United States Pension Committee requests synod to elect, effective September 1, 1986, two committee members as follows:

1. One member for a three-year term from the following nominees (to succeed Mr. Roger Helder, who has served three years and requests that he not be nominated again):

a. Mr. Julius F. Mellema—Graduate of Calvin College, MBA University of Michigan. Retired vice president of the National Bank of Detroit; teaches part-time at Calvin College. Served on the Ministers' Pension Committee; served on synodical study committees, as delegate to synod, on school board and on church council.

b. Mr. Merle Prins—Executive vice president, First Michigan Bank. Served on church council, school board, Holland Christian building fund drive, as cadet leader, and catechism instructor.

2. One member for a three-year term from the following nominees:

a. Rev. John H. Bergsma—AB, Calvin College; BD, Calvin Seminary. Pastor, Alpine Avenue CRC, Grand Rapids, MI. Served on Men's Federation Board, CRWRC Board, YCF Board, and numerous classical committees.

b. Rev. Herman Hoekstra, incumbent—AB, Calvin College; BD, Calvin Seminary. Some work toward an MBA degree at Northwestern. Retired pastor, Baldwin CRC, Jenison, MI. Served as delegate to synod, Home Missions, Church Order revision, educational matters, confessional matters and financial committees. Worked for Harris Trust and Savings Bank, Chicago, IL, and spent five years in the military.

E. *Canada Pension Trustee Members*

The Canadian Pension Trustees request synod to elect, effective September 1, 1986, one trustee to replace Rev. William Suk, who is not eligible for reelection because he served two consecutive terms.

a. Mr. Jan Van Barneveld—is manager of the main branch of the Bank of Nova Scotia in Brantford. Served on church council, as chairman of a study committee for the Christian School of Windsor, and as chairman of the promotional committee at Brantford Christian School.

b. Mr. John A. Van Rooyen—is vice president of finance, Allied Automotive, Bendix Engine Components, Ltd. He manages a $10 million pension fund and is a member of his company's Pension Fund Administration Committee. Served on church council, on a Christian school board, on Board of Governors and Executive Committee of Redeemer College, and is on the Board of Directors of Classis Hamilton Home for the Aged.

F. *Thanks*

The Ministers' Pension Committees suggest that synod express appreciation to the following members for their services:

1. Canadian Ministers' Pension Trustee Rev. William Suk, who has served six years.

2. United States Ministers' Pension Committee members as follows:
   a. Mr. Roger Helder, who has served three years.
   b. Rev. Herman Hoekstra, who has served two years.

G. *Benefits, Quotas, and Contributions*

On September 19, 1985, 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 $6,900 in 1986 to $7,050 in 1987.

Ground: This represents a modest 2.2 percent increase in partial recognition of the cost-of-living increase.

2. To recommend that synod increase the per-family quota from $42.35 in 1986 to $43 for 1987 and Contributions-Other from $2,250 in 1986 to $2,325 for 1987.

Grounds:

a. Pensions for former plan retirees are increased 2.2 percent.
b. The average cash salary for new plan retirees in 1986 is 5.6 percent higher in the U.S. and 5.4 percent higher in Canada than the 1985 average. (The 1986 average cash salary used in the formula is based on average cash salaries for the years 1983, 1984, and 1985.)
c. To continue to fund past service costs in the U.S. over twenty years and in Canada over fifteen years because that is the legal requirement.

Canadian Pension Trustees	United States Pension Committee
Albert J. Bakker, chairman	David Vander Ploeg, chairman
Bruce Dykstra	Lloyd Bierma
Rev. John G. Klomps	Roger Helder
Rev. William Suk	Rev. Herman Hoekstra
John Woudstra	Garrett C. Van de Riet

Ray Vander Weele, administrator

EXHIBIT A
U.S. and Shared Ministers, and Canadian Pension Plan
Summary of Actuarial Valuations
as of August 31, 1985

Calculation of Unfunded Liability	Total	U.S.	Shared	Canada
Value of Liabilities:				
Actuarial liabilities in respect of benefits accrued to date in respect of:				
a. Participants currently receiving pension benefits	$15,840,503	$11,982,276	$1,643,572	$2,214,655
b. Active ministers	25,810,212	17,661,260	3,749,485	4,399,467
c. Withdrawn ministers with frozen benefits, those with previous service and other liabilities	1,761,940	824,592	110,995	826,353
Total actuarial value of vested benefits	$43,412,655	$30,468,128	$5,504,052	$7,440,475
d. Valuation Assets	24,368,153	16,680,716	3,013,341	4,674,096
e. Unfunded liability	$19,044,502	$13,787,412	$2,490,711	$2,766,379
Percent unfunded	56.1%	54.7%	54.7%	62.8%
Percent unfunded	43.9%	45.3%	45.3%	37.2%
Total	100.0%	100.0%	100.0%	100.0%
Annual funding requirements to pay for				
f. Normal and administrotive expenses	$1,608,285	$1,057,297	$192,784	$358,204
g. Amortization of past service costs	1,866,155	1,301,434	235,102	329,619
h. Total required annual contribution	$3,474,440	$2,358,731	$427,886	$687,823
i. Participant assessments	706,500	380,250	263,250	63,000
j. Required from Quota	$2,767,940	$1,978,481	$164,636	$624,823
k. Number of families	64,388			
l. Required per family quota	$43.00			

REPORT 16
PASTOR-CHURCH RELATIONS COMMITTEE

I. Background Observations

The Pastor-Church Relations Committee (PCRC) supervises the work of the Pastor-Church Relations Services (PCRS), which carries out a broad program of ministry in the area of pastor-church relationships. The PCRS ministry is both *remedial* (such as assisting hurting officebearers and bringing resources to bear on stress and crisis situations) and *preventive* (such as providing officebearers with pastoral care and educational services).

A detailed description of the PCRC's mandate can be found in the *Acts of Synod 1982* (pp. 75–78; 581–589).

II. The Mentorship Program

Pastors who entered the Christian Reformed ministry as candidates in 1982, 1983, 1984, and 1985 have been assigned mentors. A mentor is to the mentee, in the bonds of a one-to-one trust relationship, a friend, a guide, an encourager, a confidant, a prayer partner, and an adviser.

Those who became pastors by way of Articles 7, 8, and 14, c of the Church Order were also assigned a mentor. Mentorship provisions were also made for those who were released from the ministry in a local church under Article 17.

The mentorship program has proved to be of considerable value to the participants. It is more than a source of replenishment. The quality of their mutual relationship adds integrity to other relationships in the lives of both partners. We have reason to believe that the mentorship program has, in many instances, prevented minor personal problems from growing into major ones.

The Synod of 1982 stipulated that the mentorship arrangement between two pastors last for five years. In some instances this is not practical, especially when the mentee moves to another congregation within a five-year period. In such cases we have encouraged him to establish a friendship relationship with a pastor of his choice without the formal provisions of the mentorship program.

III. Regional Pastors

Every classis in the CRC has a regional pastor who, under PCRC auspices, makes himself available for pastoral ministry to colleagues and churches in his classical area. Most of them have held their function for just over two years and, over that period, have done their work with increased confidence. Pastors in their area feel more comfortable than before in seeking them out for consultation.

Regional pastors have ministered to colleagues who were troubled by a sense of defeat, or who faced personal distress, or who could not find their way out of an accumulation of congregational problems. In a growing number of cases

they have arranged for pastors in need situations to be matched with a fellow pastor, who, in a trust relationship, agreed to be a companion in facing the complexities of the ministry. In other instances regional pastors brought therapeutic resources to the attention of pastors struggling with emotional stress.

Now that the PCRC ministry has become more widely accepted, regional pastors are in a better position to intervene before problems assume unmanageable dimensions. Such early intervention embraces the two foci of the PCRC ministry: healing and prevention. Healing and prevention are also integrated in various educational events which regional pastors have arranged for officebearers in their classis.

The following regional pastors function presently:

Classis	Regional Pastor
Alberta North	Nicholas B. Knoppers
Alberta South	Jacob H. Binnema
Atlantic Northeast	Farquhar J. MacLeod
British Columbia NW	Peter Brouwer
British Columbia SE	Peter M. Jonker
Cadillac	James E. Versluys
California South	John F. Hollebeek
Central California	Case Admiraal
Chatham	Peter C. Hogeterp
Chicago South	Franklin D. Steen
Columbia	Henry Lamsma
Eastern Canada	Dick C. Los
Florida	Harvey A. Ouwinga
Grand Rapids East	Gordon D. Negen
Grand Rapids North	Charles Steenstra
Grand Rapids South	John M. Hofman
Grandville	Roger A. Kok
Hackensack	Vernon Geurkink
Hamilton	Jacob Vos
Holland	Peter Borgdorff
Hudson	Donald P. Wisse
Huron	Jacob Kuntz
Illiana	Lugene A. Bazuin
Kalamazoo	Charles Terpstra
Lake Erie	Donald H. Postema
Minnesota North	John Bylsma
Minnesota South	Peter W. Brouwer
Muskegon	Eugene W. Los
Northcentral Iowa	Aldon L. Kuiper
Northern Illinois	Donald J. Negen
Orange City	Carl E. Zylstra
Pacific Northwest	Kenneth D. Koeman
Pella	Siebert Kramer
Quinte	Repko W. Popma
Red Mesa	Gerrit Haagsma
Rocky Mountain	
North	Jay C. Vander Ark
South	Ted Medema

Sioux Center	Duane Tinklenberg
Thornapple Valley	Durant T. Van Oyen
Toronto	Peter Van Egmond
Wisconsin	John Kroon
Zeeland	Arthur W. Hoogstrate

IV. PASTORAL RELATIONS COMMITTEES

A pastoral relations committee is a small support group providing a pastor with a trust relationship for personal encouragement. The Synod of 1982 stipulated that PCRC "work with congregations in establishing pastoral relations committees . . . to promote better communication between the congregation and the pastor, and vice versa" (*Acts of Synod 1982*, pp. 582–83). We interpreted this to imply that the appointment of pastoral relations committees is recommended by synod but not mandated, such as is the case of mentors: "All candidates for the ministry will upon ordination be assigned to a mentor" (*Acts of Synod 1982*, p. 78).

Last year we reported to synod that some one hundred churches had pastoral relations committees. That number had grown to about 170 by December 1985. Where committees and pastors meet regularly the benefits have been significant.

More pastors and congregations could benefit from having such a support group. We stand ready to assist them in making the arrangements.

V. OTHER SERVICES

Director Louis Tamminga visited different parts of the denomination at regular intervals. He conducted retreats for pastor-couples, spoke at ministers' Inter Nos meetings, led workshops for officebearers, and addressed elders' conferences. These contacts were of mutual benefit. Officebearers found the sessions helpful, and the director gained in understanding local needs and problems. Rev. and Mrs. Tamminga have also used their travels to stop at many parsonages for some moments of personal sharing with pastor-couples. On their part, pastors who come to Grand Rapids have found the PCRS office or the Tammingas' home congenial places for a heart-to-heart talk.

Over the past year the number of contacts with consistories has increased compared to previous years. Such contacts covered a broad range of concerns. On some occasions a regional pastor and the director visited extensively with consistories and pastors facing serious problems. Sometimes pastors and/or consistories sought advice in pastoral matters.

There were also instances where consistories invited the regional pastor and/or the director to come not so much to solve problems as to consider ways of enhancing their overall ministry.

PCRC feels that those actively involved in this ministry—such as mentors, mentees, regional pastors, and pastoral relations committees—need encouragement and training themselves. Helpful materials have been drafted for them. The regional pastors came together in October 1985 for a two-and-one-half-day study conference in Grand Rapids. This was a profitable experience for all.

PCRC would like to use this opportunity to thank the Ministerial Information Service for its cooperation and concern. We also are grateful for the many retired pastors who agree to serve vacant churches on an interim basis. Calvin

Seminary also has been very helpful in enabling Rev. Tamminga to initiate various forms of contact with the students.

The welfare of the churches is the goal of PCRC. In the pursuit of that goal it seeks to enhance pastor-church relationships. The need for such ministry is as urgent today as it was in 1982 when synod launched this ministry. Many congregations face diminishing memberships and many problems and needs that strain their spiritual and material resources. In order for our churches to grow in depth and in numbers, we need not only sound biblical preaching but also communities of believers who express that gospel in joyful worship and mutual caring. Only then can congregations display a spirit of welcome and winsomeness that will draw strangers to come in and be blessed with them.

The synod of 1985 adopted the following motion with reference to the PCRC ministry:

> Synod urges the director of Pastor-Church Relations Services, when selecting mentors for newly ordained pastors from multiracial groups, to effect the appointment of persons who are very sensitive to the needs and customs of the congregation to which the pastor has been called. (*Acts of Synod 1985*, p. 753).

The director has given this matter due attention and found a lot of willingness on the classical level to comply with this synodical directive. He will continue to monitor this need.

VI. The Pastor-Church Relations Committee

Serving on the committee until 1988 is Joanne De Jong; until 1987: Robert C. De Vries (secretary), Carl Kammeraad, and Eugene Los (vice chairman).

Concluding their term on the committee are: Peter Borgdorff (chairman), Mirth Vos, and Richard Westmaas. All three are eligible for reelection.

We submit the following pairs of nominations:

- Peter Borgdorff (incumbent), pastor of Bethany CRC, Holland, MI.
- Ed Blankespoor, pastor of Park CRC, Holland, MI.
- Mirth Vos (incumbent), marriage and family therapist in St. Catharines ON.
- Alice Wolters, secretary to the pastors of an inner-city church in Hamilton, ON.
- Richard Westmaas (incumbent), psychologist and marriage counselor in Cadillac, MI.
- William Van Dyke, clinical psychologist in Grand Rapids, MI.

VII. Matters Requiring Synodical Action

A. That synod grant committee Chairman Peter Borgdorff, Secretary Robert De Vries, and Director Louis Tamminga the privilege of speaking before synod and its advisory committee on matters pertaining to the committee's ministry.

B. That synod grant Director Tamminga the privilege of addressing synod briefly at a time of synod's choosing.

Grounds:

1. Synod of 1982 stipulated that the director alert synod to "trends and relevant issues bearing on the relationship between congregations and pastors."

2. At the Synods of 1984 and 1985 the director did this in a brief address, which was found to be a suitable format.

C. That synod elect three members for the committee from the nominations submitted.

D. That synod approve the work of the Pastor-Church Relations Committee.

Pastor-Church Relations Committee
Louis M. Tamminga, director

REPORT 17
SERMONS FOR READING SERVICES

Our committee continues to serve approximately two hundred churches and individuals with sermons prepared by ministers of our denomination. We believe that our services fill a need, particularly in isolated congregations which have no minister. We are happy to be a part of the ministry which seeks to help many of our churches to proclaim and enjoy the Good News of Jesus Christ.

In the past year we published thirty-five sermons—an unusually high number. This year we plan to publish and send out twenty-eight sermons in four booklets, each containing seven sermons.

Increasing costs made it imperative that we raise the annual fee to $45.00, a $5.00 increase. We have so notified our subscribers.

The honorarium is still $50.00 per sermon. We had hoped to raise the honorarium in the belief that a greater reward would ensure a better product. Much time is spent by our committee in preparing some of the manuscripts for printing. Because of financial limitations, the honorarium was not changed but we ask that contributors from both sides of the border help us publish the kind of messages that will truly edify our people.

A request was received from the Reformed Churches Publishing House of Australia that we consider closer cooperation and perhaps publish jointly a series of sermons for reading services. After serious discussion our committee decided that there are too many difficulties to make implementing such a project feasible.

Mr. Stan De Jong of K. Knight Publishing Company in St. Catharines, ON, looks after the printing and mailing of our sermons. Mr. Tom Tiemens of Brampton, ON, serves us by keeping our financial records in order. We are truly grateful for their assistance.

Rev. John G. Klomps, who served on our committee for the last four years, asked to be released of his duties. His request was accepted, and Rev. Harry Salomons, alternate member, was appointed in his place. Our denominational stated clerk notified Rev. Salomons that his term of service is from September 1, 1985, until September 1, 1988. Our committee appreciates the contribution of Rev. Klomps. May the Lord also bless Rev. Salomons' services as he, together with the other committee members, help our churches proclaim the living Word of our God and Savior.

RECOMMENDATIONS

A. That synod approve the publication of the *Living Word* sermon series from January 1, 1987, to December 31, 1987.

B. That synod commend the use of this sermon series to our churches.

C. That synod appoint a regular member to replace Rev. John De Jong, as of September 1, 1986, from the nomination of:

Rev. Dirk Miedema, pastor of Bethel CRC, Acton, ON
Rev. William C. Veenstra, pastor of Clarkson CRC, Mississauga, ON

D. That synod appoint an alternate member from the nominee not elected under Recommendation C and Rev. Hendrik P. Bruinsma, pastor of Holland Marsh, ON, CRC.

Sermons for Reading Services Committee
John De Jong, chairman
Peter W. De Bruyne, secretary-treasurer
Ralph Koops
Harry Salomons

REPORT 18
SYNODICAL COMMITTEE ON RACE RELATIONS

I. COMMITTEE MEMBERS:

Name	*City*	*Year Retiring*
Mr. Bing S. Goei, chairman	Grand Rapids, MI	1988
Mrs. Barbara Clayton, vice chairperson	Chicago, IL	1986
Mr. Richard Bandstra, secretary	Grand Rapids, MI	1986
Mr. Ho Young Chung, treasurer	Buena Park, CA	1986
Mr. Floyd Kurley, executive committee at-large	Rehoboth, NM	1986
Mr. Fernando Aviles	Chicago, IL	1987
Ms. Evelyn Benally	Shiprock, NM	1987
Mr. John De Haan, advisory council representative	Grand Rapids, MI	1986
Dr. James De Jong, advisory council representative	Grand Rapids, MI	1986
Mr. George Fernhout	Edmonton, AB	1987
Ms. Toni Goreé	Halifax, NS	1986
Rev. Alfred Luke	Des Moines, IA	1988
Mr. Jose Tagle	Miami, FL	1988
Ms. Doris Tuinstra	Grand Rapids, MI	1988
Dr. James White	Grand Rapids, MI	1987

II. INTRODUCTION

This year marks a decade and a half since SCORR began its ministry of racial reconciliation. During those years the Christian Reformed Church has worked hard at healing its own racial brokenness and demonstrating its openness to the vision of the "all nations" church, and has begun the long-term task of responding to growing diversity as God has richly blessed our ministry of racial reconciliation. The major challenge that faces the denomination is to minister effectively in the diversity of North American society—to be truly Reformed, to incorporate the gifts, the perspectives, the leadership, into a denomination cohesively Reformed and flexibly reformed.

This is the year that SCORR phases out its codirector model and moves to a staff structure with a single executive director at the head. Most important, this is the year that SCORR implements its vision of multiracial leadership on the SCORR staff. The new diversity in the denomination enables and requires diversity in formal denominational decision-making positions. This year SCORR takes a step in that direction, signaling that the perspective and decision making of the CRC is now truly multiracial, and modeling that reality among the agencies.

III. PROGRAM

A. *Leadership Development*

"Sing unto the Lord for he has done marvelous things" (Ps. 96) is SCORR's praise offering to the Lord for his blessing of racial diversity and new multiracial leadership developing in the CRC. Truly the ability of Christ to make us one people is marvelous.

The number of multiracial ordained pastors in 1985, fifty-five, is more than double our projection for 1986; and the number of multiracial unordained staff and Christian school teachers has exceeded the goals for 1986.

The number of multiracial agency board members has remained static and the number of multiracial agency staff has decreased. We are concerned about these developments and call the agencies of the CRC to renewed efforts at reflecting the racial diversity with which God is blessing the denomination.

1. Multiracial Leadership Development Advisory Council

The need for renewed united effort at agency multiracial leadership development is reflected in the renaming and restructuring of the Advisory Council. It will be called Multiracial Leadership Development Council.

The restructuring of this united effort at multiracial leadership development among the CRC and related agencies will permit greater use of the agency "comprehensive reviews." Trinity Christian College completed such a review during 1984 and is already a leader among Christian colleges in developing multiracial leaders. Calvin College is completing a review in 1986 with the hope of positive results.

Restructuring of the Multiracial Leadership Development Council will permit membership of additional agencies, more effective united effort, and a less cumbersome funding arrangement. To date, funding for this united effort has been accomplished by each member agency conveying a fee to a fund for multiracial leadership development managed by SCORR. The newly named Multiracial Leadership Development Council now recommends to synod "that synod increase the SCORR quota by an amount comparable to that which the Advisory Council on Multiracial Leadership members formerly paid SCORR as their individual agency assessments for membership on the Advisory Council." These "agencies agree to reduce their quota budgets by an amount equal to their current assessment and inform synod of this action." Thus, the effect will produce no quota increase, but a shift of these quota dollars from the member agencies directly to SCORR. (Quotes in this paragraph are from the Advisory Council Minutes, November 25, 1985.)

2. SCORR Multiracial Student Scholarship Fund

Each year brings an increased number of scholarship applications from multiracial young people preparing for Christian service in the CRC. During the 1985–86 school year, forty-two scholarships were granted, as shown in the following list.

SCORR Scholarship Recipients 1985–86

Name of Student	Ethnic Origin	Career Goal	School Attending	Home Town
Javier Avalos	Hispanic	Communications	Calvin College	San Diego, CA
Kasaundra Echols	Black	Communications	Calvin College	Paterson, NJ
Dae Yeul Kim	Asian	Pastorate	Calvin College	Grand Rapids, MI
Milford Muskett	American Indian	Premed	Calvin College	Tohatchi, NM

Maurice Williams	Black	CPA	Calvin College	Chicago, IL
Youn Kyoo Chung	Asian	Pastorate	Calvin Seminary	South Korea
Kook Sung Kim	Asian	Religion/ Philosophy	Calvin Seminary	South Korea
Seong Wook Kim	Asian	Pastorate	Calvin Seminary	South Korea
Sik An Jung	Asian	Church Education	Calvin Seminary	Grand Rapids, MI
Sang Wook Yi	Korean	Evang/Mission	Calvin Seminary	Fullerton, CA
Tuan Huynh	Vietnamese	Elementary Education	Dordt	South Vietnam
Tran Van Quoc	Vietnamese	Engineering	Dordt	South Vietnam
Thu Phong Thi	Vietnamese	Nursing	Dordt	South Vietnam
Tran Ngoc Thi	Vietnamese	Premed	Dordt	South Vietnam
Su Thanh Tran	Vietnamese	Social Worker	Dordt	South Vietnam
Dara Lo	Asian	Business	Dordt	Sioux Center, IA
Le Minh	Vietnamese	Ministry	RBC	South Vietnam
John Peshlakai	American Indian	Religious Education	RBC	Gallup, NM
Viet Houng Tran	Vietnamese	Pastorate	RBC	South Vietnam
Houa Yang	Laotian	Religious Education	RBC	Pella, IA
William Acevedo	Indian Puerto Rican	Youth Pastor	Trinity Chr.	Chicago, IL
Alfredo Caraballo	Puerto Rican	Pastorate	Trinity Chr.	Chicago, IL
Edwin Caraballo	Puerto Rican	Theology	Trinity Chr.	Chicago, IL
Maria Cardona	Hispanic	Psychology	Trinity Chr.	Chicago, IL
Angel Cobb	Black	Christian Education	Trinity Chr.	Chicago, IL
Mark Gamble	Black	Psychology	Trinity Chr.	Chicago, IL
Mia Gamble	Black	Nursing	Trinity Chr.	Chicago, IL
Aurea Lugo	Puerto Rican	Communications	Trinity Chr.	Chicago, IL
Lucio Oquendo	Hispanic	Theology	Trinity Chr.	Chicago, IL
Joseph Ortiz	Puerto Rican	Theology	Trinity Chr.	Chicago, IL
Martha Perez	Hispanic	Education	Trinity Chr.	Chicago, IL
Migdalia Perez	Hispanic	Nursing	Trinity Chr.	Chicago, IL
Ramon Rivera	Hispanic	Ministry	Trinity Chr.	Chicago, IL
Lazaro Santana	Hispanic	Physical Education	Trinity Chr.	Paterson, NJ
Randal Smith	Black	Political Science	Trinity Chr.	Chicago, IL
Hector Vasquez	Hispanic	Pastorate	Trinity Chr.	Chicago, IL
Kimberly Washington	Black	Nursing	Trinity Chr.	Chicago, IL
Ransford Ampaw	Black	Administration	Dalhousie U.	Halifax, NS
Toni Goreé	Black	Health Education	Dalhousie U.	Halifax, NS
Jae In Choi	Asian	Pastorate	Int'l Theological Seminary	South Korea
Soo Hyun	Asian	Pastorate	Int'l Theological Seminary	South Korea
Teresa Maldanado	Hispanic	Social Work	North Park College	Chicago, IL

Twelve additional students who qualified under strict scholarship policies were denied because of budget limitations. In an effort to be good stewards of these funds SCORR has developed strong criteria to qualify scholarship recipients. This includes demonstration that the student is pursuing leadership in the CRC, that gradepoint obtained by graduation is above average, and that financial need is demonstrated after all other feasible means of support are pursued.

The result is that God blesses the denomination with larger numbers of potential multiracial leaders who are better qualified. But it is a matter of grief when twelve promising young leaders are denied because of lack of funds. We are confident that the denomination shares this grief and we call the churches

and individual members to increase their giving to the SCORR Multiracial Student Scholarship Fund.

3. SCORR Leadership Grants

SCORR staff are actively encouraging leadership development at the local level among agencies, churches, and schools. The SCORR leadership grants are a supplement to staff involvement in assisting local efforts in multiracial leadership development. To this end leadership grants were awarded to the following: Back to God CRC, Chicago ($2,800), Calvin Theological Seminary/ Classis Southern California orientation conference ($1,500), Christ's Community CRC, Grand Rapids ($3,000), Chicago Westside Christian School ($5,000), International Theological Seminary ($4,000), Garfield CRC, Chicago ($800), Grand Rapids Christian High School ($2,275), Kalamazoo South African Conference ($100), Kalamazoo Diaconal/Immanuel CRC ($3,000), Village of Hope, Inc., Gallup, NM ($3,000).

4. Training Program

Last year SCORR reported to synod the beginning of a training program for unskilled CRC multiracial members aimed at developing secretarial skills for work in agencies, churches, or businesses related to the churches. We are pleased to inform synod that four individuals have completed this training and five additional individuals are currently being trained. Three of those who completed their training have taken positions in agencies or churches, and one has entered college.

B. *Congregational Development*

Over all, the number of multiracial adult worshipers in Christian Reformed congregations increased by 12 percent in the past year! SCORR now counts seventeen congregations with one hundred or more multiracial worshipers (six more than last year!). Of these, nine are Asian congregations, five are American Indian congregations, two are Black congregations, and one is Hispanic. The growth in the number of multiracial worshipers takes place among congregations that are themselves predominantly multiracial. Predominately white congregations in multiracial communities have shown an overall decrease in the number of multiracial worshipers for the past couple of years. There is a significant challenge to SCORR and the denomination here: how to assist predominantly white congregations in racially transitional communities to add new members from their communities.

SCORR provides resources to multiracial congregations in the form of consultation, planning assistance, and grants. During the past year SCORR provided the following congregational development grants: Back to God CRC in Chicago for youth ministry staff; Spirit and Truth CRC in Chicago for college preparatory program; provision of a gospel music consultant to congregations on request. In addition, this year SCORR has provided grants to the Lighthouse in Toronto for hiring staff, and to Immanuel CRC in Kalamazoo for staff to develop program ties with the Kalamazoo Diaconal Conference (in cooperation with Home Missions and CRWRC). (Note: Some of these congregational grants are provided in combination with the leadership grants described in Section III, A, 3.) SCORR's five-year plan includes working closely with the Board of Home Missions to develop new initiatives on developing multiracial congregations.

C. *Education in Racial Understanding*

SCORR's new five-year plan includes a decision to add education in racial understanding as a new priority. Several years ago SCORR anticipated the need for a return to this emphasis on building racial understanding in the denomination, as a result of SCORR's concentration on leadership and congregational development. For the past couple of years SCORR has been building this dimension into its programming and plans to concentrate on this area again in the coming years. Ongoing activities include All Nations Heritage Week and related educational functions, seminars and workshops, annual multiracial conferences, and the development of multiracial perspectives on "being Reformed" in the 1990s and beyond.

D. *South Africa*

SCORR continues to have an intense interest in developments in South Africa, particularly as they involve our denomination's relationships to denominations there. The credibility of the Reformed witness in that country and in this one is at stake. SCORR continues to work on the development and cosponsorship of the conference on "being Black and Reformed" in cooperation with Dr. Alan Boesak. We will continue to alert the CRC and its agencies to developments in the South African situation which call for response, and we will continue to do our part in the global network of monitoring the safety of individuals in that society. SCORR executive committee members Bing Goei and Barbara Clayton continue to participate with members of the Interchurch Relations Committee in conversations with the race committee of the Reformed Churches in South Africa.

IV. New Five-Year Plan

SCORR is presently in the final stages of working out a new five-year plan and five-year goals. The committee is setting new policies—developing more direct programming rather than being primarily a facilitating agency; adding the dimension of education in racial understanding to our main program thrusts; and working out a biblically based position on racial heterogeneity as a church development strategy. Tentative new five-year goals in each of the areas that we are monitoring are detailed in the chart which follows. Our basic assumption is that an effective ministry of racial reconciliation will have the measurable results indicated.

Included in our plan is an attempt to educate SCORR and the church. During 1986 we will systematically seek reactions to our plan from pastors, consistories, and multiracial congregations. We will bring specific recommendations concerning the plan in its final form to Synod of 1987.

Reporting Chart
Including Proposed New Five-Year Goals

Category[1]	1981	1982	1983	1984	1985	Goal 1986	Goal 1991
1. Number of multiracial ordained pastors	22	31	41	47	55	26	100
2. Number of multiracial full-time unordained staff in churches	24	26	32	30	37	33	42

3. Number of multiracial Christian school teachers[2]	3	17	25	25	30	27	50
4. Number of multiracial CRC agency staff[4]	41	55	50	45	41	51	85
5. Number of multiracial members of denominational boards and committees	3	5	10	10	10	15	30
6. Number of congregations with 100 or more multiracial adult worshipers	7	10	11	11	17	9	30
7. Number of congregations with 10% or more multiracial adult worshipers	3	50	62	77	81	52	116
8. Number of multiracial issues dealt with successfully in classes and synod	1	5	7	21	30	3	45

[1]Statistics are gathered in the fall of the year reported.
[2]The seventeen Christian schools contributing to these statistics are those Christian Schools International members which are located in areas where CRCs are located and have a significant number of multiracial students. In addition to the full-time teachers they have thirty-seven board members who are multiracial.
[3]Data not available for 1981.
[4]The agencies surveyed, including all SCORR Advisory Council member agencies, are listed in the *1986 Yearbook*, pp. 444–81.

V. Salary Disclosure

SCORR reports two staff at job level five, one in the second quartile, and one in the third quartile.

VI. Appointment of Executive Director

As has been noted previously in this report, this is the year that SCORR staff structure will undergo a change—the codirector model is being phased out and a new position, that of executive director, is being inaugurated. This plan was reported to last year's advisory committee of synod as information. It was also noted at the Synod of 1985 as one of the grounds for SCORR's recommendation of a terminal appointment for Rev. Ipema.

SCORR is delighted to bring a recommendation to the Synod of 1986 for a person to fill the new position of executive director of SCORR.

Public announcement of this opening included advertisements in *The Banner*, advertisement in the Quarterly "SCORR Sheet," and mailings to SCORR's mailing list of leaders in the denomination. We were delighted to receive applications from many people with strong qualifications. From these, five were rigorously screened and interviewed by SCORR's Search Committee, who then narrowed the field to the two finalists. These two finalists were interviewed by SCORR and a final selection was made. SCORR now brings the name of Bing Goei to synod. The members of SCORR heartily and unanimously recommend Mr. Goei for an initial appointment of two years as executive director of SCORR.

VII. NOMINEES

The members of SCORR who are retiring this year include Richard Bandstra, Ho Young Chung, Barbara Clayton, Toni Goreé, and Floyd Kurley; Dr. James White finds it necessary to resign from committee membership; the terms of the two representatives from the Leadership Development Advisory Council also expire this year—those positions will be filled by the Council (the two representatives currently are John De Haan and James A. De Jong).

Of the committee membership for which SCORR is responsible to provide nominations to synod, the following persons are available and eligible for a second term: Floyd Kurley and Ho Young Chung.

A. To fill the position now held by Floyd Kurley—In consultation with and at the request of Classis Red Mesa, SCORR recommends that synod reappoint Floyd Kurley to a second three-year term on SCORR.

B. To replace Richard Bandstra, who has served two full terms, SCORR presents the following nominees:

- Peter Dieleman, M.D., member of Immanuel CRC, Kalamazoo, MI; physician at the Family Health Center in that city, former consistory member.
- Daniel Hess, member of Neland Avenue CRC, Grand Rapids, MI; attorney, former consistory member.

C. To fill the position now held by Ho Young Chung, SCORR presents the following nominees:

- Ho Young Chung (incumbent), member Orange Korean CRC in Fullerton, CA; businessman, former consistory member.
- Jung Sup Han, member Korean CRC, Los Angeles, CA; deacon, businessman.

D. To replace Barbara Clayton, who has served two full terms, SCORR presents the following nominees:

- Colin Watson, member Madison Avenue CRC, Paterson, NJ; district manager for New York Telephone, chairman of Jubilee Jobs Board.
- Frieda Watson, member Madison Avenue CRC, Paterson, NJ; coordinator of Jubilee Jobs program.

E. To replace Toni Goreé, SCORR presents the following nominees:

- Albert Brewton, member Eastern Avenue CRC, Grand Rapids, MI; Human Resource Development consultant; deacon.
- Ted Taylor, member Washington D.C. CRC, testing and evaluation physicist for the Navy (retired); elder.

F. To replace Dr. James White, SCORR presents the following nominees:

- Jannie Jamison, member Lawndale CRC, Chicago, IL; day care center director, member Chicago Westside Christian School Board.
- Henry Washington, member Lawndale CRC, Chicago, IL; former consistory member; administrator Federal Small Business Loan program.

G. To replace Bing Goei, SCORR presents the following nominees:

- Nick Negrete, member Sun Valley Community CRC, Denver, CO; member of steering committee of congregation and Sunday school teacher, coordinator of Colorado Uplift Training Program.
- Mary Szto, member Queens CRC, Jamaica, NY; attorney, director of community center; Sunday school superintendent.

VIII. RECOMMENDATIONS

A. That synod appoint Mr. Bing Goei to an initial two-year term as executive director of the Synodical Committee on Race Relations.

Grounds:

1. Mr. Goei is a dedicated Christian who has been active in various ministries through the congregation in which he is a member, and demonstrates sincere loyalty and dedication to the Christian Reformed denomination.
2. Mr. Goei has proven competence and experience in the areas of responsibility assigned to the executive director (e.g., administration, business and finance, long-range planning, etc.).
3. Mr. Goei has indicated a high level of interest in the position of executive director.
4. Mr. Goei's references agree unanimously as to his qualifications for the position.
5. The Executive Director Search Committee and the Synodical Committee on Race Relations unanimously agree on Mr. Goei's nomination.

B. That synod set the quota for SCORR at $5.10 for 1987.

Note: SCORR requests synod to take note that an adjustment in this amount will need to be made if the recommendation on restructuring the Advisory Council is adopted by synod (see Section III, A, 1).

C. That synod encourage the churches to celebrate our All Nations Heritage during the week of September 29 through October 5, 1986.

Grounds:

1. The enthusiastic participation in the past three All Nations Heritage celebrations affirms the value of such a week as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.
2. It provides a focused way for SCORR to increase denominational awareness and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.
3. It testifies to our denomination's commitment to increasing racial diversity.

D. That synod appoint new members to replace retiring SCORR members from the slate presented by SCORR (see Section VIII).

Synodical Committee on Race Relations
Karl J. Westerhof, director, Race Relations

REPORT 19

SYNODICAL INTERIM COMMITTEE
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

The Synodical Interim Committee, serving corporately as the Board of Trustees of the Christian Reformed Church in North America, and the Christian Reformed Church Synod Trustees, presents this report as a summary of the activities carried on in behalf of synod during the interim between the Synods of 1985 and 1986.

I. ORGANIZATION

The following synodically elected persons have served as corporate trustees and members of the SIC during the present church year:

Rev. L. G. Christoffels, Mr. G. Vander Sluis (Far West U.S.); Rev. P. W. Brouwer, Mr. G. Vermeer (Mississippi River to Rocky Mountain U.S.); Rev. J. A. De Kruyter, Rev. J. Hasper, Mr. H. Johnson, Mr. D. H. Molewyk, Mr. M. Ozinga, Dr. R. P. Seven (Central U.S.); Rev. I. Apol (Eastern Coast U.S.); Rev. N. B. Knoppers (Western Canada); Rev. A. De Jager, Mr. M. Koole (Eastern Canada). 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; treasurer, Lester Ippel; and assistant treasurer, Jack A. Peterson.

C. *Alternate Stated Clerk for 1985 to 1986:* John A. De Kruyter

D. *Church Polity and Program Committee:* J. A. De Kruyter, A. De Jager, J. Hasper, H. Johnson, D. J. Negen, R. P. Seven, W. R. Witte, and *ex officio* members L. J. Hofman and H. J. Vander Meer.

E. *Finance Committee:* D. H. Molewyk, Mr. S. Geelhood, Mr. J. Hertel, Mr. R. Mulder, Mr. M. Ozinga, Mr. W. Postma, and ex officio members L. J. Hofman and H. J. Vander Meer.

F. *Administration Committee:* J. A. De Kruyter, J. Hasper, D. Molewyk, and R. Mulder.

The Synodical Interim Committee meets three times each year and its subcommittees meet several times each year.

II. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

Members and trustees whose terms expire in 1986 are the following:

DISTRICT	MEMBER	ALTERNATE
Rocky Mtn. to Mississippi River U.S.	*Rev. P. W. Brouwer	**Rev. J. Gunnink
Central U.S.	*Dr. R. P. Seven	**Mr. R. Mulder
	*Mr. H. Johnson	**Mr. W. Postma
Western Canada	Rev. N. B. Knoppers	**Rev. E. Gritter
Eastern Canada	*Mr. M. Koole	**Mr. J. Wynia

*indicates members eligible for reelection
**indicates alternate members eligible for election

The SIC regrets that nominations for those whose terms are expiring are not yet available. Nominations are being prepared and will be sent, along with biographical data, to the synodical delegates.

III. INTERIM APPOINTMENTS

A. *Board Appointments*

Board	Classis	Member	Alternate	Term
Synodical Deputies	British Col. NW		Rev. P. Brouwer	
	British Col. SE		Rev. H. Salomons	
	California So.		Rev. D. A. Warners	
	Eastern Canada		Rev. G. Bieze	
	Grand Rapids No.		Rev. H. J. Baas	
	Hudson		Rev. H. J. Vugteveen	
	Minnesota North		Rev. A. L. Louwerse	
Calvin College Board of Trustees	Alberta North		Mr. W. Wildeboer	
	British Col. SE	Mr. B. de Regt	Rev. H. A. Van Hoff	1988
	Cadillac	Mrs. E. Potts		1988
	Chatham		Rev. Jas. Tuininga	
	Minnesota No.		Rev. N. Shepherd	
	Red Mesa	Ms. A. Frazier	Mr. J. Jasperse	1988
Home Missions	British Col. SE	Rev. M. J. Contant	Mr. R. Slaney	1988
	California So.		Rev. D. G. Zandstra	
	Eastern Canada	Mr. H. Van Mansum	Rev. W. De Jong	1988
	Grand Rapids No.		Rev. L. J. Wolters	
	Hamilton		Mrs. J. Posthumus	
	Hudson		Rev. R. J. Kuiken	
	Huron		Mr. G. Veening	
	Minnesota So.		Mr. G. Kuik	
	Red Mesa	Mr. H. Thomas, Jr.	Mr. F. Curley, Jr.	1988
World Missions	British Col. SE	Rev. L. Chen	Mr. G. Ouwerkerk	1988
	Minnesota So.	Mr. L. Vanderaa	Rev. N. B. Haan	1988
	Orange City	Dr. C. Zylstra	Mr. R. Zwier	1988
	Red Mesa	Mrs. E. De Groat	Mr. M. Redhouse	1988
	Toronto		Rev. H. Salomons	
	Wisconsin		Rev. G. W. Van Den Berg	
Publications	British Col. NW		Mrs. L. Bomhof	
	British Col. SE	Mr. D. Bouwsema	Rev. A. Schweitzer	1988
	Rocky Mountain		Mrs. M. De Vries	
	Wisconsin		Mr. J. De Master	
CRWRC	British Col. NW	Mr. H. Blok	Mr. B. Breedveld	1988
	Eastern Canada		Mr. D. Walker	
	Grand Rapids No.		Dr. H. Ippel	
	Hamilton		Mr. A. Bezuyen	

Orange City		Mr. J. Rens	
Red Mesa	Mr. R. Krug	Ms. J. Irving	1988
Rocky Mountain		Mr. R. Buteyn	

B. *Committee Appointments*

Chaplain Committee—Miss Karen Helder was appointed to fill the vacancy created by the resignation of Mrs. Cele Mereness. Dr. Jack Wiersma was appointed to fill the vacancy created by the resignation of Mr. Ren Nagelkirk.

IV. Reappointment of Stated Clerk

The Synodical Interim Committee presents the following recommendation to synod:

That synod reappoint Rev. Leonard J. Hofman to a second four-year term as denominational stated clerk.

Ground: An evaluation of his work reveals excellent performance.

V. Studies Carried on at the Direction of Synod

A. *Study of the Structure of the CRC*

Due to the condensed time schedule as a result of the decision of the Synod of 1985 to require that study committee reports be submitted by October 15, the Structure Study Committee will present a complete report for review by the SIC at its September 23–24, 1986 meeting. With the approval of the SIC, the study committee intends to share its report with appropriate agencies, denominational leaders, and editors of various publications.

B. *Quota Study Committee*

In keeping with a directive of the Synod of 1984 the Synodical Interim Committee's Finance Committee, through an *ad hoc* committee, examined "the present quota policy of determination by family count with a view possibly to changing to a policy of determination on a professing member basis, or other means of determination. . ." (*Acts of Synod 1984*, p. 633). The SIC adopted the recommendations of its Finance Committee and presents the report and its recommendations to synod for adoption (see Appendix A).

C. *Mode of Care for Smaller Churches and Rules for FNC*

The Synod of 1985 instructed the SIC to study the care for smaller churches and the mandate of the Fund for Needy Churches as reflected in Overtures 14, 16, and 17, and to report in 1986. The SIC appointed a subcommittee consisting of Rev. Peter Brouwer, SIC, chairman; Mr. Gerard Borst, Home Missions; Dr. Calvin L. Bremer, FNC; Rev. Donald J. Negen, CP&PC; and Mr. Richard Mulder, SIC Finance Committee. After a review of their mandate the committee recommended that they engage in a thorough examination of the rules and regulations of the FNC, reporting to the SIC for a presentation to synod in 1987. Recognizing that this understanding of the mandate would require additional time for study, the SIC approved this committee recommendation.

VI. SYNODICAL NEWS OFFICE

In keeping with the responsibility of the office of the stated clerk to "prepare news or information bulletins for the news media which will inform the public of the work and witness of the church," and in cooperation with staff members of CRC Publications, the SIC has contracted with CRC Publications to set up a synodical news office under the direction of Mr. Gary Mulder, executive director of CRC Publications, and Rev. Leonard Hofman, stated clerk. Regular news releases will again be provided for synodical delegates and the media. These releases will also assist delegates in making reports of synodical activities upon their return to their classes and churches.

The news office procedures of 1985 were evaluated after synod, and received high marks from delegates, media representatives, and persons serving in the news office. Rev. Robert A. Meyering of CRC Publications has consented to serve as "news officer" for the Synod of 1986. He will be provided some staff assistance by CRC Publications.

VII. ORGANIZATION OF THE BOARD OF WORLD MINISTRIES (BWM)

The Synod of 1985 adopted the following steps for election of the Board of World Ministries by the SIC as agent for synod:

1. By September 1, 1985, the present Board for World Missions Executive Committee and the Christian Reformed World Relief Committee Executive Committee shall furnish the SIC with the names of the five persons each group has selected as their representative members of the Board of World Ministries. In behalf of synod, the SIC shall certify their election to the Board of World Ministries.

2. By September 1, 1985, the commission shall furnish the SIC with its nomination of at-large members for the Board of World Ministries.

3. These persons nominated by the agencies and the commission shall be elected by the SIC at its September meeting.

(*Acts of Synod 1985*, pp. 765–66)

The SIC received from CRWM and from CRWRC a list of names of members and, after having requested and having received revised lists, certified their election to membership on the Board of World Ministries

Those representing the agency committees on the BWM are: CRWM—Rev. Roger A. Kok, Classis Grandville; Mr. David Radius, Classis Thornapple Valley; Rev. Gerry G. Heyboer, Classis Illiana; Rev. Raymond J. Sikkema, Classis Hamilton; and Dr. Carl E. Zylstra, Classis Orange City; CRWRC—Mr. Wendell Wierenga, Kalamazoo; Mr. James Haveman, Grand Rapids; Mr. Sid Tabak, Classis Eastern Canada; Mr. Ronald Bode, Classis Pacific Northwest; Mr. Peter Feddema, Classis Quinte.

The SIC concurred with WMARC in establishing the following regions and numbers of pairs of nominations for representation of the denomination on the BWM.

The names of ten pairs of nominees (twenty persons) for members-at-large on the Board of World Ministries were received from WMARC by the Church Polity and Program Committee (CP&PC) of the SIC at its December 5, 1985, meeting. The nominees were approved by the CP&PC, and WMARC informed them of this action.

The CP&PC approved the recommendation of WMARC that three persons be elected for one-year terms, three persons for two-year terms, and four persons for three-year terms.

It was decided that the terms be spread over the classical representation in the following way:

Three-Year Term	Two-Year Term	One-Year Term
Far West U.S.	**East Coast U.S.**	**Western Canada**
Dr. L. Den Besten	Mr. A. M. Jackson	Rev. N. B. Knoppers
Dr. M. J. Mulder	Mr. H. Van Denend	Rev. M. Pool
West & Midwest U.S.	**Eastern Canada**	**West & Midwest U.S.**
Mr. K. Van Gilst	Mr. C. Zondag	Rev. M. Den Bleyker
Mr. S. Vermeer	Mr. F. Wind	Rev. J. R. Kok
Great Lakes U.S.	**Great Lakes U.S.**	**Great Lakes U.S.**
Rev. R. Opperwall	Rev. J. R. Boot	Mr. M. Kuyers
Rev. C. Terpstra	Rev. R. E. Van Harn	Rev. L. W. Van Essen
Eastern Canada		
Rev. D. Pierik		
Rev. J. B. Vos		

The nominations were sent to the members of the SIC, who in turn completed their balloting by December 20, 1985.

Those elected were so informed by the stated clerk, and those not elected were requested to serve as alternates to the Board of World Ministries.

The following members-at-large were elected to the Board of World Ministries with terms as specified:

Member	Alternate	Area
Three-Year Term		
Dr. Lawrence Den Besten	Dr. Melvin J. Mulder	Far West U.S.
Mr. Stanley Vermeer	Mr. Kenneth Van Gilst	West & Midwest U.S.
Rev. Charles Terpstra	Rev. Raymond Opperwall	Great Lakes U.S.
Rev. Derk Pierik	Rev. Jack B. Vos	Eastern Canada
Two-Year Term		
Mr. Arthur M. Jackson	Mr. Herbert Van Denend	East Coast U.S.
Mr. Fred Wind	Mr. Co Zondag	Eastern Canada
Rev. Roger E. Van Harn	Rev. Joel R. Boot	Great Lakes U.S.
One-Year Term		
Rev. Nicholas B. Knoppers	Rev. Mel Pool	Western Canada
Rev. Merle Den Bleyker	Rev. James R. Kok	West & Midwest U.S.
Mr. Milton Kuyers	Rev. Lester W. Van Essen	Great Lakes U.S.

VIII. AGENCY COORDINATION

A. *Interagency Advisory Council (IAC)*

The IAC, comprised of the heads of staff of all the major denominational agencies, called together by the stated clerk, met on October 23, 1985, and January 23, 1986. Rev. John Van Ryn served as chairman, Mr. John De Haan as secretary, and Mr. Gary Mulder as vicar.

Areas of cooperation include the exchange of written reports reviewing major changes in program or personnel within the respective agencies, interagency planning, and participation in the ongoing review of position descriptions and salaries by an *ad hoc* committee.

In October 1985 a task force presented a proposal for development of a cooperative program to provide resources for CRC congregational planning and development. In January 1986 it was decided to hold a one-day conference in May 1986 when agencies can discuss together the mission of the church, develop strategies for helping local churches identify their kingdom vision, and help each agency determine how it will be involved in the project.

Officers for the year are Mr. John De Haan, chairman; Mr. Gary Mulder, secretary; and Rev. Leonard Hofman, vicar.

B. *Missions Coordination Council*

The MCC, comprised of the presidents and heads of staff of the BTGH, CRBHM, CRWM, CRWRC, and the SIC meets together regularly to exchange information, joint communication projects, joint formation of work to be done together, long-range plans, and to aid in the resolution of interagency difficulties.

IX. PUBLICATIONS AND SERVICES

A. *The Yearbook*

The *Yearbook* is published under the editorial direction of the stated clerk. Among those who deserve thanks is Dr. Richard De Ridder who authored the section, "The Year 1985 in Review," as well as articles in memory of those ministers who died in 1985. We also express our appreciation to the staff of CRC Publications, and especially to Wilma Kloostra and Gladys Wildeboer for the work done in preparing this publication.

Again this year many churches were delinquent in sending in their statistical information. Even though the deadline is printed clearly on the questionnaire and reminders are sent out, churches disregard the date. This year statistical information (families, membership) had to be repeated for 182 churches that did not supply current information on time, even though a grace period of ten days was observed in the office. But for those churches, no professions of faith or baptisms are reported—one can hardly repeat figures which apply to a once-in-a-lifetime event. As a consequence, the classical statistics have been adversely affected as well.

Discussion will be necessary relative to information gathering, contents, format, and other questions relating to the production of the *Yearbook*.

B. *The Acts and the Agenda*

The *Acts of Synod 1985* was edited and prepared by the stated clerk with the valuable assistance of staff members and personnel from the publications office. Changes in format introduced in 1983 have found general acceptance.

The deadlines for the *Agenda for Synod* have been established in the Rules for Synodical Procedure. It is important that study committees and agencies and standing committees be alert to the change in rules adopted by the Synod of 1985 to become effective for the Synod of 1987. The following new rule is called to the attention of the reader: *"No study reports or recommendations from boards or standing committees which affect doctrinal, ethical, or Church Order statements received by the stated clerk after October 15* nor overtures received after March 15 shall be considered for decision by synod, with the exception of overtures which deal with matters relevant to reports found in the printed agenda." *"Study committee reports shall be distributed not later than December 1."*

This means that the reports referred to in the rules appearing in italics above, to be included in the *Agenda for Synod 1987*, must be received by the stated clerk not later than October 15, 1986.

Whether or not to reprint the *Agenda* in the *Acts of Synod* is currently under consideration. Both convenience for the user and cost of production are factors being weighed.

C. *Church Order and Rules for Synodical Procedure*

Rather than publish a 1985 edition of *The Church Order and Rules for Synodical Procedure*, a single page has been updated, printed, and distributed to the churches. Because the Synod of 1985 adopted only one change in the synodical rules for procedure (see B, above) the expense of reprinting the entire booklet was judged unwarranted.

D. *Handbook of the Christian Reformed Church*

During the past year the Synodical Interim Committee has again sent to all of our consistories updated materials for the Handbook of the Christian Reformed Church, "Your Church in Action." Several consistories ordered new notebooks because the old ones had been lost or misplaced. This large blue notebook should be kept available in every consistory room.

The Handbook of the Christian Reformed Church contains the following sections:

1. *Quotas and Offerings*—This section of the booklet contains financial data and a description of the programs carried on by all of our boards and agencies as well as by accredited agencies. Assistance in scheduling special offerings is given and 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 SIC has presented each year since 1974 a "Compensation Guide for Ministers of the Word." The compensation guide is updated and approved by synod each year. The information received through completed salary questionnaires enables us to prepare a more accurate, meaningful Ministers' Compensation Guide which, it is hoped, will be useful to our pastors and 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' pension" (*Acts of Synod 1982*, p. 51).

5. *Sight-Sound Programs*—Every congregation should avail itself, when looking for interesting program materials or information, of the wealth of artistic and effective presentations of the work of our Lord being carried on by our

denomination through its agencies. The handbook 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 1985 the SIC experienced a midcourse change in plans in connection with a synodical decision. We anticipate producing an audiovisual presentation in 1986 for use at fall congregational meetings and other occasions.

X. 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 SIC are edited by the stated clerk. His office has also processed all correspondence, surveys, questionnaires, reports, minutes, and materials produced by and for synod. He is responsible for the filing and preservation of all synodical materials.

During the course of the year the stated clerk receives progress reports and/or minutes from all of the committees that have been appointed by synod. He also provides these committees with help or information when requested.

Conferences with representatives of our boards and agencies are handled by the stated clerk, and callers are received regularly for consultation or information. The stated clerk also provides advice to our classes, consistories, committees, and to all members of our denomination asking his assistance.

Reports and minutes of our classes are sent to the office of the stated clerk by the stated clerks of the classes. These are surveyed by the stated clerk, and he keeps the SIC abreast of various decisions, activities, and problems in the denomination.

The stated clerk has many opportunities to represent the CRC to other denominations and to the general public. He serves as an *ex officio* member of the Interchurch Relations Committee and represents our church at various interchurch gatherings.

Contacts with national, state, and local government leaders and agencies are maintained by the stated clerk as occasion indicates and/or time permits.

During the past year, the stated clerk has preached in many of our churches; he has conducted conferences and, upon invitation, has delivered addresses to congregations and organizations both within and beyond our denomination.

XI. Denominational Financial Coordinator

The financial coordinator is an *ex officio* member of the SIC and reports regularly to its Finance Committee. He is the liaison between the denominational agencies and synod through the Finance Committee in matters of financial support, financial reporting, requests for quota support, etc. Other responsibilities of the office include

- Management of the Denominational Services budget with its expenditures for synod, standing and service committees, and denominational building operations.
- Accounting and administrative services to denominational agencies which are with our administrative staff—Grand Rapids, MI, and Burlington, ON.
- Advice to churches in matters relating to the Ministers' Compensation Guide and various tax reporting requirements.

The DFC is also involved in the following areas of activity.

A. *Agenda for Synod 1986—Financial and Business Supplement*

Each year since 1978 an extensive financial agenda is prepared for synodical delegates and made available for churches requesting a copy. The agenda includes:

Sections I & II—Denominational agencies
- 1985 Balance sheet as prepared by certified public accountants (U.S.) and chartered accountants (Canada)
- 1985 Statement of activity compared to 1985 budget
- 1986 Budget—revised where necessary
- 1987 Proposed budget
- Revised interview guides
- Combined summary statements of budgets 1986 and 1987
- Combined summary statement of assets, liabilities, and fund equities for 1985

Section III—Study reports

B. *Coordinated Services*

Printing, mailing, purchasing, word processing services to denominational agencies in both Grand Rapids, MI, and Burlington, ON.

C. *Consolidated Group Insurance*

Life, health-dental, disability insurance for ordained and nonordained personnel.

D. *Building Expansion Committees—Grand Rapids and Burlington*

Committees include certain denominational agencies' staff members acting as "owner's representatives" in contacts with architects and contractors. Canadian staff members expect to occupy the new office facility by May 1, 1986. Construction on the Grand Rapids expansion is scheduled to begin in June 1986.

E. *Coordinated Air Transportation Service*

Now in its fourth year of operation, the Air Service continues to provide significant dollar savings over commercial rates to the agencies it serves as well as additional savings in travel and task time.

F. *Salary Ranges—Denominational Agencies*

The Synod of 1984 approved and established a compensation/position analysis program for executive and managerial personnel, together with its continuation and updating. Included in the program is synod's directive that "Compensation ranges be recommended annually by the Synodical Interim Committee and be published in the printed *Agenda for Synod*" (*Acts of Synod 1984*, p. 636). Accordingly, the following salary ranges are recommended for 1987 budget purposes:

	Standard	Minimum		Midpoint		Maximum
Job Level	Points	80%	90%	100%	110%	120%
9	2028	$45,243	$50,898	$56,554	$62,210	$67,865
8	1388	37,077	41,710	46,345	50,980	55,615
7	1162	34,193	38,467	42,741	47,015	51,290
6	1051	32,777	36,873	40,970	45,068	49,164
5	937	31,322	35,236	39,152	43,068	46,983
4	832	29,982	33,730	37,478	41,225	44,973
3	656	26,361	29,656	32,951	36,247	39,542
2	561	24,935	28,051	31,169	34,286	37,403
1	323	21,362	24,033	26,703	29,372	32,043

Grounds:

1. The above ranges reflect a 4.25 percent increase over those used for 1985 and 1986 budgets which is also the *average* increase granted ministers, serving our churches, for 1986.
2. The previous ranges served for two years. The 4.25 percent proposed increase represents less than the inflation factor for the two-year period.

G. *Salary Disclosure*

The Synod of 1984 also directed that "annual compensation data be reported by each agency in its annual report to synod via the printed agenda. Such reports are to indicate each job level, the number of positions in each, and the compensation quartile of each job level" (*Acts of Synod 1984*, p. 636). Salary ranges within which the agencies will be recording actual compensation paid in 1986 are as follows:

APPROVED 1986 COMPENSATION RANGES

Compensation Ranges

	Standard	Minimum		Midpoint		Maximum
Job Level	Points	80%	90%	100%	110%	120%
9	2028	$43,399	$48,823	$54,248	$59,674	$65,098
8	1388	35,565	40,010	44,456	48,902	53,348
7	1162	32,799	36,899	40,999	45,098	49,199
6	1051	31,441	35,370	39,300	43,231	47,160
5	937	30,045	33,800	37,556	41,312	45,068
4	832	28,760	32,355	35,950	39,544	43,140
3	656	25,296	28,447	31,608	34,769	37,930
2	561	23,918	26,908	29,898	32,888	35,878
1	323	20,491	23,053	25,614	28,175	35,737

Executive/managerial positions in the synodical office under the supervision of the Synodical Interim Committee are:

Job Level	No. of Positions	Compensation Quartile (includes housing allowance)
		3rd Quartile (100–110%)
8	1	3rd Quartile (100–110%)
7	1	

XII. RECOMMENDATIONS

A. That synod honor the request of the SIC that Rev. John A. De Kruyter, 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 reappoint Rev. Leonard J. Hofman to a second four-year term as denominational stated clerk (see Section IV).

D. That synod take note of the progress being made by the committee to Study the Structure of the CRC toward preparing a report for presentation to the SIC and the Synod of 1987 (see Section V, A).

E. That synod adopt the recommendations of the SIC and its Quota Policy Study Committee (see Section V, B and Appendix A).

F. That synod approve the request of the SIC that the report on the study of care for smaller churches and the Fund for Needy Churches be presented to the Synod of 1987 (see Section V, C).

G. That synod approve the actions of the SIC in carrying out its mandate to act in synod's behalf in the organization of the Board of World Ministries (see Section VII and *Acts of Synod 1985*, pp. 765–66).

H. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council, the Missions Coordination Council, and Coordinated Services (see Section VII, A and B; Section XI, B).

I. That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination (see Section IX).

J. That synod take note of the *Agenda for Synod 1986—Financial and Business Supplement* (see Section XI, A).

K. That synod take note of the target dates established for completion of a new office facility in Burlington, ON, and the beginning of denominational building expansion construction in Grand Rapids, MI (see Section XI, D).

L. Salary Ranges

That synod approve the proposed salary ranges for 1987 within which the denominational agencies are to report salaries in the *Agenda for Synod 1987* (see Section XI, F).

Synodical Interim Committee
Christian Reformed Church
in North America
Christian Reformed Church Synod Trustees
Leonard J. Hofman, stated clerk

Appendix A
QUOTA STUDY COMMITTEE

Introduction

Classis Kalamazoo overtured the Synod of 1984 "to establish quotas on the basis of professing members rather than on families" and listed two grounds (see *Acts of Synod 1984*, p. 431).

Similar overtures were submitted to the synods as recently as 1981 (*Acts of Synod 1981*, p. 581) and 1982 (*Acts of Synod 1982*, p. 596). Synod did not accede to these overtures because "long-standing dissatisfaction with the present basis has not been demonstrated" and "basing the quota on communicant members appears to have some merit but introduces other difficulties." Four grounds were given (see *Acts of Synod 1981*, p. 81).

Synod 1984 Financial Advisory Committee initially recommended that synod not accede to Classis Kalamazoo's overture. Synod rejected this recommendation and referred the matter back to the committee which then came with the following recommendation:

"That synod appoint the Synodical Interim Finance Committee to examine the present quota policy of determination by family count with a view to possibly changing to a policy of determination on a professing member basis or other means of determination and to report its recommendations to the Synod of 1985.

Grounds:

1. The overture suggests a system that must be examined in depth to assure that one system with its inequities is not simply exchanged for another with inequities.
2. There is not adequate time for the advisory committee to conduct this study.

(*Acts of Synod 1984*, Art. 36, I, B, p. 586

The Finance Committee of the Synodical Interim Committee, to whom the subject overture was assigned for study and recommendation, took note that the mandate given by synod demands more than simply a development of an arithmetical formula for allocating denominational costs to the churches. For this reason a special *ad hoc* committee was appointed to address the overall subject.

Procedure

The *ad hoc* committee prepared and mailed a questionnaire to all the churches in the United States and Canada containing these questions:

1. Are you satisfied that the present family basis for determining quotas is the best?

2. Do you have any questions or problems with the present method of determining what constitutes a family unit?

3. Synod has considered overtures on shifting the basis to professing members. Do you think this has merit?

4. How many families (or percent of families) in your church do you estimate have more than one income?

5. Has your church considered in depth a percent-of-income giving policy?

6. Would you be in favor of reporting "earning units" for each church, with guidelines? If so, what guidelines would you use?

7. Do you have any other method or basis for the assured support of denominational agencies?

Working in cooperation with the classical treasurers, over 420 churches responded to these questions. The responses formed the basis for the committee to proceed in its study.

Observations

1. The majority of respondents favored retaining the present system— with certain suggested changes.

2. Many responses, however, pointed to the inequities of allocating denominational agencies' quotas by family count and an almost equal number pointed out the inequities of allocating quotas on the basis of confessing members:

- Implies an equal ability to pay
- Does not follow scriptural injunction to give according to ability
- Does not take into account economic conditions and/or income levels
- Does not take into account students with limited or no income
- Does not recognize unique local ministries.
- Churches, like individuals, have variables in ability to support quotas.

Profiles reveal socio-economic-cultural variations, such as ages of families (many young or many elderly), two-income families, salaried single persons, average or median family income.

3. Surprisingly, only a few respondents favored allocating on the basis of percent-of-income giving even though in the committee's judgment this would be the most equitable way to allocate denominational agencies' costs recovered through the quota system.

4. The committee's mandate did not call for a clarification of the "family" definition. It became clear in the churches' responses, however, that the definition of what constitutes a family and the denominational quota system are intertwined. Many churches suggested that the family definition somehow should be altered to accommodate a more equitable quota allocation.

5. The committee has also taken note concerning the nature of quotas as defined in previous synodical actions.

a. With respect to all the work in God's kingdom for which we as a CRC are jointly responsible we use the term *quota* to indicate the amount per family recommended by synod to the congregations.

b. That synod remind the consistories of the urgent necessity to keep before their congregations not only the privilege but also the sacred duty to contribute liberally toward the work of the Lord which we have taken upon ourselves as CRC.

c. "The classes shall (may) consult with delinquent congregations through the consistories and, if necessary, admonish them to become more

abundant in manifesting their love for the Lord's cause. However, if the classis is satisfied—with or without investigation—that a congregation has done what it could, the matter shall rest there; nor shall any unpaid portion of any quota be thereafter held against such a congregation as a debt" (*Acts of Synod 1939*, p. 72).

d. "That synod urge its classes to instruct its church visitors, in addition to their regular duties, to also delve into reasons for any church not meeting its denominational quotas. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible, through a combined effort should be requested to assist a church to meet its denominational obligations" (in accordance with our duty) to bear one another's burdens, Galatians 6:2 (*Acts of Synod 1970*, p. 81).

Recommendations

With the above observations in mind the committee makes the following recommendations:

1. That synod adopt a modified definition of family for purposes of counting as follows:

a. A family in which husband and wife are confessing members; or

b. A family in which husband or wife by confession of faith belongs to the congregation and the marriage partner is a member by baptism or there are one or more baptized or communicant children; or

c. *A family in which a widow, widower, or single parent is the acting head* (where there are one or more baptized or communicant children).

2. That synod continue the present system of allocating a portion of denominational ministries' costs on the basis of family count under the modified definition.

Grounds:

a. The system is basically sound, acceptable, working, and it should be continued.

b. It is unique to the CRC and it is successful in providing base support to denominationwide ministries.

c. It is perceived as having a strong relevance to covenant theology.

3. That since single confessing or baptized members are, by definition, not part of the arithmetic of the family count for determining the congregation's quota, churches are nevertheless urged to fully acknowledge their single wage earners in setting the congregation's method for raising the quota amount.

4. That congregations be provided the opportunity to demonstrate to classis, by use of guidelines that follow, that the allocation of quotas based on family count is not attainable. In this way the classes will have a more strategic role in the administration of both classical and denominational quotas.

5. That synod adopt the following as guidelines for classes to use in determining when 100 percent of the quota allocation to a local church may not be attainable; and in arriving at a percentage that would be attainable.

a. The presence of a significant number of families where no breadwinner is present.

b. A higher than average number of families on low income or public welfare.

c. A significant number of families in which only one of the marriage partners is a member of the church.

d. A significant number of student families.

6. That synod declare that the following steps are appropriate for the implementation of the quota system:

a. The classical treasurer informs the church of its quota allocation on the basis of the family count as reported in the CRC *Yearbook*.

b. If the church determines that the above guidelines prevail, then that church presents its position to classis with the percentage of allocation it feels is attainable. The classis confirms the percentage of allocation.

c. Based on this commitment from the churches the classical treasurer reports the overall classis percentage of allocation to the denominational financial coordinator. Based on the responses of the classes, the DFC determines the overall percentage to be used by denominational agencies in preparing their budgets.

7. That synod underscore the basic principle the Bible sets before us, namely, that God's people are encouraged to give according to their ability (not an equal amount from everyone) (I Cor. 16:2; Acts 11:29; Deut. 16:17). This justifies the percent-of-income giving practice at the local church level even though the quota-allocation system is maintained at the denominational level.

REPORT 20
UNORDAINED EMPLOYEES PENSION FUND

A. *Background*

The Pension Committee supervises the administration of the Unordained Employees Pension Fund, a defined contribution plan which benefits qualifying unordained employees of denominational agencies, some classical home missions committees, and several churches. The Pension Committee also administers and manages a relief fund from which benefits are paid to selected former employees or their dependents in cases of special need.

B. Membership

The Pension Committee consists of five persons, three of whom are representatives of agencies participating in the plan and two of whom are not associated with the participating agencies in any way. Terms of agency representatives are rotated on a regular basis. Pursuant to this system of rotation, the term of the Back to God Hour representative (Terry Greenfield) will expire on September 1, 1986; he is scheduled to be replaced by the Christian Reformed World Relief Committee representative (Merle Grevengoed). In addition, the third three-year term of Lawrence D. Bos expires on September 1, 1986. The committee requests synod to appoint a replacement for Mr. Bos from the following nominees, to serve a three-year term beginning September 1, 1986:

1. Gary Raterink—member of Cascade CRC, Grand Rapids, MI. He is a CPA and a partner in the firm of Kregel, Raterink, Kingma and Co., Grand Rapids, MI. He has served as an elder and a deacon.

2. John Vander Ploeg—member of Plymouth Heights CRC, Grand Rapids, MI. He is a CPA, operating his own practice. He has served as deacon.

C. *Contributions*

Contributions continue to be paid to the plan by participating employers in an amount equal to 9 percent of the compensation of their unordained employees who are participants in the plan.

D. *Investments*

1. As of August 31, 1985, assets in the plan amounted to $5,447,594.

2. Substantially all assets of the plan are invested with insurance companies at fixed rates which are guaranteed for five years. The range of interest rates on these contracts is between 10.18 percent and 11.98 percent.

E. *Benefits*

1. Benefits from the plan are payable in the event of retirement, death, or disability. Benefits may also be paid upon termination of employment for other reasons.

2. Benefits payable to a participant or his beneficiary are based upon the value of his account in the plan, which is equal to all contributions made on behalf of the participant, as adjusted by gains or losses.

3. In addition, the committee maintains a fund for payment of relief payments and minimum pension benefits in a limited number of instances.

F. *Administration*

The committee has hired the services of Employer Retirement Services, Inc., of Grand Rapids, MI, to perform virtually all required administrative services.

G. *Audit*

The plan is audited annually. The audit for the period ending August 31, 1985, was conducted by Carter, Hamilton, and Dieterman, P.C., of Grand Rapids, MI.

RECOMMENDATIONS

1. That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.

2. That Merle Grevengoed be appointed to the committee for a three-year term, as representative of Christian Reformed World Relief Committee.

3. That synod appoint a new member to the committee for a three-year term, from the nominees described in Section B.

Unordained Employees Pension
Fund Committee
Terry Greenfield, chairman
Donald Zwier
Gerard Borst
Lawrence D. Bos
Lynwood P. Vanden Bosch

REPORT 21
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, the Synod of 1982 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 the following:

A. Determining the need for Reformed literature in major or strategic world languages.

B. Developing plans to meet these needs as resources allow.

C. Organizing and supervising language committees to develop and carry out literature programs in specific major or strategic world languages.

D. Coordinating plans or programs 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 language committees: Arabic Language Committee (ALC), Chinese Language Committee (CLC), French Language Committee (FLC), Hausa Language Committee (HLC), Spanish Language Committee (SLC).

III. MEMBERSHIP

WLC did its work during the past year with the following members (included is the year each membership terminates)

Mr. G. Brinks, Board of World Missions (1987)
Mr. J. Brondsema, Member-at-Large (1988)
Rev. I. C. Jen, The Back to God Hour (1986)
Mr. W. Medendorp (treasurer), World Relief Committee (1986)
Rev. R. Recker, Calvin Theological Seminary (1987)
Dr. H. A. Smit (chairman), CRC Publications (1987)
Dr. A. J. VanderGriend (secretary), Board of Home Missions (1986)
Mr. D. Vander Hart, member-at-large (1988)

IV. THE WORK OF WLC

A. *Meetings*

The committee met on June 20, September 11, and December 22 in 1985 and January 20, 1986. It reviewed the work of the five language committees and investigated the need for additional language committees.

B. *Specific Actions*

1. Approved additional guidelines for language committee activity, since greater clarity was needed on the issue of how activities of language committees—such as projects, personnel, budgets, materials, and marketing—are presented and/or approved by WLC. These guidelines will become part of the administrative handbook.

2. Supervised language committees by reviewing their minutes, approving financial expenditures in each area, and maintaining personal contact with each committee through liaison members.

3. Attempted to track down those who are involved in literature translation and publication in other Reformed denominations. We found this to be very difficult, since every denomination works differently.

4. Spent a great deal of time on the proposal to merge WLC with CRC Publications. The committee came to the consensus that WLC cannot continue to operate as it is currently doing and agreed that its relationship with language committees currently is too loose. There is need for ongoing managerial assistance. In the event that the merger does not become a reality, we will need to secure our own staff help.

WLC favors reassigning our mandate to CRC Publications. For the complete report on this matter, see the proposal entitled "Proposed Plan for Reassignment of WLC Tasks to CRC Publications" which follows this report.

5. Adopted the 1987 budget.

6. Decided to request placement on the Synodical List of Recommended Causes in the coming year.

7. Made the following appointments:

a. To the Chinese Language Committee, reappointment for three-year term, P. Yang and E. Van Baak.

b. To the French Language Committee for reappointment of three years, G. Dubé and A. Kayayan, and as new members for three-year terms, M. Geleynse and C. Baldwin. WLC accepted with regret the resignation of W. Van Tol.

c. To the Hausa Language Committee reappointment for three-year term, D. Angye.

d. To the Spanish Language Committee, reappointment for three years, H. Baker and B. Dokter.

V. REPORT OF THE ARABIC LANGUAGE COMMITTEE (ALC)

A. *Committee Membership*

The following members served on this committee in 1985: V. Atallah, B. DeVries, S. Hennein, P. Ipema, and B. Madany.

B. *Work of the Committee*

The committee is currently working on three major projects:

1. The revision of *A Guide for Leaders of the Church* was sent to press. Due to unsettled conditions in Beirut, Lebanon, the printing of this book has been delayed. Efforts are now being made to have it printed in Cyprus.

2. Volume I of H. Bavinck's *Our Reasonable Faith* is nearly complete and will soon be in print. This is the first of six volumes.

3. The manuscript for J. I. Packer's *Evangelism and the Sovereignty of God* is ready for printing but needs to be approved by the Ministry of Information in Egypt before it can be released.

VI. REPORT OF THE CHINESE LANGUAGE COMMITTEE (CLC)

A. *Committee Membership*

Members currently serving on this committee are I. Jen, T. H. Tsien, P. Yang, and E. Van Baak. S. Ling serves in an *ex officio* capacity.

B. *Work of the Committee*

CLC is working on a number of books in the following fashion:

1. Published:
   a. *An Introduction to the Science of Missions* by H. Bavinck
   b. *Christian Meditation* by E. Clowney.
2. Editing completed:
   a. *Perspectives on Pentecost* by R. Gaffin
   b. *Israel in Prophecy* by W. Hendriksen.
3. Being edited:
   a. *New Testament Commentary; First and Second Timothy* by W. Hendriksen
   b. *Holy Spirit Baptism* by A. Hoekema
   c. *More Than Conquerors* by W. Hendriksen
   d. *The Mystery of Providence* by J. Flavel
   e. *Every Thought Captive* by R. Pratt
   f. *Reason to Believe* by R. C. Sproul.
4. Translation in progress:
   a. *Glorious Body of Christ* by R. B. Kuiper
   b. *Beyond Doubt* by C. Plantinga
   c. *The Other May Fourth Movement* by S. Ling
5. Translation to begin:
   a. *Women and the Word of God* by S. Foh
   b. *Called to the Ministry/Preaching and Biblical Theology* by E. Clowney
   c. *Genesis* by G. Aalders
   d. *The Christian Life* by S. Ferguson

VII. REPORT OF THE FRENCH LANGUAGE COMMITTEE (FLC)

A. *Committee Membership*

The following served on this committee in 1985: G. Dubé, H. Kallameyn, A. Kayayan, A. Otten, M. Geleynse, and C. Baldwin.

B. *Work of the Committee*

The committee has identified and analyzed the needs of the three Francophone worlds in Europe, North America, and Africa. It has found that the most efficient way to get desirable books published in the French world is to provide subsidies to specific publishers for certain books. Some of the titles selected are English works scheduled for translation and publication. Top priority is now being given to the publication of texts written in French. Among the books to be published in 1985–86 are:

1. *Until Justice and Peace Embrace* by N. Wolterstorff
2. *The Catholic Epistles* by John Calvin
3. *Quand Dieu A Parlé Aux Hommes* by Paul Wells
4. *When the Kings Come Marching In* by R. Mouw
5. *Face A La Critique, Jesus Et Les Apotres* by P. Marcel
6. *Forgive and Forget* by L. Smedes
7. *They Shall Be My People* by J. Timmer
8. *The Christian Idea of Justice* by J. Dengerink
10. The magazine *Parole.*

VIII. REPORT OF THE HAUSA LANGUAGE COMMITTEE (HLC)

A. *Committee Membership*

The following have served on the HLC in 1985: D. G. Angye, J. H. Boer, A. Horlings, A. W. Machunga, and R. Veltkamp.

B. *Work of the Committee*

There is a great need for Reformed literature in the Hausa-speaking world. HLC met several times in 1985 and is making good progress toward its goals. Mr. Matthew Adams is now under the employ of the HLC as assistant coordinator with responsibility to translate materials and also to help organize the other activities of the committee.

HLC has established a three-year plan for printing and publishing materials. They have included works aimed at church leaders and members, as well as evangelistic materials for non-Christians.

Projections for 1985–86 are to publish the following materials:

1. The Gospel of John (in Ajami)
2. *Rural People*
3. *Commentary on Joel*
4. *Promise and Deliverance* (Genesis)
5. Papers for the August writers' course.

HLC has also developed and adopted a "church educational development plan" in order to address the great need for religious education in the church. The plan recommends courses to be taught and books for those courses.

IX. REPORT OF THE SPANISH LANGUAGE COMMITTEE

A. *Committee Membership*

The following members have served on this committee in 1985: H. Baker, J. Boonstra, P. Borgdorff, B. Dokter, and R. Greenway. D. VanderHart is now on the committee as liaison with WLC. Rev. J. J. Pott serves as editorial supervisor and Lydia Dokter as secretary to the committee.

B. *Distribution of Material*

The Evangelical Literature League (TELL) has been the chief distributor of SLC materials. Early in 1985 a distribution agreement was signed with TELL that carefully delineates how the two organizations will work with each other.

C. *Work of the Committee*

SLC is working on the following projects at this time:

1. *Commentary on Matthew* by W. Hendriksen
2. *De Todo Corazon* by Van Halsema
3. *Tyndale Old Testament Commentarie*
4. *Galatians* by W. Hendriksen
5. *America Latina: Tierra De Promision* by Narváez
6. *New Testament Commentary on Hebrews* by S. Kistemacher
7. *Redemption Accomplished and Applied* by John Murray

Several books already published are scheduled for reprinting.

X. FINANCIAL MATTERS

A. *Budget*

The 1985–86 financial report and proposed 1986–87 budget will be reported in the *Financial and Business Supplement Agenda*. We are grateful for the work done by the denominational financial coordinator and his staff in maintaining our committee's financial records.

B. Requests

In funding the literature programs for 1987 we submit a quota request of $2.40 for synod. This is the same quota amount requested in 1985.

We respectfully request that synod continue the WLC on the list of denominational agencies recommended to the churches for one or more offerings.

XI. SUMMARY OF MATTERS NEEDING SYNODICAL ATTENTION

A. *Approval for Representation to Synod*

Dr. H. Smit, (chairman), Mr. W. Medendorp (treasurer), and Dr. A. VanderGriend (secretary).

B. *Approval of Committee Membership*

The Board of Home Missions recommends Rev. Alvin J. VanderGriend for another three-year term and Rev. Dirk J. Hart as alternate. The CRWRC recommends Wayne Medendorp for another three-year term and William Haverkamp as alternate. The Back to God Hour nominates Rev. Bassam H. Madany as regular delegate and Rev. I. C. Jen as alternate for three-year terms. WLC recommends these nominees to synod.

C. *Approval of Quota Support*

The committee requests for 1986 a quota of $2.40.

D. *Approval of Recommendation for Offerings*

The committee requests that the WLC be continued on the list of denominational agencies recommended to churches for one or more offerings.

E. *Approval of Reassignment of WLC Tasks to CRC Publications*

The committee requests approval of proposed plan to reassign WLC tasks to CRC Publications. (See document with recommendation.)

For the World Literature Committee
Alvin J. VanderGriend, secretary

PROPOSED PLAN FOR REASSIGNMENT OF WLC TASKS TO CRC PUBLICATIONS

I. INTRODUCTION

The 1984 Synod approved a long-range plan for CRC Publications called "Setting a Course." One recommendation in that plan was that CRC Publications seek "the support of the World Literature Committee to propose to the 1985 Synod that the tasks now assigned to the Christian Reformed World Literature Committee be reassigned to CRC Publications."

The mandate of the World Literature Committee (WLC) as given by the 1982 Synod is to "be responsible to the synod of the Christian Reformed Church for the preparation and publication of Reformed literature in the major or strategic languages of the world." The tasks now assigned to WLC are broad and complex. The scope and depth of the expertise needed by WLC to carry out its assigned purposes is very extensive. The task of guiding and supervising the work of five language committees, each working in its own area and in a different way, is complicated. The expertise needed by *each* language committee to do its work effectively is considerable. Publishing and distributing literature within a foreign country requires a high degree of awareness of local needs, cultural sensitivities, printing logistics, marketing expertise, and so on. The task has simply become too large for a volunteer committee meeting two to four times per year.

The WLC considered moving in the direction of finding its own staff person, office space, secretarial help, and necessary support structures to develop a separate operation. This was weighed against the possible advantages of tying these operations into those of the already existing structures of CRC Publications. The committee decided there were many advantages to merging our efforts with CRC Publications.

II. RATIONALE FOR PROPOSED REASSIGNMENT

A. *Administrative Support*

WLC efforts would benefit from the administrative support that the staff of a publishing organization like CRC Publications could provide.

B. *Staff Person*

WLC efforts would benefit from having a staff person assigned to this task; this person would supervise the entire operation, hold accountable those involved, expedite the work, troubleshoot, develop an awareness of some of the complexities involved in publishing in other languages, survey markets, evaluate needs, do long-range planning, and so on. Under such a person there would also be greater coordination of ideas and common concerns of the present language committees.

C. *Vision*

CRC Publications is in a strategic position to provide a vision for foreign-language publishing. The tremendous potential for worldwide impact via literature has been demonstrated by the Communist movement and by other groups such as the Jehovah's Witnesses and the Seventh-Day Adventists. There is every reason to believe that the potential for the advancement of God's kingdom worldwide via the publishing of Christian literature in many languages is also great. CRC Publications is in an ideal position to help develop a vision for what the Christian Reformed Church's role and priority should be in this worldwide ministry. This vision should in turn assist each of the language committees in the difficult task of prioritizing activities.

D. *Increased Emphasis on Worldwide Ministry*

Other aspects of CRC Publications' ministry would be positively influenced by an increased emphasis on worldwide ministries due to the cross-fertilization which would occur in CRC Publications. In this way the vision for worldwide literature distribution would be shared by the entire denomination.

E. *Third-World English Publications*

Having an individual at the helm of world literature efforts and a unified vision would encourage the development of Third-World (simple) English publications that would reach across the major world language areas.

III. PROVISOS IN THE EVENT OF REASSIGNMENT

In the event of a reassignment:

A. WLC will continue to exist as an entity in CRC Publications with a change in reporting relationships (i.e., reporting to CRC Publications Board rather than to synod).

B. The language committees will retain their present structures and mandates and shall operate with considerable autonomy in providing initiative for proposed publications. CRC Publications will work with a "staff as servant" mindset in relation to the language committees.

C. A staff person approved by both WLC and CRC Publications will be appointed. The first qualification for this appointment will be an enthusiasm for a Christian world literature program.

D. CRC Publications will need to commit significant resources (staff, management time, energy, and so on) to this ministry. In fact, the merger will require a commitment on the part of CRC Publications to broaden its overall focus and "mindset" to include ministry not only to people in Reformed (and related) churches in North America but to people and to churches throughout the world. CRC Publications is prepared to make this commitment.

E. There will be a total review of the merger in five years with the assurance of severing relationships in Christian harmony if an alternate approach seems more advisable.

F. There will be an avenue of appeal for both WLC and the language committees in the event problems develop.

IV. PROPOSED STRUCTURE

The proposals outlined below suggest how structures might look a few years after the merger has officially taken place. Parts of these proposals (e.g., certain aspects of A, 2 below) would be phased in over time.

A. *Language Committees*

1. The existing language committees will be kept intact. Functions they currently perform that will continue include

   a. determining needs in the particular language area and recommending material for development, purchase, and translation;
   b. soliciting, reading, and evaluating manuscripts; and
   c. providing editing services as they are able.

2. Ordinarily, plans for new projects will be initiated and developed by the language committees in cooperation with the CRC Publications staff. The language committees may also be asked to react to the staff suggestions for new projects. Summaries of the work of the language committees as well as proposals for new projects will be included in staff reports to the WLC, to the board, and to synod.

There shall be considerable flexibility in how staff would work with the language committees. For example, since CRC Publications staff perhaps could not be present at some of the committee meetings, one member of each language committee could be designated as the contact person to bring the committee's needs and views to the staff. In all cases, reports and minutes from the language committees will be forwarded to the staff of CRC Publications. In addition to the above, appeal will be a viable option; that is, any language committee or the WLC can come directly to the board or executive committee to appeal a decision with which it disagrees.

3. In order to assure that CRC Publications (and the language committees) continues to benefit from the special linguistic and cultural expertise that resides in the WLC, the WLC will continue to function for at least five years as a subcommittee of CRC Publications in regard to projects and finances. Also, special attempts will be made to poll (or bring into dialogue) persons serving in other cultural settings who are in the United States or Canada on furlough.

4. Initially the composition of the language committees and the WLC will not change. After the merger, needed new members for the language committees will be selected by the World Literature Committee from a list of nominations drawn up by the appropriate language committee. The expertise of CRC personnel serving in targeted language areas shall be utilized.

The agency representatives on the WLC will continue to be selected by the appropriate agency. The at-large members will be selected by CRC Publications.

5. The issue of how marketing and distribution questions will be initiated and resolved needs further exploration. CRC Publications staff will certainly provide substantial assistance. However, the appropriate methods for these activities probably varies so much from country to country that no single pattern will work in every case. Even the question of who shall sign the contracts with foreign publishers or distributors may be answered differently, depending on the circumstances.

B. *Staff*

1. The program functions of the WLC will be made a separate division of responsibility within CRC Publications or one of its departments.

a. CRC Publications will appoint a specific staff person who will be assigned responsibility for the work of the WLC.

The relationship of the CRC Publications staff person to the WLC and its officers will be similar to that between other CRC Publications staff and the committees they work with. Basically the relationship is one of partnership whereby the WLC (and the CRC Publications Board) provides policy direction and the staff implements policy, identifies agenda issues, develops long-range planning proposals, and so on.

b. The relationship of existing staff to CRC Publications will be determined on a case-by-case basis. In some cases the language committee staff person will report to CRC Publications staff. In other cases a language committee staff person can continue to work with the language committee in partnership with CRC Publications staff or perhaps as a consultant. CRC Publications will provide staff services (secretarial, etc.) for other language committees as needed.

c. Other current CRC Publications staff will also support the language committees working through the staff person mentioned above; each performing (or assisting with) those functions for which they have expertise. The staff, for example, could assist in areas like product design, illustrating, copyrighting, promotion, scheduling, budgeting, and developing reports and proposals for submission to the board or its executive committee.

2. Other staff activities will be performed as needed by the appropriate departments of CRC Publications (e.g., production, warehousing, distributing). In certain cases, most of these functions might more appropriately be done outside North America.

3. Overall program goals will be coordinated through the office of the executive director, who will also be responsible to assure interagency cooperation at all levels (planning, production, and distribution).

C. *Finances*

1. Each language committee will develop its own budget, which will then be forwarded through the WLC to CRC Publications (and synod where necessary) for approval. For internal reporting purposes, the budget reports for each committee will continue to be designated separately. Also the WLC fund balance will continue to be shown separately on financial reports. The entire WLC quota request will be presented to the board and to the synod separately from the other CRC Publications quota requests. The business office will provide administrative support for the ongoing financial activities of the committee.

2. For each proposed new product, a budgetary projection will be made which will include estimated cost, estimated sales, alternative sources of income (e.g., quota, gifts), and so on.

3. At the date of the merger (September 1, 1986) the books of WLC will be closed. All subsidiary detail will be made available to CRC Publications to facilitate the merger. (This detail includes accounts receivable, accounts payable, and a detailed inventory list of each product quantity and unit cost.)

Financial statements will be prepared, using generally accepted accounting principles. Subsequent to the merger date the financial records of the merged WLC will be accounted for separately from those of CRC Publications. Cash, investments, receivables, deposits, notes, inventories, and all other assets of the merged WLC will continue to be kept as separate accounts. Assets will be utilized for the benefit of the consolidated ministry with proper accounting for this utilization.

4. An accounting of interdepartmental charges between the merged WLC and CRC Publications (including an appropriate fee for management and general expenses) will be maintained through the use of balance sheet intercompany accounts. Depending upon the type of charges, these accounts can be either current payables or receivables on the books of both the merged WLC and CRC Publications. Quarterly details supporting the interdepartmental balances will be made available to World Literature Committee personnel.

5. During the period prior to the 1990–91 evaluation of the merger, care will be taken to maintain the integrity of accounting for the merged committee. If after the evaluation the recommendation is to continue WLC as part of CRC Publications, then WLC operations will in fact become an integral program of CRC Publications, no longer requiring separate reporting and interdepartmental accounting.

6. The WLC treasurer will be allowed at all times to review the books of the committee. CRC Publications will consider any recommendations or suggestions made. Ultimately, CRC Publications will maintain responsibility for the integrity of all accounting.

V. TIMETABLE

A. Proposal for merger approved by the WLC by January 1986, CRC Publications by February 1986, and synod by June 1986.

B. Merger officially takes place on September 1, 1986 (i.e., organizational and financial responsibility changes). As mentioned previously, many of the staff support functions will develop over time as staff develops additional knowledge and expertise in foreign-language publishing.

C. In 1990–91 WLC and CRC Publications will analyze the effectiveness of the relationship.

VI. EVALUATION

A. *Time of Evaluation*

The Synod of 1991 will be provided an evaluation of the merger, with recommendation for continuation of WLC under CRC Publications, reassignment as an agency of the Board of World Ministries, reinstatement as a separate agency of synod, or another acceptable structure.

B. *Evaluators*

A committee of evaluators will include representation of CRC Publications and the boards of World Ministries, Home Missions, CRWRC, the Back to God Hour Committee, the World Literature Committee, and a representative of each of the language committees.

C. *Criteria for Evaluation*

1. Efficiency of the operation (costs/books published)
2. Viability of alternatives
3. Relation to other denominations
4. Productivity (amount of literature produced and distributed)
5. Adaptability to new situations
6. Relation to literature-producing structures of other CRC agencies
7. Development of vision
8. Accomplishment of WLC mission

D. *Evaluation Report*

A report will be made directly to synod by the evaluation committee, with copies by January 15, 1991, to the agencies represented on the evaluation committee.

VII. RECOMMENDATION

That Synod approve the proposed plan for reassignment of WLC tasks to CRC Publications.

Note: The Spanish Language Committee objects to the reassignment of WLC tasks to CRC Publications.

REPORT 22
DORDT COLLEGE

During the 1985–1986 academic year, Dordt College continues to provide more than a thousand students with quality higher education, based upon the Word of God and centered in Jesus Christ. Dordt attracts students from churches in the broader Reformed and Evangelical communities, yet the majority of the students (89 percent) are from the Christian Reformed denomination. Evidently many parents and young people from the CRC feel that Dordt College is a good place for young people to grow and mature in terms of our Reformed heritage.

Those who are acquainted with Dordt will testify to the fact that the college is characterized by a single perspective, i.e., the recognition of Christ's kingship over every area of life. Recently, in Southern California, a graduate was asked to speak about what impressed him most while he was in attendance at Dordt College. He responded by saying: "I remember many things about Dordt College. It is a friendly place, and I received an excellent education. But the thing that impressed me most was the emphasis upon Christ's kingship over all of life and learning." We were of course pleased to hear this testimony, because, as we indicate in our statement of purpose:

> And Dordt, as a Christian college, aims to train kingdom citizens aware of the demands of the cultural mandate, equipped to take their place and carry out their tasks within the community of believers, able to discern the spiritual direction of our civilization, and prepared to advance, in loving service, the claims of Christ over all areas of life.
>
> (*The Educational Task of Dordt College*, p. 9.)

As we made clear in a recent editorial in the VOICE, Dordt College is closely identified with the cause of Christian education at all levels. First, Dordt is a Christian college, which seeks "to develop and implement an understanding of the entire creation in the liberated light of the Scriptures" (*The Educational Task of Dort College*, p. 7). Second, Dordt has an Education Department in which it teaches young people to teach in our Christian schools. Third, Dordt serves the needs of these teachers with in-service seminars and workshops. In all of these ways Dordt, as a Christian college, is identified with and seeks to promote the cause of Christian education.

This year we have added a course to our curriculum which, we believe, will strengthen the kingdom perspective of our entire academic program. The course, General Education 300, is described in our catalog as

> A study of Christian discipleship in the life of students who, upon graduating from college, are called upon to implement in their professions or careers the serviceable insights they have learned thus far. Emphasis will be placed on such things as the nature of office and task, the character of Christian witness, the need for responsible strategies, and the consequences of Christian service.

New students at Dordt College are required to take Philosophy 201, which helps them to develop a Reformed, biblical perspective on their academic

program. Against the background of that academic program, General Education 300 is intended to provide students with an integrated, focused, Reformed introduction to life.

Last year the college initiated a study on ways to internationalize education at Dordt College. A committee has been formed to implement the three basic categories:

1. Internationalize course offerings
2. Develop off-campus international programs
3. Help to bring international students into the student body

Already the effects of this activity are being seen. For example, nine Vietnamese students attend Dordt College this year.

The academic administration of the college is now being reorganized. When the process is completed, the faculty will be composed of three divisions—Humanities, Natural Sciences, and Social Sciences, each headed by a dean who, along with the vice president for Academic Affairs and the associate academic dean, will comprise the membership of the Academic Council. The goal is to enhance the effectiveness of the academic administration, especially in the important areas of faculty development and personnel supervision.

In September the Computer Science Department moved into the new Computer Science Learning Center, which provides one terminal for every ten students at the college. All the faculty positions in the Computer Science Department are filled, consequently Dordt can now provide students with a complete program in computer science.

In addition the library has implemented an Online Public Access Catalog (OPAC). No longer is a card catalog needed to locate material; library users can now access the book collection by means of computer terminals. The system results in easier and more efficient location of library resources.

One of the more well-known and exciting programs at Dordt College is the major in Agriculture, emphasizing both plant and animal sciences. Since the introduction of this program, the Midwest has experienced an economic crisis in the area of agriculture. Professors in this department are attempting to help the members of the farming community with counsel and advice. In conjunction with the Association for Public Justice, the department brought together a number of people for the purpose of eventually formulating an agricultural policy which will reflect the kingdom vision to which Dordt is committed.

Because the rising cost of Christian higher education tends to make it difficult for our young people to attend a college such as Dordt, in 1984 we initiated the Heritage 21 Campaign to raise $8,500,000 in financial aid in the form of scholarships, grants, and low interest loans for students. Our constituency has responded very positively to this appeal—already more than $6,000,000 has been received in cash, pledges, and deferred gifts.

The colleges related to the CRC continue to study the possibility of establishing a Reformed university in North America. We participate in this discussion, not knowing where it will lead, but believing that it is the will of the Lord that we provide Christian training on all levels of education. May God give us the strength to move forward—guided by the biblical vision of his kingdom come and coming!

Dordt College
John B. Hulst, president

REPORT 23
INSTITUTE FOR CHRISTIAN STUDIES

The year 1985 has been a year in which the Lord has blessed greatly the work of the Institute for Christian Studies (ICS). Among those blessings were the appointments of a new president and two new faculty members.

New Appointments

In June Dr. Clifford Pitt, as new president, brought an enthusiasm for the role of ICS in God's kingdom and a wealth of experience in academic administration which have resulted in renewed vitality in leadership at the institute.

Dr. Harry Fernhout began teaching in the newly established philosophy of education program in September, and has generated considerable interest in this field, particularly among Christian school teachers.

We look forward to Dr. William Rowe's arrival, in September 1986, as professor in the history of philosophy.

Clarification of Goals

Another significant, though in a way less tangible, blessing of 1985 was the beneficial outcome of the often difficult process of clarifying the goals of ICS. That process, initiated in 1984, resulted in a clearer sense of the institute's mission: to be a Christian graduate school which serves the Christian community in North America by developing and promoting biblically based, reformational perspectives for all areas of life.

The mission of the ICS took on special significance in 1985 in improved relations with other institutions of higher learning, especially the Reformed colleges in Canada and the U.S. The research and writing which are pursued at the graduate level can be of real service to the undergraduate colleges. It is in this context that ICS is taking an active role with representatives of the Reformed colleges in discussions concerning a Reformed university in North America.

Renewed Dedication

The heightened sense that the Lord is indeed leading the institute to a clearer and stronger expression of its task helped to rekindle the dedication of the seven-member faculty to its ongoing programs. ICS's Master of Philosophical Foundations degree program and the Ph.D. program, operated in cooperation with the Free University in Amsterdam, continued to attract students with great ability and produce graduates of the highest quality. In September 1985, fifty-nine students enrolled at ICS—twenty-nine of them full-time and thirty of them part-time.

The institute also undertook to significantly expand its offerings by developing two new degree programs—a Master of Education program and a Master in Christian Studies program—which we hope will commence in the fall of 1986.

Educational services for those beyond the ICS student body took the form of academic and family conferences, a public lecture series, and courses taught by ICS students on local university campuses. Publications resulting from ICS teaching and research continued to be the major fruit of the educational services program. In December we were pleased to see in print the book, *The Legacy of Herman Dooyeweerd*, a joint project of six ICS faculty members.

Along with the renewed dedication of the staff has come renewed commitment of the members and supporters of ICS. We are extremely grateful for the renewed support extended to ICS in various ways, including financial; 1985 saw the highest amount ever received in voluntary donations.

Bernard Zylstra

Although the year brought in a host of things for which we are thankful, we shared one great sadness. The news that Dr. Bernard Zylstra has cancer was a shock to many. Dr. Zylstra's contributions to the Christian community as a professor at ICS since 1969, as ICS principal from 1978 to 1982, and then ICS president from 1982 to 1984, are greatly appreciated. That appreciation was overwhelmingly evident as promises of prayers for Dr. Zylstra and his wife poured in. The Lord indeed heard those prayers, and has extended Dr. Zylstra's life beyond his doctors' expectations. At the time of this writing, however, his health is declining seriously. We rejoice nonetheless in Dr. Zylstra's continual reliance on God's grace.

In 1986 the Institute for Christian Studies continues to depend on the prayers of its friends and supporters for ongoing guidance and blessing. We invite all members of the Christian community to join in those prayers.

Institute for Christian Studies
Clifford Pitt, president

REPORT 24
REDEEMER COLLEGE

We at Redeemer College look back on 1985 and gratefully acknowledge the Lord's many blessings to us. As we enter into the future in reliance upon him we expect him to continue to do great things for us.

Redeemer College started the 1985–86 academic year with 242 full-time students. This compares with 210 in 1984–85, 168 in September 1983, and 97 in September 1982. We count it a privilege to be able to offer these students Christian education at the postsecondary level. In 1986 we will graduate our first class, our "pioneer" students. This brings us great joy.

In the endeavor to offer solid, Reformed, Christian education, one of our greatest challenges is to find people who are qualified to teach from a distinctly Reformed and Christian perspective. We solicit the prayers of the Christian Reformed churches as we endeavor to recruit able faculty members. In the 1985-86 academic year we were privileged to have nineteen full-time faculty members, one faculty member serving on a half-time basis, one visiting professor for the first semester, and eighteen part-time instructors.

The building of our new campus in Ancaster, ON, continues. In the summer of 1986 we look forward to moving into the larger facility which will be much more suitable to offering quality Christian education. Our support community, many from Christian Reformed churches, has contributed greatly, even sacrificially, to bring this vision to realization. We are deeply grateful for both financial and prayer support that has been provided and we continue to ask for their prayers and support.

A very significant event took place in the spring of 1985. After an extensive evaluation procedure, the Association of Universities and Colleges of Canada approved our application for membership. The visiting committee of the AUCC noted that our program was comparable to that offered at any of the universities in Canada. We see this as a sign of the Lord's blessing on our work and as an opportunity to set forth the glories of Christ as Lord of education and to promote Christian education in the university scene in Canada.

We have also applied to the Ministry of Colleges and Universities in Ontario for "regular-degree granting status." Presently we can offer the Bachelor of Christian Studies (B.C.S.) and the Bachelor of Christian Education (B.C.Ed.). In view of the AUCC evaluation of our program we have appealed for a change in the charter to enable us to offer the Bachelor of Arts and the Bachelor of Sciences degrees. We ask that members of the Christian Reformed churches will pray that the Lord will move hearts to grant this request. We believe that this will serve to promote the honor of Christ and speak for the excellence of a genuine Christian education at the university level.

Truly the Lord has blessed us. We praise and thank him; and we ask you to remember Redeemer College in your private and communal prayers.

Redeemer College
Henry R. De Bolster, president

REPORT 25
REFORMED BIBLE COLLEGE

With thanks to our Covenant God, Reformed Bible College completed its forty-seventh academic year in May. We thank the Christian Reformed churches for their prayerful and material support through another year. Further, we are grateful for the endorsement of synod and ask that it be reaffirmed for the coming year.

The following highlights from the past year are submitted for your information and guidance.

A. *Academic Program*—Reformed Bible College now offers seven distinct academic programs to prospective students. This variety attests to the broad range of personal interests which RBC is prepared to serve, as traditional students (recent high school graduates) and nontraditional students (high school graduates who have spent some years in nonacademic employment or professions) follow the calling of the Lord to prepare for Christian ministries. The seven programs are:

1. Four-year baccalaureate degree—Bachelor of Religious Education (B.R.E.);

2. Two-year degrees—Associate in Religious Education (A.R.E.—supplement to additional technical training such as nursing or aviation which qualifies an individual for missionary or similar service) and Associate of Arts (A.A.—junior college level degree leading to two additional years of college study and four-year degree);

3. One-year programs—the Diploma of Biblical Studies (for persons who have not completed college before entering RBC), and the Certificate of Biblical Studies (for college or university graduates);

4. Master of Religious Education degree—offering a core of biblical studies and the option of concentrations in Evangelism/Missions or Christian Education in one-year (for B.R.E. degree holders) or two-year format (for non-B.R.E. degree holders);

5. Extension Courses—courses taken for credit away from the Grand Rapids campus, either individually or in class groups, leading to either the Diploma or Certificate of Biblical Studies.

B. *Uniqueness*—To the present day RBC's distinctiveness has not been duplicated. It remains the only educational institution in the world where students can concentrate on the study of Bible and Christian doctrine and specialize in evangelism/missions and/or church education on the college level from the Reformed point of view. This quality alone should endear RBC to a growing number of prospective students from Christian Reformed homes.

C. *Enrollment*—In a decade when U.S. colleges and universities are experiencing an enrollment slump related directly to the drop in number of births about

two decades ago, RBC and other Bible colleges also feel the effects. Fall and winter semester enrollments at RBC were not as high as levels of recent years—partly because in 1984 and 1985 graduating classes were the largest in its history, while classes for the next two years will be smaller. It is anticipated that U.S. colleges will experience the greatest enrollment of traditional students in the history of U.S. higher education as the decade of the 1990s arrives—as bulging enrollments now being registered in elementary schools eventually produce applicants for college.

D. *Field Training*—RBC is unique among postsecondary institutions supported by Christian Reformed people in that every degree candidate student is required to practice what he or she studies. Christian service is a requirement for such students during all semesters of their enrollment at RBC. Assignments are carried out in local churches, missions, social work agencies, boys and girls clubs, retirement and nursing homes, and similar locations.

At the same time, RBC offers its annual Mexico Summer Training Session to high school graduates from anywhere in North America or the world. Mexico STS provides indepth, on-site cross-cultural orientation to Christian missions in a program which is both academic and practical. During the eighteenth annual STS conducted for about ten weeks in Mexico in 1985, twenty-nine men and women (both singles and married couples) received missionary training.

Training and Service Corps (TASC) provides two years of missionary study and assignment for college graduates and others. During the past year, Gary Van Veen (Chino, CA) and Dan Vanden Hoek (Byron Center, MI) completed their commitment as "apprentice missionaries" with Christian Reformed World Missions in the Dominican Republic (Sabana Grande de Boya). Another team, Pat and Pam Toonstra (twin sister nurses from Willmar, MN), completed their work with CRWM and the Luke Society at Catacamas, Honduras. Other teams now serve in Mexico and Costa Rica, or are in preparation at RBC.

E. *Special Events*—RBC celebrated its forty-sixth anniversary with a series of dinners—in Norco, CA; Lake Worth and Sarasota, FL; North Haledon, NJ; Sioux Center, IA; Chicago, IL; Rehoboth, NM (a luncheon); and Grand Rapids, MI. At the last-named dinner, Dr. Edmund P. Clowney, past president of Westminster Theological Seminary, Philadelphia, was the speaker for a guest attendance of over twelve hundred persons.

RBC's forty-fifth commencement on May 2 was marked by the role of Nelle Vander Ark as commencement speaker. At the suggestion of RBC students, Miss Vander Ark was selected because of her long involvement (45 years) with teaching in Christian schools—elementary, secondary, and postsecondary—from which she is retiring in June. Before coming to RBC as a faculty member in 1977, Miss Vander Ark taught at Covenant College, Chattanooga, TN, and part-time at Calvin College.

Dr. Lyle Vander Werff, of Northwestern College, Orange City, IA, brought the fifteenth annual Baker Mission lectures on March 3–6, under the general theme, "Worldviews and Cross-Cultural Witness."

F. *Faculty*—Filling a vacancy in missions and anthropology, Rev. Paul E. Hostetter became an RBC faculty member at the beginning of the 1985–86 academic year. Having completed a long ministry of missionary service in the Sudan, Pakistan, and Mexico—in addition to church ministry in Michigan and Califor-

nia—Rev. Hostetter brings a depth of experience and insight to his new task as instructor and international student advisor.

G. *Finances*—We thank the Lord for the faithful support which many Christian Reformed congregations and individuals continue to give to RBC. As financial statements reveal (as presented to synod's advisory committee on finances), RBC ended its last fiscal year on June 30, 1985, with a small balance. For this we praise God. At the same time, however, it should be noted that strict cost controls were required to produce this outcome, since less than the needed amount of income was received from contributions and tuition.

We covet the continued endorsement of synod for financial support in 1987 and the faithful prayers of God's people in the congregations.

Reformed Bible College
Dick L. Van Halsema, president

REPORT 26
THE KING'S COLLEGE

During the past year The King's College has experienced God's blessings in many ways. Enrollment grew by 30 percent over last year, with the equivalent of approximately 150 students studying full-time at the college. The college received funding from the Alberta government for the first time. The $300,000 (Cdn) grant allowed the college to expand its program and services this year, which contributed to the increase in the enrollment.

In December 1985 the college submitted a proposal and self-study document to the Alberta Private Colleges Accreditation Board for permission to grant its first B.A. (general) degrees. The proposal is under review at present. Over the next few years, the college hopes to introduce B.A., B.Sc., and B.Ed. degree programs, adding courses in new and existing disciplines each year. Prospective faculty members are being interviewed for new positions in history, psychology, and education.

The college's financial position was improved considerably over the past year. Government funding and continued excellent support from individuals and churches, as well as increased enrollment, have allowed the college to meet increased expenditures associated with expansion. In addition, a significant fund-raising effort sponsored by The King's College Foundation has resulted in reducing by 50 percent the college's debt due to accumulated deficits.

As the college grows in size and maturity, it is becoming increasingly visible in Western Canada, and represents a significant witness to the necessity and viability of quality Christian education at the university level in this country. The college is thankful for the excellent support it receives for its educational ministry from congregations and individuals in the CRC.

The King's College
Henk Van Andel, president

REPORT 27
TRINITY CHRISTIAN COLLEGE

Nineteen eighty-five was a year of growth and academic advances for Trinity Christian College. The board of trustees, administration, and faculty are thankful to God for his continued blessings on Trinity.

Conscious of its mission to educate young people who are "being transformed into his likeness" (II Cor. 3:18), Trinity welcomed a 5.7 percent increase in enrollment over the fall of 1984. Enrollment has increased 33 percent during the past six years, and for the second consecutive year Trinity has had a record enrollment.

Although the largest number of Trinity's students come from Illinois, an increasing number are coming from the neighboring states of Indiana, Michigan, and Wisconsin, and the balance come from across North America and from foreign countries. Young people raised in the CRC make up about one-half of the college's enrollment, while members of all "Reformed-oriented denominations" make up two-thirds of the student population. Trinity has an enriching multiracial student mix, the highest of any Christian college in the United States. This reflects the work of the college's admissions program, increasing multiracial character of the CRC, and the multiracial scholarship emphasis of SCORR. Trinity sees this as an unusual challenge and requests your prayers as it attempts to integrate these students into the life of the college. Pray that we will be able to develop multiracial leadership within these brothers and sisters in Christ, demonstrating love and concern for each other, because Trinity believes that the gospel of Jesus Christ knows no color distinctions.

Along with growth in enrollment has come a need for expanded housing and classroom facilities. To meet those needs and to provide for future growth of the college, Trinity's Board of Trustees approved, in 1985, a proposed campus development plan to provide facilities for a potential enrollment of one thousand students. The college is planning to build a dormitory for the 1986–87 school year, and to expand academic space in the near future.

Academically the college was strengthened by the addition of new faculty and advances in two major concentrations, nursing and computer science. Five faculty members were appointed during 1985, one each in computer science, English, physical education, and two in nursing.

The Department of Nursing graduated a class of nineteen B.S.N. students in May 1985, and passed a major hurdle when it received approval from the Committee of Nurse Examiners of the Illinois Department of Registration and Education. The Department of Nursing is now working toward National League for Nursing approval.

Trinity instituted an academic major in computer science in 1985, to provide professionals for what promises to continue as an important area in our society.

From a financial point of view, Trinity has fulfilled one of its 1984-85 goals: to operate on a balanced budget. A copy of the financial audit has been filed with the financial coordinator's office.

We thank God for his faithfulness and for the way he has provided for our needs through his people.

Trinity Christian College is grateful to the CRC for its support during 1985. We pray that we may faithfully do God's work so the trust and confidence the denomination and its members have expressed in Trinity will continue.

Trinity Christian College
Kenneth Bootsma, president

REPORT 28
UNITED CALVINIST YOUTH

YOUNG CALVINIST FEDERATION

Reassessment and *projection* are words that mark the behind-the-scenes activity of the Young Calvinist Federation during the past year. After sixty- seven years of faithfully serving the youth of our churches, YCF is taking a look at its past with a view to a new mission. A new mission statement is being considered by the YCF board in March 1986. If endorsed, this mission statement will provide a framework for the Young Calvinist Federation's ministry into the next century. The prospects are challenging.

One of YCF's smallest and youngest leagues this past year hosted the second largest young people's convention in YCF history. Words of appreciation from far and wide have come about the "Grace Awakening" Rhode Island Convention—it was indeed one of YCF's finest. For the first time young people were invited to make a public as well as personal commitment to Jesus Christ. The response was overwhelming.

The Summer Workshop In Ministries (SWIM) program, cosponsored by YCF and Home Missions, continues to provide a truly unique spiritual growth experience for many young people. These volunteers serve U.S. and Canadian churches in evangelism and diaconal work for four to six summer weeks.

YCF's new young adult ministry, Young Adult Ministry (YAM), experienced growth in 1985 on several fronts. YAM's third annual Christmas-week young adult conference—this year in Anaheim, CA—was well attended and appreciated. Sights for 1986 are on Toronto. YCF's Armed Services Ministry, a division of YAM, is reaching a record number of peacetime service men and women from Canada and the United States.

In 1985 YCF continued to produce teen, young adult, and leader publications, such as INSIGHT, YAM, TEAM, and SERVICE QUARTERLY, and the Armed Services newsletters. *The Praise Book*, a handbook on young people and worship, joined earlier titles in YCF's growing youth ministry resource series, "Good Things for Youth Leaders." *Our Life and Times*, YCF's new case-study collection, has received fine reviews and is selling in record numbers.

YCF and its Service Center will continue with its programs, publications, and leadership training to be of service throughout 1986 to the youth and young adult ministries of our U.S. and Canadian churches.

The Young Calvinist Federation
Robert S. Hough, executive director

CALVINIST CADET CORPS

"Blessed to be a blessing." What was true for the nation of Israel is also true for the Calvinist Cadet Corps. God blessed the organization in 1985 and the CCC, in turn, has been a blessing to the 14,000 boys and 3,500 counselors that participate. And with our faith for the future, we see God's continued blessings in years to come.

Faith for the future—that was our Cadet theme for the year 1985, introduced at our annual Counselors' Convention in Chicago. Over 600 churches

throughout Canada and the U.S. were reminded of that theme during Cadet Week, as they watched cadets participate in a Sunday worship service or listened to their pastor preach from Proverbs 3:5–6.

We have good reason for optimism. First of all our God is worthy of our faith. And beyond that, we have already seen his promise turn to reality: twenty-two new clubs were added to our membership in 1985, and we are now being represented in Nebraska, Georgia, Missouri, Mississippi, and Kentucky, new areas for our ministry.

We strive for growth, and part of our promotion in 1985 took an interesting turn. We were represented by an exhibit booth in Youth Congress '85, an international event involving well over 15,000 young people and youth leaders in Washington, D.C. There, people who admitted that they were totally unaware that there was any Christian alternative to Boy Scouts expressed interest in our program. But that's exactly what we are—an organization committed to the total boy, encouraging him to live the abundant life offered him as a child of God.

The program is actually four separate programs, reaching a variety of age groups. *Junior Cadets,* for ages seven to eight, is in use in about one-fourth of Cadet Clubs. *Recruit-Pathfinder-Builder,* for ages nine to eleven, is our mainstay, and is being used in nearly all clubs. About 60 percent of the clubs take advantage of the *Guide Trails* program, available for the twelve- to fourteen-year-old boys. Our program for the oldest group, ages fourteen to sixteen, is *Voyageurs.* It is the program least in use, and efforts are currently being made to change that.

Publications include the *Crusader* magazine for boys, the *Clarion* newsletter for counselors, and the *Counselor Package,* a magazine containing the leader's helps for Bible lessons published in *Crusader.* At the past Evangelical Press Association annual convention, *Crusader* was honored with two major awards in the Youth Category of magazines—the "Most Improved" magazine award and the "Award of Excellence" for the best publication. It was gratifying to see how our efforts to excel have been recognized by others, but we want to give God the glory. He has given us the gifts, and we are to be obedient servants.

We pray for God's continued guidance, and look forward to another year of living in Jesus, and as our motto states, "Living For Jesus."

Calvinist Cadet Corps
G. Richard Broene, executive director

CALVINETTES

Calvinettes is a ministry for girls in 736 churches in Canada and the United States. We are grateful for another year of opportunity to serve the Lord and for another year of his blessings.

We express our thanks to the 4,400 dedicated Christian women who share their lives and their love for Jesus Christ with over 17,000 girls in the church family and in the community. These women receive training and opportunity for fellowship in a number of settings. Councils offer support and training on a local level. This year we have begun to sponsor regional conferences—usually a weekend event—in which staff members conduct leadership training; we have reached almost 1,000 counselors through these conferences this season. Our annual counselors' convention was attended by 475 women meeting in La

Mirada, CA. Next July we expect a convention of similar size in Ottawa, ON. Council presidents receive training at a three-day seminar held each year in West Michigan.

In the past year we completed a revision of program materials for junior high girls. The new course, titled "Wonderfully Made" focuses on the theme that we are indeed wonderfully created by God in his image. Girls are helped to understand how they may reflect God's glory and let their light shine to others.

We look to the future with faith that God will continue to allow us to serve him in reaching girls and women with his love. We are grateful for the encouragement, interest, and support the CRC has demonstrated in youth ministry. We ask for your prayers that Calvinettes will continue to be effective in sharing Christ's love with girls of your church and your community.

Calvinettes
Joanne Ilbrink, executive director

REPORT 29
SERVICE COMMITTEE FOR MINISTRY WITH RETARDED PERSONS

I. INTRODUCTION

In recent months the popular press has brought the public's attention to contemporary concerns which have faced many CRC families who have sons or daughters with mental retardation. The plight of the homeless in North America was described boldly in *Newsweek* (January 6, 1986) as "Abandoned." This issue focused on a public policy known in professional circles as "deinstitutionalization." In actuality deinstitutionalization has resulted in many former residents of state mental health facilities being left alone to cope with harsh societal realities with which they are ill equipped to deal. In the name of progressive treatment it is common to find these people exiled to subway air shafts of our larger cities in the winter and park benches in the summer. Innercity soup kitchens provide subsistence-level nourishment. In rural areas these people are moved from one foster home to another. While news accounts have focused primarily on persons with mental illness, persons with mental retardation receive similar treatment. In fact, persons with mental retardation who have been deinstitutionalized without adequate community support frequently find themselves unable to cope with community demands and, consequently, confront community judicial systems.

Other news articles feature court litigation involving the suspension of medical treatment, thus allowing individuals with mental retardation to die. A recent public news broadcast focused on "Greyhound Therapy," the intentional transportation of clients from one state to another by public human service agencies in order to avoid serving them.

The problems connected with financing public services for the retarded appear frequently in the media. What is rarely covered is the fact that the redirection of limited public funding to local communities has led to the development of highly inconsistent services throughout North America. While one community may have a well-developed residential services program, a neighboring community may not. Early identification and respite support may exist in one locale but not in another.

Families with members who require lifelong support and assistance in major life areas cringe at the uncertainty that public policy has forced on them. It is against this backdrop that Christian Reformed parents who have children with impairments ask excrutiatingly painful questions: "Will anyone from our Christian community be able to support us through various life crises with our child?" "Who will help us through the difficult childrearing years when our child cannot reach the milestones that other children achieve?" "What social opportunities will exist for our child?" "Where will our child live and work when he/she becomes older?" "Who will care for our child when we are no longer able to?" These questions prompted synod to appoint a study committee in 1978 and have since guided the committee in its work.

II. COMMITTEE HISTORY

In response to a 1978 overture from Classis Rocky Mountain, synod, recognizing the gospel call to express love and concern to all persons (Matt. 25:40), appointed a committee to study the need, availability, and adequacy of Christian institutional care for covenant members of the CRC who are *profoundly* retarded. As the study committee carried out its mandate regarding only the most seriously retarded persons, it became apparent that the church needed to become more intensely involved in the lives of a much broader group—persons with varying degrees of retardation. In its report to the Synod of 1979 the committee presented a biblical rationale for the church's involvement, three recommendations regarding Christian residential care, and a request for reappointment to study how the churches could be effectively involved in meeting the needs of the whole population of persons with retardation and with their families.

During the next two years, the study committee, with its expanded mandate, carried out a survey of the entire denomination in order to determine the needs that existed within the church, the kind and quality of services available, and the relationship of the church to persons with retardation and their families. Overwhelmed by the needs identified and by the all-too-frequent bitterness of families whose problems the church had ignored, the study committee asked the Synod of 1981 for appointment as a standing committee with a full-time administrator. Proceeding slowly, synod reappointed the committee for two years as a *service* committee, mandating it to serve *all* persons with retardation and to address a broad array of needs. Synod urged the churches to "identify and eliminate those barriers which hinder the full participation of retarded persons in the life of the church," and authorized the committee to hire a part-time administrator to help educate the churches, train officebearers, and counsel persons with retardation and their families. In 1983 synod extended the service committee's appointment for another three years.

The committee is encouraged—and, at times, discouraged—about its work; encouraged because of the increasing frequency with which churches and individuals are responding to the needs and abilities of persons with retardation but discouraged because there are real limits to what we have been able to do with only the part-time services of our administrative coordinator. On the one hand we are proud of important accomplishments; yet on the other, we are aware of needs that remain unmet and of plans we are unable to implement.

III. WORK OF THE COMMITTEE

A. *Accomplishments*

Nonetheless, the denomination can rejoice in the development of significant personal ministries to address the life issues of families with members having mental retardation. Throughout North America groups of interested Christians have received assistance from your committee in developing ways to respond to the needs of individuals with mental retardation. Your committee has assisted several diaconal groups to develop alternative living arrangements for retarded adults. In Michigan, Zeeland area churches, with the assistance of the committee's coordinator, are operating an adult foster care home. Other church groups have focused on one-to-one ministries with mentally retarded persons. The Young Calvinist Federation has sought assistance in developing a

program that could minister to persons with disabilities. Such assistance will require the development of training materials and the scheduling of training sessions with league leaders. The All Ontario Deacons Conference assisted the committee in obtaining valuable information regarding service needs in Ontario.

Mr. Vander Baan has been assisting Christian school groups explore the possibility of providing special education services within regular Christian schools. In addition, he has provided information to church groups, Calvin Seminary students, and others at professional conferences. Families have been counseled and self-help support groups have been started. The needs the committee has been able to address, however, have been severely limited due to the part-time status of our coordinator, even with the extensive contributions of the volunteer committee members. Yet, since synod's broadened mandate and renewal of its appointment in 1983 the committee has learned that:

1. Local initiatives such as the development of foster homes by church communities require considerable assistance over extended time periods.

2. Followup on family needs discovered through their participation in the *Friendship Series* classes requires technical expertise and direction.

3. Consultation and assistance is sought by allied denominational agencies such as CRWRC to focus diaconal ministries.

4. Denominational leadership is needed to help local church efforts support the work of private Christian rehabilitation organizations.

5. Families with disabled members are looking for denominational leadership to help local congregations acknowledge and address their need for Christian support.

6. Christian business people are looking for opportunities to use people with disabilities in their business.

7. Families are looking to the church for assurance that future care for their impaired family member will be provided. While this does not mean that the denomination must actually provide the care, it does mean that the families are looking for active denominational involvement on an individual basis to prevent the future abandonment of their impaired family member.

B. *Challenges Facing the Committee*

The committee has also, unfortunately, learned that there are bitter and angry people who have been alienated from the church because they have not seen their own church community reach out to assist them.

Your committee also believes that:

1. The future health of the denomination can be significantly enhanced when the youth of our denomination are involved in relationships with persons who have disabilities.

2. Diaconal ministries can be expanded to assure personal, extended, one-to-one relationships with persons who have disabilities.

IV. MANDATE

These accomplishments reflect our mandate, assigned by the Synod of 1981:

A. To gather and disseminate information on services available from and through the CRC and other denominations.

B. To increase awareness among our constituency of the special needs of persons with retardation by means of articles in our denominational publications.

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

1. educating congregations through educational materials;

2. encouraging in-service training of local officebearers;

3. participating in regional programs and activities in conjunction with other local Christian organizations and churches, e.g., diaconal conferences;

4. ministering to disabled members and their families by providing counsel where possible, and assisting in obtaining legal and financial aid;

5. assisting the families of persons with retardation to obtain Christian professional advice on matters such as guardianship, estate planning, marriage and family planning, and the development of living facilities.

We understand our ministry to be with persons with severe, chronic disability which results in functional limitations in areas such as self-care, mobility, communication, economic self-sufficiency, and capacity for independent living. We continue to struggle with the issue of whether to expand our mission to include concern for persons with all types of disability; but we consciously, and with genuine sadness, choose not to broaden our work at this time. Due to our limited resources we have been unable to adequately address the needs of persons covered under our existing mandate. Proceeding very deliberately in an effort to fully understand needs and to be good stewards, we have only begun to implement a number of programs and strategies. Rapid growth would diminish our effectiveness, requiring diversification beyond our present expertise at a time when we are just starting to implement several of our plans. In fact, a number of goals which we have established for the denomination will go unachieved unless the church commits more resources to this work. We do not wish to promise more than we can deliver.

The committee does not rule out future expansion of its mandate; in fact, its vision is for a church that responds to the needs and uses the gifts of all persons, regardless of disability. We certainly do not wish to have persons with a variety of characteristics other than retardation ignored in their churches. There are areas of overlap when families and congregations seek to minister to and with persons who have hearing or visual or physical or mental impairments, so we very likely will find ourselves gradually addressing a broader range of concerns.

V. SERVICE PLAN

During the next few years we will be guided by the service plan which follows. Acknowledging that we plan with a certain amount of tentativeness, we can, with the Spirit's guidance, chart a course for becoming a church where we use the gifts of all people in new ways.

A. *Mission Statement*

As a result of the action of the Committee for Ministry with Retarded Persons, individuals who have developmental disabilities and their families will be fully integrated into the body of believers and thereby be able to glorify God through more valued and dignified lives of discipleship.

The committee bases its mission in Christ's call to all believers to minister and heal in his name. The committee recognizes the diaconal responsibilities of all Christians and supports the personal and communal ministries of CRC members who minister to the needs of persons with developmental disabilities and their families.

Specifically, the committee seeks to assist the personal ministry of individual church members by developing an active program of church education and support to individuals. Additionally, the committee seeks to enhance the communal ministries through assistance to local church groups concerned with developing valued and normative services for persons with developmental disabilities.

B. *Goals*

1. Persons with developmental disabilities will be communicant members of the CRC and full participants in the life of the church.

2. Issues affecting people who have mental retardation and their families will be addressed at every level of the church (congregations, classes, denominational agencies, and synod).

3. Persons with mental retardation will live in valued Christian family and community settings.

4. The CRC, related agencies, and Reformed Christian businesses will employ persons with mental retardation.

C. *Strategies*

Though all planning is tentative, it is at the strategy level that we must be open to new information and insights. Our strategies must be flexible. With God's help, in order to carry out its ministry, the committee will:

1. Develop formal liaisons with allied church agencies.

2. Develop written, life-planning information for lay workers to enable them, in cooperation with public and private resources, to become responsive to the needs of persons with retardation.

3. Provide, at a minimum, four training and orientation sessions for lay workers regarding life planning for persons with retardation.

4. Develop information and training material for the implementation of respite/companionship relationships in cooperation with the Young Calvinist Federation.

5. Provide at least two training and orientation sessions regarding respite care/companionship for YCF league leaders.

6. Assist at least four diaconal groups to develop ministry addressing the needs of individuals with mental retardation and their families.

7. Develop denominational awareness of the needs and gifts of persons with retardation and of the reciprocal benefits to be derived in companionship relationships through:

a. the publication of our newsletter *Christian Companions* four times per year;

b. public speaking within churches, conferences, and other formal events.

8. Provide consultation to families, pastors, elders, and deacons.

9. Develop a fund-raising strategy to increase the committee's ability to raise support for its work.

10. Explore uniquely church-based means of assuring future care.

11. Develop networks of caring individuals who can respond to the needs of persons who have retardation and their families.

12. Assist families who wish to develop local support groups.

13. Develop linkages with leaders from other denominations who are involved in a similar ministry.

VI. FINANCIAL MATTERS

A. *Salary Disclosure*

Following the salary disclosure policy adopted by the Synod of 1984, and using the Hay Associates method of salary evaluation and job levels, we report one executive salary at Job Level 2 at 100 percent of midpoint.

B. *Financial Materials*

Our entire proposed budget will be published in the *Financial and Business Supplement* of the Agenda. We request a total of $80,247.50 which will require a quota of $1.23 per family.

VII. RECOMMENDATIONS

A. CMRP requests that its chairman, Dr. Thomas B. Hoeksema, and its administrative coordinator, Mr. Lee Vander Baan, be granted the floor when matters pertaining to its work are discussed.

B. That synod change our status to that of "standing committee."

C. That synod authorize the appointment of a full-time administrative coordinator.

D. That synod urge the churches to collect one or more offerings to provide the funds necessary for this ministry.

E. That synod approve the budget of $80,247.50.

F. That synod set the CMRP quota for 1987 at $1.23 per family.

VIII. CONCLUSION

We thank God for the opportunity to serve and respectfully offer this report hoping that it will lead to increased dignity for, and fuller participtiption in the life of the church, of persons with mental retardation, and a greater utilization of the gifts of all members in order to glorify God.

Committee for Ministry with
Retarded Persons

Thomas Hoeksema, chairman	Robert Uken
Peter Breedveld	Ronald Vredeveld
Peter De Bruyne, secretary	Ivan Wassink
Collin Myers	Dorothy Wiersma

Lee Vander Baan, adm. coordinator

REPORT 30
COMMITTEE FOR THEOLOGICAL EDUCATION IN QUEBEC

The Synod of 1981 endorsed "the concept of assisting in the establishment of a Francophone lay leadership and theological school in Quebec City under the auspices of a local governing board, such assistance to provide support and related costs for the position of coordinator." In implementing that decision synod appointed an *ad hoc* committee ". . . responsible to synod, to oversee the Christian Reformed Church's assistance to this institution."

The Synod of 1984 approved the "continued support of the CRC 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 involvement after August 1987."

In view of the above we had intended to simply provide another interim report to the Synod of 1986. However, certain developments during the past year necessitate a report of a different nature at this time.

THE PRESENT SITUATION

It is with deep regret that the committee reports to synod that Rev. Martin Geleynse has found it necessary, for reasons of health, to relinquish his position at Institut Farel. At this time of writing Rev. Geleynse is actively seeking a call from one of the churches and thus hopes to reenter the congregational ministry. It is our hope that the Lord will open such doors by the time synod meets and that we will be able to report Rev. Geleynse's relocation at that time. Certainly all those associated with Institut Farel, the emerging Reformed community in Quebec, and members of our committee can testify to Rev. Geleynse's most significant contribution in helping Institut Farel's development to date. His untiring efforts, visionary zeal, enthusiastic leadership, and devotion to seeing the church grow in Quebec can now be recognized as evidence that the Lord had sent him as the right man in the right place at the right time. The CRC, on whose behalf he ministered in Quebec, owes to him and his family a debt of gratitude for the services rendered in God's name.

With Rev. Geleynse's phased withdrawal it became necessary for the leadership at Farel to make changes and assume some of the coordinator's responsibilities. As is appropriate at such a time of change, the vision for the institution itself came under scrutiny and a certain refocusing took place. The Administrative Council of Institut Farel reaffirmed the need for Reformed theological training to be available in the Quebec context, especially in light of the urgent need for church planters. To be sure, a full-fledged educational program is not possible at this time, but the conviction remains strong that Institut Farel is essential to the future of the Reformed community in Quebec. The Administrative Council also stated its conviction that the program at Farel should correspond closely to the needs of the churches in Quebec. In other

words, there is a growing conviction that the existence of Institut Farel is essential and integral to the mission outreach in this province, where nominal attachment to the Christian faith prevails. Our committee is in fundamental agreement with this emphasis and direction and wishes to address this matter further below.

It has become evident that the position of coordinator will need to be continued. As coordinator Rev. Geleynse assumed not only the responsibility for administration but taught several courses and did much of the public relations work with both churches and other academic/civil representatives. It is unlikely that another person with such a combination of skills can be readily found for the position. The Administrative Council, therefore, is requesting continued funding of the position but with the understanding that the responsibility will be shared by several people. Synod originally approved such funding through August of 1987, though the committee readily acknowledges that Rev. Geleynse was expected to remain in the position of coordinator at least until then. The committee is prepared to ask synod to allow for the disbursement of budgeted funds during the coming academic year on an as-needed basis as determined by synod's own committee. This request would change the format of the CRC's support but not the principle of it. Synod previously approved support for the position of coordinator to which Rev. Geleynse was then appointed. Needless to say, support to Institut Farel during the next academic year, in any event, would not exceed budgeted amounts.

A TENTATIVE LOOK TOWARD THE FUTURE

As indicated above, the committee shares the conviction that the mission effort in Quebec and the existence of Institut Farel, both financially supported by the CRC, need to be seen as one mission. In Quebec the two are "officially" separate organizations, but our committee is increasingly convinced that the CRC should unify its organizational support through a single agency. Presently Home Missions administers its program and finances for church planting while this committee relates to Institut Farel. No formal conversations with Home Missions' staff have been held but it would be our intent to initiate such consultation soon after synod meets in the hope that a joint proposal could be presented to the Synod of 1987 for Home Missions to administer future support granted to Institut Farel.

RECOMMENDATIONS:

1. That synod grant the privilege of the floor to the chairman of the committee, Dr. John H. Kromminga, and to the secretary, Rev. Peter Borgdorff.

2. That synod instruct the committee to explore with the Board of Home Missions the integration of the CRC's support of Institut Farel with the present Home Missions effort in the province of Quebec and make appropriate recommendations on this matter to the Synod of 1987.

3. That synod authorize the Committee for Theological Education in Quebec to disburse the 1987 budgeted funds to Institut Farel as needed to accomplish the work previously carried out by the coordinator, Rev. Martin Geleynse.

Grounds:

a. The Synod of 1984 approved financial support for the coordinator position through August of 1987 and it had been anticipated that Rev. Geleynse would serve at least until then.

b. Rev. Geleynse's departure creates the need for others to assume the functions previously done by him, and these may have to be shared by several part-time persons.

Committee for Theological Education
in Quebec
Dr. John H. Kromminga, chairman
Rev. Peter Borgdorff, secretary
Dr. Andrew Bandstra
Mr. Walter Hobe
Rev. John Van Til
Rev. John Visser

REPORT 31

COMMITTEE FOR TRANSLATION OF THE CANONS OF DORT

I. INTRODUCTION

A. *Recent History of the Committee*[1]

The Committee for Translation of the Canons of Dort submitted to the Synod of 1985 a translation for recommendation to the church for study and reaction and for final adoption by the Synod of 1986. Having adopted the recommendations of the advisory committee, synod gave our committee the following mandates (*Acts of Synod 1985*, pp. 742–43):

1. That italics be reserved for Scripture quotations and that other means, as in Chapter I, Article 9, be used to identify emphasis.

2. That the first Scripture reference in the Canons have a footnote to indicate that all Scripture quotations use the Latin text except where otherwise noted.

3. That subheadings be provided for the articles found under the various heads of doctrine in the positive sections of the Canons.

4. That a new introduction be prepared and submitted for publication in the place of the one currently printed in the *Psalter Hymnal* and elsewhere (see text in Section II).

5. That reactions to the translation be received and considered by the committee in the preparation of the revised text.

The committee has complied with these mandates and has made what it considers to be the necessary or advisable revisions in the text. The footnote referred to in 2, above, however, was modified since no exceptions to the Latin text appear in the Scripture quotations.

B. *Description of the Committee's Work*[2]

The division of labor and the geographical location of committee members required that much of the work again be done by formal or informal subcommittees, translators D. Sinnema and A. Wolters conferring in Canada, and P. De Klerk, E. Oostendorp, and R. Tiemersma meeting in Grand Rapids, as circumstances demanded. The full committee met on January 17 and 18, 1986, when final decisions were made on suggested revisions and on subheadings for the articles, and an introduction prepared by D. Sinnema was modified and adopted.

The committee received eight letters of reaction to the proposed translation, gave each suggestion serious consideration, adopted a number of the recommendations that were made, and responded in detail to all who had written.

[1]For an account of the earlier history, see *Acts of Synod 1985*, pp. 355–56.

[2]For a statement of the guidelines adopted by the committee at the outset of its work, see *Acts of Synod 1985*, pp. 356–59.

Special thanks are due Dr. Anthony A. Hoekema, whose translation of the Canons served as one of the secondary sources with which our translators worked, whose numerous suggestions for revision were an invaluable aid in the preparation of the final version, and whose subheadings for the various heads of doctrine were equally important guides in our preparation of the version here submitted.

The members of the committee also repeat their gratitude to Dr. Richard F. Wevers of the Classics Department of Calvin College for the computerized concordance of the Latin text. At every stage of the translation this concordance made the task of the translators more effective and immeasurably less difficult than it would have been without this contribution to the work.

II. New Provisional Introduction to the Canons of Dort

The Decision of the Synod of Dort on the Five Chapters of Doctrine in Dispute in the Netherlands is popularly known as the *Canons of Dort*. It consists of statements of doctrine adopted by the great Synod of Dort which met in the city of Dordrecht in 1618–19. Although this was a national synod of the Reformed churches of the Netherlands, it had an international character, since it was composed not only of Dutch delegates but also of twenty-six delegates from eight foreign countries.

The Synod of Dort was held in order to settle a serious controversy in the Dutch churches initiated by the rise of Arminianism. Jacob Arminius, a theological professor at Leiden University, questioned the teaching of Calvin and his followers on a number of important points. After Arminius's death, his own followers presented their view on five of these points in the Remonstrance of 1610. In this document or in later more explicit writings, the Arminians taught election based on foreseen faith, universal atonement, partial depravity, resistible grace, and the possibility of a lapse from grace. In the Canons the Synod of Dort rejected these views and set forth the Reformed doctrine on these points, namely, unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of saints.

The Canons have a special character because of their original purpose as a judicial decision on the doctrinal points in dispute during the Arminian controversy. The original preface called them a "judgment, in which both the true view, agreeing with God's Word, concerning the aforesaid five points of doctrine is explained, and the false view, disagreeing with God's Word, is rejected." The Canons also have a limited character in that they do not cover the whole range of doctrine, but focus on the five points of doctrine in dispute.

Each of the chapters consists of a positive and a negative part, the former being an exposition of the Reformed doctrine on the subject, the latter a repudiation of the corresponding errors. Although in form there are only four chapters, we speak properly of five chapters, because the Canons were structured to correspond to the five articles of the 1610 Remonstrance. Chapters 3 and 4 were combined into one, always designated as Chapter III/IV.

The new translation of the Canons, based on the only extant Latin manuscript among those signed at the Synod of Dort, was adopted by the 1986 Synod of the Christian Reformed Church. The biblical quotations are translations from the original Latin and so do not always correspond to current versions. Though not in the original text, subheadings have been added to the positive articles and to the conclusion in order to facilitate study of the Canons.

III. A REVISED PROVISIONAL TRANSLATION OF THE CANONS OF DORT

THE CANONS OF DORT

formally titled

THE DECISION OF THE SYNOD OF DORT on the Five Chapters of Doctrine in Dispute in the Netherlands

THE FIRST CHAPTER OF DOCTRINE

DIVINE ELECTION AND REPROBATION

THE JUDGMENT CONCERNING DIVINE PREDESTINATION WHICH THE SYNOD DECLARES TO BE IN AGREEMENT WITH THE WORD OF GOD AND ACCEPTED TILL NOW IN THE REFORMED CHURCHES, SET FORTH IN SEVERAL ARTICLES

Article One God's Right to Condemn All People

Since all people have sinned in Adam and have come under the sentence of the curse and eternal death, God would have done no one an injustice if it had been his will to leave the entire human race in sin and under the curse, and to condemn them on account of their sin. As the apostle says: *The whole world is liable to the condemnation of God* (Rom. 3:19), *All have sinned and are deprived of the glory of God* (Rom. 3:23), and *The wages of sin is death* (Rom. 6:23).*

Article Two The Manifestation of God's Love

But this is how God showed his love: he sent his only begotten Son into the world, so that whoever believes in him should not perish but have eternal life.

Article Three The Preaching of the Gospel

In order that people may be brought to faith, God mercifully sends proclaimers of this very joyful message to the people he wishes and at the time he wishes. By this ministry people are called to repentance and faith in Christ crucified. For *how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how shall they preach unless they have been sent?* (Rom. 10:14–15).

Article Four A Twofold Response to the Gospel

God's anger remains on those who do not believe this gospel. But those who do accept it and embrace Jesus the Savior with a true and living faith are delivered through him from God's anger and from destruction, and receive the gift of eternal life.

*All quotations from Scripture are translations of the original Latin manuscript.

Article Five The Sources of Unbelief and of Faith

The cause or blame for this unbelief, as well as for all other sins, is not at all in God, but in man. Faith in Jesus Christ, however, and salvation through him is a free gift of God. As Scripture says, *It is by grace you have been saved, through faith, and this not from yourselves; it is a gift of God* (Eph. 2:8). Likewise: *It has been freely given to you to believe in Christ* (Phil. 1:29).

Article Six God's Eternal Decision

The fact that some receive from God the gift of faith within time, and that others do not, stems from his eternal decision. For *all his works are known to God from eternity* (Acts 15:18; Eph. 1:11). In accordance with this decision he graciously softens the hearts, however hard, of his chosen ones and inclines them to believe, but by his just judgment he leaves in their wickedness and hardness of heart those who have not been chosen. And in this especially is disclosed to us his act—unfathomable, and as merciful as it is just—of distinguishing between people equally lost. This is the well-known decision of election and reprobation revealed in God's Word. This decision the wicked, impure, and unstable distort to their own ruin, but it provides holy and godly souls with comfort beyond words.

Article Seven Election

Election [or choosing] is God's unchangeable purpose by which he did the following:

Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, he chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. He did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation.

And so he decided to give the chosen ones to Christ to be saved, and to call and draw them effectively into Christ's fellowship through his Word and Spirit. In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of his Son, to glorify them.

God did all this in order to demonstrate his mercy and to give praise to the riches of his glorious grace.

As Scripture says, *God chose us in Christ, before the foundation of the world, so that we should be holy and blameless before him with love; he predestined us whom he adopted as his children through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of his glorious grace, by which he freely made us pleasing to himself in his beloved* (Eph. 1:4–6). And elsewhere, *Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified* (Rom. 8:30).

Article Eight A Single Decision of Election

This election is not of many kinds; it is one and the same election for all who were to be saved in the Old and the New Testament. For Scripture declares that there is a single good pleasure, purpose, and plan of God's will, by which he chose us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared in advance for us to walk in.

Article Nine Election Not Based on Foreseen Faith

This same election took place, not **on the basis of** foreseen faith, of the obedience of faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather **for the purpose of** faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of each of the benefits of salvation. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, *He chose us* (not because we were, but) *so that we might be holy and blameless before him in love* (Eph. 1:4).

Article Ten Election Based on God's Good Pleasure

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve his choosing certain human qualities or actions from among all those possible as a condition of salvation, but rather involves his adopting certain particular persons from among the common mass of sinners as his own possession. As Scripture says, *When the children were not yet born, and had done nothing either good or bad. . . , she* (Rebecca) *was told, "The older will serve the younger." As it is written, "Jacob I loved, but Esau I hated"* (Rom. 9:11–13). Also, *All who were appointed for eternal life believed* (Acts 13:48).

Article Eleven Election Unchangeable

Just as God himself is most wise, unchangeable, all-knowing, and almighty, so the election made by him can neither be suspended nor altered, revoked, or annulled; neither can his chosen ones be cast off, nor their number reduced.

Article Twelve The Assurance of Election

Assurance of this their eternal and unchangeable election to salvation is given to the chosen in due time, though by various stages and in differing measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God, but by noticing within themselves, with spiritual joy and holy delight, the unmistakable fruits of election pointed out in God's Word—such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on.

Article Thirteen The Fruit of This Assurance

In their awareness and assurance of this election God's children daily find greater cause to humble themselves before God, to adore the fathomless depth of his mercies, to cleanse themselves, and to give fervent love in return to him who first so greatly loved them. This is far from saying that this teaching

concerning election, and reflection upon it, make God's children lax in observing his commandments or carnally self-assured. By God's just judgment this does usually happen to those who casually take for granted the grace of election or engage in idle and brazen talk about it but are unwilling to walk in the ways of the chosen.

Article Fourteen Teaching Election Properly

Just as, by God's wise plan, this teaching concerning divine election has been proclaimed through the prophets, Christ himself, and the apostles, in Old and New Testament times, and has subsequently been committed to writing in the Holy Scriptures, so also today in God's church, for which it was specifically intended, this teaching must be set forth—with a spirit of discretion, in a godly and holy manner, at the appropriate time and place, without inquisitive searching into the ways of the Most High. This must be done for the glory of God's most holy name, and for the lively comfort of his people.

Article Fifteen Reprobation

Moreover, Holy Scripture most especially highlights this eternal and undeserved grace of our election and brings it out more clearly for us, in that it further bears witness that not all people have been chosen but that some have not been chosen or have been passed by in God's eternal election—those, that is, concerning whom God, on the basis of entirely free, most just, irreproachable, and unchangeable good pleasure, made the following decision:

to leave them in the common misery into which, by their own fault, they have plunged themselves;

not to grant them saving faith and the grace of conversion;

but finally to condemn and eternally punish them (having been left in their own ways and under his just judgment), not only for their unbelief but also for all their other sins, in order to display his justice.

And this is the decision of reprobation, which does not at all make God the author of sin (a blasphemous thought!) but rather its fearful, irreproachable, just judge and avenger.

Article Sixteen Responses to the Teaching of Reprobation

Those who do not yet actively experience within themselves a living faith in Christ or an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ, but who nevertheless use the means by which God has promised to work these things in us—such people ought not to be alarmed at the mention of reprobation, nor to count themselves among the reprobate; rather they ought to continue diligently in the use of the means, to desire fervently a time of more abundant grace, and to wait for it in reverence and humility. On the other hand, those who seriously desire to turn to God, to be pleasing to him alone, and to be delivered from the body of death, but are not yet able to make such progress along the way of godliness and faith as they would like—such people ought much less to stand in fear of the teaching concerning reprobation, since our merciful God has promised that he will not snuff out a smoldering wick and that he will not break a bruised reed. However, those who have forgotten God and their Savior Jesus Christ and have abandoned themselves wholly to the cares of the world and

the pleasures of the flesh—such people have every reason to stand in fear of this teaching, as long as they do not seriously turn to God.

Article Seventeen The Salvation of the Infants of Believers

Since we must make judgments about God's will from his Word, which testifies that the children of believers are holy, not by nature but by virtue of the gracious covenant in which they together with their parents are included, godly parents ought not to doubt the election and salvation of their children whom God calls out of this life in infancy.

Article Eighteen The Proper Attitude Toward Election and Reprobation

To those who complain about this grace of an undeserved election and about the severity of a just reprobation, we reply with the words of the apostle, *Who are you, O man, to talk back to God?* (Rom. 9:20), and with the words of our Savior, *Have I no right to do what I want with my own?* (Matt. 20:15). We, however, with reverent adoration of these secret things, cry out with the apostle: *Oh, the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen* (Rom. 11:33–36).

REJECTION OF THE ERRORS BY WHICH THE DUTCH CHURCHES HAVE FOR SOME TIME BEEN DISTURBED

Having set forth the orthodox teaching concerning election and reprobation, the synod rejects the errors of those

I

Who teach that the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decision of election to salvation, and that nothing else concerning this decision has been revealed in God's Word.

For they deceive the simple and plainly contradict Holy Scripture in its testimony that God does not only wish to save those who would believe, but that he has also from eternity chosen certain particular people to whom, rather than to others, he would within time grant faith in Christ and perseverance. As Scripture says, *I have revealed your name to those whom you gave me* (John 17:6). Likewise, *All who were appointed for eternal life believed* (Acts 13:48), and *He chose us before the foundation of the world so that we should be holy. . .* (Eph. 1:4).

II

Who teach that God's election to eternal life is of many kinds: one general and indefinite, the other particular and definite; and the latter in turn either incomplete, revocable, nonperemptory (or conditional), or else complete, irrevocable, and peremptory (or absolute). Likewise, who teach that there is one election to faith

and another to salvation, so that there can be an election to justifying faith apart from a peremptory election to salvation.

For this is an invention of the human brain, devised apart from the Scriptures, which distorts the teaching concerning election and breaks up this golden chain of salvation: *Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified* (Rom. 8:30).

III

Who teach that God's good pleasure and purpose, which Scripture mentions in its teaching of election, does not involve God's choosing certain particular people rather than others, but involves God's choosing, out of all possible conditions (including the works of the law) or out of the whole order of things, the intrinsically unworthy act of faith, as well as the imperfect obedience of faith, to be a condition of salvation; and it involves his graciously wishing to count this as perfect obedience and to look upon it as worthy of the reward of eternal life.

For by this pernicious error the good pleasure of God and the merit of Christ are robbed of their effectiveness and people are drawn away, by unprofitable inquiries, from the truth of undeserved justification and from the simplicity of the Scriptures. It also gives the lie to these words of the apostle: *God called us with a holy calling, not in virtue of works, but in virtue of his own purpose and the grace which was given to us in Christ Jesus before the beginning of time* (2 Tim. 1:9).

IV

Who teach that in election to faith a prerequisite condition is that man should rightly use the light of nature, be upright, unassuming, humble, and disposed to eternal life, as though election depended to some extent on these factors.

For this smacks of Pelagius, and it clearly calls into question the words of the apostle: *We lived at one time in the passions of our flesh, following the will of our flesh and thoughts, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead in transgressions, made us alive with Christ, by whose grace you have been saved. And God raised us up with him and seated us with him in heaven in Christ Jesus. For it is by grace you have been saved, through faith (and this not from yourselves; it is the gift of God) not by works, so that no one can boast* (Eph. 2:3–9).

V

Who teach that the incomplete and nonperemptory election of particular persons to salvation occurred on the basis of a foreseen faith, repentance, holiness, and godliness, which has just begun or continued for some time; but that complete and peremptory election occurred on the basis of a foreseen perseverance to the end in faith, repentance, holiness, and godliness. And that this is the gracious and evangelical worthiness, on account of which the one who is chosen is more worthy than the one who is not chosen. And therefore that faith, the obedience of faith, holiness, godliness, and perseverance are not fruits or effects of an unchangeable election to glory, but indispensable conditions and causes, which are prerequisite in those who are to be chosen in the complete election, and which are foreseen as achieved in them.

This runs counter to the entire Scripture, which throughout impresses upon our ears and hearts these sayings among others: *Election is not of works, but of him*

who calls (Rom. 9:11); *All who were appointed for eternal life believed* (Acts 13:48); *He chose us in himself so that we should be holy* (Eph. 1:4); *You did not choose me, but I chose you* (John 15:16); *If by grace, not by works* (Rom. 11:6); *In this is love, not that we loved God, but that he loved us and sent his Son* (1 John 4:10).

VI

Who teach that not every election to salvation is unchangeable, but that some of the chosen can perish and do in fact perish eternally, with no decision of God to prevent it.

By this gross error they make God changeable, destroy the comfort of the godly concerning the steadfastness of their election, and contradict the Holy Scriptures, which teach that *the elect cannot be led astray* (Matt. 24:24), that *Christ does not lose those given to him by the Father* (John 6:39), and that *those whom God predestined, called, and justified, he also glorifies* (Rom. 8:30).

VII

Who teach that in this life there is no fruit, no awareness, and no assurance of one's unchangeable election to glory, except as conditional upon something changeable and contingent.

For not only is it absurd to speak of an uncertain assurance, but these things also militate against the experience of the saints, who with the apostle rejoice from an awareness of their election and sing the praises of this gift of God; who, as Christ urged, *rejoice* with his disciples *that their names have been written in heaven* (Luke 10:20); and finally who hold up against the flaming arrows of the devil's temptations the awareness of their election, with the question *Who will bring any charge against those whom God has chosen?* (Rom. 8:33).

VIII

Who teach that it was not on the basis of his just will alone that God decided to leave anyone in the fall of Adam and in the common state of sin and condemnation or to pass anyone by in the imparting of grace necessary for faith and conversion.

For these words stand fast: *He has mercy on whom he wishes, and he hardens whom he wishes* (Rom. 9:18). And also: *To you it has been given to know the secret things of the kingdom of heaven, but to them it has not been given* (Matt. 13:11). Likewise: *I give glory to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to little children; yes, Father, because that was your pleasure* (Matt. 11:25–26).

IX

Who teach that the cause for God's sending the gospel to one people rather than to another is not merely and solely God's good pleasure, but rather that one people is better and worthier than the other to whom the gospel is not communicated.

For Moses contradicts this when he addresses the people of Israel as follows: *Behold, to Jehovah your God belongs heaven and the heaven of heavens, the earth and whatever is in it. But Jehovah was inclined in his affection to love your ancestors alone, and chose out their descendants after them, you above all peoples, as at this day* (Deut.

10:14–15). And also Christ: *Woe to you, Chorazin! Woe to you, Bethsaida! for if those mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes* (Matt. 11:21).

THE SECOND CHAPTER OF DOCTRINE

CHRIST'S DEATH AND HUMAN REDEMPTION THROUGH IT

Article One The Punishment Which God's Justice Requires

God is not only supremely merciful, but also supremely just. His justice requires (as he has revealed himself in the Word) that the sins we have committed against his infinite majesty be punished with both temporal and eternal punishments, of soul as well as body. We cannot escape these punishments unless satisfaction is given to God's justice.

Article Two The Satisfaction Made by Christ

Since, however, we ourselves cannot give this satisfaction or deliver ourselves from God's anger, God in his boundless mercy has given us as a guarantee his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.

Article Three The Infinte Value of Christ's Death

This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

Article Four Reasons for This Infinite Value

This death is of such great value and worth for the reason that the person who suffered it is—as was necessary to be our Savior—not only a true and perfectly holy man, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.

Article Five The Mandate to Proclaim the Gospel to All

Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.

Article Six Unbelief Man's Responsibility

However, that many who have been called through the gospel do not repent or believe in Christ but perish in unbelief, is not because the sacrifice of Christ

offered on the cross is deficient or insufficient, but because they themselves are at fault.

Article Seven Faith God's Gift

But all who genuinely believe and are delivered and saved by Christ's death from their sins and from destruction receive this favor solely from God's grace—which he owes to no one—given to them in Christ from eternity.

Article Eight The Saving Effectiveness of Christ's Death

For it was the entirely free plan and very gracious will and intention of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all his chosen ones, in order that he might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively redeem from every people, tribe, nation, and language all those and only those who were chosen from eternity to salvation and given to him by the Father; that he should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for them by his death); that he should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle.

Article Nine The Fulfillment of God's Plan

This plan, arising out of God's eternal love for his chosen ones, from the beginning of the world to the present time has been powerfully carried out and will also be carried out in the future, the gates of hell seeking vainly to prevail against it. As a result the chosen are gathered into one, all in their own time, and there is always a church of believers founded on Christ's blood, a church which steadfastly loves, persistently worships, and—here and in all eternity—praises him as her Savior who laid down his life for her on the cross, as a bridegroom for his bride.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the synod rejects the errors of those

I

Who teach that God the Father appointed his Son to death on the cross without a fixed and definite plan to save anyone by name, so that the necessity, usefulness, and worth of what Christ's death obtained could have stood intact and altogether perfect, complete and whole, even if the redemption that was obtained had never in actual fact been applied to any individual.

For this assertion is an insult to the wisdom of God the Father and to the merit of Jesus Christ, and it is contrary to Scripture. For the Savior speaks as follows: *I lay down my life for the sheep, and I know them* (John 10:15, 27). And Isaiah the prophet says concerning the Savior: *When he shall make himself an offering for sin,*

he shall see his offspring, he shall prolong his days, and the will of Jehovah shall prosper in his hand (Isa. 53:10). Finally, this undermines the article of the creed in which we confess what we believe concerning the Church.

II

Who teach that the purpose of Christ's death was not to establish in actual fact a new covenant of grace by his blood, but only to acquire for the Father the mere right to enter once more into a covenant with men, whether of grace or of works.

For this conflicts with Scripture, which teaches that Christ *has become the guarantee and mediator of a better*—that is, *a new—covenant* (Heb. 7:22; 9:15), and that *a will is in force only when someone has died* (Heb. 9:17).

III

Who teach that Christ, by the satisfaction which he gave, did not certainly merit for anyone salvation itself and the faith by which this satisfaction of Christ is effectively applied to salvation, but only acquired for the Father the authority or plenary will to relate in a new way with men and to impose such new conditions as he chose, and that the satisfying of these conditions depends on the free choice of man. Consequently, that it was possible that either all or none would fulfill them.

For they have too low an opinion of the death of Christ, do not at all acknowledge the foremost fruit or benefit which it brings forth, and summon back from hell the Pelagian error.

IV

Who teach that what is involved in the new covenant of grace which God the Father made with men through the intervening of Christ's death, is not that we are justified before God and saved through faith, insofar as it accepts Christ's merit, but rather that God, having withdrawn his demand for perfect obedience to the law, counts faith itself, and the imperfect obedience of faith, as perfect obedience to the law, and graciously looks upon this as worthy of the reward of eternal life.

For they contradict Scripture: *They are justified freely by his grace through the redemption that came by Jesus Christ, whom God presented as a sacrifice of atonement, through faith in his blood* (Rom. 3:24–25). And along with the ungodly Socinus, they introduce a new and foreign justification of man before God, against the consensus of the whole church.

V

Who teach that all people have been received into the state of reconciliation and into the grace of the covenant, so that no one on account of original sin is liable to condemnation, or is to be condemned, but that all are free from the guilt of this sin.

For this opinion conflicts with Scripture which asserts that we are by nature children of wrath.

VI

Who make use of the distinction between obtaining and applying in order to instill in the unwary and inexperienced the opinion that God, as far as he is concerned, wished to bestow equally upon all people the benefits which are

gained by Christ's death; but that the distinction by which some rather than others come to share in the forgiveness of sins and eternal life depends on their own free choice (which applies itself to the grace offered indiscriminately) but does not depend on the unique gift of mercy which effectively works in them, so that they, rather than others, apply that grace to themselves.

For, while pretending to set forth this distinction in an acceptable sense, they attempt to give the people the deadly poison of Pelagianism.

VII

Who teach that Christ neither could die, nor had to die, nor did die for those whom God so dearly loved and chose to eternal life, since such people do not need the death of Christ.

For they contradict the apostle, who says: *Christ loved me and gave himself up for me* (Gal. 2:20), and likewise: *Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ who died,* that is, for them (Rom. 8:33–34). They also contradict the Savior, who asserts: *I lay down my life for the sheep* (John 10:15), and *My command is this: Love one another as I have loved you. Greater love has no one than this, that one lay down his life for his friends* (John 15:12–13).

THE THIRD AND FOURTH CHAPTERS OF DOCTRINE

ON MAN'S CORRUPTION, HIS CONVERSION TO GOD, AND THE WAY IT OCCURS

Article One The Effect of the Fall on Human Nature

Man was originally created in the image of God and was furnished in his mind with a true and salutary knowledge of his Creator and things spiritual, in his will and heart with righteousness, and in all his emotions with purity; indeed, the whole man was holy. However, rebelling against God at the devil's instigation and by his own free will, he deprived himself of these outstanding gifts. Rather, in their place he brought upon himself blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.

Article Two The Spread of Corruption

Man brought forth children of the same nature as himself after the fall. That is to say, being corrupt he brought forth corrupt children. The corruption spread, by God's just judgment, from Adam to all his descendants—except for Christ alone—not by way of imitation (as in former times the Pelagians would have it) but by way of the propagation of his perverted nature.

Article Three Man's Total Inability

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor

able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

Article Four The Inadequacy of the Light of Nature

There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behavior. But this light of nature is far from enabling man to come to a saving knowledge of God and conversion to him—so far, in fact, that man does not use it rightly even in matters of nature and society. Instead, in various ways he completely distorts this light, whatever its precise character, and suppresses it in unrighteousness. In doing so he renders himself without excuse before God.

Article Five The Inadequacy of the Law

In this respect, what is true of the light of nature is true also of the Ten Commandments given by God through Moses specifically to the Jews. For man cannot obtain saving grace through the Decalogue, because, although it does expose the magnitude of his sin and increasingly convict him of his guilt, yet it does not offer a remedy or enable him to escape from his misery, and, indeed, weakened as it is by the flesh, leaves the offender under the curse.

Article Six The Saving Power of the Gospel

What, therefore, neither the light of nature nor the law can do, God accomplishes by the power of the Holy Spirit, through the Word or the ministry of reconciliation. This is the gospel about the Messiah, through which it has pleased God to save believers, in both the Old and the New Testament.

Article Seven God's Freedom in Revealing the Gospel

In the Old Testament, God revealed this secret of his will to a small number; in the New Testament (now without any distinction between peoples) he discloses it to a large number. The reason for this difference must not be ascribed to the greater worth of one nation over another, or to a better use of the light of nature, but to the free good pleasure and undeserved love of God. Therefore, those who receive so much grace, beyond and in spite of all they deserve, ought to acknowledge it with humble and thankful hearts; on the other hand, with the apostle they ought to adore (but certainly not inquisitively search into) the severity and justice of God's judgments on the others, who do not receive this grace.

Article Eight The Serious Call of the Gospel

Nevertheless, all who are called through the gospel are called seriously. For seriously and most genuinely God makes known in his Word what is pleasing to him: that those who are called should come to him. Seriously he also promises rest for their souls and eternal life to all who come to him and believe.

Article Nine Human Responsibility for Rejecting the Gospel

The fact that many who are called through the ministry of the gospel do not come and are not brought to conversion must not be blamed on the gospel, nor on Christ, who is offered through the gospel, nor on God, who calls them through the gospel and even bestows various gifts on them, but on the people themselves who are called. Some in self-assurance do not even entertain the Word of life; others do entertain it but do not take it to heart, and for that reason, after the fleeting joy of a temporary faith, they relapse; others choke the seed of the Word with the thorns of life's cares and with the pleasures of the world and bring forth no fruits. This our Savior teaches in the parable of the sower (Matthew 13).

Article Ten Conversion as the Work of God

The fact that others who are called through the ministry of the gospel do come and are brought to conversion must not be credited to man, as though one distinguishes himself by free choice from others who are furnished with equal or sufficient grace for faith and conversion (as the proud heresy of Pelagius maintains). No, it must be credited to God: just as from eternity he chose his own in Christ, so within time he effectively calls them, grants them faith and repentance, and, having rescued them from the dominion of darkness, brings them into the kingdom of his Son, in order that they may declare the wonderful deeds of him who called them out of darkness into this marvelous light, and may boast not in themselves, but in the Lord, as apostolic words frequently testify in Scripture.

Article Eleven The Holy Spirit's Work in Conversion

Moreover, when God carries out this good pleasure in his chosen ones, or works true conversion in them, he not only sees to it that the gospel is proclaimed to them outwardly, and enlightens their minds powerfully by the Holy Spirit so that they may rightly understand and discern the things of the Spirit of God, but, by the effective operation of the same regenerating Spirit, he also penetrates into the inmost being of man, opens the closed heart, softens the hard heart, and circumcises the heart that is uncircumcised. He infuses new qualities into the will, making the dead will alive, the evil one good, the unwilling one willing, and the stubborn one compliant; he activates and strengthens the will so that, like a good tree, it may be enabled to produce the fruits of good deeds.

Article Twelve Regeneration a Supernatural Work

And this is the regeneration, the new creation, the raising from the dead and the making alive so clearly proclaimed in the Scriptures, which God works in us without our help. But this certainly does not happen only by outward teaching, by moral persuasion, or by such a way of working that, after God has done his work, it remains in man's power whether or not to be reborn or converted. Rather, it is an entirely supernatural work, one that is at the same time most powerful and most pleasing, a marvelous, hidden, and inexpressible work, which is not lesser than or inferior in power to that of creation or of raising the dead, as Scripture (inspired by the author of this work) teaches. As a result, all those in whose hearts God works in this marvelous way are certainly, unfailingly, and effectively reborn and do actually believe. And then the will,

now renewed, is not only activated and motivated by God but in being activated by God is also itself active. For this reason, man himself, by that grace which he has received, is also rightly said to believe and to repent.

Article Thirteen The Incomprehensible Way of Regeneration

In this life believers cannot fully understand the way this work occurs; meanwhile, they rest content with knowing and experiencing that by this grace of God they do believe with the heart and love their Savior.

Article Fourteen The Way God Gives Faith

In this way, therefore, faith is a gift of God, not in the sense that it is offered by God for man to choose, but that it is in actual fact bestowed on man, breathed and infused into him. Nor is it a gift in the sense that God bestows only the potential to believe, but then awaits assent—the act of believing—from man's choice; rather, it is a gift in the sense that he who works both willing and acting and, indeed, works all things in all people produces in man both the will to believe and the belief itself.

Article Fifteen Responses to God's Grace

God does not owe this grace to anyone. For what could God owe to one who has nothing to give that can be paid back? Indeed, what could God owe to one who has nothing of his own to give but sin and falsehood? Therefore the person who receives this grace owes and gives eternal thanks to God alone; the person who does not receive it either does not care at all about these spiritual things and is satisfied with himself in his condition, or else in self-assurance foolishly boasts about having something which he lacks. Furthermore, following the example of the apostles, we are to think and to speak in the most favorable way about those who outwardly profess their faith and better their lives, for the inner chambers of the heart are unknown to us. But for others who have not yet been called, we are to pray to the God who calls things that do not exist as though they did. In no way, however, are we to pride ourselves as better than they, as though we had distinguished ourselves from them.

Article Sixteen Regeneration's Effect

However, just as by the fall man did not cease to be man, endowed with intellect and will, and just as sin, which has spread through the whole human race, did not abolish the nature of the human race but distorted and spiritually killed it, so also this divine grace of regeneration does not act in people as if they were blocks and stones; nor does it abolish the will and its properties or coerce a reluctant will by force, but spiritually revives, heals, reforms, and—in a manner at once pleasing and powerful—bends it back. As a result, a ready and sincere obedience of the Spirit now begins to prevail where before the rebellion and resistance of the flesh were completely dominant. It is in this that the true and spiritual restoration and freedom of our will consists. Thus, if the marvelous Maker of every good thing were not dealing with us, man would have no hope of getting up from his fall by his free choice, by which he plunged himself into ruin when still standing upright.

Article Seventeen God's Use of Means in Regeneration

Just as the almighty work of God by which he brings forth and sustains our natural life does not rule out but requires the use of means, by which God, according to his infinite wisdom and goodness, has wished to exercise his power, so also the aforementioned supernatural work of God by which he regenerates us in no way rules out or cancels the use of the gospel, which God in his great wisdom has appointed to be the seed of regeneration and the food of the soul. For this reason, the apostles and the teachers who followed them taught the people in a godly manner about this grace of God, to give him the glory and to humble all pride, and yet did not neglect meanwhile to keep the people, by means of the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline. So even today it is out of the question that the teachers or those taught in the church should presume to test God by separating what he in his good pleasure has wished to be closely joined together. For grace is bestowed through admonitions, and the more readily we perform our duty, the more lustrous the benefit of God working in us usually is and the better his work advances. To him alone, both for the means and for their saving fruit and effectiveness, all glory is owed forever. Amen.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I

Who teach that, properly speaking, it cannot be said that original sin in itself is enough to condemn the whole human race or to warrant temporal and eternal punishments.

For they contradict the apostle when he says: *Sin entered the world through one man, and death through sin, and in this way death passed on to all men because all sinned* (Rom. 5:12); also: *The guilt followed one sin and brought condemnation* (Rom. 5:16); likewise: *The wages of sin is death* (Rom. 6:23).

II

Who teach that the spiritual gifts or the good dispositions and virtues such as goodness, holiness, and righteousness could not have resided in man's will when he was first created, and therefore could not have been separated from the will at the fall.

For this conflicts with the apostle's description of the image of God in Ephesians 4:24, where he portrays the image in terms of righteousness and holiness, which definitely reside in the will.

III

Who teach that in spiritual death the spiritual gifts have not been separated from man's will, since the will in itself has never been corrupted but only hindered by the darkness of the mind and the unruliness of the emotions, and since the will is able to exercise its innate free capacity once these hindrances are removed,

which is to say, it is able of itself to will or choose whatever good is set before it—or else not to will or choose it.

This is a novel idea and an error and has the effect of elevating the power of free choice, contrary to the words of Jeremiah the prophet: *The heart itself is deceitful above all things and wicked* (Jer. 17:9); and of the words of the apostle: *All of us also lived among them* (the sons of disobedience) *at one time in the passions of our flesh, following the will of our flesh and thoughts* (Eph. 2:3).

IV

Who teach that unregenerate man is not strictly or totally dead in his sins or deprived of all capacity for spiritual good but is able to hunger and thirst for righteousness or life and to offer the sacrifice of a broken and contrite spirit which is pleasing to God.

For these views are opposed to the plain testimonies of Scripture: *You were dead in your transgressions and sins* (Eph. 2:1, 5); *The imagination of the thoughts of man's heart is only evil all the time* (Gen. 6:5; 8:21). Besides, to hunger and thirst for deliverance from misery and for life, and to offer God the sacrifice of a broken spirit is characteristic only of the regenerate and of those called blessed (Ps. 51:17; Matt. 5:6).

V

Who teach that corrupt and natural man can make such good use of common grace (by which they mean the light of nature) or of the gifts remaining after the fall that he is able thereby gradually to obtain a greater grace—evangelical or saving grace—as well as salvation itself; and that in this way God, for his part, shows himself ready to reveal Christ to all people, since he provides to all, to a sufficient extent and in an effective manner, the means necessary for the revealing of Christ, for faith, and for repentance.

For Scripture, not to mention the experience of all ages, testifies that this is false: *He makes known his words to Jacob, his statutes and his laws to Israel; he has done this for no other nation, and they do not know his laws* (Ps. 147:19–20); *In the past God let all nations go their own way* (Acts 14:16); *They* (Paul and his companions) *were kept by the Holy Spirit from speaking God's word in Asia;* and *When they had come to Mysia, they tried to go to Bithynia, but the Spirit would not allow them to* (Acts 16:6–7).

VI

Who teach that in the true conversion of man new qualities, dispositions, or gifts cannot be infused or poured into his will by God, and indeed that the faith [or believing] by which we first come to conversion and from which we receive the name "believers" is not a quality or gift infused by God, but only an act of man, and that it cannot be called a gift except in respect to the power of attaining faith.

For these views contradict the Holy Scriptures, which testify that God does infuse or pour into our hearts the new qualities of faith, obedience, and the experiencing of his love: *I will put my law in their minds, and write it on their hearts* (Jer. 31:33); *I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring* (Isa. 44:3); *The love of God has been poured out in our hearts by the Holy Spirit, who has been given to us* (Rom. 5:5). They also conflict

with the continuous practice of the Church, which prays with the prophet: *Convert me, Lord, and I shall be converted* (Jer. 31:18).

VII

Who teach that the grace by which we are converted to God is nothing but a gentle persuasion, or (as others explain it) that the way of God's acting in man's conversion that is most noble and suited to human nature is that which happens by persuasion, and that nothing prevents this grace of moral suasion even by itself from making natural men spiritual; indeed, that God does not produce the assent of the will except in this manner of moral suasion, and that the effectiveness of God's work by which it surpasses the work of Satan consists in the fact that God promises eternal benefits while Satan promises temporal ones.

For this teaching is entirely Pelagian and contrary to the whole of Scripture, which recognizes besides this persuasion also another, far more effective and divine way in which the Holy Spirit acts in man's conversion. As Ezekiel 36:26 puts it: *I will give you a new heart and put a new spirit in you; and I will remove your heart of stone and give you a heart of flesh. . . .*

VIII

Who teach that God in regenerating man does not bring to bear that power of his omnipotence whereby he may powerfully and unfailingly bend man's will to faith and conversion, but that even when God has accomplished all the works of grace which he uses for man's conversion, man nevertheless can, and in actual fact often does, so resist God and the Spirit in their intent and will to regenerate him, that man completely thwarts his own rebirth; and, indeed, that it remains in his own power whether or not to be reborn.

For this does away with all effective functioning of God's grace in our conversion and subjects the activity of Almighty God to the will of man; it is contrary to the apostles, who teach that *we believe by virtue of the effective working of God's mighty strength* (Eph. 1:19), and that *God fulfills the undeserved good will of his kindness and the work of faith in us with power* (2 Thess. 1:11), and likewise that *his divine power has given us everything we need for life and godliness* (2 Pet. 1:3).

IX

Who teach that grace and free choice are concurrent partial causes which cooperate to initiate conversion, and that grace does not precede—in the order of causality—the effective influence of the will; that is to say, that God does not effectively help man's will to come to conversion before man's will itself motivates and determines itself.

For the early church already condemned this doctrine long ago in the Pelagians, on the basis of the words of the apostle: *It does not depend on man's willing or running but on God's mercy* (Rom. 9:16); also: *Who makes you different from anyone else?* and *What do you have that you did not receive?* (1 Cor. 4:7); likewise: *It is God who works in you to will and act according to his good pleasure* (Phil. 2:13).

THE FIFTH CHAPTER OF DOCTRINE

ON THE PERSEVERANCE OF THE SAINTS

Article One The Regenerate Not Entirely Free from Sin

Those people whom God according to his purpose calls into fellowship with his Son Jesus Christ our Lord and regenerates by the Holy Spirit, he also sets free from the reign and slavery of sin, though in this life not entirely from the flesh and from the body of sin.

Article Two The Believer's Reaction to Sins of Weakness

Hence daily sins of weakness arise, and blemishes cling to even the best works of God's people, giving them continual cause to humble themselves before God, to flee for refuge to Christ crucified, to put the flesh to death more and more by the Spirit of supplication and by holy exercises of godliness, and to strain toward the goal of perfection, until they are freed from this body of death and reign with the Lamb of God in heaven.

Article Three God's Preservation of the Converted

Because of these remnants of sin dwelling in them and also because of the temptations of the world and Satan, those who have been converted could not remain standing in this grace if left to their own resources. But God is faithful, mercifully strengthening them in the grace once conferred on them and powerfully preserving them in it to the end.

Article Four The Danger of True Believers' Falling into Serious Sins

Although that power of God strengthening and preserving true believers in grace is more than a match for the flesh, yet those converted are not always so activated and motivated by God that in certain specific actions they cannot by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only ***can*** they be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just permission they sometimes ***are*** so carried away—witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

Article Five The Effects of Such Serious Sins

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time—until, after they have returned to the way by genuine repentance, God's fatherly face again shines upon them.

Article Six God's Saving Intervention

For God, who is rich in mercy, according to his unchangeable purpose of election does not take his Holy Spirit from his own completely, even when they fall grievously. Neither does he let them fall down so far that they forfeit the

grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge themselves, entirely forsaken by him, into eternal ruin.

Article Seven Renewal to Repentance

For, in the first place, God preserves in those saints when they fall his imperishable seed from which they have been born again, lest it perish or be dislodged. Secondly, by his Word and Spirit he certainly and effectively renews them to repentance so that they have a heartfelt and godly sorrow for the sins they have committed; seek and obtain, through faith and with a contrite heart, forgiveness in the blood of the Mediator; experience again the grace of a reconciled God; through faith adore his mercies; and from then on more eagerly work out their own salvation with fear and trembling.

Article Eight The Certainty of This Assurance

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen, since his plan cannot be changed, his promise cannot fail, the calling according to his purpose cannot be revoked, the merit of Christ as well as his interceding and preserving cannot be nullified, and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

Article Nine The Assurance of This Preservation

Concerning this preservation of those chosen to salvation and concerning the perseverance of true believers in faith, believers themselves can and do become assured in accordance with the measure of their faith, by which they firmly believe that they are and always will remain true and living members of the church, and that they have the forgiveness of sins and eternal life.

Article Ten The Ground of This Assurance

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of God which he has very plentifully revealed in his Word for our comfort, from the testimony of the *Holy Spirit testifying with our spirit that we are God's children and heirs* (Rom. 8:16–17), and finally from a serious and holy pursuit of a clear conscience and of good works. And if God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

Article Eleven Doubts Concerning This Assurance

Meanwhile, Scripture testifies that believers have to contend in this life with various doubts of the flesh and that under severe temptation they do not always experience this full assurance of faith and certainty of perseverance. But God, the Father of all comfort, *does not let them be tempted beyond what they can bear, but with the temptation he also provides a way out* (1 Cor. 10:13), and by the Holy Spirit revives in them the assurance of their perseverance.

Article Twelve This Assurance as an Incentive to Godliness

This assurance of perseverance, however, so far from making true believers proud and carnally self-assured, is rather the true root of humility, of childlike respect, of genuine godliness, of endurance in every conflict, of fervent prayers, of steadfastness in crossbearing and in confessing the truth, and of well-founded joy in God. Reflecting on this benefit provides an incentive to a serious and continual practice of thanksgiving and good works, as is evident from the testimonies of Scripture and the examples of the saints.

Article Thirteen Assurance No Inducement to Carelessness

Neither does the renewed confidence of perseverance produce immorality or lack of concern for godliness in those put back on their feet after a fall, but it produces a much greater concern to observe carefully the ways of the Lord which he prepared in advance. They observe these ways in order that by walking in them they may maintain the assurance of their perseverance, lest, by their abuse of his fatherly goodness, the face of the gracious God (for the godly, looking upon his face is sweeter than life, but its withdrawal is more bitter than death) turn away from them again, with the result that they fall into greater anguish of spirit.

Article Fourteen God's Use of Means in Perseverance

And, just as it has pleased God to begin this work of grace in us by the proclamation of the gospel, so he preserves, continues, and completes his work by the hearing and reading of the gospel, by meditation on it, by its exhortations, threats, and promises, and also by the use of the sacraments.

Article Fifteen Contrasting Reactions to the Teaching of Perseverance

This teaching about the perseverance of true believers and saints, and about their assurance of it—a teaching which God has very richly revealed in his Word for the glory of his name and for the comfort of the godly and which he impresses on the hearts of believers—is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the spirits of error attack. The bride of Christ, on the other hand, has always loved this teaching very tenderly and defended it steadfastly as a priceless treasure; and God, against whom no plan can avail and no strength can prevail, will ensure that she will continue to do this. To this God alone, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

REJECTION OF THE ERRORS CONCERNING THE TEACHING OF THE PERSEVERANCE OF THE SAINTS

Having set forth the orthodox teaching, the synod rejects the errors of those

I

Who teach that the perseverance of true believers is not an effect of election or a gift of God produced by Christ's death, but a condition of the new covenant which man, before what they call his "peremptory" election and justification, must fulfill by his free will.

For Holy Scripture testifies that perseverance follows from election and is granted to the chosen by virtue of Christ's death, resurrection, and interces-

sion: *The chosen obtained it; the others were hardened* (Rom. 11:7); likewise, *He who did not spare his own son, but gave him up for us all—how will he not, along with him, grant us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ Jesus who died—more than that, who was raised—who also sits at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ?* (Rom. 8:32–35.).

II

Who teach that God does provide the believer with sufficient strength to persevere and is ready to preserve this strength in him if he performs his duty, but that even with all those things in place which are necessary to persevere in faith and which God is pleased to use to preserve faith, it still always depends on the choice of man's will whether or not he perseveres.

For this view is obviously Pelagian; and though it intends to make men free it makes them sacrilegious. It is against the enduring consensus of evangelical teaching which takes from man all cause for boasting and ascribes the praise for this benefit only to God's grace. It is also against the testimony of the apostle: *It is God who keeps us strong to the end, so that we will be blameless on the day of our Lord Jesus Christ* (1 Cor. 1:8).

III

Who teach that those who truly believe and have been born again not only can forfeit justifying faith as well as grace and salvation totally and to the end, but also in actual fact do often forfeit them and are lost forever.

For this opinion nullifies the very grace of justification and regeneration as well as the continual preservation by Christ, contrary to the plain words of the apostle Paul: *If Christ died for us while we were still sinners, we will therefore much more be saved from God's wrath through him, since we have now been justified by his blood* (Rom. 5:8–9); and contrary to the apostle John: *No one who is born of God is intent on sin, because God's seed remains in him, nor can he sin, because he has been born of God* (1 John 3:9); also contrary to the words of Jesus Christ: *I give eternal life to my sheep, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand* (John 10:28–29).

IV

Who teach that those who truly believe and have been born again can commit the sin that leads to death (the sin against the Holy Spirit).

For the same apostle John, after making mention of those who commit the sin that leads to death and forbidding prayer for them (1 John 5:16–17), immediately adds: *We know that anyone born of God does not commit sin* (that is, that kind of sin), *but the one who was born of God keeps himself safe, and the evil one does not touch him* (v. 18).

V

Who teach that apart from a special revelation no one can have the assurance of future perseverance in this life.

For by this teaching the well-founded consolation of true believers in this life is taken away and the doubting of the Romanists is reintroduced into the church. Holy Scripture, however, in many places derives the assurance not from a special and extraordinary revelation but from the marks peculiar to God's children and from God's completely reliable promises. So especially the apostle Paul: *Nothing in all creation can separate us from the love of God that is in Christ Jesus our Lord* (Rom. 8:39); and John: *They who obey his commands remain in him and he in them. And this is how we know that he remains in us: by the Spirit he gave us* (1 John 3:24).

VI

Who teach that the teaching of the assurance of perseverance and of salvation is by its very nature and character an opiate of the flesh and is harmful to godliness, good morals, prayer, and other holy exercises, but that, on the contrary, to have doubt about this is praiseworthy.

For these people show that they do not know the effective operation of God's grace and the work of the indwelling Holy Spirit, and they contradict the apostle John, who asserts the opposite in plain words: *Dear friends, now we are children of God, but what we will be has not yet been made known. But we know that when he is made known, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure* (1 John 3:2–3). Moreover, they are refuted by the examples of the saints in both the Old and the New Testament, who though assured of their perseverance and salvation yet were constant in prayer and other exercises of godliness.

VII

Who teach that the faith of those who believe only temporarily does not differ from justifying and saving faith except in duration alone.

For Christ himself in Matthew 13:20 ff. and Luke 8:13 ff. clearly defines these further differences between temporary and true believers: he says that the former receive the seed on rocky ground, and the latter receive it in good ground, or a good heart; the former have no root, and the latter are firmly rooted; the former have no fruit, and the latter produce fruit in varying measure, with steadfastness, or perseverance.

VIII

Who teach that it is not absurd that a person, after losing his former regeneration, should once again, indeed quite often, be reborn.

For by this teaching they deny the imperishable nature of God's seed by which we are born again, contrary to the testimony of the apostle Peter: *Born again, not of perishable seed, but of imperishable* (1 Pet. 1:23).

IX

Who teach that Christ nowhere prayed for an unfailing perseverance of believers in faith.

For they contradict Christ himself when he says: *I have prayed for you, Peter, that your faith may not fail* (Luke 22:32); and John the gospel writer when he testifies in John 17 that it was not only for the apostles, but also for all those who were to believe by their message that Christ prayed: *Holy Father, preserve them in*

your name (v. 11); and *My prayer is not that you take them out of the world, but that you preserve them from the evil one* (v. 15).

CONCLUSION
REJECTION OF FALSE ACCUSATIONS

And so this is the clear, simple, and straightforward explanation of the orthodox teaching on the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the Dutch churches have for some time been disturbed. This explanation and rejection the synod declares to be derived from God's Word and in agreement with the confessions of the Reformed churches. Hence it clearly appears that those of whom one could hardly expect it have shown no truth, equity, and charity at all in wishing to make the public believe:

—that the teaching of the Reformed churches on predestination and the points associated with it by its very nature and tendency draws the minds of people away from all godliness and religion, is an opiate of the flesh and the devil, and is a stronghold of Satan where he lies in wait for all people, wounds most of them, and fatally pierces many of them with the arrows of both despair and self-assurance;

—that this teaching makes God the author of sin, unjust, a tyrant, and a hypocrite; and is nothing but a refurbished Stoicism, Manicheism, Libertinism, and Mohammedanism;

—that this teaching makes people carnally self-assured, since it persuades them that nothing endangers the salvation of the chosen, no matter how they live, so that they may commit the most outrageous crimes with self-assurance; and that on the other hand nothing is of use to the reprobate for salvation even if they have truly performed all the works of the saints;

—that this teaching means that God predestined and created, by the bare and unqualified choice of his will, without the least regard or consideration of any sin, the greatest part of the world to eternal condemnation; that in the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness; that many infant children of believers are snatched in their innocence from their mothers' breasts and cruelly cast into hell so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any use to them;

and very many other slanderous accusations of this kind which the Reformed churches not only disavow but even denounce with their whole heart.

Therefore this Synod of Dort in the name of the Lord pleads with all who devoutly call on the name of our Savior Jesus Christ to form their judgment about the faith of the Reformed churches, not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of ancient and modern authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions and of the present explanation of the orthodox teaching which has been endorsed by the unanimous consent of the members of the whole synod, one and all.

Moreover, the synod earnestly warns the false accusers themselves to consider how heavy a judgment of God awaits those who give false testimony against so many churches and their confessions, trouble the consciences of the

weak, and seek to prejudice the minds of many against the fellowship of true believers.

Finally, this synod urges all fellow ministers in the gospel of Christ to deal with this teaching in a godly and reverent manner, in the universities as well as in the churches; to do so, both in their speaking and writing, with a view to the glory of God's name, holiness of life, and the comfort of anxious souls; to think and also speak with Scripture according to the analogy of faith; and, finally, to refrain from all those ways of speaking which go beyond the bounds set for us by the genuine sense of the Holy Scriptures and which could give impertinent sophists a just occasion to scoff at the teaching of the Reformed churches or even to bring false accusations against it.

May God's Son Jesus Christ, who sits at the right hand of God and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the mouths of those who lay false accusations against sound teaching, and equip faithful ministers of his Word with a spirit of wisdom and discretion, that all they say may be to the glory of God and the building up of their hearers. Amen.

IV. RECOMMENDATIONS

A. That synod grant to committee members Dr. Richard Tiemersma and either Dr. Donald Sinnema or Dr. Albert M. Wolters the privilege of the floor when matters concerning this report are discussed.

B. That synod adopt this committee's translation.

C. That synod adopt the subheadings and the new introduction proposed by this committee.

That, with respect to format, synod reaffirm the declaration of the Synod of 1985 (*Acts of Synod 1985*, p. 742)

that future printings should incorporate the following features of this translation:

a. The use of separate and distinct printing fonts to distinguish the body of the text,. Scripture quotations, and the errors cited in the Rejection of Errors and in the Conclusion."

b. The indentations in Chapter I, Article 7, and in Chapter I, Article 15.

E. That synod declare its mandates complied with and discharge this committee.

Committee for Translation of the
Canons of Dort
Peter De Klerk, chairman
Richard R. Tiemersma, reporter
Elco Oostendorp
Donald Sinnema
Albert M. Wolters

REPORT 32
CONTEMPORARY TESTIMONY COMMITTEE

After seven years, we come to synod with the final draft of a Contemporary Testimony: "Our World Belongs to God." We present this report with gratitude and praise to God for helping us in this assignment, giving us good working relationships, health, and safety in travel. We also express our appreciation to the churches for their trust in giving us this assignment, for their reception of the provisional draft of the testimony, and for their cooperation in evaluating and revising it.

I. MANDATE AND MEMBERSHIP

Our mandate was given to us in 1979 in these decisions of synod:

2. That synod implement further the decision "to move in the direction of formulating a contemporary testimony in view of the secularization of modern life and culture" by appointing a committee with the mandate to draft such a contemporary testimony, taking into account the suggestions and guidelines as outlined in the report. —*Adopted*

3. That the committee for the writing of a contemporary testimony be named from the members of the Christian Reformed Church who meet the qualifications set forth in the report (Section VII, E); and that the committee consist of nine members who are willing to commit themselves for the full term of their assignment. —*Adopted*

4. That the committee be instructed to make broad and significant use of resource persons whose spiritual insight and proven ability would enrich the wisdom and expedite the work of the committee. —*Adopted*

5. That synod adopt the following procedure as a guide for the preparation of the testimony:

a. The committee is required to submit annual progress reports to synod and is expected to present a draft of the contemporary testimony within four years (1983).

b. After the committee has done its basic study, it may request authorization to designate one person who will engage in the special task of writing the testimony for a specified period of time, while freed from all other duties.

c. The draft of the testimony, to be presented to synod in 1983, shall then be submitted to the congregations for discussion and response; the draft shall also be presented to the churches with which we have ecclesiastical fellowship with a request for their written evaluation.

d. After a three-year period of reflection by our churches, the testimony shall be reviewed and revised as necessary and presented to synod in 1986 for final approval.

e. The final draft of the testimony shall be presented to the churches in ecclesiastical fellowship, to NAPARC, and to RES for their information and possible endorsement.

—*Adopted*
(*Acts of Synod 1979*, p. 75–76)

We have followed the suggested procedure, and are now at step 5, d, presenting this report to you for final approval.

Seven years bring many changes, but our committee membership has remained quite constant. Rev. H. De Moor had to leave our committee when he moved to the Netherlands. He was replaced by Mrs. Aileen Van Ginkel. Other committee members moved to different places and to other work, but all have been kept involved by mail and by home assignments, and a good nucleus could attend every committee meeting.

II. PROVISIONAL APPROVAL

In 1983 "Our World Belongs to God" was presented to the synod and received provisional approval in the following decision:

> 2. That synod grant provisional approval to the revised draft of the Contemporary Testimony with the Commentary for submission to the churches for use in worship, education, and outreach and for discussion and ask that written response be sent to the Contemporary Testimony Committee secretary, Prof. Robert Recker, by January 1, 1985. —Adopted
>
> *Note:* Amendments approved by synod have been incorporated in Report 32 as it appears in the *Acts of Synod 1983*.—Leonard J. Hofman, stated clerk.
>
> 3. That synod instruct the Board of Publications to seek ways of ensuring wide circulation of the Contemporary Testimony among the churches. —Adopted
>
> 4. That synod instruct the stated clerk to send copies of the Contemporary Testimony and the Commentary to the churches in ecclesiastical fellowship with a request for their written evaluation by January 1, 1985. —Adopted
>
> 5. That synod thank the committee for its work thus far and continue the Contemporary Testimony Committee to receive written reactions and suggestions for improvement in order to present a finalized draft to the Synod of 1986 for final approval. —Adopted
>
> (*Acts of Synod 1983*, p. 707)

The evaluation by the churches was stimulated by the fine way in which the Board of Publications made the testimony available. A liturgical version was prepared for use in worship. A study version, which includes the commentary and study questions, was also produced. These booklets enjoyed excellent sales! In addition to the copies of the testimony contained in the *Agenda* and *Acts of Synod*, and the photocopies made of them, the board sold (through December 1985) 30,794 copies of the liturgical version and 12,468 copies of the study version.

The study version contains an evaluation form, which many returned. We are excited and encouraged by this measure of interest in the confessing task of the church.

The committee also aided study and use of the testimony by providing an outline for a sermon series on the testimony. Talks were given and workshops were held. The Committee on Sermons for Reading Services published a booklet of seven sermons on major sections of the testimony. The RES included "Our World Belongs to God" in a special *Forum* issue on confessional writing. Churches held special services in which the testimony provided the structure and much of the material in the service. Paragraphs of the testimony have been used in many worship services. *The Banner* has also drawn attention to "Our World Belongs to God" several times.

We have no totals and percentages, but we know that all churches have received copies of the material made available by the Board of Publications, and that many members have read, used, and commented on the testimony.

III. REPONSES

Critical responses were slow in coming; in fact, the rule that "only those who disagree take the trouble to speak up" did not seem to be in effect for some time. Most respondents were happy with the project, and offered some suggestions for clearer expression or to include a matter that they felt needed attention.

We did receive some responses that disapproved of the whole project of writing the testimony, fearing that this testimony would displace the creeds, or claiming that the classic confessions already say what needs to be said. We trust that such critics will remember that several synods have seen the need for a testimony "to augment" our present confessions. The testimony follows the "full perspective" approach approved by synod; it develops the theme of the gospel of the kingdom against the challenge of secular humanism. Therefore, we did not find it necessary to repeat what the Reformed Confessions already say very well, such as the Heidelberg Catechism on the sacraments, the Belgic Confession on Scripture, and the Canons of Dort on election.

Some respondents are worried about the status of the testimony. In that, too, we have tried to follow the guidelines set for us by previous synods. We note, especially, the following remarks.

> As to the future status of the testimony, we cannot make any predictions. If it turns out to be a better formulation and an up-to-date address which is clearly biblical and recognizably Reformed, the new testimony will tend to supersede the old confessions, wherever they speak on the same matters. But it would be premature to speculate on the relationship between the testimony and the confessions, or to define beforehand what measure of authority it ought to carry. We should simply proceed to do the work which we believe God requires. At a letter [sic] date God's people will decide on the status of the testimony. . . .
>
> It would be unwise if the Synod of 1979 should seek to determine beforehand the ecclesiastical status and authority of the testimony that is yet to be composed. Among us the authority of ecclesiastical documents always depends on their content, not on their signatories or solemn pronouncements. And the church of God, to whom the Word of the Lord has been entrusted, will have to judge the content before it agrees on the authority of the testimony.
>
> Meanwhile, the committee, mandated to write the testimony, should begin its work in the expectation that the result of its efforts will not be relegated to the position now held by the documents collected in the booklet *Synodical Decisions on Doctrinal and Ethical Matters*. The committee should know that the church is aiming for a contemporary testimony that might eventually gain confessional standing.
>
> (*Acts of Synod 1979*, pp. 530–31, cf. p. 75)

Others found the Commentary essays to be too political, probing areas where the church should not speak. These writers do not seem to have noticed that much of the commentary material is based on previous synodical statements, such as reports on film arts, homosexuality, militarism, etc. We are not introducing new points of view, we are only making more members aware of stands that the church has already taken.

Other respondents found the "confessional indicative" which we use unclear, or they wondered who is speaking in several places, the Christian or human beings in general? We have tried to remove such ambiguities.

We express our appreciation again to the thousands who have used and studied the testimony, and to all who took time to write their sometimes very detailed comments. Every response was read by members of the committee, and all comments were carefully considered by the committee in revising the draft.

We received only two communications from churches in ecclesiastical fellowship. Several consultants from other churches, however, did favor us with their critique.

IV. REVISIONS

A comparison of the 1986 draft with the 1983 draft will reveal numerous small changes which are largely matters of style and grammar.

The most obvious change is the *shortening of the preamble.* We felt that there was needless repetition between the preamble and the body of the testimony, and that a shorter preamble would be more useful in public worship.

All paragraphs had to be renumbered. Since the previous placing of the *numbers* was confusing in some instances, they are now put at the beginning of the paragraph.

A list of *biblical references* is provided. We have followed the approach of the committee that worked on the references for the catechism.

> During the course of our work we had considerable discussion of the whole matter of proof texting. We gradually came to a common understanding and approach to the matter. We agreed that the Holy Scriptures should not be used as a commentary to the statements of faith found in the Heidelberg Catechism. Rather we agreed that the Scripture references should serve the purpose of demonstrating that the language of the Heidelberg Catechism and the concepts found in that confession find their origin in Scripture. (*Acts of Synod 1974*, p. 575)

We suggest that these be placed in the margin next to relevant lines of the testimony, if that does not obstruct the reading of the testimony. Our alternative suggestion is that they be placed as end notes, much like the Presbyterian Church in Canada has done with *Living Faith* and the RCA with *Our Song of Hope.*

We also provide a set of *cross-references to the confessions* of the church. If they are considered useful to the churches, they could be inserted in a study version.

There are also some *reworked and enlarged sections* and one new one. For instance, paragraph 38 now includes more on our praise of God. Paragraph 40 on the sacraments is new, an expansion of the brief line in paragraph 39. Paragraph 48 says more about singles than the 1983 draft did. These changes are in response to a number of comments.

The Commentary section has been retitled: *Commentary on Contemporary Issues* to avoid the misunderstanding that these essays comment on the testimony. Their intent is explained in a preface the committee wrote for new commentary sections:

> *Commentary on Contemporary Issues*
>
> This commentary has a nature quite different from that of the Contemporary Testimony itself. It is intended not so much for confessing the Christian faith as for exploring its implications. Accordingly it is more open-ended: in time, outdated sections could be dropped and other sections added as new

challenges arise. Each section in the commentary opens with relevant passages from the Contemporary Testimony, then discusses pertinent societal issues, and closes, whenever possible, by citing synodical decisions which bear upon the issue at hand. Thus the commentary should be helpful in group discussions on "Our World Belongs to God."

The subsections under "Redemption" have also been *retitled* to avoid the duality of church and society that some found objectionable.

The commentary section has been *expanded* by thirteen articles, which were not ready in 1983. A number of them were approved by the 1985 Synod; the following are new this year: "Israel-Zionism" and "Government and Economics."

Revisions in previously published commentary sections are indicated in our report, without reprinting the whole section. The testimony paragraphs which precede each commentary essay will also need to be renumbered and replaced with quotations from the final draft.

OUR WORLD BELONGS TO GOD

A Contemporary Testimony
(final draft, June 1986)

PREAMBLE

1
As followers of Jesus Christ—
living in this world,
which some seek to control,
but which others view with despair—
we declare with joy and trust:
Our world belongs to God!

2 (2, 3)*
From the beginning,
through all the crises of our times,
until his kingdom fully comes,
God keeps covenant forever.
Our world belongs to him!
God is King! Let the earth be glad!
Christ is Victor; his rule has begun. Hallelujah!
The Spirit is at work, renewing the creation. Praise the Lord!

3 (4)
But rebel cries sound through the world:
some, crushed by failure
or hardened by pain,
give up on life and hope and God;
others, shaken,
but still hoping for human triumph,
work feverishly to realize their dreams.
As believers in God
we join this struggle of the spirits,
testing our times by the Spirit's sure Word.

*Numbers in ( ) refer to 1983 draft

(5 deleted)

4 (6)
Our world has fallen into sin;
but rebellion and sin can never dethrone God.
He does not abandon the work of his hand;
the heavens still declare his glory.
He preserves his world,
sending seasons, sun and rain,
upholding his creatures,
renewing the earth,
directing all things to their purpose.
He promises a Savior;
now the whole creation groans
in the birth pangs of a new creation.

5 (7)
God holds this world
in sovereign love.
He kept his promise,
sending Jesus into the world.
He poured out his Spirit
and broadcast the news
that sinners who repent and believe in Jesus
can live
and breathe
and move again
as members of the family of God.

6 (8, 9)
We rejoice in the goodness of God,
renounce the works of darkness,
and dedicate ourselves to holy living.
As covenant partners,
called to faithful obedience,
and set free for joyful praise,
we offer our hearts and lives
to do God's work in his world.
With tempered impatience, eager to see injustice ended,
we expect the Day of the Lord.
And we are confident
that the light which shines in the present darkness
will fill the earth when Christ appears.

Come, Lord Jesus!
Our world belongs to you.

CREATION

7 (10)
Our world belongs to God—
not to us or earthly powers,
not to demons, fate, or chance.
The earth is the Lord's!

8 (11)
In the beginning, God—
Father, Word, and Spirit—
called this world into being
out of nothing,
and gave it
shape and order.

9 (12)
God formed the land, the sky, and the seas,
making the earth a fitting home
for the plants, animals,
and humans he created.
The world was filled with color, beauty, and variety;
it provided room for
work and play,
worship and service,
love and laughter.
God rested—
and gave us rest.
In the beginning
everything was very good.

10 (13, 14)
As God's creatures we are made in his image
to represent him on earth,
and to live in loving communion with him.
By sovereign appointment we are
earthkeepers and caretakers:
loving our neighbor,
tending the creation,
and meeting our needs.
God uses our skills
in the unfolding and well-being of his world.

11 (15)
Male and female,
all of us are to represent God
as we do our tasks.
Whether single or married,
we are called to live within God's order
in lives of loving service.

12 (16)
No matter what our age, or race, or color,
we are the human family together,
for the Father made us all.
Since life is his gift,
we foster the well-being of others,
protecting the unborn and helpless from harm.

13 (17)
God directs and bends to his will
all that happens in his world.
As history unfolds in ways we only know in part,
all events—
from crops to grades,
from jobs to laws—
are under his control.
God is present in our world
by his Word and Spirit.
The faithfulness
of our great Provider
gives sense to our days
and hope to our years.
The future is secure,
for our world belongs to God.

THE FALL

14 (18)
Early in human history
our first parents listened to the intruder's voice.
Rather than living by the Creator's
word of life,
they fell for Satan's lie
and sinned!
They forgot their place;
they tried to be like God.
But as sinners they feared
the nearness of God
and hid from him.

15 (19)
Apart from grace
we prove each day
that we are guilty sinners.
Fallen in that first sin,
we fail to thank God,
we break his laws,
we ignore our tasks.
Looking for life without God, we find only death;
grasping for freedom outside his law,
we trap ourselves in Satan's snares;
pursuing pleasure, we lose the gift of joy.

16 (20)
When humans no longer show God's image,
all creation suffers.
We abuse the creation or idolize it.
We are estranged from our Creator,
from our neighbor, and from all that God has made.

17 (21, 22)
All spheres of life—
marriage and family,
work and worship,
school and state,
our play and art—
bear the wounds of our rebellion.
Sin is present everywhere—
in pride of race,
in arrogance of nations,
in abuse of the weak and helpless,
in disregard for water, air, and soil,
in destruction of living creatures,
in slavery, deceit, terror, and war,
in worship of false gods,
and frantic escape from reality.
We have become victims of our own sin.

18 (23)
In all our strivings
to excuse
or save ourselves,
we stand condemned
before the God of Truth.
But our world,
broken and scarred,
still belongs to God.
He holds it together
and gives us hope.

REDEMPTION

19 (24)
In his just anger
God did not turn his back
on a world bent on destruction;
he turned his face to it in love.
With patience and tender care he set out
on the long road of redemption:
to reclaim the lost as his people
and the world as his kingdom.

20 (25)
Although Adam and Eve were expelled from the garden
and their work was burdened by sin's effects,
God held on to them in love.
He promised to crush
the evil forces they unleashed.

21 (26)
When evil filled the earth,
God judged it with a flood,

but rescued Noah and his family
and animals of all kinds.
He covenanted with every creature
that seasons would continue
and that such destruction would not come again
until the final day.

22 (27)
The Creator pledged to be God
to Abraham and his children,
blessing all nations through them
as they lived obediently before him.
He chose Israel as his special people
to show the glory of his name,
the power of his love,
and the wisdom of his ways.
He gave them his laws through Moses,
he led them by rulers and teachers,
so that they would be a people
whose God was king.

23 (28)
When Israel spurned God's love
by lusting after other gods,
by trusting in power and wealth,
and by hurting the weak,
God scattered his people among the nations.
Yet he kept a faithful few
and promised them the Messiah:
a prophet to speak the clear word,
a king to crush the serpent's head,
a priestly servant willing to be broken for sinners.
And he promised the gift of the Spirit
to bend stubborn wills to new obedience.

Christ

24 (29)
God remembered his promise
to reconcile the world to himself;
he has come among us
in Jesus Christ,
the eternal Word made flesh.
He is the long-awaited Savior,
fully human and fully divine,
conceived by the Spirit of God
and born of the virgin Mary.

25 (30)
In the events of his earthly life—
his temptations and suffering,
his teaching and miracles,

his battles with demons and talks with sinners—
Jesus made present in deed and in word
the coming rule of God.

26 (31)
As the second Adam he chose
the path we had rejected.
As our representative,
serving God perfectly,
and loving even those who scorned him,
Christ showed us how
a righteous child of God lives.

27 (32)
As our substitute
he suffered all his years on earth,
especially in the horrible torture of the cross.
He carried God's judgment on our sin;
his sacrifice removes our guilt.
He walked out of the grave, the Lord of life!
He conquered sin and death.
We are set right with God,
we are given new life,
and called to walk with him
in freedom from sin's dominion.

28 (33)
Being both God and man,
Jesus is the only Mediator
between God and his people.
He alone paid the debt of our sin;
there is no other Savior!
In him the Father chose those
whom he would save.
His electing love sustains our hope:
God's grace is free
to save sinners who offer nothing
but their need for mercy.

29 (34)
Jesus ascended in triumph
to his heavenly throne.
There he hears our prayers,
pleads our cause before the Father,
and rules the world.
Blessed are all
who take refuge in him.

The Spirit

30 (35)
At Pentecost the Holy Spirit
was given to the church.

In pouring his Spirit on many peoples
God overcomes the divisions of Babel;
now people from every tongue, tribe, and nation
are gathered into the unity
of the body of Christ.

31 (36)
Jesus stays with us in the Spirit,
who renews our hearts,
moves us to faith,
leads us in the truth,
stands by us in our need,
and makes our obedience fresh and vibrant.

32 (37)
The Spirit thrusts
God's people into worldwide mission.
He impels young and old,
men and women,
to go next door and faraway
into science and art,
media and marketplace
with the good news of God's grace.
The Spirit goes before them and with them,
convincing the world of sin
and pleading the cause of Christ.

33 (38)
The Spirit's gifts are here to stay
in rich variety—
fitting responses to timely needs.
We thankfully see each other
as gifted members of the fellowship
which delights in the creative Spirit's work.
He gives more than enough
to each believer
for God's praise and our neighbor's welfare.

Scripture

34 (39)
God has not left this world
without ways of knowing him.
He shows his power and majesty
in the creation;
he has mercifully spoken
through prophets, history writers, poets,
gospel writers, and apostles;
and most clearly through the Son.
The Spirit who moved humans
to speak the Word of God
speaks to us in the written Word.

35 (40)
The Bible is the Word of God,
record and tool of his redeeming work.
It is the Word of Truth,
fully reliable in leading us
to know God
and have life
in Jesus Christ.

36 (41)
The Bible tells God's mighty acts
in the unfolding of covenant history.
It is one revelation in two Testaments,
which shows a single plan of salvation,
and reveals God's will infallibly.
As God's people hear the Word and do it,
they are equipped for discipleship,
to witness to the good news:
Our world belongs to God
and he loves it deeply.

God's New People

37 (42)
In our world, bent under the weight of sin,
Christ gathers a new community.
Satan and his evil forces
seek whom they may confuse and swallow;
but Jesus builds his church,
his Spirit guides,
and grace abounds.

38 (43, 44)
The church is the fellowship of those
who confess Jesus as Lord.
She is the Bride of Christ,
his chosen partner,
loved by Jesus and loving him:
delighting in his presence,
seeking him in prayer,
silent before the mystery of his love.

39 (45)
Our new life in Christ
is celebrated and nourished
in the fellowship of congregations
where God's name is praised,
his Word proclaimed,
his way taught;
where sins are confessed,
prayers and gifts offered,
and sacraments are celebrated.

40 (new)
God meets us in the sacraments,
holy acts in which his deeds
elicit our response.
God reminds us in baptism,
whether of those newly born or newly converted,
that his covenant love has saved us,
that he washes away our guilt,
gives us the Spirit,
and expects our love in return.
In the supper our Lord offers
the bread and cup to believers
to guarantee our share
in his death and resurrection,
and to unite us to him
and to each other.
We take this food gladly,
announcing as we eat
that Jesus is our life
and that he shall come again
to call us to the Supper of the Lamb.

41 (45)
The Spirit empowers each member
to take part in the ministry of all,
so that hurts are healed
and all may rejoice
in the life and growth of the fellowship.

42 (46)
The church is a gathering
of forgiven sinners,
called to be holy—
dedicated to service.
Saved by the patient grace of God,
we deal patiently with others.
Knowing our own weakness and failures,
we bring good news to all sinners
with understanding of their condition,
and with hope in God.

43 (47)
We grieve that the church
which shares one Spirit, one faith, one hope,
and spans all time, place, race, and language
has become a broken communion in a broken world.
When we struggle for the purity of the church
and for the righteousness God demands,
we pray for saintly courage.
When our pride or blindness blocks
the unity of God's household,
we seek forgiveness.

We marvel that the Lord gathers the broken pieces
to do his work,
and that he blesses us still
with joy, new members,
and surprising evidences of unity.
We commit ourselves to seeking and expressing
the oneness of all who follow Jesus.

The Mission of God's People

44 (48)
Following the apostles, the church is sent—
sent with the gospel of the kingdom
to tell the news that our world belongs to God,
to make disciples of all nations,
to feed the hungry,
and to proclaim the assurance that in the name of Christ
there is forgiveness of sin and new life
for all who repent and believe.
In a world estranged from God,
where millions face confusing choices
this mission is central to our being,
for we announce the one name that saves.
We repent of leaving this work to a few,
we pray for brothers and sisters
who suffer for the faith,
and we rejoice that the Spirit
is waking us to see
our mission in God's world.

45 (49)
The rule of Jesus Christ covers the whole world.
To follow this Lord is
to serve him everywhere,
without fitting in,
as light in the darkness,
as salt in a spoiling world.

46 (50)
We serve Christ by thankfully receiving our life
as a gift from his hand.
We protest and resist
all abuse and harm of this gift
by abortion, pollution, gluttony,
addiction, and all foolish risks.

47 (51)
Since God made us male and female in his image,
one sex may not look down on the other,
nor should we flaunt or exploit our sexuality.
Our roles as men and women must conform
to God's gifts and commands more

than to cultural patterns.
Sexuality is disordered in our fallen world;
grief and loneliness are the result;
but Christ's renewing work gives hope
for order and healing
and surrounds suffering persons
with a compassionate community.

48 (15)
We serve Christ as singles,
whether for a time or a life,
by single-minded devotion to the work of God
and so add our love and service
to the building of his kingdom.

49 (52)
In marriage and family,
we serve God
by reflecting his covenant love
in life-long loyalty,
and by teaching his ways,
so that children may know Jesus as their Lord
and learn to use their gifts in a life of joyful service.

50 (53)
In education we seek to acknowledge the Lord
by promoting schools and teaching
in which the light of his Word shines in all learning.
There students, of whatever ability,
are treated as persons who bear God's image
and have a place in his plan.

51 (54)
In our work, even in dull routine,
we hear the call to serve our Lord.
We must work for more than wages,
and manage for more than profit,
so that mutual respect
and the just use of goods and skills
may shape the work place,
and so that, while we earn or profit,
useful products and services may result.
Rest and leisure are gifts of God
to relax us and to us set free
to discover and to explore.
Believing that he provides for us,
we can rest more trustingly
and entertain ourselves more simply.

52 (55)
Grateful for the advances
in science and technology,
we make careful use of their products,

on guard against idolatry
and harmful research,
and careful to use them in ways that answer
to God's demands
to love our neighbor
and to care for the earth and its creatures.

53 (56, 57)
Since God establishes the powers that rule,
we are called to respect them,
unless they trample his Word.
We are to obey God in politics,
pray for our rulers,
and help governments to know his will for public life.
Knowing that God's people
live under many forms of government,
we are thankful for the freedoms
enjoyed by citizens of many lands;
we grieve with those who live under oppression,
and we work for their liberty
to live without fear.

54 (58, 59)
We call on governments to do public justice
and to protect the freedoms and rights
of individuals, groups, and institutions,
so that each may freely do
the tasks God gives.
We urge governments to protect the well-being of all citizens
by protecting children from abuse and pornography,
by guarding the elderly and poor,
and by promoting the freedom to speak, to work,
to worship, and to associate.

55 (59)
Following the Prince of Peace,
we are called to be peacemakers,
and to promote harmony and order.
We call on our governments to work for peace;
we deplore the arms race
and the horrors that we risk.
We call on all nations to limit their weapons
to those needed in the defense of justice and freedom.
We pledge to walk in ways of peace,
confessing that our world belongs to God;
he is our sure defense.

NEW CREATION

56 (60)
Our hope for a new earth is not tied
to what humans can do,

for we believe that one day
every challenge to God's rule
and every resistance to his will shall be crushed.
Then his kingdom shall come fully,
and our Lord shall rule forever.

57 (61)
We long for that day
when Jesus will return as triumphant king,
when the dead will be raised
and all people will stand before his judgment.
We face that day without fear,
for the Judge is our Savior.
Our daily lives of service aim for the moment
when the Son will present his people to the Father.
Then God will be shown to be true, holy, and gracious.
All who have been on the Lord's side
will be honored,
the fruit of even small acts of
obedience will be displayed;
but tyrants and oppressors,
heretics and all who deny the Lord
will be damned.

58 (62)
With the whole creation
we wait for the purifying fire of judgment.
For then we will see the Lord face to face.
He will heal our hurts,
end our wars,
and make the crooked straight.
Then we will join in the new song
to the Lamb without blemish
who made us a kingdom and priests.
God will be all in all,
righteousness and peace will flourish,
everything will be made new,
and every eye will see at last
that our world belongs to God!
Hallelujah! Come, Lord Jesus.

VI. NEW COMMENTARY SECTIONS

GOVERNMENT AND ECONOMIC JUSTICE

Since God establishes the powers that rule,
we are called to respect them,
unless they trample his Word.
We are to obey God in politics,
pray for our rulers,
and help governments to know his will for public life.
(*Contemporary Testimony*, par. 53)

We call on governments to do public justice
and to protect the freedoms and rights
of individuals, groups, and institutions,
so that each may freely do
the tasks God gives. (*Contemporary Testimony,* par. 54)

The whole creation is the kingdom of God—the area where he rules. All creatures are his servants (Ps. 119:91). His law governs our personal lives, but also the government with its economic policies.

God's judgment descended on the human community when it rebelled against God's good order for life in society. This rebellion is evident in broken human relatonships, which can take shape institutionally in political injustice and economic suffering.

But this is not the last word. In Christ God set out to restore his righteous rule among persons and groups of people, among communities in society (such as families, schools, and churches), and among associations (such as labor organizations, businesses, and clubs). The quality of renewed living in all these societal structures now depends on our obedient response to the biblical norms for kingdom living.

This kingdom vision must guide us in considering the political norms which hold for governmental policies in promoting economic justice. For God "loves righteousness and justice" (Ps. 33:5). He, therefore, calls us to image him in dealing justly with all men, especially the needy and disadvantaged. For "with righteousness he will judge the poor, and decide with equity for the meek of the earth" (Jer. 11:4).

In the public life of society the central command of love calls for neighborly justice. For "what does the Lord require of you but to do justice, and to love mercy, and to walk humbly with your God?" (Mic. 6:8). The official task of administering public justice evenhandedly for all citizens is entrusted to government. "By me kings reign," says God, "and rulers decree what is just" (Prov. 8:15). This is the basis for a just society. It involves a special concern for those who have no voice, the poor and powerless, for widows, orphans, and strangers (Ps. 72:1, 4).

Our starting point in fostering economic justice is the psalmist's testimony, "The earth is the Lord's and the fulness thereof, the world and those who dwell therein" (Ps. 24:1). In light of this, we have no absolute right to private property. God holds charter rights to all the wealth and resources of creation. We are called to be faithful stewards of all we hold. Public goods, too, are always a gift of God's grace.

Governments must enact laws which help to open ways of serving the needs of the weak and helpless, the aged, handicapped, and unemployed. It must use its authority and power in the interest of economic stability and equity. It must safeguard the right and responsibility of all persons and institutions to the social space needed to exercise their God-given callings in life. All must be assured of equal access to law and of protection by it.

Government has a limited task. It may not take over the mandate of business and industry to provide needed goods and services. But it may regulate these for the well-being of society—to protect the rights of workers, investors, consumers, and the environment. Government cannot grant these rights, for they are God-given. But it must recognize, honor, preserve, and nurture them impartially.

Government must help prevent the growth of one sector of society at the expense of another. It must avoid alliances with power structures which squeeze the life out of those who lack political and economic influence. Neither national self-interest, nor the vested interests of powerful pressure groups, may determine its policies. Within the framework of international justice, it must promote a free and open society, where righteousness, peace, and equal opportunity prevail for all citizens and institutions.

Government must not function as a broker of competing parties, but as the referee of good order. Totalitarian claims by the state, notions of popular sovereignty, the tyranny of majoritarian rule, or the romantic ideology of an unrestricted marketplace may not eclipse the sovereign Word of God as the norm for societal life.

In its taxing and spending policies government must seek to counteract the spiraling cost of living brought on by inflation in many parts of the world. Too many people suffer from a runaway economy, especially the poor, the financially insecure, those on fixed incomes, and the elderly. Controlling inflation may not be done at the expense of the poor and unemployed. Its sacrifices must be borne equitably. Government must adopt fiscal policies which tend to avoid great disparities in wealth, thus helping to close the growing gap and to heal the class struggle between haves and have-nots. It should not lend support to the popular ideal of progress, measured in terms of production and consumption, nor allow the GNP to become the chief goal of human life. In levying taxes, government must avoid imposing such heavy burdens upon its citizens that many are stifled in contributing freely to their chosen charities and causes.

Economic justice includes creating conditions which encourage a high level of meaningful employment for all who are able to work. Both nationally and internationally, we must encourage ready access by all people to a fair share in the rich resources of God's creation—eliminating trade barriers which are harmful to poor nations and urging transnational corporations to serve the well-being of native populations.

The Christian community, too, must assume its political responsibilities in promoting economic justice. It must reflect seriously on how to develop a Christian political mind, and then how to rally God's people to create a more effective Christian political presence and witness on behalf of public justice. (Previous synodical statements: "Taxation and Christian Education," *Acts of Synod 1975*, pp. 64, 609ff.; "Social Justice," *Acts of Synod 1978*, pp. 62, 633–43)

ISRAEL-ZIONISM

The Creator pledged to be God
to Abraham and his children,
blessing all nations through them
as they lived obediently before him.
He chose Israel as his special people
to show the glory of his name,
the power of his love,
and the wisdom of his ways.
He gave them his laws through Moses,
he led them by rulers and teachers,
so that they would be a people
whose God was king.

(*Contemporary Testimony*, par. 22)

To accept the Old Testament as an essential part of Scripture is to give the covenant an integral place in the Christian life. This brings with it a deep concern for the people of the old covenant, the Jewish people. In the history of redemption, they are a highly privileged people: "To them belong the sonship, the glory, the covenants, the giving of the law, the worship, the promises . . . the patriarchs," and from them the Christ was born (Rom. 9:4–5).

The question of the present role of the Jewish people in God's plan of redemption is difficult to answer. The advent of Zionism, the founding of the state of Israel, centuries of persecution culminating in the extermination of six million Jews combine to make the question all the more pressing and baffling.

It is simplistic to ascribe the Holocaust to "Christianity." It was a pagan religion that formed the ideology of blood, soil, and race. It is equally simplistic to exonerate Christianity on that account. That this horror could occur on a continent where the vast majority professed faith in Christ remains a permanent blot on the record of Christianity. Furthermore, what can erase the previous history of the persecution of the Jews in the name of Christ, supposedly sanctioned by his blood ("His blood be upon us and our children")? What of the conversions of Jews coerced by the sword? It is lamentable but not surprising that for many Jews today the cross is the symbol of persecution.

Zionism, an international movement founded in 1897, is in part a reaction to anti-Semitism. Its goal was political: the organization of a Jewish homeland in Palestine. With the creation of the state of Israel in 1948 this goal was attained. The pressing question for Christians is whether and how this event is part of God's plan of redemption. To answer that question, we must first consider whether the Jewish people continue to have a unique role in God's redemptive plan.

Some say that the New Testament church, regarded as the New Israel, replaced Israel. This is misleading. The people of the old covenant are not simply discarded, or supplanted by the "church." The New Testament knows of no such discontinuity. Gentiles are incorporated into the body of "charter members," the Old Testament people of God. Paul speaks of grafting wild shoots (Gentiles) into the natural olive tree (the Jewish people). He calls attention to the strangeness of this operation—it is contrary to nature.

Correspondingly, Gentile Christians must live and work in the expectation that Jewish people will be grafted back into "their own olive tree" (Rom. 11:17–24). Paul expected the full inclusion of the Jewish people into the new people of God (Rom. 11:26). Accordingly, his first stop on the mission field was the synagogue. We are not bound by this pattern. The long history of alienation between Christians and Jews creates a new situation. Yet the church must demonstrate in its life and mission that in Christ God has indeed broken down "the dividing wall of hostility" (Eph. 14).

We must acknowledge that persecution and coerced conversion have formed what appears to be a granite mountain between the Jew and the Messiah. Many Jews are stumbling over rocks we have strewn on their path, so that they stumble long before reaching the only decisive "stumbling stone" (Rom. 9:32). In such situations, we leave to God the judgment as to the blame for the nonconversion of Jewish people. Our responsibility is clear. Before we call them "enemies of God as regards the gospel" (as Paul dares to do), we must ask: Have they clearly seen and heard the good news through us? To the extent that

we are not clear and living letters (II Cor. 3:1–5), *we* are enemies of the gospel. Meanwhile, there can be little doubt as to how we are to regard the Jewish people, namely, "as far as election is concerned, they are loved on account of the patriarchs" (Rom. 11:28, NIV).

What does this mean for the "religious" status of the Jewish people today? They have a unique place in that they are the people of the Old Covenant. That covenant has not been abrogated nor its promises annulled. Consequently, God still claims the Jewish people through the Scriptures originally given to them. Their own sacred writings, therefore, call them to recognize Jesus, their fellow Jew, as the promised Messiah. This is true of no other people. Consequently, when Jews accept the promise fulfilled and surrender to God's claim, they are delivered from the futile attempt to be just before him by works of the law. Thus they may experience the joy of salvation by grace, and recognize that all people "of faith are blessed with Abraham," that by faith in Jesus the Messiah they, together with non-Jews are "Abraham's offspring, heirs according to promise" (Gal. 3:9, 14, 29). Furthermore, following a fellow-Jew as the Messiah, they need not abandon everything in their heritage, but may recover for themselves and for Gentile Christians the true riches of the Old Testament covenant, fulfilled in Christ according to the New Testament.

Must we attach special significance to the existence of Israel as state? After the persecutions that culminated in the Holocaust, the founding of the state of Israel provides a haven for the Jewish people. There is no biblical warrant, however, for regarding the settlement of a minority of the Jewish people in the state of Israel as a special facet of God's plan of redemption. It is striking that even in his most direct and passionate response to the question of the destiny of the Jewish people (Rom. 9–11) Paul not once mentions the land. This does not mean that land is insignificant. For the Jews as a people it is highly significant in view of the injustices they endured in "dispersion." Furthermore, in the Scriptures the promise of land is never replaced with a promise of heaven. It is simply enlarged to encompass a renewed earth (Rev. 11:15).

Under no circumstances may the special status of the Jews as people of the covenant be used as sanction for injustices within Israel or for acts of aggression beyond its borders. Like any other nation, Israel is subject to norms of justice. Violation of those norms cannot bring security or blessing.
(Previous synodical statements: *Acts of Synod 1958*, pp. 23–24, 138–52; "Principles and Guidelines for Jewish Evangelism," *Acts of Synod 1971*, p. 59.)

VII. Commentary Revisions

We refer here to the commentary as found in the *Acts of Synod 1983* and *1985*. The same material can be found in "Our World Belongs to God"—Study Version, published in 1984 and 1985 by CRC Publications.

- Introduction, 1983, p. 422, par. 6, 1.5: insert "they conclude that" after "scientifically"
  p. 423, par. 2, 1.1, 2: delete "mean to" and "try to"
- Human Rights, 1983, p. 425, par. 3, 1.1: replace "the oppressed" with "humanity from oppression in all its forms."
- Sharing Creations Gifts, 1983, p. 428, par. 1, 1.8: replace reference with I John 3:16–18; Gal. 6:10
- Feminism, 1983, p. 429, par. 3, 1.2: insert "vocational" before "opportunity"
- Racism, 1983, p. 431, par. 2, 1.6: change "opposite" to "opposed"

- Abortion and Euthanasia, 1983, p. 432, par. 2, 1.4: after "inconsistencies" replace "in" with "between this affirmation and"
  p. 432, par. 3, 1.4: replace "euthanasia" with "genocide"
- Aging, 1983, p. 433, par. 3, 1.5, 6: delete "a little"
- Election and Reprobation, 1983, p. 436, par. 1, 1.3: insert "some" before "other"
  p. 436, par. 5, 1.3: replace "denies" with "compromises"
- Neopentecostalism, 1983, p. 438, par. 1, 1.4: add after us: "and active in his world!"
- Inerrancy, 1983, p. 438, par. 2, 1.5: change to: "inerrancy offers a firmer test of faith than infallibility."
- Modern Culture, 1983, pp. 448–49: deleted entirely and replaced by expanded version, 1985, pp. 393–95.
- Militarism—Nuclear Weapons, 1983, p. 451, par. 1, 1.3: after "just war" add ", which requires that the force used be proportionate to the goals pursued,"
- Futurology—Fatalism—Utopia, 1985, p. 406, par. 4, 1.6: change "become" to "be totally manifest as"

There are typographical and grammatical changes that need to be made as well, but we thought it more practical for synod that we mention only revisions that affect or clarify the content.

VIII. BIBLICAL REFERENCES

These biblical references are provided with "Our World Belongs to God" to invite those using this contemporary testimony to turn to the Scripture as the source of Christian truth.

While more passages could be added, we trust that these are enough to be helpful to the user of the testimony, and sufficient to demonstrate that the language and concepts used here are an obedient answer in our time to what God speaks to us in his Word.

Paragraph	*Biblical References*
1	Ps. 103:19–22
	Ps. 4:6
	Ps. 24:1
2	Ps. 145
	Rom. 11:33–36
	Rev. 4–5
3	Ps. 2
	Eph. 6:10–18
	1 John 4
4	Ps. 19
	Acts 14:15–17
	Rom. 8:18–25
5	John 3:1–21
	Acts 2
	Acts 17:22–31

Paragraph	*Biblical References*
6	Mic. 6:8
	Rom. 12:1–2
	II Pet. 3
	I Cor. 15
	Rev. 22:20
7	Deut. 10:12–14
8	Gen. 1
	Ps. 33:1–11
	Isa. 40
9	Gen. 1–2
	Ps. 104
	Mark 2:27–28
10	Gen. 1:26–30
	Ps. 8
	Matt. 22:35–40
11	Gen. 1:26–28 Gal. 3:26–28
	I Cor. 7
12	Acts 17:22–31
	Ps. 139
	Lev. 19; 25:35–38
13	Matt. 6:25–34
	Ps. 147, 148
	Ps. 111
14	Gen. 3
15	Rom. 1:18–3:23; 5:12
	I John 1:8–10
16	Rom. 1
	Eph. 4:17–19
17	Rom. 1
	Ps. 14
	Amos 1–2
	Jer. 17:9
	Isa. 28:7–8
18	Ps. 89
	Rom. 1:18
	Jer. 14
	Rom. 5:2–5; 15:13
19	Gen. 3:9–15
	John 3:16
	Luke 1:68–75; 3:23–37
	Rev. 11:15
20	Gen. 3:15–19
21	Gen. 6–9
	I Pet. 3:18–22
22	Gen. 12:1–3
	Deut. 7
	Rom. 9
	Mic. 6:8
	Ps. 103:7
23	II Chron. 36

Paragraph	*Biblical References*
	Isa. 10
	Isa. 53
	Jer. 11; 31
24	II. Cor. 5:18–21
	Gal. 4:4–7
	John 1:1–14
	Luke 1–2
25	Luke 4
	Phil. 2:1–11
26	Rom. 5
	I Pet. 2:21–25
27	Isa. 53
	Heb. 10
	Rom. 4:18–5:11
	Gal. 5
28	I Tim. 2:5–6
	Acts 4:10–12
	Eph. 1:1–14
29	Acts 1:1–11 Eph. 1:18–23
	I John 2:1–2
	Rev. 5
	Rom. 10:31–39
30	Acts 2
	Rev. 7
31	John 14
	II Cor. 3:7–18
32	Matt. 28:18–20
	Matt. 9:35–38
	Luke 14:15–24
	John 16:5–15
33	I Cor. 12–14
	Rom. 12
	Eph. 4
34	Rom. 1
	Heb. 1
	II Tim. 3:14–17
	II Pet. 1:12–21
35	James 1:18
	Acts 8:26–39
	John 20:30–31
36	Acts 7
	I Cor. 10:1–11
	II Tim. 3:14–17
37	Eph. 1–4
	I Pet. 5:8–11
	I Cor. 3:10–17
	Matt. 16:13–19
38	Rev. 21:9
	I Pet. 2:4–10
	Eph. 2

Paragraph	*Biblical References*
	Col. 1:1–23; 3:1–17
39	Acts 2:41–47
	Eph. 4:1–5:20
	Rom. 10
	Eph. 3:1–13
	Matt. 6:5–15
40	Gen. 17
	Ex. 12
	Matt. 28:18–20
	Acts 2:37–41
	Col. 2:9–14
	Matt. 26:26–29
	I Cor. 10:16–17
	I Cor. 11:17–34
41	I Cor. 12–13
	I Cor. 1:1–9
42	Eph. 2
	I Pet. 1
	Matt. 5:43–48
43	Eph. 4
	Gal. 3:26–29
	John 17
44	Matt. 28:18–20
	John 20:21–23
	I John 3:11–24
	II Cor. 5:11–6:2
	Acts 1:8
	I Thess. 1
45	Phil. 2:1–10; 4:8–9
	Rom. 12
	Matt. 5:13–16
46	I Cor. 6:19–20
	Ps. 139
47	Gen. 1:26–2:25
	Song of Songs
	Gal. 3:28
	Prov. 7
	I Cor. 6:9–20
	John 8:1–11
48	I Cor. 7:25–35
49	Eph. 5:1–6:4
50	Prov. 4; 9:10
	Ps. 119:105
	Col. 1:17
	Deut. 6:1–9
51	Eph. 4:17–32
	II Thess. 3:6–13
	Eph. 6:5–9
	I Thess. 4:9–12
	Phil. 4:8

Paragraph	*Biblical References*
	Heb. 4:1–13
52	Gen. 1:28–31; 9:1–7
	I Chron. 29:1–19
	I Tim. 4:1–5
	Rom. 8:19–23
53	John 19:11
	Rom. 13:1–7
	Acts 4
	Isa. 61:1–2
	Gen. 18
	Rom. 6:16–19
54	Matt. 5:6
	Isa. 61:8
	Luke 4:17–21
	I Tim. 2:1–4
	Ps. 72
	Lev. 19:13–16
	Isa. 1:16–17
	Jer. 9:23–24; 22:15–17
55	James 3:18
	Mic. 4:1–5
	Matt. 26:52
	Matt. 5:9
56	I Pet. 1:3–12
	II Pet. 3:1–13
	I Thess. 4:13–5:11
	I Cor. 15:24–28
	Rev. 11:15
57	Rev. 20:11–21:8
	I Cor. 15
	John 5:28–29
	II Thess. 1:5–10
	II Cor. 5:10
	Matt. 25:31–46
58	Rom. 8:18–39
	Rev. 21–22
	Rev. 5
	I Cor. 15:28
	Isa. 11:6–9; 60:11, 19–20; 65:17–25
	Rev. 22:17–20

IX. CONFESSIONAL REFERENCES

As the committee prepared the biblical references for the testimony, the following list of cross-references to the Forms of Unity was also prepared. We make it available in our report in case synod would find it useful to add this list to the testimony. Those who teach or study the testimony may be led to other resources through these references.

The numbers in each column refer to paragraphs of the testimony, to questions and answers of the Heidelberg Catechism (not to the Lord's Days), to articles of the Belgic Confession, and to head and articles of the Canons of Dort.

Paragraph	*Heidelberg Catechism*	*Belgic Confession*	*Canons of Dort*
1	1, 50	1	
2	128–129	2	
3	7–10		
4	27		
5		13	
6	21–25; 64, 86		
7	26	12	
8		2, 8–9	
9	26		
10	6, 124	14	
11	108		
12	105–107		
13	27–28	13	
14	7–11, 94–97	14–15	I, 1; III–IV, 1–4
15	5, 8		
16	96		
17	3–5, 104–108		
18	9–11		
19	19	17	I, 1–2
20		17	
21	27		
22		25	I, 3–4; III–IV, 5
23	31		
24	12–20, 29–36	10, 18–21	
25	31, 37		
26	16		
27	37–45, 59–64	21–23	II, 9
28	29	16–20, 22–23	I, II
29	46–51	26	
30	49, 51–53	11	
31		24	III–IV, V
32			II, 5
33	32, 55		
34		2–7	
35		7	
36	19, 21–22		
37			II, 9
38	54	27–29	
39	116–119	30–32	
40	65–82	33–35	
41	55, 86		
42	83–85, 126		V
43	54	27–29	
44	123		II, 5; III–IV, 6
45	122		
46	105–107		
47	108–109		
48	108		
49	104	34	I, 17
50			III–IV, 17

Paragraph	*Heidelberg Catechism*	*Belgic Confession*	*Canons of Dort*
51	103, 110–111, 124–125		
52	107, 124		
53	104, 123	36	
54	105, 112	36	
55	105–107		
56	123		
57	52, 57	37	
58	58	37	

X. RECOMMENDATIONS

A. That synod grant the privilege of the floor to the chairman, reporter, and other committee members present at synod while the testimony is being discussed.

B. That synod:

1. Give final approval to the 1986 draft of the Contemporary Testimony, "Our World Belongs to God," as a contemporary testimony to our faith, supplemental to our confessions.

2. Approve the "Commentary on Contemporary Issues" as a helpful guideline for the discussion of current issues in the church.

Grounds:

a. "Current society, becoming pervasively secular, presents both dangers and challenges to the church—dangers and challenges not focused on in the Reformed creeds."

b. "A contemporary testimony can guide and direct the church in remaining truly Reformed, and in speaking to the current world situation."

(*Acts of Synod 1977*, p. 89)

c. The Synod of 1983 provisionally approved a very similar document. The churches have had three years to evaluate the testimony. The committee has received many responses which indicate overwhelmingly that the churches find this document true to the Scriptures and our confessions, and helpful in expressing the faith in a contemporary manner. The committee has made a number of suggested changes and improvements.

d. This final draft is presented for approval as directed to the committee in its mandate (see Section I, 5, d).

C. That synod present this final draft of "Our World Belongs to God" with the commentary to the churches in ecclesiastical fellowship, to NAPARC, and to the RES for their information and possible endorsement.

Ground: Mandate, I, 5, e.

D. That synod make provision for implementing the above decisions so that the testimony may be effective in the worship, education, and outreach of the church.

Grounds:

1. This was done in 1983 with the provisional document.
2. Contacts need to be made with other churches.
3. Some agency will have to consider whether it is necessary to add further material to the commentary.

Contemporary Testimony Committee
G. J. Spykman, chairman
M. N. Greidanus, reporter
R. Recker, secretary
L. Den Besten
C. Hoogendoorn
R. J. Mouw
B. Nederlof
G. Vandervelde
A. Van Ginkel

REPORT 33

COMMITTEE ON ORDINATION OF PASTORS FROM MULTICULTURAL GROUPS

PREAMBLE

The Synod of 1984 appointed the Study Committee on Ordination of Pastors from Multiracial Groups because it recognized that in the CRC God has given rapid growth in the number of worshipers and leaders of a variety of cultures. SCORR, in its current report, indicates that the number of multiracial pastors has increased from twenty-two in 1981 to fifty-five in 1985. The number of CR churches with one hundred or more multiracial worshipers has increased from seven to seventeen and the number of churches with 10 percent or more multiracial worshipers has increased from fifty to eighty-one in the same four-year span.

The CRC has been bold to celebrate the fulfillment of God's promise that his church will be catholic of all nations, tribes, and tongues, and that this fulfillment is being experienced in our denomination. We are also gratefully aware that this growing catholicity is a powerful witness to the world of the reconciling power of Jesus Christ.

The Synod of 1984 mandated this committee to "identify issues, including Church Order ramifications, and formulate appropriate recommendations to establish procedures and requirements for the preparation, examination, and ordination of pastors of the multiracial groups which are in the CRC, or are seeking affiliation with it" (*Acts of Synod 1984*, Art. 51, I, C, pp. 598–99).

The Synod of 1985 adopted a series of recommendations concerning:

- the affiliation of individuals and groups
- the preparation for ministry in multiracial groups in the CRC
- the ordination of pastors from multicultural groups in the CRC
- the review of the Church Order for sensitivity to the variety of multicultural group practices

I. BIANNUAL ORIENTATION CONFERENCE/ETHNIC PLANNING WORKSHOP

A. *Background*

Synod 1985 adopted the "Procedures for Affiliation of Multiracial Individuals and Groups with the Christian Reformed Church" for use by the churches (*Acts of Synod 1985*, Report 36, I, A–D, pp. 446–50). One of these procedures is an "orientation program for multicultural leaders and churches affiliating with the CRC," sponsored by Calvin Theological Seminary in cooperation with SCORR, the Board of Home Missions (CRBHM), and the classis in which the program takes place (pp. 449–50). Two of these programs were planned each year. A program in Southern California has been completed and one is planned in New Jersey for May 1986. However, this committee, in dialogue with Calvin Theological Seminary, SCORR, and CRBHM had discovered that it would be very difficult, even within a ten-year period, to reach all of the ethnic groups

and their emerging leaders and churches. (It is particularly difficult to produce individual programs for those ethnic groups which are currently small and scattered in the CRC, such as Haitians and Vietnamese.) And, although there is great benefit for pastors and leaders from a single ethnic group to meet within a given classis, it is also beneficial for leaders and pastors from the several ethnic minority groups to come together for cross-cultural dialogue and exposure.

In 1984, SCORR, CRBHM, and CRWRC, along with leaders of the various ethnic minority groups, cosponsored a denominationwide multiracial ministry conference which, with minor adjustments, could be duplicated to more efficiently meet the demands of an "orientation program for multicultural leaders and churches affiliating with the CRC."

B. *Recommendation*

We recommend that, instead of biannual meetings, synod endorse the development of a bienniel orientation conference/ethnic planning-workshop for the various ethnic minority groups in the CRC beginning in 1987. It would be held in Grand Rapids simultaneously with the first week of synod. The first three days of this five-day conference/workshop would be an orientation program planned according to the guidelines approved by Synod 1985 (Report 36, I, D, pp. 449–50) where mutual planning and interaction with other CRCs and related agencies would be dealt with, and the remaining two days would be for individual ethnic planning-workshops in which planning for church planting and development and leadership development would take place.

The agencies of the Multiracial Leadership Development Council and leaders representing the ethnic minority groups in the CRC would, with synod, jointly sponsor and plan the orientation conference/ethnic planning-workshop. Each Multiracial Leadership Development Council agency and ethnic minority church and classis would be invited to send representatives.

We also recommend that the Synodical Interim Committee instruct the stated clerk to participate in planning these conference/workshops and to arrange for appropriate interaction between the conference/workshop and synod.

Grounds:

1. This conference/workshop provides for broader exposure of the emerging leaders and churches to the functions of the denomination than the classical orientation programs do.
2. Mutual acquaintance and interaction between synodical delegates, agency staff, and representatives of the ethnic minority groups will be facilitated.
3. The geographically scattered and smaller ethnic minority groups will be able to participate in a fully planned and executed conference/workshop.
4. The frequency of one conference/workshop every two years for all emerging ethnic minority leaders and churches more adequately serves the orientation of these emerging leaders and groups.
5. The need for ethnic minority planning workshops is evident in the current development of several workshops independently sponsored by agencies of the CRC.
6. Cross-cultural communication, learning, and worship is an added benefit of this proposal.

7. Stewardship is exercised by eliminating overlap in conferences, by permitting travel with synodical delegates, by reducing the sponsoring agency staff involvement, and by concentrating on one conference every two years in CRC facilities rather than two per year in a variety of locations. The budgeted amount for synod and the agencies of the biennial conference is equal to that of the two local orientation programs per year endorsed by the Synod of 1985.

II. TRANSLATION OF OUR CONFESSIONAL STANDARDS AND CHURCH ORDER

A. *Background*

The Christian Reformed Church has always been a denomination which used more than one language. Besides the congregations in which Dutch, German, and/or English was spoken, which constituted the bulk of our membership in earlier years, we conducted ministries in Navaho and Zuni. Work among Spanish-speaking persons has brought into our fellowship an increasing number of persons for whom Spanish is the first language. More recently, with the vast influx of immigrants—especially those with Asian roots—the number of languages in use in our churches has increased to at least twelve. While this change has been occurring, no effort was made to provide official translations of our confessional standards and Church Order for the welfare of these churches and the promotion of unity in doctrine and practice.

We recognize that although there may be a trend in the direction of greater use of the English language in some of the non-English-speaking communities and churches, there will still be a need for translations of the creeds and Church Order. Not only are our members entitled to this, the welfare of the church calls for it. Additionally, it should not be assumed that within a few years English will be the only language used in our churches. This assumption led to the deletion of Article 52 of the pre-1965 Church Order. But this assumption has since been proven wrong, both because of the unpredicted new waves of immigration and the current emphasis upon the value of a people retaining many of the components of their ethnicity.

B. *Recommendations:*

1. That synod provide the necessary translations of our confessional standards and the Church Order for the non-English-speaking congregations of the CRC.

2. That synod appoint a committee of three or four persons who will arrange for such translations by working with small satellite committees of the various linguistic groups to produce these translations. (We envision this supervisory committee to be constituted of persons with expertise in the areas of our Church Order, doctrinal standards, and theology.)

3. That this committee be mandated to consult with leaders of the various linguistic groups and with other Reformed churches to determine what translations have already been made (and the adequacy of these translations), to oversee the new translations needed to meet the current need, and to monitor the emergence of worshiping congregations of other language groups with a view to adding translations into these languages.

4. That this committee explore the possibility of cooperative efforts with other Reformed churches in making new translations and in sharing the costs.

5. That priority be given to the translation of the Heidelberg Catechism and the Church Order into Navaho, Spanish, Korean, and Chinese, with the committee being authorized to determine future priorities. The committee shall report to synod on its work, and present to synod the committee's choice of additional translations.

Grounds:

a. The Church Order of 1914–65, adapting the regulations of the Church Order of Dort (1618–19), specified that "inasmuch as several languages are spoken in the churches, the necessary translations shall be made in the ecclesiastical assemblies, and in the publication of recommendations, instructions, and decisions" (Art. 52).

Additionally, the Rules for Synodical Procedure adopted in 1934 provided that "since we [were] a bilingual church" the necessary translations were to be made during the sessions of synod and in the publication of recommendations, instructions, and decisions (*Acts of Synod 1934*, pp. 298–306, 313).

The need for these translations is even more urgent for the growth and development of the churches today than in earlier days. Many of those entering the CRC today do not have the orientation to the Reformed faith and practice that those in the early days of our denomination had.

b. The current influx of multiracial members and the increasing diversity of the CRC (close to 6 percent of our total membership is now of ethnic minority backgrounds) require that every means must be used to strengthen our unity in faith and practice. The priorities proposed in this recommendation represent significant language groups in the CRC today. These four have been selected from the fourteen languages currently being used in worshiping congregations in the CRC.

c. Some individually produced translations of the Church Order and confessions do exist, but they need to be reviewed as to their accuracy.

d. These translations will be valuable in acquainting persons and groups from non-English-speaking backgrounds with the confessional and church polity stance of the CRC and as an orientation tool for those seeking affiliation with our denomination. They will also serve as important helps for our home missionaries in church-planting ministries.

III. Responses from the Churches Concerning Recommendations of Report 36 and Review of the Church Order

We report the following regarding synod's mandate that "all responses from the churches concerning the recommendations adopted be sent to the reporter . . ." and that this committee conduct a ". . . review of the Church Order and how it impacts upon the multicultural churches . . ." (*Acts of Synod 1985*, p. 753):

A. Responses regarding the recommendation and the impact on the Church Order are being received in three ways:

1. Several phone calls and two letters have been received from churches and classes. These responses have primarily asked for advice in the ordination of or

orientation of multiracial pastors and affiliation of multiracial congregations. Two communications addressed items in theological education.

2. In May 1986 a regional orientation conference will be scheduled in New Jersey. Responses will be solicited there.

3. At the biennial multicultural conference/workshops recommended under Section I of this report responses will also be solicited.

B. The following items are being considered as possible areas of change to be reported in 1987:

1. The process of affiliation of established congregations as changed in the Red Mesa Church Order modifications, Article 38.

2. The modification for Red Mesa regarding the formula of subscription.

3. The question of credentials of tentmaking ministries. (Red Mesa is considering—and this committee will consider—the advantages and problems connected with this proposal.)

4. The area of disciplinary procedures.

5. Article 6, a regarding administration—an area that needs study.

6. The term of office for elder. This has been presented to the committee as an area of concern for some cultural groups.

C. In addition to the specific items cited in B above, the following larger questions are being discussed (a report will be forthcoming in 1987):

1. Recognizing that North American society is experiencing constant change and that the CRC can anticipate the emergence of a variety of cultural groups, what procedures are necessary to identify individual cultural group questions or issues that would require Church Order changes?

2. Should provisions be made in the Church Order for each cultural group? Or should the Church Order be developed in a more generic way, permitting the individual classes and/or cultural groups to develop culturally individualized and situational applications?

3. What process should be established by which valid exceptions are recognized and handled?

IV. REPRESENTATION AT SYNOD

The committee recommends to synod that the reporter, Rev. William (Bud) Ipema, and the chairperson, Dr. Melvin Hugen, be granted the privilege of the floor when these matters are being discussed.

Committee on Ordination of Pastors from Multiracial Groups
Melvin Hugen, chairman
William Ipema, reporter
Jack De Groat
Richard De Ridder
John E. Kim
Manuel Ortiz
John Van Ryn

REPORT 34

COMMITTEE TO STUDY THE ISSUE OF COVENANT CHILDREN PARTAKING OF THE LORD'S SUPPER

OUTLINE

I. Majority Report
II. Majority Recommendations
III. Minority Recommendation
IV. Minority Report and Recommendations

The Synod of 1984 asked us "to study the issue of covenant children partaking of the Lord's Supper." We have been glad to do so, becoming convinced that there are few opportunities more exciting than helping to bring the church's youth into intimate fellowship with their Lord.

We understand our mandate to reflect the Christian Reformed Church's deep concern for the covenant nurture of Christian youth. Indeed, although the advisory committee to the Synod of 1984 recommended rejection of Classis Rocky Mountain's request for such a study, synod itself considered the nurture of youth to be so important an issue that it justified both the energy and the expense required for this study.

Our committee agrees. Admittedly, it is sometimes frustrating to articulate a biblical defense of church practices, especially as our church increasingly includes people from other denominational backgrounds who find many Christian Reformed customs mystifying. At the same time it is often painful to admit even the possibility that some of our past practices might need to be changed. Yet, hard as it may be, today the question of children at the Lord's Supper must be faced directly. Consistories are being questioned by their members and classes are being challenged by individual consistories. Articulate, motivated youth are asking why they are barred from the table. Many pastors are convinced that covenant theology demands children's participation at the supper. The time has come when a biblical basis for customary practice must be articulated or else the practice changed to accord with biblical teaching.

Classis Rocky Mountain is to be commended for its thorough and direct study of the issue as presented to the Synod of 1984. Churches in other classes are facing the issue—and even practicing admission of children to the table—without the benefit of such mutual advice. We believe that intensive study and vigorous debate on the issue will succeed in making our church practice more consciously biblical. In fact, such a biblically based confidence in our Reformed practices will, we believe, enhance and prosper the CRC's effort to carry out its mission and task in contemporary North America.

With that spirit of anticipation we humbly submit the results of our study. The report which follows identifies the central issue facing the church; considers several arguments for changing present practice; examines biblical, theological, and confessional guidelines for church practice; and, finally, gives our suggested answer to the issue being confronted. Throughout this process our own personal commitment to biblically formed covenant living has been clarified and strengthened by our discussions together. We trust that the church will experience that same blessing as its reflects on this report and its recommendations.

I. THE REPORT

A. *The Central Issue*

1. The Real Question

When a child is baptized into God's covenant, one more place is set at the table of the Lord. Indeed, at the time of entrance into the covenant a seat is reserved at the Lord's Supper for that new covenant member. It is for this reason that "we are always to teach our little ones that they have been set apart by baptism as God's own children" (Baptism of Children, Form Number 3).

Therefore, when our Lord gives the invitation to come to his supper, no member of his covenant has the right to refuse to come and occupy the place at the table which Christ has already prepared for him or her. That principle led the Christian Reformed synod to declare, already in 1904, that no one may be admitted to the church membership who does not intend to come to the Lord's Supper. After all, there is an "unbreakable union" to be maintained between baptism, confession, and the Lord's Supper (*Acts of Synod 1904*, Art. 12).

The only real question for the church is how to help children respond to the invitation to the table which Christ has given them already at their baptism. How and how soon can covenant children be brought to the sacramental feast Christ has prepared for all his people? The church must dedicate itself to bringing each covenant child to that feast of life which comes from eating and drinking the body of Christ (John 6:35).

Much discussion about children at communion seems to bog down in attempts to justify keeping children away, in talk about age of admission and standards for full communion. The Bible's message, however, concentrates on bringing children to their Lord, making sure that the church "forbids them not" (Matt. 19:14). The church does great damage to its youth if it spends its energy debating how and how long to keep children away from the Lord's Supper. The only legitimate question for the Christian church is how and how soon can they be brought to the table of the Lord.

2. Historical Answers

The Christian church throughout history has been concerned with that very question of how it can bring children to the table. And various answers have been given at various times and in various churches.

The *Eastern Orthodox Church* has answered the question by declaring that children are to be brought to the table directly from baptism through immediate confirmation. In such churches the baptism of infants commonly is followed immediately by confirmation and the administration of the Lord's Supper to the infant, accomplished by spooning wine, including a bit of wafer, into the child's mouth.

Theologically, the Eastern church has initiated such infant communion out of a high sacramental regard for Christ's words, "Unless you eat the flesh of the Son of man and drink his blood, you have no life in you" (John 6:53). And so, early on, the children are brought to the sacrament so that baptismal washing can be completed with the eucharistic feeding.

The *Roman Catholic Church* generally has answered the question of how to bring baptized children to the table with the answer, only some time after baptism. Apparently during at least some of its earlier history, the church had allowed very young children to participate in the sacrament. However, by the 1200s the church was beginning to talk about the "age of reason" as a requirement for confirmation and admission to the table.

Some have speculated that the theological reason for this practice is the Roman Catholic doctrine of transubstantiation, which holds that the bread and wine become the real body and blood of Christ. Perhaps, then, the church withheld the sacrament from children for fear that they might childishly mishandle the actual body and blood of Christ. In addition, explicit church pronouncements suggest that a concern for conscious understanding of the act, possible only at the age of reason, stimulated the practice of requiring a separate confirmation and admission to the table.

The *Protestant Reformation* was virtually unanimous in declaring that children are brought to the table through instruction. For instance, the manual of the church in Heidelberg (1563) placed the Heidelberg Catechism between the form for baptism and the form for the Lord's Supper, indicating that the road from baptism to the supper runs through catechetical instruction.

So then, the Reformation requirements for partaking at the table were a biblical understanding of salvation as well as godliness in life. John Calvin himself thought an examination in an elementary catechism was necessary (*Institutes* IV, 19, 13). And in carrying on this expectation, an early Christian Reformed synod could answer the question of what was necessary for admission to the table as, "what the Reformed churches have always held, orthodoxy in belief and blamelessness in living" (Minutes of Classis, February 2, 1859, Art. 13).

Finally, a *new answer* has been given in recent years, namely that the way to bring children to meaningful participation in the Lord's Supper is through nurture at the table from early years on. Many churches in North America have begun to invite all their children to the table of the Lord. This move was boosted by endorsement at a 1971 conference of the Faith and Order Commission of the World Council of Churches and has spread throughout many of the major Presbyterian, Methodist, and Lutheran churches as well as to a limited extent in the Roman Catholic Church. Many European churches also have adopted the practice, including the Reformed Churches in the Netherlands (GKN) which allows consistories to permit the practice under certain conditions.

Conservative Reformed churches in North America also are being asked to adopt the new practice of bringing children to the table. The General Assembly of the Presbyterian Church in America (PCA) recently received a study committee report on the question and is considering the matter in its presbyteries. The Orthodox Presbyterian Church (OPC) has faced challenges on this score in various churches and presbyteries. The Reformed Church in America (RCA) has turned down two reports advocating admission of children to the Lord's Supper but has commissioned yet another study. So also the Reformed Ecumenical Synod (RES) has appointed a committee to examine whether this new approach is more biblical than the traditional Reformation answer.

The CRC, as well, by restudying the Scripture, needs to consider whether it should continue standing in the Reformation tradition or adopt this new and increasingly popular practice. The study by Classis Rocky Mountain presented to the Synod of 1984 suggested that the biblical arguments for the new answer were sound and Reformed. Those arguments deserve to be heard with care.

B. *The Arguments for a New Approach*

Some churches appear to have issued the invitation for children to sit at the sacramental table on the grounds of a rather superficial appeal to Jesus' command, "Let the children come to me and forbid them not" (Matt. 19:14). Some arguments for the practice occasionally exhibit more than a bit of sentimentality over the supposed innocence of childhood faith.

At the same time, some would invite children on the grounds of either a very high or a very low view of the sacraments themselves. For instance, the Eastern Orthodox Churches bring infants to the table, in part at least, because of their high view of the necessity of sacramental eating and drinking for spiritual life. On the other hand, many North American evangelical churches simply do not understand what could be so special about the sacrament that it would keep away anyone who has even the most elementary love for Jesus.

Yet, weak as these may be, there are also other arguments advanced for bringing children to the table which, initially at least, are very attractive for Reformed Christians. And those arguments must be heard with respect and responded to with integrity.

1. Argument from the History of the Church

The argument is advanced that the early church allowed children at the Lord's Supper until the 1100s or 1200s. Such an argument, if true, carries a degree of weight for Reformed churches who claim to follow authentic apostolic and biblical practice. Appeal is made to the continuing practice of communing infants in the Eastern Orthodox Church as well as certain indications that from early on there may have been similar practices in the Western church. Commonly, supporters of this position assume that early childhood communion was the general practice until ecclesiastical and doctrinal abuses developed in the Roman Catholic Church.

However, although this argument has some weight, it can hardly be considered indisputable and decisive. First of all, the evidence for children's communion in the early Western church is quite scarce and cannot be traced as early as evidence for other disputed practices, such as infant baptism. The first citations generally given are from the African bishop, Cyprian, who wrote more than two hundred years after Christ, and another African bishop, Augustine, who wrote almost four hundred years after Christ.

Second, the evidence is not totally convincing since Cyprian made his reference in the course of telling a horror story about a heretical celebration of the sacrament and its dreadful effects on a young girl who later participated in an orthodox service. Moreoever, twelve years before Cyprian's writing another African church father, Origen, from a more metropolitan area, wrote specifically about children being excluded from the sacrament. In addition, even the references from Augustine are not direct but only implications of certain doctrinal statements that he made.

The argument from church history, then, gives some good insight into the variations of past church practice and ought to caution the church about being too rigid regarding any one approach. However, the argument is not sufficiently clear and weighty to settle the issue for present practice.

2. The Argument from the Passover

A strong case is often presented that children should participate in the Lord's Supper because they participated in the Passover which the Lord's Supper replaces. Moreover, since the Lord's Supper supersedes all the other Old Testament sacrifices as well, the case is strengthened, because entire households were commanded to participate in the sacrifices of family worship (for example, Deuteronomy 12:5, 11–14). Why then should children of the new covenant be deprived of nurture offered to children of the old covenant?

However, when closely examined this argument turns out to be less decisive than it appears at first glance. First, it is sometimes forgotten that the Bible itself

prescribed a change in the Passover from a family meal to a community observance. The Passover began as a family meal on the night when the people of Israel left Egypt, and in this family observance children surely participated. However, Moses prescribed that when Israel settled in the promised land these family celebrations were to be replaced by a centralized feast in a designated city, ultimately Jerusalem. In fact, the Passover was not even to be permitted "except in the place [God] will choose as a dwelling for his name" (Deut. 16:6). And to that centralized feast it was not families and children but community representatives, "your men [who] must appear before the Lord your God" (Deut. 16:16).

It was this pattern of community worship, not family worship, which Jesus was following on the night when he established the Lord's Supper. Historical evidence suggests that in Jesus' day family celebrations probably were held alongside the community Passover observances. Jesus, however, clearly was following the pattern of a community observance as he gathered in Jerusalem with twelve adult males. Underscoring this difference was Jesus' use of wine which customarily was withheld from whatever children were present at the family observances. Yet Jesus makes wine a central element in his sacred supper.

That Jesus followed the pattern of the community, not family, Passover does not mean that children (or women) should be forbidden from the community sacrifice of praise now offered in Christian worship. It simply means that children's participation in the Lord's Supper cannot be assumed merely on the basis of an appeal to the precedent of the Old Testament Passover.

Second, it needs to be remembered that the Lord's Supper does not simply continue the Passover or its other Old Testament precedents. Rather, it replaces them. The old sacrifices no longer continue because now "Christ, our passover, has been sacrificed" (I Cor. 5:7), and in the Lord's Supper God's people now receive the blood of the new covenant without which there would be no forgiveness (Heb. 12:22). In Christ, all the sacrifices of the old covenant are completed, as are all the Old Testament feedings of God's people. He is the manna from heaven (John 6:51) and the rock from which the people in the wilderness drank (I Cor. 10:4). No simple appeal to what happened in the era preceding Christ's fulfillment of the covenant can be considered decisive in itself.

Third, as far as specific biblical reference is concerned, the primary Old Testament antecedent of the Lord's Supper is not the Passover but the mystical covenant-sealing meal recorded in Exodus 24. It was Moses' words on that occasion which Jesus quoted and transformed in establishing the Lord's Supper, "This is my blood of the covenant" (Ex. 24:8; Matt. 26:28). As recorded in Exodus 24, the elders of Israel gathered to seal the covenant by meeting with God and eating and drinking with him. In this way the old covenant was sealed just as at the Last Supper the apostles—the elders of the new Israel—met with the Lord of the new covenant—Jesus Christ—to eat and drink with him, thus sealing the new covenant established through his blood (Matt. 26:26).

At its heart, then, the Lord's Supper is far more than the memorial feast of the Passover. Again Christ's use of wine, not an element in the Passover, underscores the covenant-sealing eating and drinking he intended. Indeed, Christ's explicit words designate this supper as the covenant-sealing meal for the new age. Our covenantal relationship with God is sealed, not with the legal stamp of a government official, but with the covenantal meal hosted by our Lord.

These references to the Passover and the Old Testament feasts do increase our understanding of the richness of the new sacrament of Christ's body and blood. They cannot, however, finally decide the issue of children's participation in the Lord's Supper.

3. The Argument from Baptism

Already during the Reformation time, Servetus charged Calvin and Reformed Christians with gross inconsistency because they baptized infants but would not bring them to the Lord's Supper as well. That charge has not disappeared, and contemporary voices repeat Servetus's indictment. What is new today is that some Reformed Christians have begun to agree that the charge is valid; and, instead of giving up infant baptism as the critics had hoped, they begin to advocate bringing children to the table.

Greater reflection, however, lessens the impact of such an argument. First, those who originally made the charge were those who either did not understand or did not accept the Reformed argument for infant baptism. Even today, those who attack the Reformed practice on this score generally seem to hope that the Reformed churches will recognize the unbiblical nature of infant baptism when they see that it is tied to what the critics are sure will be considered an obviously unbiblical practice, admitting children to the Lord's table. Thus, this charge of inconsistency would be refuted better by articulating clearer biblical grounds for infant baptism than by granting what the critics believed would be a self-evident absurdity, that is, admission of children to both sacraments.

Second, while both sacraments certainly "are intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation" (Heidelberg Catechism, Q & A 67), the sacraments do so in different ways. Baptism is a mark of initiation into the covenant community, a once-for-all activity, a mark of birth as we are buried and raised with Christ in baptism (Col. 2:11–12), something which is not repeated. The Lord's Supper, however, is a nourishing event, intended by our Lord to be a repeated source of sustenance ("As often as you do this . . ." [I Cor. 11:25]). It could be said that the Lord's Supper is the sustenance for that covenant living of which baptism is the mark of initiation. The Lord's Supper is the mark of nurture for that new life in Christ of which baptism is the mark of birth.

Moreover, the differing action in the two sacraments signifies the differing ways in which grace comes in the sacraments. According to the Scripture, baptism is always passive—no one baptizes himself. Even on the part of adult converts the demand is, "Repent and *be* baptized" (Acts 2:38). Meanwhile, in the Lord's Supper, the command to "take and eat" (Matt. 26:26) as well as the command to "remember" and "proclaim" (I Cor. 11:24–26) makes active reception of the elements integral to the reception of God's grace. And so the Heidelberg Catechism recalls that both sacraments point to the same reality of Christ's sacrifice but then asks specifically "how" each sacrament does so in its own unique way (Heidelberg Catechism, Q & A 69 and 75).

That there is a distinction between the two sacraments does not automatically exclude children from one or the other. However, that consideration does make clear that inclusion in the one does not automatically require inclusion in the other.

4. The Argument from the Covenant

Related to the argument from baptism is the argument from the covenant, an especially compelling one for Reformed Christians. This argument holds that if a child is in the covenant, then that child also has all the rights to covenant nurture, including the right of the covenant meal.

This argument claims that anything less than such a recognition inevitably stamps children as only "half members" of the church, awaiting the day when they become full members and can come to the table of the Lord. However, since the Bible declares that children of believers are "holy" (I Cor. 7:14), they have all the rights and needs of all other covenant members to be nourished by the Lord at his table. Those who advocate this argument admit that children will receive God's grace at the table appropriate to their own limits and capacities but, they point out, so do all adults.

Although this argument does give strong impetus to bringing children to the table in Reformed churches, nevertheless two considerations need to be raised. First, even though all baptized children are in God's covenant, it has always been the case that there have been variations in the covenant responsibilities according to the age of the covenant members. For instance, at the time of the exodus from Egypt only those twenty and older were considered responsible for the rebellions which led to their being kept out of the promised land (Num. 32:11), and it was only those twenty and older who were similarly responsible for the tax collected for building the tabernacle (Ex. 38:26). It is clear that differences in obligation within the covenant community do not necessarily mean differences in status as members of that community. Indeed, many advocates of childhood communion themselves wish to withhold responsibility for the business affairs of the community (voting, etc.) until later years.

The second, more theological, response to this argument points out that although the covenant with Abraham remains the constant foundation of God's dealings with his people, the old covenant ceremonies are based on the exodus at the time of the deliverance from Egypt, which occurred many years after Abraham. It is the Sinai covenant dating from the exodus which is the old covenant replaced by the new covenant of deliverance in Jesus Christ. The underlying covenant with Abraham, in which righteousness always comes by faith (Gen. 15:5; Rom. 1:17), was given further historical form first in Moses and the Law and only later in fulfillment through Christ and his Spirit (Jer. 31:33; II Cor. 3:3). Therefore, while Christ confirms the covenant made with Abraham, he replaces the covenant made at Sinai.

The Bible very explicitly ties the Lord's Supper to the covenant made in Christ which replaces the covenant made at Mount Sinai. Christ's blood as the blood of the new covenant (Heb. 9:15) replaces the blood which Moses used to seal the book of the Law given at Mount Sinai (Heb. 9:19). In this way the Lord's Supper fills a different covenant role than does baptism, which the Bible explicitly ties to the mark of circumcision as designating the continuing covenant made with Abraham and his descendants (Col. 2:11–12).

Reformed churches must be careful to recognize this historical unfolding of God's covenant relationship with his people and not lapse into arguments based on an abstractly constructed concept of the covenant. Recognizing the dynamic historical dimension of redemption will mean that the argument from the covenant cannot be presumed to end discussion about children's participation in the supper. It will only contribute to the debate, not conclude it.

5. The Argument from Lack of Biblical Prohibition

Finally, some would argue that the Bible does not prohibit children from coming to the table and, therefore, the church has no right to do so either. Reformed churches which claim to base their church practice on Scripture need to be sensitive to this argument.

At this point, proponents of admitting young children to the Lord's Supper agree that the apostle Paul warns the Corinthian church that each person must "examine himself before he eats of the bread and drinks of the cup" because judgment will result if anyone "eats and drinks without recognizing the body of the Lord" (I Cor. 11:28–29). However, advocates of the new position argue that the problem addressed in Scripture at this point is a specific, adult problem, namely, disorder at the table where "one remains hungry, another gets drunk" (I Cor. 11:21). And because of such blatant disregard for each other in the body of believers, the apostle Paul now urges a renewed discernment of that body at the table. Because of these considerations, then, some would maintain that this demand for self-examination is addressed to disorderly adults and simply has no relevance to the issue of children at the table. The body that needs discernment (v. 29) is the community of believers, not, first of all, the crucified body of the Lord.

Those who press their case with this argument do help shed light on the meaning of this critical passage. However, the arguments do not readily remove all barriers to children's partaking at the table. First of all, pointing out that I Corinthians 11 addresses a particular problem in a particular church does not really remove the force of the argument that discernment is necessary on the part of all who would partake. It is true that the admonition to self-examination (v. 28) gives the apostle's response to the problem of disorder at the table (v. 21). Still, the force of the admonition requiring self-examination by the Corinthian "man" (v. 28) is based on a general principle of Christian behavior outlined immediately after, namely, that "whoever" eats and drinks without discernment comes under judgment (v. 29). Pointing out the apostle's specific application of the principle to the Corinthian situation does not eliminate the general principle which the apostle is applying.

Second, it is really not all that clear that the "body" to be discerned (v. 29) is the body of believers rather than the crucified body of the Lord. The word *body* is used several times elsewhere in this passage and always with reference to the crucified body of the Lord (vv. 24, 27). And only a little earlier in this letter the apostle Paul has reminded the Corinthians that participation in the sacrament means "participation in the body of Christ" himself (I Cor. 10:16), and because of that they also participate in the one body of believers "for we all partake of the one loaf" (I Cor. 10:17). It seems, then, that the most complete and natural reading of the critical verse (11:29) includes a double reference, what could be called a vertical and horizontal reference both to the Lord himself and to other believers. It is because of the sin against the body of believers that the Corinthians are charged with profaning the crucified body of Christ.

Finally, even granting the application of this passage to adults and its reference to the body of believers, the case for children at the table is hardly complete. It is not really evident that children would be able to show discerning love for the body of believers in their participation at the table any more readily than they could show discerning love for their crucified Lord.

In sum, although the discussion raised by the proponents of the new view does help illumine this chapter, it cannot settle the issue any more than did the other arguments advanced for admitting children to the supper. Perhaps children need to be nourished apart from the table until they are able to gain spiritual strength from their own personal sharing in the sacramental meal. Thus the question remains, how and how soon can children truly be nourished at the table?

C. *Biblical Requirements for Coming to the Table*

Talk about biblical requirements for coming to the table can sound foreboding and legalistic. However, the biblical approach is itself more pastoral—what does it take for a child (or any covenant member) to gain grace and blessing from the sacrament? What is required of the persons who partake of the bread and wine so that they will indeed receive the promised blessing of the body and blood of Christ? It should be agreed that as soon as covenant children (or any covenant member) meet those biblical requirements they are not only welcome but also commanded to take their places at the table—places which were prepared for them already at the time of their baptism.

1. When They Partake in Faith

The first biblical promise is that covenant children (indeed, any covenant member) will be nourished at the table when they partake in faith. The blood of Jesus given in the sacrament is the blood of the new covenant (I Cor. 11:25) which brings forgiveness (Heb. 9:22). Through this new covenant of peace God's people come to him "in full assurance of faith," being "sprinkled" with the blood of the covenant (as given in holy communion) and "washed with pure water" (as granted in baptism) (Heb. 10:22).

It was for lack of faith that the sacramental signs of the old covenant, such as manna, failed. Thus Jesus reminded his listeners that life comes not from gathering bread and feeding the body but from coming to him. The one who comes to Jesus will never be hungry, and the one who believes in him will never thirst (John 6:35). Faith and belief are the key to the nourishment Christ brings as the bread and drink from heaven, a requirement that goes beyond the simple ability to eat physically a sacramental sign. As Jesus said, "Our forefathers ate manna and died, but he who feeds on this bread will live forever" (John 6:58).

The Bible is quite harsh in responding to those who would strip the element of faith from the essence of sacramental eating. The Old Testament indicates that the heaven-sent quail in the desert turned into a deadly plague when eaten because the people "did not believe" (Ps. 78:22, 30; I Cor. 10:5). Jesus also indicated that the Old Testament Exodus community died in the desert because they did not have the belief which enables God's people to eat the living bread which brings eternal life (John 6:47–50; I Cor. 10:5). Indeed, if what people are interested in is physical eating apart from faith, then the apostle Paul's rebuke is appropriate: "What! Don't you have houses to eat and drink in?" (I Cor. 11:22).

2. When They Discern the Body

The biblical record further indicates that participation in the Lord's Supper will nourish the faith of covenant children (or any covenant member) when they partake with discernment of the body of the Lord (I Cor. 11:29).

This means, first of all, that those who come to the table will need to discern that this meal is not just a Sunday morning snack but is, in fact, a participation in the body and blood of Christ given for the life of his people (I Cor. 11:25–26). Anything other than a recognition of the giver of the heavenly food and drink will bring destruction rather than life through the eating (I Cor. 11:30), the same destruction that fell on the Israelites who failed to discern God's gift in the heaven-sent quail (Num. 11:33; Ps. 78:30).

As indicated earlier, this discernment of the body will include recognizing that being part of the body of Christ means being part of the body of believers. Participants in the supper will receive true nourishment when they recognize the unity they share with others in the covenant community as a result of partaking of the one loaf (I Cor. 10:17), the one Lord Jesus Christ. Partaking meaningfully will require a true discernment by each participant that in holy communion Christ himself is feeding his people—and that of those fed people, I am one (cf. Heidelberg Catechism, Q & A 54).

3. When They Remember Christ

Covenant children (or any covenant member) will be blessed at the table when they remember Christ's death in their eating and drinking. Christ's command was clear right from the start, "Do this in remembrance of me" (Luke 22:19).

In doing so, Christ is not adding a command which is extraneous to the supper, or adding an option which, if followed, will bring a heightened sense of meaning in the celebration of the sacrament itself. The sacrament is, at its heart, a remembrance of Jesus, and any true participation in the sacrament will involve that remembrance.

Moreover, that remembrance is no mere sentimental recollection of Christ's life and death. Through its remembrance of Christ in the sacrament, the covenant community renews the foundation on which it exists. By the blood of Christ the covenant community lives (Heb. 9:12, 18, 22), and in remembrance of his foundational sacrifice the covenant members are renewed in their covenantal relationship with him and with each other. Apart from such remembrance there really can be no meaningful participation in the Lord's Supper.

4. When They Proclaim the Lord's Death

Covenant children (or any covenant member) will be nurtured at the table of the Lord when they proclaim the Lord's death in the eating and drinking. Participation in the sacrament, then, cannot be handled lightly. Whenever it takes place, by its very nature that sacramental eating and drinking will be a proclamation of the Lord's death until he comes (I Cor. 11:26).

Again, this is not an option which makes the celebration relatively more meaningful. Rather, without such proclamation no true celebration of the sacrament can take place at all. That is what made the Corinthian celebration so horrifying. In Corinth what should have been a holy meal had turned into a common (literally, a profane) meal. The solution to that horror in Corinth lay in restoring the essence of the meal, a proclamation of the Lord of the covenant and his glory. The covenant is fulfilled in Christ not only by his death and resurrection but also by his "proclaiming light to his own people and to the Gentiles" (Acts 26:23). The Lord's Supper continues that covenant celebration and declaration of Christ's light and so makes any meaningful partaking in itself a public declaration of faith in Jesus Christ. Or, as John Calvin said, "In

order that you may celebrate the supper properly you must bear in mind that you will have to make profession of your faith."

5. Self-examination

Some who would keep children from the table make much of the apostolic request for self-examination (I Cor. 11:28). Appeal is often made to the older translations which speak of "proving" oneself, leaving the impression that an exhibition of spiritual prowess is required before admission to the table can be permitted.

However, self-examination is not an essential aspect of worthy participation as such. Self-examination is the process by which a potential communicant searches his or her own life for evidence of the faith which makes worthy participation possible.

It must be remembered that Scripture calls for worthy *partaking*—it does not require worthy *partakers*. Self-examination is not an exercise required to determine worthiness in the communicant. Self-examination is necessary only to determine whether the communicant will partake in a worthy manner, that is, by faith.

Any covenant child (or any covenant member) who can meet the biblical requirement of discerning faith will, by virtue of that capacity, have the ability to engage in the needed self-examination. Discussion of admission to the table must remain focused on that faith for which self-examination searches. For meaningful participation in the Lord's Supper, the only explicit biblical requirement is faith to discern, remember, and proclaim Christ in communion with him at his table.

D. *Theological Considerations*

In addition to explicit biblical requirements, some broader biblical themes help clarify how and how soon baptized children can be brought to their places at the Lord's table. These biblical/theological themes especially help illumine the road which leads from baptism to holy communion, along which covenant children must be brought.

1. The Nature of the Sacraments

The nature of the sacraments underscores the significance of faith for a true participation in the Lord's Supper. In the sacraments, as in any means of grace, there is no blessing received unless the meaning is accepted by faith. Indeed, apart from that act of faith, the means of grace actually becomes the means of judgment. What the apostle Paul said regarding proclamation of Christ by word holds also for proclamation of Christ by sacrament. It is to one "the smell of death; to the other, the fragrance of life" (II Cor. 2:16).

An overly strong view of the sacraments could make the need for faith less apparent. For instance, if God's grace nurtures by means of the sacrament in an automatic sort of way, by the power of the sacrament itself, then the Lord's Supper probably could be given with profit to all covenant members as soon as it is physically possible for them to participate. On the other hand, an overly weak view of the sacrament could also make the need for active faith less emphatic. For instance, if the sacrament is not a means of grace but only a stimulus to faith, then the Lord's Supper probably could be given to all who harbor kind sentiments toward Christ, something very young children surely can exhibit.

However, as Reformed churches have understood the biblical teaching, the blessing of the sacrament lies in faith's apprehension of Christ. If so, then apart from that faith there can be no blessing in participation. For those who have rejected such faith, the meal becomes a judgment of what they have neglected.

Of course, the blessing of baptism also is received by faith. The significance of having been buried and raised with Christ in baptism (Col. 2:11–12) becomes apparent when those who have been "buried with him through baptism into death" and are "raised from the dead through the glory of the Father" now begin to "live a new life" (Rom. 6:4). Baptism thus marks the starting point through which God's people gain the Holy Spirit's strength as they constantly recall the new birth they have in Christ. However, baptism differs from the Lord's Supper because the blessing of baptism does not depend on such faith being personally present at the moment baptism is administered. After all, baptism benefits us as long as and whenever faith is present, "not only when the water is on us and when we receive it but throughout our entire lives" (Belgic Confession, Art. 34).

The Lord's Supper, on the other hand, does require the presence of faith at the moment of participation in order to be meaningful in the life of those participating. The means by which grace comes in the Lord's Supper is through eating and drinking in faith. This is the feast "at which Christ communicates himself to us with all his benefits. At that table he makes us enjoy himself as much as the merits of his suffering and death" (Belgic Confession, Art. 35). Faith grasps Christ as presented in baptism when it remembers baptism, but faith lays hold on Christ as presented in holy communion when it eats and drinks with him.

The act of eating and drinking nourishes faith because it confronts God's people with a vivid portrayal of their absolute dependency on Christ's nourishment to give life. Sometimes in cultures with abundant food and drink people can miss the full impact of this sacramental proclamation. Often food and drink are thought of as embellishments which make life more pleasant, not as essentials which make life possible, as indeed the manna and water from the rock saved the Old Testament community from extinction in the desert. Similarly, the sacramental message is not an ornament added to spark up otherwise dull spiritual lives. The Lord's Supper is not a way to create children's (or anyone's) interest in otherwise uninspiring worship. For the sacrament declares that unless Christ feeds his people, they are not hungry, but dead. And the grace received is faith's realization that as the bread and wine course through the body, creating physical life, so Christ is at work within creating eternal life.

That need for faith at the time of eating and drinking has led the Reformed churches traditionally to require preparation for the sacrament, even on the part of those who previously have participated in faith. That pattern of preparation is an old one, having been required also for the Israelites who wished to partake of the Passover (Num. 9:6–12). Moreover, the nature of the New Testament sacrament as a means of grace strengthens and confirms the necessity of faith.

2. The Nature of the Covenant

As Christians have attempted to understand the shape of their covenant relationship with God, various emphases have been stressed by various perspectives.

a. Some would stress the covenant as God's gracious promise to his people to give them life and salvation. This emphasis of sovereign grace stresses that God's control over human destiny is what gives life to those whom he brings into his covenant of grace. As such, this emphasis on covenant promise can be used to declare that all who have received the mark of the covenant promise also possess the right to come to the meal of the covenant.

The problem with an approach which stresses the covenant as promise is that it misses the interrelationship between covenant promises and covenant responsibilities. Covenant promises must bring about the response of covenant faithfulness. In fact, without the response of covenant faithfulness the covenant promises are unfulfilled. God's people who live in the covenant of grace are obliged to live according to the covenant of grace: "If we live by the Spirit, let us walk by the Spirit" (Gal. 5:25).

b. A second emphasis stresses covenant living as a relationship of obligation in response to God's grace. In this view God's grace is presented as a covenant challenge which remains open and incomplete until the challenge is accepted in faithful obedience and covenant keeping. From this point of view, although God has made a general covenant promise to the fallen race, still that covenant itself remains unfulfilled until the obligations are accepted by an individual profession of faith and a demonstration of personal covenant keeping.

The difficulty with such an emphasis is that it almost leaves children outside of the covenant. It implies that children really are not in the church of Christ until they pick up their responsibilities and join in, at whatever age that might be. Although it is admitted that the Lord is the one who saves by his covenant promise, the implication is that he awaits the response to that covenant promise to fulfill the relationship.

c. A third approach attempts to balance both sides of the covenant, stressing that an individual receives the promise of the covenant in baptism and responds to that covenant promise through participation in the Lord's Supper. Thus, just as the Roman Catholic Church views confirmation as the completion of baptism, so the Reformed churches have sometimes viewed profession of faith and participation in the Lord's Supper as the covenant-completing counterpart to baptism. In each individual, then, the covenant promise of baptism remains incomplete until faith brings that individual to an obedient response at the table. Thus, in their order of worship many Reformed congregations will designate the Lord's Supper as a response of faith following a proclamation of the Word in preaching.

The difficulty with this viewpoint is that while it attempts to balance the promises and obligations of the covenant, it misses the mutual interrelationship of promise and obligation for faithful covenant living. The Lord's Supper is promise as well as response, and, as such, is a meal which provides Christ's covenant nurture to his people as they accept that nurture in faith. Viewing participation in the Lord's Supper as a covenant response which balances the covenant promise received in baptism distorts the true covenant relationship between God and his people in which their continuing response of faithfulness is continually nourished by God's promise of grace, even as that promised grace is received in covenant faithfulness.

d. More biblical is a fourth way of perceiving the covenant relationship, one which recognizes the mutuality and interrelationship of covenant

promises and obligations. Both parts of the covenant, promises and obligations alike, are stressed throughout Scripture. Thus the life which believers share in Christ involves them in both covenant promises and covenant obligations at every stage and in every part of covenant living.

This perspective on the covenant implies that children of the covenant will not come to the table prior to the time they actively respond to the overture of grace in the gospel and personally live by faith in Christ. On the other hand, neither will covenant children unduly delay their coming to the table as though a certain level of holiness or assurance had to be attained first. The promises and the obligations of the covenant both need to be stressed as mutually important aspects of life in Christ. Then the two extremes which sometimes result from misunderstanding the covenant can be avoided: admittance to the Lord's Supper of infants or tiny children without a conscious personal faith; and denial of access to the table to those in whom has been awakened a sincere dependence on Christ's salvation as their only hope for eternal life.

Emphasizing the mutuality of promises and obligations at every part of covenant living expresses most fully the fundamental covenant reality that in Christ God not only has fulfilled his own covenant promises, but has fulfilled the covenant obligations of his people as well. That is, in Christ God has kept both sides of the covenant, his and his peoples'. Accordingly, his people are free from any attempt to fulfill the covenant obligations or satisfy the covenant penalties as a basis or foundation for their own redemption. The penalties have been paid and the obligations kept by Christ.

However, actual participation in this new covenant of deliverance through Christ's blood comes only when God's people truly share in the death and resurrection of Christ. Because of the mutuality of covenant promises and obligations, every claim to have received the covenant blessings (promises) must be accompanied by a demonstration of covenant faithfulness (obligations). In becoming one with Jesus Christ through faith, the promises of the covenant are received and the obligations of the covenant are kept in the life of the believer (compare Heidelberg Catechism Q & A 60, 64, and 91; John 15:5). Receiving the promise of life in Christ carries with it a mutual and interdependent obligation to live in the power of that covenant life (Rom. 6:4ff). Thus the completed basis of the covenant in Christ is not honored well when one side of the covenant (either promises or obligations) is overly stressed to the detriment of others, or when there is an attempt to balance the two sides. Rather, both covenant obligations and covenant promises must be recognized as the results of a Spirit-filled life in union with Jesus Christ.

E. *Biblical Expressions by the Reformed Churches*

The confessions of the Reformed churches have stressed that the Lord's Supper is for covenant people. The supper was not intended to convert unbelievers but rather "to nourish and sustain those who are already born again and ingrafted into his family: his church" (Belgic Confession, Art. 35). Moreover, the meaning of the sacrament comes only to believers "when eaten—that is, when appropriated and received spiritually by faith" (Belgic Confession, Art. 35).

These covenant people must have faith in order to be strengthened by the sacraments, the confessions declare. Their intention is to "nourish and sustain our faith" (Belgic Confession, Art. 33), a faith which is "produce[d] . . . by the

preaching of the gospel" and "confirm[ed] . . . through our use of the holy sacraments" (Heidelberg Catechism, Q & A 65). In graphic terms faith is called the "hand and mouth of our souls" by which God's people receive "for our spiritual life, the true body and true blood of Christ, our only Savior" (Belgic Confession, Art. 35).

That emphasis on the importance of faith led the Reformed confessions also to call for self-examination by those who would come to the table; "no one should come to this table without examining himself carefully" (Belgic Confession, Art. 35). And those examining themselves should be looking for signs of true faith, namely, displeasure over sin, trust in Christ's forgiveness, and eagerness to lead a better life (Heidelberg Catechism, Q & A 81).

In fact, so important is a faithful partaking of the sacrament that not only must a person conduct self-examination—the covenant community also must supervise admission to this table, both for the benefit of the participants and for the honor of "God's covenant" (Heidelberg Catechism, Q & A 82). Therefore, Christian Reformed churches also require that admission to the table be "upon a public profession of Christ according to the Reformed creeds" and after examination "concerning motives, doctrine, and conduct" (Church Order, Art. 39, a). In this way the church has attempted to help communicants insure that their participation will be a partaking in faith and thus a blessing and nourishment to their lives.

F. *How Do We Bring Children to the Table?*

How can the church now bring children into the intimate communion of faith and love with their Lord? How can the church help the baptized youth claim their places which Christ has set for them at his sacramental feast? Our committee believes that the churches should be reminded of the following obligations:

1. Children must be affirmed as full members of Christ's church from baptism on. At baptism parents are charged with teaching their little ones that "they have been set apart by God" as his own people (Baptism of Children, Form Number 3). The church also must dedicate itself to doing just that. Even if a child does not yet partake of the elements at the Lord's Supper, each baptized member of the church is a holy member of the congregation, holding equal status with all other covenant members—and must be treated as such.

Children will not grow in the blessing of communion with Christ unless they really believe that they are members of God's covenant people. The covenant community must continually teach the blessings and obligations of baptism and covenant membership to its youth. Christians must cease speaking about "joining the church" or "becoming a full member" when referring to a child's coming to the Lord's table. Covenant children need the sense of identity and security which comes from believing that they are part of Christ's church, full members of his covenant from baptism on.

2. The meaning of the sacraments should be taught to children at an early age. Children need to hear from an early age about the privilege of communing with their Lord in faith at his table. In this way children can be conscious at every age that they are on the road from the font to the table.

To accomplish this, the educational material used in the church will need to refer often to the significance of baptism and the joy of the Lord's Supper, from the earliest years on. Ministers will have to instruct congregations concerning

the privileges of baptism and the Lord's Supper so that parents can be equipped, in turn, to teach their children.

Throughout the process the church will need to carefully maintain a biblical, Reformed view of the sacraments. As such, neither proclamation through spoken word nor proclamation through sacrament will be minimized. Rather, an active appreciation for all the means of grace Christ has given us will be stimulated throughout the covenant community and passed on to its youth as well.

3. Children need instruction in the covenant responsibilities they carry at every age. No child should be led to think that responsibility to Christ begins only with profession of faith and coming to the communion table. Whether three, thirteen, or thirty, all covenant members carry covenant responsibilities appropriate to their individual capacities. In these responsibilities children as well as adults need guidance and instruction.

Children will believe that they are a real part of the household of God only when they are held responsible for the household duties they are assigned by the Lord of the household. In such a way the children will become grateful for their responsibilities granted in baptism and eager to take up their responsibility of coming in faith to the Lord's table.

4. The church must help parents cultivate a sense of covenant intimacy with their children. Covenant nurture is primarily a parental responsibility (Eph. 6:4; Deut. 6:7; 20–25; Ps. 78:3–8). In carrying out that responsibility the Christian community must assist. The covenant community must carry out its promise "to receive this child in love, pray for him, help care for his instruction in the faith, and encourage and sustain him in the fellowship of believers" (Baptism of Children, Form Number 3).

Such assistance to parents can take place through special adult education classes, family visiting, preaching, and pastoral calling. Whatever the means, a sense of covenant belonging with each other and our Lord needs to pervade the church's life. Children need to experience that as well.

5. At every age children must gather at the table with the entire congregation. Although they might not yet be eating and drinking, they need to witness the event so that they can ask, "What does this mean?" (Ex. 13:14). Shunting children aside to separate rooms during the sacrament denies them the blessing of their role as participant observers as the covenant community celebrates the mystery of grace. Moreover, unless they gather with the congregation at the table they will lose sight of the road to intimate communion with Christ on which they are traveling.

Children are sometimes excitable during a communion service, eager to take part. That is not being a nuisance; that is the way it ought to be. The children need to be taught that Christ certainly does have a place reserved for them at the table, and they should always be encouraged to eagerly anticipate sitting down at that place.

G. *How Soon Can They Be Brought to the Table?*

To the final question of how soon children can be brought to the table of the Lord, our committee's answer is simple: As soon as possible. Children are to come to the Lord's Supper as soon as they meet the biblical requirements for meaningful participation in the sacrament. Every covenant child ought to be at

the table as soon as she or he has faith to discern, remember, and proclaim the body of Christ through participation in the meal.

1. Evaluation of Present Practice

Our committee is aware that, although practices vary widely, in much of the Christian Reformed Church covenant children typically do not come to the table until late- or even post-adolescence. It is the judgment of our committee that, in general, this practice is without biblical warrant, detrimental to the covenant community, and harmful to the spiritual growth of covenant youth. When churches encourage this practice they are less than wholly faithful in their administration of the sacrament. When young people deliberately postpone coming to the table, they are disobedient to their covenant responsibilities.

The requirement that coming to the table to be postponed until the person has reached mid- or late-adolescence appears to add requirements for participation in the supper which the Bible itself does not impose. It is difficult for our committee to find any grounds for thinking that a mid- to late-adolescent youth ordinarily has more capacity for the requisite faith than he or she had somewhat earlier. The only additional capacity that the child has gained by mid- to late-adolescence is a degree of social maturity. But social maturity is not a biblical requirement for meaningful participation in the Lord's Supper. Any church which expects such before bringing its youth to the table does so without biblical authority.

In addition, the practice of expecting mid- to late-adolescent admission to the table harms the covenant community. By so doing the church is deprived of a vigorous covenantal life in which youth are nurtured in solidarity with continuing growth of the entire community. Such hesitance in bringing children to the table undercuts the very reason for the church's existence, the bringing of its youth and the nations around into full communion with Christ for the glory of God.

Most important, the practice harms the spiritual growth of youth. On the one hand, it relieves covenant children of the responsibility Christ himself gives them, that of responding to his covenant mercies by sharing in his new life. Covenant children are called by Christ to serve him to the extent of their capacities. Postponing their coming to the table when they already have the capacity for faith-ful communion allows youth to escape their covenant responsibilities before Christ.

On the other hand, such a practice deprives covenant children of one of Christ's great gifts for the strengthening of their faith, that of sharing in the sacrament. Christ ordained the sacrament for the nourishment of all who can partake meaningfully. Helpful as they might be, Christ did not specifically ordain youth groups, Bible clubs, weekend retreats, and annual conventions for the strengthening of youth, and these ministries can never take the place of the sacrament which he has given— and which the church sometimes fails to encourage youth to use.

Finally, youth are harmed when they are not brought to the table as soon as possible; for by such neglect the Christian church abdicates its responsibility ever to bring those youth to the table at all. What happens instead is that youth are told, either explicitly or by implication, that it is not enough to come to the table simply because that is the next step in their covenant development. Instead the impression is left that a radical transition is still required in their

lives, even though they have lived as faithful covenant keepers throughout childhood. As a result youth begin to believe that they should come to communion with Christ only after being cut adrift for a while from a normal course of spiritual growth. In its worst form, this attitude becomes a "sowing wild oats" theory of spiritual development where late- or post-adolescents come to the table only when they have learned "to settle down a bit."

Covenant youth deserve better. The youth who were carried to the baptismal font deserve also to be led to the table. True, they will need to eat and drink by virtue of their own faith. But the covenant blessing is realized when their parents and church community have led them there as part of their normal, faithful, covenant growth and then encouraged them— indeed confronted them—with their covenant responsibility, to be seated at the place reserved for them at their baptism.

2. What Should Be the Church's Practice?

It is hard to specify at just what age this seating at the table should take place. One answer would be that the children should be seated at the table as soon as those first glimmers of faith appear, when a child first begins to be conscious of who God is. Such awareness, in Western culture at least, generally seems to appear around ages seven or eight.

At such an age a child begins to be conscious of God in an individual way. The child might have spoken of love for God already at a younger age, but generally such belief in God was largely undifferentiated from parental expressions of faith. But the time does arrive when out of his or her own developing individuality, belief in God begins to form.

Some suggest that such an individuated belief in God will provide a faith that the sacrament will nourish. Indeed, at such a stage of childhood development symbols are often taken quite literally and operate very powerfully in the lives of children. Those with this viewpoint argue that at their intellectual and maturity level these young covenant children can discern, remember, and proclaim the body of Christ in the holy supper.

The majority of our committee, however, is convinced that a more mature faith is necessary for admission to the table. We urge that children normally be seated at the table when they become conscious of their own faith in Christ. Young children generally lack the self-reflective capacity to provide a self-aware profession of faith. Moreover, althouth the age(s) at which this occurs is difficult to identify with precision, still it does appear that, in Western culture at least, such a self-aware faith generally begins to emerge somewhere around ages twelve to fourteen.

It is at this age that self-examination becomes possible because the person's identity has emerged and he or she becomes conscious of self. Faith becomes self-aware and an individual relationship to the death and resurrection of Christ becomes increasingly meaningful. At this time a transition takes place from a moralistic understanding of Christ's sacrifice (he loves me even when I do bad things) to the possibility of true covenant identity as one who shares the death and resurrection of Christ (in him I am a new person). Because of that capacity, a renewing remembrance of Christ's death and a proclamation of life in him become possible, and participation in the sacrament, potentially at least, can be meaningful.

Bringing children to the table at such an age has significant support in the history of the Reformed churches. John Calvin suggested age ten. The six-

teenth-century Dutch Reformed churches customarily admitted young people at age thirteen or fourteen. And even today, some congregations in the Christian Reformed Church maintain a German Reformed tradition of intensive instruction leading to confirmation, or profession of faith, at about age twelve or thirteen. So also, historically the Reformed churches had stopped baptizing youth on the basis of parental faith at about ages twelve through fourteen, insisting that children of that age be baptized on the basis of their own profession, the same profession that would be expected for admission to the table.

3. Profession of Faith

The majority of the committee believes that a credible and informed profession of faith is possible at such an early adolescent age. At such an age faith can be expressed not only as individuated from parents but also as a personally considered and affirmed belief. It is true that the present denominational educational materials are not designed to prepare youth for an informed profession at that age. However, our committee has examined educational programs developed in some individual Christian Reformed congregations which demonstrate that a clearly Reformed understanding of the gospel can be taught, understood, and affirmed at an early adolescent age. In our judgment covenant youth at this age certainly are able to profess the faith in Christ necessary to receive blessing from the Lord's table. The church simply needs to work at bringing them there.

Concerns about young adolescents voting, paying the budget, and serving in office are, we believe, not serious obstacles to early adolescent profession of faith. As past synods have declared, consistories are free to determine qualifications for voting privileges. So also, expectations for financial support are based, already now, on ability and individual circumstances. And in present practice as well, spiritual and personal qualifications beyond profession of faith are required for nomination to church office. When the church welcomes a new professing member "to all the privileges of such communion" (Public Profession of Faith, Form Number 2) it is issuing a welcome to the spiritual privileges of the sacraments, not to its ecclesiastical machinery. The welcome has always been given even to those who, for various reasons, never will be asked to hold office and perhaps never even be invited to vote. Profession of faith needs to be seen as exactly that, a profession of the faith necessary for nurture at Christ's table, not an admission to the business affairs of the church.

Neither should profession of faith be seen as the conclusion to the education of youth. Even after a profession of faith, covenant youth (in fact, all covenant members) need continued training and education to enhance their own participation as loyal citizens of Christ's kingdom. It should be made plain to young adolescents that even after profession of faith they will need to continue being instructed in biblical doctrine and godly living. Again, the church needs to make evident that profession of faith is exactly that—a profession of faith by a person who still needs to be nurtured and instructed to develop and flourish.

H. *Conclusion*

When early adolescents are brought to the Lord's Supper their budding youthful enthusiasm for Christ's kingdom will be nourished, rather than squelched by a postponement which launches them into a covenantal limbo. Indeed, not to encourage a profession and sacramental participation as soon as possible is to consign youth to the status of the unconverted. The only persons

who have a right to be missing from participation in the Lord's Supper are the unconverted and those who do not yet have the capacity to partake with blessing.

However, covenant youth do have covenant rights. They have a right to be blessed by the sense of covenant belonging which comes through so powerfully in the sacrament (I Cor. 10:17). They have a right to receive the nourishment of Christ's supper during the socially turbulent years of adolescence. And they also have the right to be held accountable for responsible covenant keeping during their adolescent years; not instead to be expected to kick over the traces spiritually and only later become serious about their Lord. From early adolescence today's young people are expected to be responsible for many important areas of their lives, such as spending money, choosing careers and courses of study, their sexual behavior, use or nonuse of drugs and alcohol, and so on. Such heavily responsible young people need to be brought to the table of the Lord as well and confronted with their responsibility for nurturing their covenant relationship with Christ as well. Covenant youth deserve to be taught that they refuse such blessings and obligations only in covenant disobedience and at their own peril.

When the church does its task well it will lead its children to the table from the time of baptism on. The church will encourage its young people, as soon as they are able, to be seated at their own places at the table which Christ reserved for them at their baptism. Then, trusting the sovereign grace of the Lord of the covenant, the covenant community must also expect that as faithful children of God they will be glad to take up both their blessings and their obligations at the covenant table.

II. RECOMMENDATIONS

A. We recommend that synod affirm the following principles regarding participation in the Lord's Supper:

1. The biblical requirement for meaningful participation in the Lord's Supper is faith that discerns, remembers, and proclaims the body of Christ while partaking.

2. The Christian family carries primary responsibility for leading covenant youth into the faith that will make possible meaningful partaking of the Lord's Supper.

3. The body of Christ assists parents in bringing covenant youth to the table of the Lord through its appointed elders who supervise admission to the table.

4. Covenant youth need to be brought to the table as soon as they are able to partake with blessing.

5. The education and training of covenant youth needs to continue even after they are admitted to the table.

B. We recommend that synod make the following declarations:

1. So that they can be led by Christ's Word and Spirit from baptism to the table of the Lord's fellowship, covenant youth ought not to be excluded from attendance at the means of grace, either the proclamation of the Word or administration of the sacraments.

2. Consistories properly supervise the Lord's Supper only when they require a profession of faith on the part of all who partake.

3. Faithful covenant youth should be urged to make profession of faith and begin partaking of the Lord's Supper no later than early adolescence.

4. Local consistories retain the right to decide at what age professing members are entitled to vote.

C. We recommend that synod instruct the Education Department of CRC Publications:

1. To review church education materials, revising where necessary, in order to ensure that covenant youth, from an early age, are repeatedly encouraged to accept the meaning of their baptism and to anticipate participation in the Lord's Supper.

2. To prepare a junior-high course which will equip covenant youth for an informed profession of faith leading to meaningful participation in the Lord's Supper.

D. We recommend that the report on Children at the Lord's Supper be referred to the churches for study and that the Committee on Children at the Lord's Supper be continued for one year with the following mandate:

1. Receive reaction from the churches by December 1, 1986, and make revisions in the report and its recommendations accordingly.

2. Receive an outline from the Education Department of CRC Publications for the proposed junior-high course and make recommendations to the Synod of 1987 regarding it.

Grounds:

1. Recommendations regarding "major issues" such as children at the Lord's Supper should receive adequate reflection by the churches (cf. *Acts of Synod 1985, Art. 112*).
2. The proposed educational course is so critical to the suggested change in church practice that direct synodical review is warranted.
3. The current committee is well equipped to serve synod with advice in this matter.

Dr. Carl E. Zylstra, reporter
Rev. Norman Shepherd
Dr. James C. Schaap
Rev. Mark D. Vander Hart
Mr. Marvin Van Essen

III. MINORITY RECOMMENDATIONS

A. *Introduction to Minority Recommendations*

Although I am basically in accord with the above report, I do not feel that the conclusions made by the majority flow from its contents. I believe the arguments of this report lead to a conclusion that the nourishing of faith, which is the function of the Lord's Supper, ought to be available as soon as the "mustard seed" of faith is expressed in the life of a covenant child. Child-development observers tell us that normally a covenant child is capable of faith, though

immature, that meets the minimal biblical requirements for participation in the sacrament already around age of seven (see *Stages of Faith* by James W. Fowler). This faith needs to be fed and nurtured in every way possible by parents and the covenant community. This has even more urgency at this point in history when children at a very early age are confronted with temptations and decisions that just a generation or two ago were not faced until late teenage years.

It seems clear to me that the differences in recommendations here do not come from differences in biblical or theological understanding. Rather they are a response to an underlying historical issue related to the fact that the CRC is a confessional church. In the past, given specific historical circumstances, this has been correctly interpreted to mean that membership requires understanding of and adherence to the creeds of the church (as opposed, for example, to the stand of the Presbyterian Church which only makes that requirement of officebearers). Since participation in the Lord's Supper was also linked to "adult" membership, the majority of the committee attempts to follow the biblical and theological arguments leading to child participation, while holding the traditional requirements of "adult" membership—thus reducing the typical age of profession of faith. Personally, I suspect that the recommendations compromise both "horns of the dilemma."

It is my contention that the degree of theological and creedal understanding required by the church for participation in the Lord's Supper is an "extra biblical" demand. Certainly the goal of confessional understanding and adherence remains. That goal is achieved through nurturing childhood faith through education, worship experience, community participation, family experience, and the nurturing of the sacrament.

Therefore, I would affirm the majority recommendations that this issue be studied by the church for one year. I also endorse Recommendations A, C, and D of the report. I believe, however, that the biblical, theological, historical, and child development issues lead us toward the following course of action:

It is recommended that synod encourage the churches to:

1. Make a part of the family visiting process a discussion between elders, parents, and children regarding a child's faith and subsequent participation in the Lord's Supper. If it is agreed that a child is ready to receive the covenant blessings of God in nurturing that faith, such a decision be affirmed by the consistory and be announced to the congregation.

2. Make a concerted effort in providing educational opportunities for both children and parents, specifically with the goal of nurturing the child's relationship with Jesus Christ.

3. Expect that a "late adolescent" will publicly affirm his/her personal relationship with Jesus Christ as Lord and Savior, affirm his/her assent to the confessions, and affirm his/her readiness to accept the privileges and responsibilities of adult participation in the church; for example, participation in ministry, voting, budget responsibilities, and eligibility for office.

Rev. Albert Helder, chairman

IV. MINORITY REPORT AND RECOMMENDATIONS

A. *Minority Report—Lord's Supper for Children*

A mature Christian who looks back on his life might conclude that his history includes several extremely important events. But the Bible knows of only one

event which can cause a fundamental change in a person's life: conversion. The Bible also teaches that because they are brought up in the faith, some people cannot point to a time of conversion. Therefore, only three kinds of lives are possible: some people live in lifelong rebellion against God; others experience a fundamental change, conversion from rebellion against God to obedience to him; still others are lifelong Christians. People in this third group, born and raised in the covenant, grow in the faith but are never conscious of conversion or of any other fundamental change.

The undersigned gained many insights from the other committee members in fruitful committee meetings. A good spirit pervaded all the meetings. The majority report contains useful, important insights. But the majority report could have related better than it does these two concepts: (a) the biblical teaching that lifelong Christians do not experience a fundamental change and (b) the participation of children at the Lord's table. Therefore, the problem of the undersigned with the majority report is its implication that in the lives of covenant children there is a time before which the Lord's Supper may not be received. The majority position might reinforce the claim of those who maintain that a fundamental change occurs in the lives of covenant children, a change calling for profession of faith. The basic problem, then, is the widely held, but incorrect, assumption that there is such a fundamental change.

Following is the position of the undersigned with respect to the question of Lord's Supper for children: Covenant children grow in understanding their entire lives. Statements made by children sometimes seem to be a profession of faith; such statements should not, however, be given the status of the much more mature profession, involving commitment, which can be made by young adults. This is not to say that the words of children are without value; but children should not be treated as if they are little adults. Covenant children should be treated as brothers and sisters in the Lord because they are covenant children, not because of what they say or do. Covenant children, as well as adults, are to be nourished by the means of grace which the Lord has provided. Thus, the Word nourishes them at their parents' knees, in divine worship services, in Sunday school, and wherever else the Word is taught. In the same way, the Lord's Supper, another means of grace, should nourish both children and adults. Very small children can begin to discern the body; the degree of discernment should increase as the years pass. If, however, a person who began to partake of the Lord's Supper as a child becomes a covenant-breaker, then the approach should be the same as it is now: those who break the covenant should not be allowed to partake of the supper any longer.

This position concerning the place of children at the table does not mean that our present practice concerning catechetical instruction needs to be changed. Also, public profession of faith can continue to be an acknowledgment by believers that they, in their mature judgment, identify themselves with the covenant community. Such a profession should not, however, be taken to mean that a fundamental change has taken place, as if the covenant child was in a neutral state prior to public profession.

Children should not be brought to the table merely because other churches encourage children to partake of the Lord's Supper. Today it is almost fashionable to admit children to the Lord's Supper. But most of the reasons advanced now or at an earlier time are not valid. Thus, any evidence that children took part in the Lord's Supper in the postapostolic church is not relevant. Fear for the salvation of covenant children if they do not partake of the Lord's Supper—

a fear based on a faulty interpretation of John 6:53—is not justified. Linking the Lord's Supper for children to child evangelism is, for reasons already given, not a proper approach. Sentimental reasons and belief that children are "good" are, of course, unbiblical. In fact, any argument favoring the Lord's Supper for children which is not based on a high view of biblical inspiration should not be considered seriously. Bringing children to the Lord's table for the wrong reason(s) can do positive harm to the covenant community.

Even so, there are biblical reasons for children to partake of the Lord's Supper. The first is the relation between the Lord's Supper and the Old Testament Passover. The supper was instituted at the time of the Passover; more important, the supper is the New Testament version of passing over. Children initially took part in the Passover. Sometimes the claim that they initially took part has been contested; after all, one cannot point to a specific biblical passage to settle the matter. To examine this question we must look at the general picture of the Passover celebration which the Bible presents.

A lamb was to be taken for each household; the amount of meat made available was determined by the number of persons in the household and the amount each person would eat (Ex. 12:3–4). By mentioning the number of persons in a household and the amount each would eat, the Bible presents the picture of a complete household, which was often a family. Furthermore, the entire community of Israel was to celebrate the Passover (Ex. 12:47). The Israelite community included children and nursing infants (Joel 2:16). In this biblical picture of the Passover there is no hint of exclusion of anyone in the covenant community.

It has been maintained that children did not partake of the later Old Testament Passover. If they did not, it was because the Passover was celebrated in only a few places. Surely one can understand the nature and intended use of the Passover celebration better by examining its institution than by studying its later history. In fact, taking the later Passover celebrations to be normative proves too much. Since only persons who could travel significant distances celebrated the Passover, those who were unable to travel—some men and almost all women—were not part of the later Passover celebrations. Yet there is no similar limitation for partaking of the Lord's Supper.

Second, children should be at the Lord's table because the New Testament pictures the covenant community to be one which should not be fractured by excluding children from the supper. Christ's discourses in John 6 are instructive, even though here, too, no specific statement concerning inclusion or exclusion of children is given. In this chapter, Christ explains how God feeds his people in both Old and New Testament times. Thus, God sent manna in the wilderness and Christ fed the five thousand when they were hungry. Christ declares that the perfect food is Christ himself, the bread from heaven. He predicts (vv. 53–58) that his people will eat his flesh and drink his blood. Christ does not refer to the manna or the feeding of the five thousand merely to show that God feeds his people; after all, God is the source of all food. But sending manna and feeding the five thousand were special: the manna and the food for the five thousand prefigured the perfect food, the body and blood of Christ himself. It was God's people who ate the manna; the five thousand were Christ's followers. In this picture of the covenant community, all, regardless of age, ate because of hunger. Likewise, the need for spiritual nourishment exists at all ages. Partaking of Christ's flesh and blood signifies his gift of eternal life (John 6:54). Is it not appropriate that this partaking also be regardless of age?

In objecting to the presence of children at the Lord's table, many people have called attention to the biblical injunction to discern the body (I Cor. 11:29). Does this not mean, they say, that only those capable of discerning the body, that is, mature persons, may partake? Although the immediate focus of Paul's instruction was a problem in the church at Corinth, and probably addressed primarily to adults, the instruction cannot be ignored. However, the ability to discern the body, like faith, grows. In deciding when children may partake of the Lord's Supper, we should not watch them to see when the tiniest ability to discern appears. Rather, children should receive nourishment from the different means of grace, including the Lord's Supper. Then the covenant community will rejoice as these means of grace help children to discern the body better as the years pass.

We should not be afraid to change. If we are willing to examine this question, we may discover that our present position concerning the Lord's Supper emphasizes the individual at the expense of the natural covenant unit, the family. Is it not possible that we have been affected too much by the individualism which permeates Western culture? It is appropriate that we carry on the work of the Reformation and emphasize even more than we have in the past the unity of the family and the covenant promises to the children of the family. Part of carrying on the work of the Reformation calls for a constant examination of our creeds. Accordingly, one of the recommendations below is that we not implement change until such change is in harmony with our creeds as well as the Church Order. This plan of action is difficult, but not too difficult. If it is right to bring children to the Lord's Supper, the Lord will bless us in our efforts to change our practice.

B. *Recommendations*

In addition to the following recommendations I endorse Recommendation D of the majority report, recommending that synod refer these reports to the churches for study and that the committee be requested to serve the Synod of 1987 with further advice.

Synod is requested to declare that:

1. It is desirable for covenant children to begin partaking of the Lord's Supper at whatever age they begin to be a part of worship services.

2. The present practice linking partaking of the Lord's Supper to public profession of faith should be continued for those who are converted to the Christian faith.

3. Congregations are not to implement the above change in the administration of the Lord's Supper until

   a. synod judges that such a change is in harmony with the standards of the church and the Church Order,

   b. a committee is constituted to advise synod on what must be done to enable synod to make such a judgment.

4. The above decisions are not to affect present practices concerning catechetical instruction and public profession of faith.

Dr. Russell Maatman

REPORT 35

COMMITTEE TO PROVIDE GUIDELINES RE USE AND ABUSE OF ALCHOL AND OTHER DRUGS

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I. INTRODUCTION

The Synod of 1984 mandated your committee to provide pastoral guidelines regarding the use, abuse, and addiction to alcohol and other drugs for:

- effective education about the use of these, the option of abstinence, and the prevention of abuse;
- pastoral care, including early detection, ministry to the abuser and his/her family, the use of treatment programs, and the reception of the recovering person in the congregation;
- appropriate disciplinary ministry to the abuser and the addicted person.

Our primary objective is to fulfill the mandate and also to be faithful to the spirit of concern generated by these overturing classes: Grand Rapids North, Red Mesa, and Rocky Mountain. Therefore, we deliberated long over the sin/sickness issue. Synod appointed persons to the committee whose professional and pastoral experience could provide a balanced perspective on this vital issue. We recognize that there is debate over this issue in many of our congregations. Your committee allowed this debate to simmer to the point that we now offer a thoroughly well-done product. Others may experiment with the recipe, but we are confident, considering differing perspectives represented on this committee, that we wrestled successfully with the moral issues as well as with biological/genetic issues involved in the use, abuse, and addiction to alcohol and other drugs.

The committee acknowledges its unfinished business. We recognize that the king of the church gives its leaders the keys of the kingdom. We realize the guidelines we provide in the matter of discipling and discipline do not represent a finished product, covering every situation. We are confident of our guiding principle, namely Jesus' infinite compassion and will to heal the sick and wounded. The suffering alcoholic and his suffering family are among the Lord's most wounded.

We remind the readers that alcohol is used as the primary drug of choice for most persons. Alcohol, however, is not the *only* drug of choice. We use *alcohol* as the primary focus of this report. We are not ruling out consideration of addiction to other drugs. Indeed, we are aware that psychotropic drugs, controlled substances, and over-the-counter and prescription drugs can and are misused and abused, and that addiction to many mood-altering drugs can occur. We simply maintain that alcohol is the *number one* drug problem, not the *only* drug problem from which people suffer.

Throughout this report we use the masculine pronoun *he*. By avoiding the *he/she* reference we do not imply that all or most alcoholics and problem drinkers are male. Actually, the incidence of female alcoholism and abusive drinking is increasing at an alarming rate. However, since the English language still has no singular personal pronoun referring to both sexes, the pronoun *he* will be used generally to mean "human being."

II. HISTORICAL BACKGROUND

A brief survey of official synodical deliberations regarding alcohol issues is interesting, but not significantly helpful. In 1861 this question was raised: "How should one deal with a church member who sells intoxicants to a person

already inebriated?" The decision urged admonishing those who willfully refused to acknowledge consistorial authority, and further "that those who patronize saloons (*kroeghouden*) are to be put out [of fellowship] when their conduct has been discovered." An intimation of the emotional ravages of alcohol abuse is discovered in the *Acts of Synod 1898*, Article 84. The drinker's lack of perception and appropriate response is handled this way: "If upon being censured, the disciplined member becomes insane, the case shall remain in status quo as long as the insanity lasts." Apparently the delegates' sensitivities indicated, on the one hand, serious concern for honest church discipline, and, on the other hand, compassionate perception of the uniqueness of alcoholic bondage which robs the person of the ability to make necessary and appropriate decisions.

The Synod of 1902 dealt with requests from Classes Hackensack and Muskegon relative to saloon ownership, renting properties for saloon use, and the moral dangers involved in frequenting saloons. Article 114 can be summarized as follows.

> Saloon owners are not to be admitted to church fellowship. If members of the church become saloon owners, they are to be dealt with according to the procedures for discipline in the Church Order. Property owners are not to rent facilities for saloon usage. Church members are warned about frequent saloon visitation and its attendant drinking abuses. These actions of abusive drinking patterns often result in alcoholism, poverty, crime, and mental disorders.

In 1916 synod was asked to adopt an official "attitude toward the saloon, as it presently exists among us." Synod did not accede to the request. Two grounds were given: (1) it is not synod's task to speak out on every possible evil, and to enact particular rules beyond those mentioned in the Church Order; (2) synod refused to accept the presupposition existent in the classical requests for action, namely, "that patronizing saloons is censurable." If such conduct is censurable, the procedure for dealing with such action is clearly stated in the Church Order.

A summary statement did alert the churches to the dangers of the saloon and habitual use of alcohol. The following sentence is interesting: "Synod gives its moral support to movements seeking to break this (dangerously destructive) power, to alert the churches to war against this evil with every means permitted by Scripture." Our fathers were open to active support and activity in the area of public policy.

After the repeal of prohibition, the Synod of 1934 took this action:

> In view of the fact that the repeal of national prohibition makes the question of the use of strong drink no longer a legal, but an exclusively moral one; and
>
> In view of the known dangers which the legalizing of the sale of strong drink has called into existence; and
>
> In view of the new perils to which the virtual re-instatement of the saloon (beer gardens, roadhouses, beer taverns, etc.) exposes particularly our youth;
>
> The Synod of the Christian Reformed Church, convened June, 1934, at Grand Rapids, Michigan, hereby
>
> 1. Utters a public testimony against the drink evil of our day;
>
> 2. Warns all members of the church against the dangers and temptations necessarily attendant upon the legalized public sale and consumption of strong drink; and
>
> 3. Reminds the leaders of their responsibility to let the light of the Word of God shine also upon the sins and temptations associated with this modern evil.
>
> (Art. 96, p. 77)

During World War II the Synod of 1942 sent a resolution to President Franklin

D. Roosevelt which spoke to the issue of selling liquor "in any place adjacent to any camp or training school." *Acts of Synod 1942*, Article 94, page 87 contains a copy of the letter sent to the president.

The Synod of 1963 considered it unnecessary to adopt a "testimony" as proposed by Classis Grandville, nor did it wish to appoint a committee to formulate such a testimony. Article 129, *Acts of Synod 1963*, (p. 88) reads as follows:

C. Recommendations:

1. That synod, though fully recognizing the alarming prevalence of the use of intoxicating liquor and evils associated therewith, deems it unnecessary to adopt the proposed testimony or to appoint a committee to formulate a new one.

Grounds:

a. Scripture is abundantly clear on the problem of the use of intoxicating beverages and the sin of drunkenness.

b. The testimony of the Synod of 1934 in relation to this matter is clear and applicable.

—*Adopted*

2. In view of the alarming prevalence of the liquor problem today, that synod urge that in our teaching and preaching in the home, church, and school, instruction be given concerning the dangers associated with the use of liquor, including that of social drinking. Further, that synod encourage the members of our churches to exert their influence upon leaders in our society and upon our civil authorities to the end that the evils associated with the use of liquor may be curbed. —*Adopted*

III. What Does the Bible Say?

Alcoholic beverages have been available for thousands of years. Biblical scholars tell us of four words that the Hebrew language uses to describe wine. These words are transliterated as *yayin, tirosh, asis,* and *shekar.* These are not words that describe grape juice or unfermented products of the grapes. They describe a fermented product with an alcoholic content. We know that fermentation will produce a beverage with a maximum alcoholic content by volume of 14 percent. Biblical scholars agree that the wine referred to in the Bible had alcoholic content of from 10 to 12 percent by volume.

The word *yayin* was used in the Old Testament to refer to wine that makes glad the heart of man, wine that is used both in temple services and as the source of drunkenness. There are not two different types of wine—one secular and one sacred. The wine (*yayin*) that caused rejoicing and gladness could also cause drunkenness.

Archeologists have discovered elaborate wine vat systems in Palestine. Travelers to Jerusalem are able to go to the grounds of the Garden Tomb in Jerusalem and see such a vat system. Deuteronomy 16:13 relates how the grapes which were harvested in connection with the Feast of Booths were pressed by foot or with heavy stones in the wine vats. The treading out of the grapes was a joyous time in Israel. Isaiah 16:10 and Jeremiah 25:30 give us a glimpse of the joy and shouting that were part of the treading of grapes that occurred at harvest time.

Numerous biblical references are made to wineskins in both the Old and New Testaments. Old Testament people knew what fermentation was. Wine was taken out of the lower vat as soon as the fermentation process began and was placed in jars or wineskins. A vent was left for the gases of fermentation to

escape. Job 32:18–19 gives us a clue about fermentation. "For I am full of words, the spirit within me constrains me. Behold, my heart is like wine that has no vent; like new wineskins, it is ready to burst." When the juice of the grapes began to ferment, the people did not throw it away because it had progressed from grape juice to a product that could cause intoxication. They took jars and wineskins and filled them so the process could continue.

In some passages it is evident that wine was seen as a gift from God to be received as other gifts from God. Wine was simply one of those blessings from God, received along with so many other blessings. Psalm 104:14–15, set in the context of praise to the creator for all the wonderful works of his hands, includes wine: "Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart." For all these blessings the proper response was praise and adoration of the creator.

If wine was viewed negatively, it is difficult to understand all the positive Old Testament references to wine. One of the fondest wishes for people of faith in the Old Testament was to see the Day of the Lord. At that time God's will would be perfectly realized in the world. Amos wrote of the Day and said:

> Behold, the days are coming, says the Lord, when the plowman shall overtake the reaper and the treader of grapes him who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. (Amos 9:13–14)

Obviously some of this language is symbolic, but it makes no sense for the prophet of God to use positive imagery about wine if wine is evil and immoral.

Wine was clearly used in daily sacrifices. Wine (*yayin*) was offered up to God along with flour, oil, and lamb (Ex. 29:40). At the Festival of Harvest a worshiper feasted before the Lord on oxen, or sheep, or wine, or strong drink (Deut. 14:26). The Old Testament simply does not give us a picture of wine as being evil. It was part of daily life and was used in the worship of the Lord in sacrifices and on feast days.

The writer of the book of Proverbs suggests that if God's people honor him with their firstfruits, they may expect their barns to be full and their wine vats to be bursting with wine (*tirosh*) (Prov. 3:9–10). To deny these affirmations of God's gift of wine within his good creation is simply to avoid the biblical texts on the subject.

The New Testament also views wine favorably. The common Greek word for *wine* is transliterated *oinos*. Several references are made to wine in both the Epistles of Paul and the Gospels. Paul seems to permit the medicinal use of alcohol in I Timothy 5:23, "No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments." If we look carefully at the context it seems as though Timothy is ministering in a situation filled with many difficulties and tensions which may have caused indigestion. It appears that Paul is prescribing a little wine as medication for relaxing Timothy so he could better digest his food. A central nervous system depressant used in moderation would have the potential of calming a person and perhaps facilitating digestion. In moderation, wine did not seem evil to the apostle Paul.

It would be inconceivable that Jesus would perform the miracle recorded in John 2 if there were something *intrinsically* wrong with wine. Jesus used wine.

This further illustrates the fact that wine is not seen as being evil. Luke 7:33–34 records Jesus' enemies accusing him of being "a glutton and a drunkard." Jesus obviously must have used wine, but he never abused its use.

Modern medicine posits clear definitions of drunkenness. Almost every state has adopted a law which states that if any driver with a blood alcohol level of .10 percent or more is found to be operating a motor vehicle, that person is legally drunk. No such precise definition is found in the Bible. The Old Testament links excessive use of wine or strong drink with conduct that is reprehensible, and forbids the excessive use of wine. The New Testament has an explicit Greek word to speak of drunkenness, based on the verb root *methuo* which means "to be drunk or intoxicated." The most common way the Bible speaks of drunkenness is in terms of the conduct it produces.

T. Hewitt's summary of the Old Testament point of view is helpful:

> The oft-quoted words of Proverbs 20:1—"Wine (*yayin*) is a mocker, strong drink (*shekar*) is a brawler; and whoever is led astray by it is not wise"—point to a keen sensitivity to the dangers inherent in the use of wine. From Noah's shameless drunkenness (Genesis 9:20ff) to Isaiah's warnings against those who consume wine and strong drink (*shekar*) from dawn to dusk (Isaiah 5:11–12; 28:7), the biblical writers do not shirk from naming the dreadful results of excess. Drunkenness is blamed for the incest between Lot and his daughters (Genesis 19:38) as well as linked with those who "acquit the guilty for a bribe, and deprive the innocent of his right" (Isaiah 5:22).
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> *A Biblical Perspective on the Use and Abuse of Alcohol and Other Drugs.* Dept. of Human Resources, No. Carolina, 1980, p. 13)

The New Testament strongly condemns excess and drunkenness. Romans 13:13 lists drunkenness as conduct that is totally unbecoming a child of God. "Let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy." The apostle Paul lists drunkenness with some of its ugly results in the book of Ephesians. "And do not get drunk with wine, for that is debauchery; but be filled with the Spirit" (Eph. 5:18). Excessive sensuality leading to misuse of the body as the temple of the Holy Spirit easily follows from drunkenness.

Drunkenness was an affront to the purity of the infant Christian community. Excessive drinking was not to be part of the lives of people who were called to church leadership. Paul, in I Corinthians 5, calls for the dismissal of a drunkard from the fellowship of believers. There is no toleration of drunkenness in the Scriptures. The conduct and difficulties associated with drunkenness compromised the integrity and witness of the church, the bride of Christ.

The Gospels record only one explicit warning from Christ regarding drunkenness. Luke 21:34 states, "But take heed to yourselves lest you be weighed down by dissipation and drunkenness and cares of this life, and that day come upon you suddenly." An article in the *International Standard Bible Encyclopedia* asserts that the reason Christ did not speak more about drunkenness was because drunkenness was predominately a problem of the wealthy class. Since Jesus' ministry was carried on to a great extent with the poor, common people, drunkenness would not have been something he frequently encountered. This article also states that also in the Old Testament the problem of drunkenness was confined to the rich and influential. This explains warnings against rulers using wine and to judges to refrain from using wine so that they could make just decisions (*ISBE*, Vol. II, pp. 880–81).

Summary of Biblical Materials

- The persons drinking alcoholic beverages must consider its effects on themselves and on others.
- When drinking contributes to a joyous celebration of life and community as a gift of God, the alcoholic beverage is seen as a blessing.
- When drinking leads to a destruction of persons and relationships, alcohol is condemned as a source of evil.
- Abstaining from drinking alcoholic beverages is an appropriate moral response to particular situations, and a form of protest against prevailing cultural practices. Abstinence can be a mark of sensitivity to the problems drinking creates for others. Abstinence must not be legislated for the conscience of someone else.
- Biblical teaching does not demand abstinence. It does not make abstinence a test of faithfulness to the gospel nor is abstinence required as the only Christian response to the current evils of alcohol.

IV. NATURE AND EXTENT OF THE PROBLEM

A. *General Observations*

Alcoholism has been a rampant, destructive force in American society at least since the arrival of the European settlers. In fact, alcohol abuse has been present in the histories of almost all societies.

The agony of alcoholism is much greater than the suffering of the alcoholic alone. Families usually become as sick as the alcoholic. Families frequently split over it, and relatives often meddle, or feel helpless. Friends often bail out. Everyone seems to have advice and yet little good help is given. Lies, denial, and rationalizations abound in the marriage, family, kinship structure, the employment setting, and the church. The pain is real and the confusion caused by chemical dependency seems overwhelming.

National (U.S.) statistics seem too staggering to be possible. The best current estimate is that there are between 28 and 35 million adults and children who were or are being raised in a home where one or both parents are alcoholic. At least another 4 to 5 million children come from homes where one or both parents are dependent on other drugs. Most of these children will become or marry a chemically dependent person, or develop a different debilitating compulsion. Strongly linked to homes where alcohol or drug abuse takes place are higher rates of sexual abuse, incest, spouse abuse, eating disorders, and low self-esteem. All of these disorders produce a lot of guilt, and they always affect the spiritual well-being of parents and children.

1. Adults

Of all adults in the U.S., 70 percent drink occasionally or regularly. At least one out of ten drinkers beomes alcoholic. This means that the number of alcoholics is between 10 and 15 million people. (The rates in Canada are comparable.) There are a half million opiate addicts. Well over a million persons abuse tranquilizers. (*Abuse* refers to continued usage despite harmful consequences.) Cocaine abuse afflicts at least a million people and probably many more. Marijuana abuse affects at least 2 million people and the figure is probably closer to 4 or 6 million. Over 50 million Americans smoke cigarettes daily, resulting in at least 300,000 premature deaths yearly from related illnesses.

Experimentation with drugs and alcohol involves even larger numbers. Over 90 percent of Americans and Canadians have tried alcohol. In excess of 70 million Americans have tried marijuana. Over 100 million prescriptions a year are issued for tranquilizers and amphetamines. Millions have tried cocaine. That ours is a drug using and abusing society is clearly an understatement.

There are no known statistics for alcohol or drug use or abuse among adults in the CRC. Rates are likely somewhat lower than the national average. National surveys on the prevalence of alcohol use among adults consistently show that the use and abuse rate for evangelical Protestant Christians is lower than the average for all Americans. Rates are lower in small town or farming communities because of a higher rate of abstinence. Rates are highest in churches which are very affluent and/or in churches in which most of the members are well-educated and professionals. The rate is also high in urban settings and higher still in more affluent suburbs.

In many, perhaps most, Christian Reformed communities the use and abuse of alcohol and drugs is mostly hidden and secret. This secrecy hampers the effort of the church and other interveners in providing a healing environment.

2. Adolescents (National Trends)

From the ages of fifteen to twenty-three, American and Canadian youth as a group experiment more, use more drugs and alcohol, and abuse them more than at any other time in their lives. Rates of use and abuse rose during the 1970s but have recently leveled off. National studies show that marijuana use has declined slightly in the last five years. Hallucinogen use likewise has decreased slightly. Use of stimulants, such as cocaine and amphetamines, has continued to rise.

For most young people, however, alcohol has been and remains the drug of choice. Nearly 90 percent of students in grades ten to twelve report having used alcohol. At least 15 percent of high school students are heavy drinkers, compared to less than 10 percent for adults. Over 30 percent of high school students report being drunk at least six times a year.

About one-third of high school students report serious problems because of their drinking. This does not necessarily mean that they are alcoholics. Clearly, alcohol abuse is having negative effects on their lives. Alcohol misuse (usually defined as self-report of drunkenness at least six times a year and/or reported difficulty with three or more social areas—driving, teachers, peers, dates, police—due to overuse of alcohol) is a problem for one-third of tenth- to twelfth-graders. Furthermore, the rate of alcohol misuse seems to rise yet higher during college-age years.

Traffic accidents are the single greatest cause of death for young people in the United States. Between 40 and 60 percent of all fatal crashes involving a driver under twenty years old are alcohol related, this in spite of the fact that blood alcohol levels for young people are lower than that of adults who drink and drive. (Young people drive faster and are less able to adapt behaviorally to the effects of alcohol when driving.)

Compared to adult drinkers, youth who drink do so less frequently but consume larger quantities during drinking episodes. The average number of drinks per occasion is about six for males and more than four for females. This aspect of teenage drinking is especially troublesome since most adolescent drinking takes place away from home, many times in cars.

Parents' Drinking—The more parents drink, the more likely their children are to use drugs of any kind.

Peer Group—Especially in high school, a teenager will use drugs and alcohol almost exactly as his or her friends do. Students consistently report that the amount and kind of drug use is one of the two or three most important factors in choosing friends or being chosen as friends. In any given high school, there are three groups, namely, the abstainers, occasional users, and heavy users. Names for the groups change yearly, but the grouping patterns do not. The size of each group varies by school. Peer pressure within groups is powerful. In fact, one of the best ways to discern if a teenager's usage pattern is changing is to observe if he or she has changed friends recently.

Religiosity—Students with no religion have the highest rate of alcohol and drug abuse. At the other extreme, although teenagers raised in a strict, prohibitionist family use less alcohol and drugs, those who do are much more likely to rebel and become abusers. The rate of abuse per user is much higher in very strict families.

In general, as church attendance increases, drug and alcohol use decreases.

Teenage response to the question: "How religious do you consider yourself to be? Very religious, moderately so, slightly religious, or not religious at all," is the best indicator of whether a young person experiments with drugs or alcohol, uses, or abuses them. Adolescents who view themselves as very religious have by far the lowest rate of use and abuse. Moderately religious teens are next. Slightly religious youth have a much higher rate, and teens who say they are not religious have by far the highest rate.

Alcohol and drug experimentation, use, and abuse is lower among Christian Reformed adolescents than among the average American or Canadian group. However, the gap is closing, and in some communities, by the time CRC adolescents reach eighteen or nineteeen years of age they are at or above the national average.

There are several variables contributing to abuse of alcohol and drugs. These correlates of abuse in adolescents are peer pressure, the desire to gain adult status, curiosity, low self-esteem, nonattendance at church worship/meetings, membership in an unstable family, and parental abuse of alcohol or drugs.

During the last decade two aspects of alcohol and drug abuse have changed to make the problem still more acute. First, and probably most importantly, adolescent girls are now using and abusing alcohol at a much higher rate. In some Christian schools the abuse rates are the same for girls as for boys. In junior high, high school, and continuing through the college years, the increase in drinking by females has changed dating patterns, interpersonal relationships, and the nature and size of the addicted population. Our society is not prepared for this. Treatment centers are designed primarily for males. Parents and grandparents are incredulous when confronted with the reality of teenage female drinking. Most church members deny that their young males have problems and do not believe that the abuse rate among young females is approaching that of males. Christian college administrators are likewise being confronted with rising rates of alcohol abuse among young men and especially young women. This increase among young women is not likely to be ephemeral.

The second aspect of change in recent years is that young people are using and abusing alcohol and drugs at progressively younger and younger ages. Two decades ago older high-school-age students and college-age young people

might abuse alcohol. Today the average age of initiation into drinking by peers is the junior-high age, and in some schools upper-elementary-age use is not uncommon. The younger the onset of abuse the more likely there will be physiological consequences, developmental consequences, emotional consequences, and a slowing— or maybe a halt—in spiritual growth. The resultant effects on family, school, and church are significant and predictable.

B. *"Christian Reformed Church" Christian School Studies*

During the past two years drug and alcohol use and abuse surveys were completed by students in fifteen Christian schools from Grand Rapids, MI, to Los Angeles, CA. As stated earlier, use and abuse rates in Christian schools are generally lower than in comparable public schools. However, there are considerable differences between Christian schools.

Actually, the fifteen Christian schools surveyed are divided into three nearly equal numerical groupings. One-third are very low in use/abuse rates, one-third are in the middle and one-third are high and are close to comparable public schools rates. In the low use/abuse schools, there are virtually no girls who use alcohol or drugs. Usage begins late, in grades 10, 11, or 12. Fewer than 5 percent of the seniors get drunk weekly and about 10 to 15 percent of the juniors and seniors are having problems in their lives because of the misuse of alcohol. These schools tend to be in rural farming communities. Parental drinking is low for fathers and almost nonexistent for mothers.

In the schools which are in the middle group, rates go up for use and abuse: 5 to 8 percent of the seniors get drunk weekly or more often. Alcohol use begins in grades 9 or 10. Girls drink about half as often as do boys. About 15 to 25 percent of the students at the junior or senior level have problems in their lives because of abusive drinking. There is much more drinking while driving among students in these schools. Parental drinking, especially among fathers, is higher than in the low-use schools.

In the schools with high-usage rates, the level for senior boys is as high or higher than that in public schools. At least 10 and up to 20 percent of the seniors get drunk weekly or more often. Girls drink at almost the same rate as boys. At least 25 percent, and up to 40 percent, of the students are drinking abusively; that is, alcohol abuse is interfering with normal life functioning. Drug experimentation is found in these schools as well, although there is less of it than in public schools. The parents of students in these schools are more affluent, are more highly educated, and also drink much more themselves. The students are more open about their drinking in these schools. The rate of drinking and driving is by far the highest in these schools.

C. *Statistics from the Churches*

Early in its work, your committee decided that it would be prudent to ascertain the views of the clergy and the elders of the CRC. Thus, in the winter of 1985 a questionnaire was sent to each pastor and clerk in the U.S. and Canada. We were interested in their perception of the alcohol and drug issues in their churches and in society at large. Forty-three questions covered such areas as: perception of the size of the problem in their church, the number and nature of pastoral calls concerning alcohol and drug abuse, frequency and kind of church discipline applied, attitudes about Alcoholics Anonymous, responsibility of the clergy and the congregation to those who drink, kinds of educational materials and frequency of use, pastor's qualifications to diagnose and

counsel alcoholics, views on abstinence as a theological position, and advice for this synodical committee.

About half of the pastors returned the questionnaire and about one-third of the elders did. Of about 750 sent to the churches in the U.S. and Canada, completed questionnaires were received from 372 pastors and 231 elders. The actual number of pastors eligible to complete the questionnaire was somewhat smaller because some churches were vacant and a few pastors were in transit from one charge to another.

The following is a summary of the major findings of the survey and a discussion of the results.

1. *Summary of Major Findings*

a. The leadership of the CRC has seriously underestimated the number of adolescent alcohol and drug abusers. Pastors are more accurate than elders in their estimates.

b. Pastors and elders probably underestimate the number of adult alcoholics in their churches by 50 percent or more. Pastors are closer to the actual figures than are elders.

c. Pastors are about twice as likely as are elders to make pastoral calls on church members with problems related to drinking.

d. Most pastors and elders do not presently use recovering alcoholics in their ministry to alcoholics.

e. Less than one-third of these church leaders have ever attended an open Alcoholics Anonymous meeting.

f. About one of ten churches have put an alcoholic under silent censure during the last five years. Denominationwide, twelve people have been excommunicated in the last five years for reasons closely associated with drinking.

g. Of the pastors who replied, 38 percent say they know of at least one pastor in trouble because of abusive drinking.

h. Pastors are much more likely to call alcoholism a biochemical disease than are elders.

i. Only 27 percent of the pastors and 38 percent of the elders would recommend a position that would encourage all of its members to abstain from all alcoholic beverages. Pastors over the age of fifty are more likely to encourage abstinence.

j. Only about 10 percent of the leadership think it is morally wrong for a pastor or elder to drink alcohol; and 80 percent of the pastors and elders say they drink alcohol at least occasionally.

k. Most of the churches do not have an organized program with educational materials and discussion relating to problems of alcohol and drug abuse.

l. At most, half of the pastors and much fewer of the elders consider themselves trained to recognize alcohol problems and to help someone with a problem. However, almost all of the pastors and three-fourths of the elders would welcome training in workshops or seminars.

2. *Discussion of the Summary*

Although almost all of the elders and pastors believe that alcoholism is an area in which the church should be involved, they significantly underestimate the size of the problem for adolescents and for adults. Almost all believe that at most two or three adolescents in their church are in trouble with alcohol. Most think that only one or even none are in difficulty. After careful research in fifteen Christian high schools across the U.S. during the past three years, we know in fact that at least 5 percent and more probably 10 to 20 percent of the youth in those schools are having serious problems because of the abuse of alcohol or drugs. The leadership of the church usually only knows about a few of the most flagrant cases.

Of the elders, 35 percent believe that in their church there are no adults with alcohol problems; but while only 20 percent of the pastors believe that— most of the clergy believe that there are from three to eight adults with alcohol-related problems in their churches. Almost 50 percent of the elders believe there are no alcoholics in their church while slightly over 30 percent of the pastors believe this. On an average, those pastors who believe there are adult alcoholics in their churches think there are two. Elders believe that there is only one.

Although the estimates for adult alcoholics are more accurate than for adolescent abusers, the leadership of the churches underestimates the number by 50 percent, and maybe more. Alcoholics are very good at hiding their problem from church leaders, and those in the CRC are no exception.

The pastors are much more likely to make pastoral calls to church members who have drinking problems. The survey indicates that 25 percent of the pastors made more than six such calls while only 6 percent of the elders did. However, 46 percent of the pastors and 70 percent of the elders made no alcohol-related calls. Of the remaining pastors, 11 percent made one call, 9 percent made two or three calls, and 7 percent made four or five calls.

Recovering alcoholics are not used in the ministry of the church by 60 percent of the pastors and 17 percent of the elders. Many say they do not know any. Both pastors and elders report that their experience in counseling addicted parishioners without the assistance of A.A. members or professional counselors was not very positive. They were mostly frustrated in their attempts. Only 6 percent of the churches host Alcoholics Anonymous or AlAnon meetings in their churches. Only one-third of the pastors have ever been to an open A.A. meeting.

Over two-thirds of elders and pastors report that drinking and drug problems have not been a significant factor in church discipline during the last five years. Slightly over 10 percent say it has been a factor once and another 10 percent report it as a factor twice. Only 2 percent say it has been a factor five or more times. With respect to applying the steps of church discipline for drinking problems during the past five years, pastors report it at a much higher rate than elders do. Probably the fact that elders are in office for terms of less than five years explains most of the difference. The actual number reported for each step of discipline during the last five years are:

	Pastors (N=372)	Elders (N=231)
Silent Censure	43	29
First Step	14	9
Second Step	5	3
Excommunication	6	1

If the pastors' numbers are correct, then in the denomination about twelve people have been excommunicated in the last five years for reasons closely associated with drinking. In the assessment of the elders a smaller number is indicated. Using silent censure as a guide, about one of ten churches has put someone under silent censure during the last five years for reasons closely associated with abusive drinking.

We asked the pastors and elders how many pastors or elders they knew who have alcohol or drug problems. In their responses, the elders were much less likely to be aware of this than were the pastors. For the most part this has been a secret issue in the CRC with a certain amount of suspicion and uncertainty. There are, however, quite a number of pastors in trouble as viewed by their peers; 62 percent of the pastors know of no one in trouble with alcohol or drugs, 23 percent know of one pastor, 9 percent know of two pastors, 3 percent know of at least three, 1 percent know of four, and 2 percent say they are aware of five or more pastors who are in trouble with alcohol or drugs. (Later in this report recommendations for a pastoral employee assistance program are made.) The elders are much less aware of pastors who have problems with alcohol: 83 percent know none, 12 percent know one, and 4 percent say they are aware of two pastors who are in trouble with alcohol or drugs.

About 90 percent of pastors and elders know of no elder who has alcohol or drug problems. Of the remaining 10 percent, each is aware of one elder who is having difficulty.

The use of Alcoholics Anonymous is growing in the CRC. Of the pastors who responded, 59 percent say they know a member of A.A. to whom they could refer an alcoholic, and 68 percent of the pastors say they use or have used A.A., even though it is not a denominationally sanctioned treatment modality. Of the elders, however, only 41 percent acknowledged knowing an A.A. member to whom they could refer someone.

The elders and pastors were asked to characterize how they perceive alcoholism. What follows are the categories and how elders and pastors ranked them.

Pastors (N=372)		Elders (N=231)		
Rank	Actual Number	Rank	Actual Number	
1	254	3	105	a biochemical disease
2	200	1	125	an inability to cope with life
3	183	2	124	a sin
4	148	5	73	a spiritual sickness
5	86	6	41	a behavioral disorder
6	45	4	88	a lack of willpower
7	40	7	30	a matter of original sin
8	37	8	24	a character disorder
9	35	9	21	a moral failure
10	17	10	15	a symptom of mental illness

While the pastors clearly see alcoholism first of all as a disease, for the elders disease is the third choice.

One of the fundamental issues faced by the committee was whether the church should recommend a position which would encourage all of its members to abstain from alcoholic beverages. Of the pastors 73 percent said no (pastors over the age of fifty were more likely to advocate abstinence); of the elders, 62 percent did so. When asked to explain their answer, the most frequent response was that it is not practical or realistic and the church should emphasize responsibility. The second most frequent response was that it is not scriptural and tends toward legalism. Others cited the principles of Christian liberty.

Only 9 percent of the pastors and 16 percent of the elders thought that it is morally wrong for a pastor or elder to drink alcohol—85 percent of the pastors believe that they can drink alcohol occasonally and still be a good Christian role model. Most of the pastors and elders who believed that they could drink occasionally and still be a Christian role model thought that they could show responsible moderation. The age of the pastors and elders played an important part in their responses. The older they were the less they liked the idea of use (responsible, moderate) by church leaders. For example, 93 percent of pastors in their thirties thought it was possible while 74 percent of the pastors in their fifties so believed.

Of the pastors 81 percent and of the elders 79 percent drink alcohol on occasion. About 50 percent of those who use alcohol drink less than once a month, 30 percent once or twice a month, 16 percent one to six times a week, and 3 percent once a day or more. Younger pastors tend to abstain less than older pastors do.

Most of the churches had not within the last year held an organized discussion relating to the problem of alcohol and drug abuse, or had reviewed educational material for such a program. Interestingly, twice as many pastors as elders thought there were such programs. Of the pastors 31 percent said there was a program for youth while 17 percent of the elders thought so. Only 9 percent of the pastors said there was an educational program for adults while 3 percent of the elders thought so. Clearly, most of the churches are not using church programming to educate about alcohol and drug abuse. The major reason half of the congregations do not have a program is that they (pastors and elders) believe that alcohol problems are not an issue in their congregation. Interestingly, about 70 percent of the pastors and elders believed that the church should try through preaching and educational programs to help people avoid trouble with alcohol and other drugs. So most people clearly believe the churches should have programs, but few churches do. Both pastors and elders (70 percent) believe that church leaders should try to help persons make wise, responsible decisions about whether to drink or not. However, few churches have the programs to carry out that task, and 96 percent of the pastors and elders believe that *parents* bear the greatest responsibility for helping young people make informed decisions about the use or nonuse of alcoholic beverages.

When asked about their ability to recognize alcohol problems or to help someone who has an alcohol problem, both pastors and elders were very hesitant— only 60 percent of the pastors and 40 percent of the elders believe they are well prepared to recognize alcohol problems. In terms of helping someone who has an alcohol-related problem, 45 percent of the pastors said they are well prepared while only 25 percent of the elders are. Most were willing to learn more; 96 percent of the pastors and 77 percent of the elders said

they are willing to attend seminars or workshops which will help them to better minister to persons who abuse alcohol or drugs. Part of the reason is that most people in our society are directly affected by alcoholism. When asked if they know someone who is a problem drinker or alcoholic, either a friend or family member, 74 percent of the pastors know more than one person and another 11 percent know at least one. The rate for elders was almost as high.

At the end of the questionnaire, pastor and elder respondents were invited to offer suggestions or advice for the synodical committee. The wide variety of suggestions offered by 354 persons can be summarized as follows:

1. Pastors and elders are crying out for more education, for themselves and for church members. This should include more training in the seminary.

2. They need to have a better diagnosis and referral system; including intervention teams, with much more use of A.A. and AlAnon.

3. They want advice on the theological aspects of the disease concept of alcoholism.

4. They desire more openness in the churches to be able to recognize the problems and to provide a healing Christian community for alcholics and their families.

5. They want abstinence clearly offered as a choice, but do not want to legislate it.

6. They do not want to alienate the alcoholic and his family from the Christian community.

7. They requested help for the elders with church-discipline issues.

8. As one person suggested: Be biblical. Be practical. Be bold.

D. *Report from Recovering Alcoholics*

When your committee sent the questionnaire to each church, we included a brief questionnaire for the pastor or elder to give to a recovering alcoholic in their church, if they knew of one. One hundred and five recovering persons, ninety-two males and thirteen females, returned this questionnaire. We are fully aware that the sampling process was imprecise for it depended on the church leaders knowing the person and on the recovering person's willingness to complete the questionnaire. Obviously, all those whose recovery remains hidden and those who left the church are not included in this report. Nevertheless, we believe that the data we received are instructive. What follows is a summary of the answers received:

1. About two-thirds of the respondents are members of A.A. Only 11 percent believe they cannot be a member of A.A. and the church.

2. Of those who responded 70 percent believe that alcoholism is a "biochemical disease." The second choice is "an inability to cope with life" and the third choice is that it is "a spiritual sickness." "Sin" was the fourth choice for recovering alcoholics.

3. Forty of the respondents have been sober for a year or less. The median age of recovery was three years. The median age of the respondents is forty-five. The median age at which they began to drink heavily was twenty-three, and the median age at which they went into recovery for the first time was

thirty-eight. Thus recovery began, on the average, after fifteen years of heavy drinking.

4. The church played a positive role in the recovery process for about half of the respondents. Sixty-two said that a pastor or elder was a part of the recovery process. When asked who was the most important person in getting them into recovery, the spouse had the highest ranking, then their pastor and then an A.A. member.

5. About three-fourths feel that other church members now accept them fully as a recovering person. The others believe church members do not understand the problem or think alcoholism is a sin, not a disease.

6. Only ten said they had been placed under church discipline. However, two-thirds said that the church did not help them in a positive way with their resentments. Most believe that church members should be more supportive and informed about alcoholism. Many cite the need for more education and the importance of having an A.A. member or intervention group available to the church.

7. Almost 100 percent now feel forgiven by God. Very interestingly, 80 percent of these recovering alcoholics report that their conception of God is different now than when they were drinking. Now they experience a loving, forgiving God. Over half report a closer daily contact with God.

8. About 90 percent have forgiven themselves for their past after having experienced the forgiveness of God. About 10 percent say they still have resentment toward the church or church members.

9. Only 30 percent report that the church provided any kind of aftercare help for them. Most received it from A.A., not from the church.

10. When asked what the CRC should do to help problem drinkers or alcoholics, there were three clear and related suggestions: first, familiarize pastors and elders with A.A. and treatment centers; second, bring more drug and alcohol awareness programs into the church for church members; and third, show loving concern and understanding along with support systems for alcoholics and their families.

V. ALCOHOLISM: WHAT IS IT?

Understanding alcoholism has never been easy. Alcoholism has been viewed from many perspectives, but most often it is seen as a moral issue. In the minds of most people, alcoholism has been equated with drunkenness. The Bible sets forth a clear prohibition of drunkenness (I Cor. 6:10) so it is understandable that the church has viewed alcoholism basically as a moral issue. Alcoholism must be clearly distinguished from drunkenness. The following paragraphs try to express this distinction clearly.

Some people who get drunk on a regular basis are not alcoholic. At the same time, some people who are addicted to alcohol are seldom noticeably drunk. This is particularly true in the early stages of the disease. *It is not true that alcoholism is the same as drunkenness and that drunkenness is the same as alcoholism.* Some people *choose* to use alcohol to the point of inebriation; they have control over their drinking and continue to drink to the point of intoxication. We call these persons "problem drinkers." Alcoholics, on the other hand, do not have control over their drinking even though they may not be aware of that fact.

Alcoholics are unable to safely predict what will happen after they take their first drink. Sometimes they manage to stop after a few drinks and avoid inebriation; at other times inebriation follows despite personal promises not to let this happen. In the following paragraphs we describe three types of inappropriate drinking: alcoholism as a biochemical disease, alcohol abuse as an addictive psychological dependence, and problem drinking.

A. *Alcoholism as a Biochemical Genetic Disease*

Current research indicates that a major factor in the development of alcoholism is heredity. A genetic susceptibility is passed on from parent to child. The alcoholic is a carrier of a disease that was genetically handed down to him and that he may hand down to one or more of his offspring. Research indicates that an alcoholic's body metabolizes alcohol in the liver in a different manner than does the body of a nonalcoholic. This inherited biochemical abnormality gives the alcoholic the "ability" to drink large quantities of alcohol while experiencing euphoria and pleasant effects rather than becoming intoxicated. However, addicting chemicals are being formed in his brain tissue, and this heralds the subsequent deterioration of all areas of his life. In other words, this ability to drink large quantities of alcohol without showing signs of drunkenness is actually one of the early signs of alcoholism.

Alcoholism is a complex illness. The alcoholic becomes progressively more ill *in every area* of his life. Alcoholism begins to take its toll in interpersonal relationships. Family life suffers. Mood swings are frequent. Eventually a steady deterioration of his spiritual life and system of values becomes apparent. People close to the alcoholic observe this deterioration and erroneously conclude that he is an alcoholic because of the spiritual and moral deterioration. Actually, the disintegration and deterioration in the alcoholic's life occur because of the alcoholism. This hereditary illness is running its course. Unless recovery is begun, alcoholism will lead to insanity or death. The alcoholic has become powerless over alcohol and his life has become unmanageable.

Alcoholism is a primary disease. *It is not a symptom of another problem. It is a* progressive disease characterized by distinct stages and specific, recognizable symptoms.

B. *Alcohol Abuse as an Addictive Psychological Dependence*

Alcohol abuse is called a type of alcoholism by some experts. This kind of drinking is a chronic, continuing addiction. Alcohol is consumed at first because it repeatedly produces a desired effect, either euphoria or sedation. Since human beings tend to be creatures of habit, some return regularly to alcohol use as a coping mechanism. Alcohol is repeatedly and compulsively used to add zest to life, or to deaden some of the pain of life, until habit becomes compulsion and unmanageability and powerlessness over alcohol exist.

Slowly but surely a person using alcohol in this way becomes trapped and is caught in the clutches of a negative and destructive addiction. A person with this type of drinking problem becomes locked in to a very destructive pattern that continues to become more negative as long as drinking continues. This person must completely stop consuming alcohol if health is to return. Every resource must be used to refrain from drinking so that life may return to normal and coping may occur without the use of alcohol and other mood-altering drugs.

Throughout the rest of this report we will use the term "alcoholism" to refer to the biochemical, genetic disease and addictive psychological dependence.

C. *Problem Drinking*

A common form of inappropriate drinking behavior may be characterized as *problem drinking*. *Problem drinking* is what qualifies and often dominates much of North America's cultural swirl. College campuses on the weekend are dangerous places to be—60 percent of the student population is anesthetizing itself willfully and intentionally with the drug. Freeways and city streets are dangerous places at many times of the day or night due to drunk drivers who are responsible for most fatalities.

Problem drinkers are not necessarily emotionally or genetically dependent on alcohol. They simply overindulge and become involved in events that cause damage to property, lives, and relationships. Problem drinkers need pastoral care and guidance.

D. *Responding to Inappropriate Drinking*

It is necessary to make careful distinctions when dealing with inappropriate drinking. The disease alcoholism has a specific *physiological* basis; whereas the alcohol abuser and the problem drinker are *emotionally* dependent upon the drug alcohol. None of these three kinds of drinkers must be coddled or pitied. People who genuinely wish to help them must stop making excuses for them and covering up the difficulties caused by their inappropriate drinking. The responsibility of family members, friends, pastors, and elders is to give clear information to the drinker regarding *the serious and exact nature* of his drinking problem.

Such accurate evaluation may be rebuffed. Defenses will be marshaled in full force. Empathic concern with a clear presentation of the exact nature of the inappropriate drinking, however, is likely to break through denial. Trained professionals are able to guide families, elders, and pastors through a process called "intervention" in this attempt at breaking through denial (see Intervention, Section VI).

After being informed that many people care about him and strongly desire that he get help with his drinking problem, the drinker himself *must take responsibility.* He may need intensive inpatient hospitalization since withdrawal from alcohol can for him be life threatening. Intensive outpatient therapy may be appropriate. Some people will be encouraged to become actively involved in Alcoholics Anonymous and the A.A. twelve-step program for continuing support and health. A.A. appears to be the best program to assist the alcoholic to stay free of alcohol. In the same way that a person suffering from hypertension, diabetes, or heart disease needs to take responsibility to work toward health, the alcoholic and the problem drinker *must* work toward healing and recovery.

Some Christians whose drinking is inappropriate may seek the sanction of pastors and/or elders for their continued use of alcohol by claiming Christian liberty—"the Bible does not prohibit drinking!" (This often is an attempt to minimize or deny their drinking problem.) The caring pastor/elder needs to say to the alcoholic, "No. You may not drink even a little for your stomach's sake."

All Christians must avoid drunkenness. Some people avoid drunkenness by choosing total abstinence. Others are able to drink socially and avoid drunkenness. The only option open for the problem drinker, and particularly the

alcoholic, however, is total abstinence. The alcoholic must be informed that he is an alcoholic. A trained professional will be able to diagnose this illness in the same way he diagnoses other illnesses. The alcoholic must then follow a plan for total abstinence using whatever tools are available to maintain sobriety and health. *By living one day at a time, using A.A. and other resources, and above all, seeking a daily walk with God, recovery is possible.* If he fails to do this, he is irresponsible and morally culpable. Likewise, the "significant other" (the family member, elder, minister, employer) is responsible to use the appropriate tools for intervention and treatment.

Unfortunately, many alcoholics have become so ill as their disease progresses that they are unable to hear the love and concern of those who care deeply about them. The illness has run its course to such an extent that many later-stage alcoholics live in a world of *delusion*. Denial is locked in, and the illness will prove fatal. There comes a point at which discussion of moral responsibility and rationality becomes totally irrelevant and even harmful in the life of the chronic alcoholic. The depth of the disease simply shuts down all rational faculties necessary for responsible living for the late-stage alcoholic. Friends, family, elders, and pastors are strongly encouraged to intervene early in order to prevent the progression of the disease.

E. *Morality and Inapproriate Drinking*

It is our contention that alcoholism is a biochemical disease. The evidence is incontrovertible. We are, however, aware of the controversy within our churches, namely, the persistent attempt to describe the alcoholic as a morally weak and corrupt person. Moreover, we are painfully aware that attempts to describe the alcoholic's problem only in terms of right/wrong, good/bad represent a commonly accepted understanding of alcoholism. Such opinions do not die easily. In fact, a tense polarity due to confusion often develops when the sin/sickness issue is discussed. We want to address this issue. Therefore, it is important to consider the moral dimension of this complex problem.

There is a deeper dimension to the moral understanding of sin than a surface view which describes sin as a deliberate choice of wrongdoing. It is sin to lust, hate, cheat, or steal. The discussion of the "disease concept" of alcoholism remains incomplete without considering our *common sinful condition*. Sin possesses a dimension of depth. Our ingrained bias is to distance ourselves from God and his rule. Enslavement to self is never completely overcome in this life. Sin involves a deep sense of alienation from God rather than a trustful, healing relationship with God. This deeper dimension of sin comes into focus in the lives of the addicted, isolated, and spiritually impoverished drinker.

An instructive passage of Scripture which helps us work through the sin/sickness dilemma in regard to inappropriate drinking is Galatians 5 and 6. Paul is discussing the freedom of the Christian. Through Jesus Christ we have been set free from the law. We have been set free to love the Lord and serve him and one another. The Spirit of Christ leads us in the way of freedom. This happy circumstance is invaded by the ever-present reality of the *flesh*. The flesh has a grip on us that conversion does not release. Paul admonishes us to deal gently with the person who is caught up in the web of the flesh.

It is well to remember that Paul uses "flesh" not as a reference to the body but as a reference to our *condition*. The "flesh condition" of the human being makes us vulnerable to the allurement and entrapment of sin. The term *flesh* carries overtones of entrapment, limitation, brokenness, vulnerability, weakness, and

powerlessness. As image bearers of God we have tasted freedom and power. Such freedom, however, is limited and dependent upon our gracious and sovereign creator. But we want unlimited freedom and power. We rebel against all limitation and our mortality.

This desire for freedom and immortality are not in themselves products of the flesh *or* the Spirit. *Both* the human spirit regenerated by the Spirit of Christ, and the flesh opt for freedom and immortality. The desires of the flesh, still unfinished by the Spirit of Christ, know and distort man's dream of immortality and freedom. In our human condition we remain unfinished products, still carrying spot and wrinkle and blemish. We are torn between flesh and Spirit.

In the Spirit we harvest his fruit: love, peace, joy, patience, self-control, gentleness, goodness, kindness. The flesh, on the other hand, draws from us anger, jealousy, immorality, impurity, sensuality, drunkenness, carousing, etc. Works of the flesh are addictive and potentially destructive. All of us are vulnerable to entrapment by any one or more of these. The state of vulnerability is the estate of everyone. None of us is exempt. The alcoholic is but one example and incidence of this sin/sickness syndrome.

Historically, we have always viewed sin from a twofold perspective: sin as willful disobedience, and sin as a broken condition (remaining infirmity, Heidelberg Catechism, A 81).

No alcoholic has willed his own alcoholism even as no heart patient or diabetic has willed his own disease. No suffering alcoholic, no matter how insufferable he has become, has ever *willed* his way into the disease. The heart patient, the diabetic, and the alcoholic are examples of persons who painfully and obviously experience the universality of man's broken condition.

Within the framework of *universal brokenness*, we can begin to understand what *appears* to be willful disobedience. The alcoholic cannot *not drink*. The brokenness of his condition attacks him at his weakest point, namely, his vulnerability to abusive drinking. While he is morally culpable for the behavior he manifests as a consequence of his drinking, *he is not morally culpable for the development of the disease alcoholism*. The alcoholic simply does not drink like "normal" people. He plays no role in his genetic makeup. He is not even a bit player in the physiological scenario of his body chemistry. Metabolic processes are obviously nonmoral.

The alcoholic,however, does play a significant and responsible role in his recovery process. He is responsible for owning up to the brokenness of his condition, although even in this his choices are limited because his judgment is limited. We who are whole must embody the enabling grace and power of Jesus Christ. We can together do all things through him who strengthens us.

This analysis helps in a small way to explain why the biochemical alcoholic and the psychologically addicted drinker, once having experienced a period of serene sobriety, can involve themselves in relapse. A person may relapse because of brokenness, flesh, or remaining infirmity. These infirmities are the basis out of which specific drink/drug problems arise. The first drink in relapse is occasioned by a willful choice. No one makes him take it. For many and complex reasons, he chooses to take it. Making this evaluation, at this point in the recovery program, must in no way obscure the need for spiritual leaders to work honestly, compassionately, and knowledgeably with the distinctions made in this report. Love is patient and kind. Even though we see in a glass darkly, we must try to keep these distinctions in clear focus.

The concept of willful sin has little applicability to an alcoholic. The individual has not freely chosen to become one out of ten drinkers who develop alcoholism, any more than diabetics or heart patients consciously choose their diseases. Nor has he freely chosen to remain blind to the effects of his illness. He needs urgent help with his unique sickness.

We face the awesome and mysterious nature of our fallenness. We are prone to sin/sickness. Hard and fast distinctions often cloud the issue and are ultimately unnecessary in the face of our radical need for rebirth, constant redirection, and even an alcohol treatment program.

F. *Dimensions of Treatment*

There is a paradox in the successful treatment of alcoholism. The paradox is this: on the one hand, alcoholism is a biochemical disease which is hereditary, and, on the other hand, treatment and aftercare programs focus heavily on the spiritual and moral dimensions of the sick person's life. The focus of most successful treatment programs are patterned after the twelve-step program of A.A., or some variation of it. This program of recovery is pointedly spiritual and moral in character. Recognizing that spiritual, moral, and emotional health are desirable for recovery from all illnesses, it should be noted that in no other recovery process do we see such dramatic change for spiritual health and wholeness as is seen in recovering from alcoholism.

The paradox reveals a few noteworthy factors. A soundly recovering alcoholic is never so healed or healthy that he can again return to using alcohol or other mood-altering substances. The alcoholic remains an alcoholic. From what is known today, the biochemical "differences" of an alcoholic do not change even when successful treatment is experienced. The alcoholic's loss of control over alcohol is immediately present or reactivated when he resumes his drinking.

Because of this inability to achieve control over the use of any amount of alcohol, it is appropriate to speak of "recovering alcoholics," not "cured" or "healed" alcoholics. Recovering alcoholics are in a state of recovery, and are able to control their behavior only when they practice abstinence. For this reason one finds the most sustained and positive recovery among persons who continue a regular schedule of A.A., or like-structured aftercare meetings.

A central focus of A.A. meetings is this: the alcoholic is continually made aware of, and challenged to accept, the reality of his limitation. A recovering alcoholic can never again use alcohol or mood-altering substances. Coping with limitations is difficult for all of us, and A.A. helps develop the coping process in the recovering person. To cope requires a high level of self-awareness. It also requires rigorous honesty and willingness. The alcoholic needs to possess an unqualified acceptance of the reality of his limitation. An alcoholic also needs to come to grips with his own deep powerlessness. The only hope of survival and sobriety is in God on whose grace and power he relies. Because such issues are involved, it is not surprising that a pointedly spiritual program for achieving and maintaining healthy and positive recovery is required.

This discussion in no way suggests that an alcoholic is in some way morally deficient, blandly indifferent, or weak willed. But we do carefully note that it is the very nature of alcoholism to adversely affect those critical *control-centers* (spiritual and moral) of afflicted persons. Therefore, the ongoing treatment process must assist and encourage the recovering person to discover and draw upon resources that are adequate for his own personal needs. More often than

not, treatment that is successful proves to be a positive growing and maturing experience for individuals. The emphasis on trusting in God and continually addressing the moral issues of life commonly result in the recovering person becoming exceptionally mature, involved, and caring. He receives strength and grows in perspective so that he is able to cope positively with the ongoing changes, pains, and struggles common to life. Perhaps there is less of a true paradox relative to the biochemical disease factor in alcoholism and the spiritual and moral emphasis needed for sustained recovery than appears at first sight.

VI. INTERVENTION

Intervention can be defined as presenting reality in a *receivable way* to a person out of touch with it. Most alcoholics are unable to present reliable data. Facts are not theirs to give even if they are willing to give them. Approaches to the disease must be made at another level. Other persons are necessary in the data-gathering process.

A. *Forming a Group of Concerned Persons*

A group of concerned persons must be gathered together. The first person to be recruited is a *key* family member. This person must be made to realize that alcoholism is the *primary* problem to be identified. Drinking episodes are not isolated incidents caused by the pressure of other matters such as job pressure, marital disharmony, or financial instability. Such problems may be present, but it is alcohol which aggravates them. The key family person is helped to understand that alcohol is the basic problem to be faced and handled. Once this is realized, the process of intervention moves ahead.

Next, it is necessary to identify the significant persons who surround the alcoholic. These are persons who exercise influence on the alcoholic. Significant others are adult children, brothers, sisters, parents, employers, elders, or clergy. They should be able to document incidents when the behavior of the alcoholic gave them concern. The goal is to gather a group whose *firsthand data* will demonstrate without a doubt the presence of this disease.

After this group is formed, meetings begin for training. The concerned family members and friends gradually learn to present data in a manner which will be understood by the sick person. One or more sessions will be devoted to giving information on the basic psychological, physical, emotional, and spiritual symptoms of the disease. Team members must learn about the rationalization, denial, projection, guilt levels, and fears which control the behavior of the alcoholic. The aim is to understand the cunning and baffling sickness of alcoholism. The alcoholic must be perceived to be out of touch with reality. He *cannot*, rather than *will not*, seek help. Help must come from the outside. Caring, well-informed interveners are absolutely necessary. A fumbled intervention could cause more harm than good.

B. *Specific Preparations*

1. Group members must prepare *written* lists of specific incidents of behavior which suggest problems observed firsthand. To the alcoholic this list gives their concern credibility. Generalizations such as, "You drink too much." "Your drinking episodes are increasing." "You're drinking more than you did six months ago" are useless.

It is more useful to say something like, "Last Thursday at 8:30 P.M. you came

home slurring your speech." "Sunday night at 10:00 P.M. you knocked over the lamp while going to the kitchen for a refill and you joked about it. You didn't even remember the incident when I mentioned it at breakfast on Monday." Specific instances must be presented with dispassionate accuracy.

Each presentation may begin with a phrase like, "Another reason I am concerned is that last Saturday night. . . ," or, "I really care for you and that is why I'm mentioning Tuesday evening when you caused me great embarrassment." This listing of facts is done without rancor, in a nonthreatening way, devoid of personal hostility. Because this is often so difficult, some team members may remove themselves from the planned intervention. For example, a spouse deeply hurt by the alcoholic's behavior often does not have sufficient emotional detachment to be a member of the intervention team.

2. If intervention is to have a favorable outcome, this group of those who are deeply concerned must cultivate the following attitudes:

a. Strong love which radiates concern, understanding, patience, and willingness to be vulnerable to pain. It takes courage to expose oneself to misunderstanding, and possible alienation.

b. Poise, emotional detachment, and the kind of objectivity which holds on to the sick person amid all the currents of confusion which swirl around the life of the alcoholic and the co-alcoholics—called "co-alcoholics," not because they drink but because their lives have been deeply and adversely affected by alcoholism.

c. Positive and affirming compassion. Avoid judgmentalism. Because this is such an important matter, and because it is so often misunderstood, a few words about moralism and judgmentalism follow:

There are two ways of making judgments. There is a negative kind of judgmentalism which arises out of a negative spirit. It alienates, rejects, condemns, and increases guilt and fear levels. Hurting people need acceptance and help. This kind of judgmentalism makes rules more important than people. Key code words in the vocabulary of negative, judgmental conversations are *order, standards of conduct, moral codes, discipline, should,* etc.

There is, however, judgmental conduct which is positive, accepting, and person-oriented. We evaluate personal conduct in the light of biblical teaching. This kind of judgment-making action radiates a spirit of love which accepts sinners while rejecting sin. It caringly quotes Paul's words in I Corinthians 6:9, "Do not be deceived; neither the immoral. . . nor thieves, nor the greedy, nor drunkards. . . will inherit the kingdom of God." It is not afraid to describe inappropriate behavior, but it does so in a way which radiates understanding, compassion, acceptance, and hope. It reflects the spirit of the Lord Jesus whose loving presence can be a disturbing presence.

Consider Jesus. In his conversations with the Samaritan woman (John 4) he was accepting, open, and concerned before he explicitly mentioned her marital problems. In John 8 he silently protected the adulterous woman, wrote in the sand, and dismissed her detractors before he said, "Go and sin no more." Recall his accepting look toward Peter in the confusion of his denials. Think of his patience with the disciples who wanted first place in the messianic kingdom.

In making honest judgments and reporting hard facts during an intervention, team members try to be Christlike in attitudes and actions.

d. Tact and persistent firmness are involved in pressing for a decision to seek help.

e. Openness to the feelings of other persons. Empathy. Try to sense what pain, fear, and guilt the alcoholic is feeling as the words of the interveners are being spoken.

f. A spirit of confident hope that sobriety and serenity can be attained.

3. The place where the intervention should take place varies according to circumstances. Choose a place where the alcoholic feels least threatened and the most able to listen without interruption. The pastor's office is often the least likely place to hold an intervention. Although the problem demanding intervention has religious dimensions, at the time of intervention these spiritual matters cannot be discussed with sensitivity and understanding.

4. The group of concerned family members and friends may wish to use role playing as they prepare. At the intervention itself, the chairperson makes very clear at the outset that the role of the alcoholic is to be that of a listener. "We are asking you please to listen to what we believe is a deadly serious matter. Please hear us out." If ground rules are clearly set forth, the meeting has a chance of succeeding and will not degenerate into a shouting match. If outbursts of defensive anger occur, the chairperson can quietly interrupt with, "This is your time to listen. Remember you agreed to this? You will get a chance to speak later." Each person of the team will read the list he has prepared ahead of time. When the alcoholic sees these written lists, he begins to see the serious concern and love which move the team members.

5. Prayer is the essential ingredient for healing. Members of this caring group place the sick person in the hands of the Lord. He is the healer. Intervention is one part of discipling concern which tries to create an environment where the Spirit of Christ will move. Interveners are as powerless over alcohol as is the ill person for whom they are intervening. Factuality, concern, patience, and insight will mark the prayers of all members of the team. Sometimes it is very inappropriate to pray at an intervention session. Sometimes prayer can be offered, before, during, or after the session. The Lord will lead the team members to sense what is appropriate and congenial to the intervention.

C. *Deciding on Treatment*

Before the intervention session, the interveners should agree upon a method of treatment. Since there are several options for treatment and since individual patterns of alcoholism differ, the team should make this decision in consultation with a professional in the field of alcoholism counseling. Then the interveners should make specific arrangements (appointments, room reservations) for the treatment to begin as soon as possible after the intervention sessions.

Here is a list of treatment options:

1. A private course of treatment with a professional alcoholism counselor. This is often a good way to start recovery.

2. The use of the twelve steps of Alcoholics Anonymous, and regular attendance at A.A. meetings.

3. An outpatient treatment program. This type of program is available in most communities. Check with a medical doctor, the local A.A., or the AlAnon office for information.

4. An alcohol treatment center in a local hospital. This option offers detoxification under close medical supervision.

5. An alcohol treatment center. This option provides the most intensive and thorough form of treatment. The length of inpatient treatment is usually about one month, an aftercare program follows. Most health insurance companies provide coverage for the treatment of alcoholism in an accredited treatment center. Be sure to investigate available treatment centers; quality of treatment varies widely.

One final comment: The counselor or treatment center should, if possible, be specifically Christian. The spiritual aspects of the alcoholic's problem cannot be ignored. The whole person needs healing and restoration.

Several Family Outreach Teams have been developed in Chicago area churches to assist chemically dependent families to carry out an intervention. Family Outreach Teams are trained for about one year to have a basic knowledge about chemical dependency and the intervention process. After initial training they continue to have twice-monthly training sessions as they bring a ministry of healing to their congregation and community. As people from a congregation or community begin to realize they must deal with a drinking or drug problem in their families, they find fellow Christians who are trained to listen and give good guidance in carrying out an intervention. Scores of families have been helped by this ministry, and it continues to grow.

If this service is not available as a ministry of a local congregation, it can be sought in the community through trained professionals, treatment centers, or other agencies.

This prayer, written by Vernon E. Johnson for the Episcopal Church, is a fitting conclusion:

> Oh blessed Lord, you ministered to all who came to you. Look with compassion upon all who through addiction have lost their health and freedom. Restore to them the assurance of your unfailing mercy; remove from them the fears that beset them; strengthen them in the work of their recovery; and to those who care for them, give patient understanding and persevering love. Amen.

VII. WHAT IS A.A., ALANON, AND ALATEEN

Alcoholics Anonymous is a worldwide fellowship of men and women who help each other to stay sober. They offer help to anyone who has a drinking problem and wants to do something about it. Since they are all alcoholics themselves, they have a special understanding of each other. They know what the illness feels like, and they have learned how to recover from it in A.A.

A.A. members say that they are alcoholics *today*, even when they have not had a drink for many years. They do not say that they are "cured." Once people have lost their ability to control their drinking, they can never again be sure of drinking safely. In other words, they can never become "former alcoholics" or "ex-alcoholics." They are sober alcoholics, recovering alcoholics.

Through the example and friendship of the recovering alcoholics in A.A., new members are encouraged to stay away from a drink "one day at a time." Instead of "swearing off forever," or worrying about whether they will be sober tomorrow, A.A. members concentrate on not drinking right now—today.

By keeping alcohol out of their systems, newcomers take care of one part of their illness. Their bodies without alcohol have a chance to get well. There is more. If they are going to stay sober, they need healthy minds and healthy emotions. They straighten out their confused thinking and unhappy feelings by following A.A.'s "Twelve Steps" to recovery. These steps suggest ideas and

actions that can guide alcoholics toward happy and useful lives. These steps are stated in specifically nonreligious terms, but these are *completely compatible* with Christian teachings based upon the Bible.

We:

1. admitted we were powerless over alcohol—that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory, and when we were wrong, promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

A.A. has about 40,000 local groups in 110 countries. The people in each group get together regularly to hold meetings of two main types:

1. At "open meetings," speakers tell how they drank, how they discovered A.A., and how its program has helped them. Members may bring relatives or friends, and usually anyone interested in A.A. is also welcome to attend "open meetings."

2. "Closed meetings" are for alcoholics only. These are group discussions, and any member who wants to may speak up, ask questions, and share his thoughts with fellow members. At "closed meetings," people can get help with personal problems in staying sober and in everyday living. Other sober alcoholics can explain how they have already handled the same problems—often by using the Twelve Steps.

AlAnon was founded by families and relatives of alcoholics. It is a form of group interaction for the help of those who live with alcoholics. The people who live with the problem drinker learn that they are powerless to control the alcoholic's drinking, no matter how hard they try. The members of AlAnon use the Twelve Steps of A.A. along with their own slogans. It is an anonymous fellowship. Everything shared in a meeting is held in strictest confidence.

This fellowship can build a person's confidence and serenity, equipping him to deal constructively and decisively with the alcoholic. The group fellowship enables the nonalcoholic parent to create a relatively normal environment for nurturing children. Empathetic participation in AlAnon often leads to a reduction of anxiety, worry, and guilt. Many have been helped to find peace of mind,

humility, and often a more dynamic development of their personal Christian commitment. As in A.A., there is room for sharing in a Christian way the common and many-faceted problem of alcoholism, even though the group is a nonreligious organization.

Alateen is composed of young people from the ages of twelve through twenty who live in alcoholic family situations. There is group discussion, mutual encouragement, and learning of effective ways to cope with alcoholism as it affects teenagers' lives. In interaction with others, young people learn to exercise compassion rather than contempt for the alcoholic. Hopefully, they learn to develop some emotional detachment which helps the process of maturation. Together, the members of Alateen try to build satisfying and rewarding life experiences for themselves.

VIII. ALCOHOLISM, PROBLEM DRINKING, AND THE FAMILY

Alcohol impacts family structures in various and, in most cases, adverse ways. Peer pressure is experienced by family units as well as adolescent groups. Social, cultural, environmental, and behavioral factors play a role in shaping drinking patterns and problems.

A. *Positive Environment*

Families with very few drinking problems manifest the following practices:

1. Parents who drink present a consistent, responsible example of moderation, without lecturing or preaching.

2. Standards for using or not using alcohol are well established, understood, and agreed upon by all in the family.

3. Excessive drinking is not acceptable to the family.

4. Overindulgence or drunkenness is not looked upon as comical, even though family members recognize that people do some bizarre, funny things when under the influence.

5. Drinking is considered by parents to be morally neutral. It is neither virtuous nor morally wrong.

6. Drinking is not viewed as an escape, a proof of adult status, or as representing anything else, for example, manliness, "chicness," etc.

7. Drinking is not carried on for its own sake, but is a part of other activities.

8. No pressure is placed on a family member or a guest to drink.

9. No social significance is attached to a person's choosing not to drink.

10. In families where it is customary to drink moderately, children may be introduced to alcoholic beverages at an early age, in the home, as a natural part of life, and in a relatively unemotional way. Here the important factor is not the physical act of shaing an alcoholic beverage with the child, but *the importance and meaning which the child sees that the parent attaches to the practice of drinking*. For example, if the parent gives the child a taste of wine but is not comfortable about doing it, the child will be quick to pick up the message and will be confused by the act. If, however, allowing children to taste small quantities of diluted alcoholic beverages has been a long-standing family custom, there seems to be no firm advice from researchers to alter this practice.

11. In nondrinking families, negative references are not made about others in the community who choose to drink. Scare tactics and dire warnings only increase the guilt of a family member who decides to drink, and set the stage for ambivalence and internal conflict which may increase the probability of problem drinking.

B. *Negative Environment*

The following characteristics describe families where problem drinking *occurs frequently* and out of which problem drinkers arise. They display the following beliefs and attitudes, namely: ground rules for drinking are vague and inconsistent; one set of rules holds for men, another for women; one parent favors drinking, the other opposes it; and if children have been using pep pills, marijuana, and similar drugs, parents seem relieved when these children turn instead to alcohol abuse. The presence of such attitudes and practices leads to one or more of the following:

1. Children experiment with alcohol in their middle or late teens, usually away from home.

2. Young people become accustomed to drinking on irregular occasions (such as the weekend "beer bust") and to drinking large amounts on an empty stomach. They rarely drink with meals.

3. Children see both adults and young people drink to escape from emotional and uncomfortable situations, and they adopt these practices for themselves.

4. Children see pressure placed on others to drink. To them, not to drink is scorned as a sign of cowardice or unfriendliness.

5. Young people boast of their drinking prowess.

6. Young people drink to win acceptance from their peers or to prove something—their manliness, glamour, sex equality, or independence from their parents.

7. Intoxication is viewed as comical or socially acceptable.

8. Tragically, the message children get from their parents is, "Drink as I say, but act not as I do."

C. *Alcoholism and Domestic Violence*

These major conclusions are made by researchers.

1. The repetitive cycle from generation to generation of both alcoholism and violence is present, possibly due to parental modeling. In cases where children are abused, 63 percent had at least one grandparent who was an alcoholic. In 41 percent of the cases where both child and spouse abuse occurred, one or both parents had been abused by an alcoholic or an alcohol-abusing parent. In 90 percent of the cases where a parent had been an abused child, alcohol was involved in that abuse.

2. The spouse and child are equally likely to be victims of abuse.

3. Personality characteristics of the attacker, the abuser, and children of alcoholics are similar:

a. Child abusers characteristically have a low tolerance for frustration, low self-esteem, problems with role reversals, difficulty experiencing plea-

sure, and lack of understanding of the needs and abilities of infants and children. They are also impulsive, dependent, immature, and depressive.

b. Children of alcoholics are characterized by poor self-concept, are easily frustrated, often perform poorly in school, and are more likely to suffer from adjustment problems and problems of role reversal.

c. Finally, alcoholics tend to be dependent, depressed, angry, impulsive, frightened, and immature, with poor self-concepts and self-images.

D. *Adjustment Stages*

There are *seven stages of adjustment* commonly experienced by the average family of an alcoholic:

1. The family tries to deny the existence of the problem. The nonalcoholic parent often covers up the alcohol-related behavior of the alcoholic parent. During this stage periods of sobriety occur. Eventually, however, it becomes evident to the nondrinking partner that the alcoholic has a drinking problem.

2. The family members who are not alcoholic begin to approach the alcoholic verbally and behaviorally. They try reasoning, pleading, threatening, promising, demanding, and lecturing. The family avoids embarrassing situations by removing themselves from social situations. The partner who is not alcoholic frequently stops buying liquor, tries to hide it, or locks it up. Unfortunately, home remedies executed by the family rarely work.

3. The family becomes disorganized. Family members say more and more frequently, "What's the use?" The nondrinking partner feels unloved and ineffective as a marriage partner. Children feel rejected. The grey clouds of depressing hopelessness smother family life.

4. The family attempts to reorganize. The spouse who is not alcoholic starts assuming the duties once performed by the alcoholic. The alcoholic gradually gives up his family responsibilities and eventually becomes excluded from family activities.

5. The family members physically separate themselves from the alcoholic in a desperate attempt to solve the problem. Attempted separations often do not last. The problem is especially severe when the mother tries to leave, since she may not be able economically to support herself and the children.

6. If the separation does become permanent, the family reorganizes: roles and responsibilities of each member are reviewed and reassigned.

7. If the parent decides to stop drinking, acceptance must be granted and reorganization must again ensue. Family members often adopt a "wait and see" attitude, watching to see if the alcoholic's period of sobriety will last.

E. *Rules for Family Members*

Family members should follow these valuable rules when dealing with their alcoholic member:

DO

1. Learn the facts about alcoholism. A variety of authoritative booklets for the layman are available through the AMA, Chicago; the National Council on Alcoholism, New York; and other organizations. Attend meetings of A.A. and

AlAnon Family Groups with an *open mind* to learn and benefit from the experiences of others.

2. Develop an attitude of reflective insight to match the facts learned about alcoholism and the alcoholic.

3. Test attitudes by taking honest personal inventory. Are you convinced that alcoholism really is a disease? Is your approach to the alcoholic one of love, or one of indifference, or one of rejection?

4. Discuss the situation with a trusted layman, a clergyman, social worker, or a person who has experienced some phase of alcoholism.

5. Take it as a matter of course when the alcoholic stops drinking, either as a result of self-help or of formal treatment. *Observe complete alcohol abstinence yourself,* because drinking on the part of the nonalcoholic mate is unconsciously resented by the alcoholic and may make him resume drinking.

6. Establish and maintain a healthy atmosphere in the home, with a casual, sympathetic place in the family circle for the alcoholic member.

7. Encourage new interests, and participate whenever possible in recreational or occupational activities the alcoholic enjoys. Encourage him to see old friends.

8. Be patient and live one day at a time. Alcoholism takes a long time to develop. Recovery does not happen overnight. Accept setbacks and relapses with equanimity. Keep on trying.

9. Approach the alcoholic about his drinking problem only when he is sober—for example, shortly after a bout, when hangover, depression, and remorse are present.

10. Discreetly place injurious objects out of sight and attempt to withhold car keys when the alcoholic is intoxicated.

11. Explain the nature of alcoholism as an illness to children in the family. Try to spare them the trauma of seeing the alcoholic parent in an extremely intoxicated state.

12. Advise local bartenders and police, whenever possible, about the alcoholic's condition to help prevent community incidents and embarrassments.

13. Try to remain calm, unemotional, and factually honest in speaking with the problem drinker about his behavior and its day-to-day consequences.

14. Refuse to ride with the alcoholic person if he insists on drinking and driving.

DON'T

1. Don't preach, nag, lecture, and assume a "holier than thou" attitude. Given the alcoholic's characteristic low tolerance, such an attitude will only cause him to escape deeper into alcoholism.

2. Never use emotional appeals such as "If you love me . . ." These appeals only tend to increase feelings of guilt, anger, and the compulsive need to drink.

3. Be sure not to make threats you do not intend to carry out or will not be able to follow through.

4. Do not look upon the alcoholic as a moral weakling. Avoid taking over his responsibilities. Doing so leaves him with a sense of no importance or value.

5. Do not shelter the alcoholic from situations where alcohol is present. Do not hide bottles or pour liquor down the drain. Such acts only impel him to establish a secret supply, and certainly do not aid him to face successfully the temptation in our society to drink.

6. Never extract promises from the alcoholic or place him in a position where he must be deceitful. Pledges, readily given and broken, intensify the alcoholic's guilt feelings and loss of self-respect.

7. Be sure not to argue or put pressure on the alcoholic when he is drinking or intoxicated. The response is usually negative and even violent. Never resort to physical violence or punishment.

8. Never be overconfident or expect a recovery that is either immediate or complete.

9. Do not cover up or make excuses for the alcoholic person or shield him from the consequences of his behavior.

10. Try not to be a martyr, or feel ashamed or guilty. These attitudes will only serve to destroy objectivity and usually are sensed by the already remorseful, suspicious alcoholic.

11. Avoid making an issue over, or standing in judgment of, the method of recovery selected by your alcoholic.

12. Never use the children as tools or turn them against the alcoholic in an attempt to cope with your problems.

13. Never drink along with the problem drinker.

14. Do not accept guilt for the alcoholic's behavior.

15. Encourage treatment, but allow the alcoholic to make his own choice.

16. Go to the treatment group with the alcoholic person.

(Consult the textbook: *Alcohol*, by Brent Q. Hafen with Molly J. Brog, 1983.)

IX. THE CHURCH AS HEALING COMMUNITY . . . DISCIPLING THE BROTHER . . . FORMAL DISCIPLINE

A. *The Church as a Healing Community*

The church, the body of believers, is clearly called to be a community where Christians can worship God and serve others. Through the guidance of the Holy Spirit, church members are commanded to reach out to broken people within the fellowship, and equally to those in a broken world, inviting them to confess the name of Jesus and to be healed and reconciled. *Brokenness can be spiritual, intellectual, emotional, physical, and social.* These dimensions of our lives are interrelated, therefore healing in one area has "redemptive fallout" in other areas, and sickness in one area has "negative fallout" in other areas. God desires (wills) wholeness, and therefore healing is not complete until all of these areas are in healthy harmony. The church as a healing community does not experience wholeness until it addresses each of these areas. Alcohol and drug abuse foster brokenness in all of these interrelated areas. All members are called to a healing discipleship and to love our neighbor.

Churches sometimes fail to be healing communities for some of these reasons: (1) disobedience by not exercising the full ministry our Lord desires for the church; (2) denying Christian love to the broken and sick by failing to do all

it can do through believing prayer; and (3) weakening our witness in a secular world which worships human achievement. In his ministry, Jesus was acutely aware of several kinds of brokenness, and he and his followers healed and provided a community of healing discipleship.

Several characteristics mark a "sick" church or a "nonhealing" community. These traits in the New Testament were attributed to the Pharisees and other religious zealots, and they appear in some degree in many contemporary churches:

1. They are egocentric, absorbed with themselves in an interminable process of introspection instead of experiencing that saving liberation from self-engrossment which is one of the supreme blessings of the gospel.

2. They are marked by legalism, an emphasis on external conformity with specific codes, while tending to minimize motive, intention, and attitude.

3. They are marked by scrupulosity, defined as a nit-picking obsession with minutia, plus compulsive insistence on precision in verbal and behavioral patterns.

4. They are marked by zeal, seeking with urgent diligence to make converts ostensibly to Jesus Christ, but actually to their own causes and systems. Remember our Savior's devastating comment in Matthew 23:15: "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

5. They are marked by pugnacity, a readiness to attack anyone who declines to repeat their shibboleths or who breathes the most mild and legitimate criticism of their cherished customs and convictions.

6. They are marked by insensitivity, ruthlessly sacrificing persons for the sake of their avowed principles, exhibiting hateful contempt and even calloused cruelty toward human beings who may conscientiously differ with them.

7. They are marked by hypocrisy, a conscious or, in some cases only half-conscious, play-acting—the unrelaxed maintenance of a pious facade which hides their own moral inconsistencies and spiritual failures.

Fortunately, all these characteristics of this "unhealing" and "unreconciling" syndrome are not likely to be manifested in any one individual or community. But they are probably latent if not patent in all unless overcome by the free and victorious movement of God's healing and redemptive grace.

A healing church opens hearts, minds, lives, and relationships to God and to fellow Christians. In Ephesians 4:29, 31–32, Paul clearly states how Christians, directed by God's love, should present themselves to others. "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."

For alcoholics there are at least three reasons why a church must be a "healing church." First, it is God's clear command. Second, people who are abusing drugs or alcohol must see how their behavior and deeds differ from those of growing, healthy, sanctified members. Third, when an alcoholic turns

his will and life over to God, he desperately needs a loving and accepting fellowship to help him. Far too many recovering alcoholics report that they get fellowship and understanding from A.A. but that the church fellowship remains closed to their deep needs for healing. The need for mutual, healing discipleship is as urgent now as it was in the perilous and lonely times experienced by the New Testament churches.

B. *Discipling the Brother and Formal Discipline*

Frequently elders and pastors are asked to deal with alcoholic individuals and their families both within the Christian fellowship and beyond. The qualifications mentioned in I Timothy 3:1–7 and Titus 1:5–9 are exactly those needed to handle the many problems one meets when confronting chemical dependency, especially alcoholism.

Timothy and Titus remind us that elders and pastors are to be "temperate, self-controlled, able to teach, not given to much wine themselves, gentle, not quarrelsome, and not a recent convert." Attitudes born out of "not given to much wine" help one to look objectively at personal decisions to drink or abstain. "Being apt to teach" implies knowledge of alcoholism and its complex, confusing, and powerful character. To nurture alcoholics and their families demands gentle, caring sensitivity. Finally, the maturity which comes from "not being a recent convert" prepares one to wait for change patiently with perseverance and prayer.

1. Giving Advice about Use

Often questions are asked about the use or nonuse of alcoholic beverages. This request may arise from an individual, a family, persons planning a wedding, or any group of concerned believers. Elders must provide accurate information about alcohol as a drug—its use as well as its abuse. Providing guidelines for the education of the congregation is the responsibility of the eldership. Specific suggestions for congregational education are given elsewhere in this report.

a. Voluntary abstinence is a necessity for high-risk individuals, those especially prone to becoming alcoholic. These might be individuals at high risk because of family history, ethnic background, or previous addiction to chemical substances other than the drug alcohol (see Section V, Alcoholism: What Is It?).

b. Individuals who choose to drink but are concerned about personal drinking patterns should be advised to seek an evaluation of their drinking. This evaluation should be given by a qualified individual who is able to detect early alcoholism. Sensitive caution is urged when anyone looks for the church's "permission" (approbation) to continue drinking in the face of one's own concern or the concerns of significant others. This "permission" is often sought by early-stage alcoholics, who are unaware of the insidious nature of this baffling disease. Well-meaning friends and/or consistory members often allow the progression of alcoholism to continue, lacking knowledge and sensitivity. Family members are best served by referral for evaluation and possible intervention efforts. This often is best carried out by a professional treatment center, a Family Outreach Team (see Section VI, C, Intervention), or a recovering alcoholic within the congregation.

2. A Consistory Dealing with a Problem Drinker

The root of many problems brought to the attention of elders is alcoholism. It is the cause of problems such as neglect of the means of grace; family conflict with spouses, children, or other relatives; divorce; physical, mental, or emotional illness; unemployment, poverty, and legal difficulties. These situations will persist unless the drinking problem is directly addressed. The persons involved in these problems will frequently deny that alcohol usage is the culprit. Everyone emmeshed in the problems may react defensively. Perceived shame, guilt, and/or lack of acceptance cluster around such denial patterns. Elders need to be sensitive to the possible presence of a serious drinking problem within the family and must be willing to use the services of Family Outreach Teams or recovering alcoholics to evaluate these problems. Only then can they advise specific actions.

If alcoholism is identified, counseling, prayer, and other congregational services will be ineffective as long as the primary problem of drinking is not attended to. In such situations, no matter what the concern presented for pastoral advice may be, the primary problem of alcoholism must first be addressed. Intervention is the first step which must be taken to resolve the problems brought to the consistory's attention. This means that the individuals close to the alcoholic should learn about alcoholism. They may need help in the specific areas where they are personally affected. They must discontinue their enabling behavior. They must be assisted in learning how to confront problem drinking in a caring way.

3. Alcoholism Is Identified

The immediate goal of treatment for an alcoholic is abstinence. This goal is communicated best by focusing on the primary and progressive nature of the disease. The spiritual dimensions in the alcoholic's life are the first to be seriously impaired. By the time the consistory has become involved, the alcoholic is often a late-stage alcoholic, entrenched in denial and unable to engage in intelligent religious and moral discussions. At this point, then, it is not prudent or appropriate to discuss moral and religious motivations, for most likely alcohol abuse has produced profound religious and moral dysfunction which makes responsible discussion an impossibility for the alcoholic. The first goal, then, should be to separate the alcoholic from the drug alcohol. This is the detoxification process.

We are not suggesting that the moral issue is irrelevant. In fact, there are many alcohol-related events that come to the pastor or the elder's attention, e.g., an alcohol-related driving violation. Perhaps the pastoral intervention must be weighted in favor of the moral issue because driving under the influence of alcohol is morally wrong. On the other hand, an alcohol-related event for which the *late-stage alcoholic* is responsible must be confronted on a different level. The late-stage alcoholic simply does not have the capacity to intelligently and rationally cope with the moral issues. He is already burdened with guilt; but he is burdened without being able to see his way out of his bondage. His addiction blinds him to the alternatives. At this point it is counterproductive for the church to address him on the moral or cognitive level as if his inappropriate behavior were a sin of volition (the conscious will). Instead, God's people must incarnate the compassion of Jesus who suffered with his people who continually suffer from a broken, sinful condition.

It is not a simple task for the alcoholic to stop drinking. Medical supervision may be required if the alcoholic is in the later stages of the disease. In any stage of the disease, learning to live without alcohol is a difficult, daily task.

Support for recovery is hardly ever given successfully by any *single* individual or any *single* support system. The congregation in cooperation with the consistory can become a support for recovery. They should not try to carry out this task without the advice and counsel of those who understand the disease, however. Frequently, recovering Christian alcoholics become invaluable resource persons in the healing process. The most effective recovery program, one consistent with the gospel and biblical principles, is the Twelve Step program of Alcoholics Anonymous. This program should be supported by God's people. Parishioners with the disease of alcoholism should be encouraged to work the A.A. program and attend meetings frequently in order to prevent relapse. Spiritual leaders in the congregation should familiarize themselves with the program of A.A. They will gain invaluable experience by attending open A.A. meetings. It is wise, helpful, and important for elders and pastors to attend open meetings *with* recovering alcoholics. (Church officers are not entitled to attend closed A.A. meetings.)

4. An Alcoholic Who Refuses Help and Continues to Drink

Anyone—family member, elder, pastor, employer, friend—who has a meaningful or significant relationship with the alcoholic should be willing to become a part of the intervention process described earlier. If, however, the identified alcoholic continues to deny his disease and refuses help, the focus of the consistory should shift to the family. The attitudes and actions/reactions of the family members have been influenced by the alcoholic's behavior more than they realize and they also need help. Each consistory or classis ought to consider developing a ministry which focuses on alcohol education, intervention, and treatment of the chemically dependent person.

5. Enabling the Alcoholic

Ignoring the problem of alcoholism by denying its presence in what is perceived as a healthy church *enables* the alcoholic. The disease is experienced by Christians as well as by non-Christians. In fact, a church member may appear to be growing in the grace and knowledge of the Lord, while in fact he is a "hidden" or "covert" alcoholic. Consistories who ignore this fact thus *enable* the alcoholic to continue on a devastating course.

Enabling behavior is to act as if there is nothing that the consistory can do.

Enabling behavior is leaving the problem to others: to the family, to the medical profession, to the professional counselor.

Strong and caring love demands that we seek to know as much as possible about this disease, using the many resources available. No one should cover up for an alcoholic. Allow him to feel the consequences of his drinking. Loving others as Christ loves us involves helping the alcoholic feel the pain of his disease. Speak with him about alcoholism, but only when he is sober. Be insistently and patiently firm in reminding him of the church's willingness to help, and of his need for that help.

6. Administering Christian Discipline

Formal Christian discipline, exercised faithfully and caringly, is an essential factor in healthy, progressive Christian growth. Elders especially must firmly, gently, knowledgeably, and lovingly present the claims of Jesus Christ upon the lives of church members. This makes discipline a matter of discipling the Christian brother.

We need to overcome a popular misconception. The goal of church discipline does not envision excommunication, or solemn separation from the fellowship in the name of Christ. The goal of disciplinary action is redemption, restoration, and reclamation. Persons estranged from fellowship are sought out with compassion, the very compassion displayed by the shepherd who leaves the ninety and nine safe and risks everything to retrieve the lost one. *The "lost" when found can easily sense whether the "finder" comes with the spirit of compassion or condemnation.*

It is tragically true that termination of church membership sometimes becomes a reality. This often occurs when the disciplined brother resigns. Such termination is always painful. The act of termination comes only after a long process of painful loving. This is especially true when working with an alcoholic.

If the alcoholic persistently refuses to seek help for his disease, termination of certain privileges and relationships may be necessary for the welfare of the church's spiritual health, and especially for the spiritual welfare of the alcoholic and his family. Even as the employer fires an employee not for having a disease but for *willful refusal* to get help, so the consistory does not bar a person from holy communion or initiate the first step of public censure for having a disease but for *willful refusal* to get help. The critical point at issue is *willful refusal.* This willful refusal to get help *may* involve the alcoholic in the formal disciplinary proceedings of the church's fellowship.

Notice the use of the word *may* in the preceding sentence. We choose this word advisedly, not because we wish to minimize the consistory's responsibility to exercise formal discipline, nor because the alcoholic is beyond functioning as a responsible Christian. Alcoholism is cunning, baffling, and powerful. A person may become so chemically twisted in his perception of reality that a consistory must consider the person to be mentally deranged. We recall the intuitive wisdom of the Synod of 1898 which said in Article 84, "If upon being censured, the disciplined member becomes insane, the case shall remain in status quo as long as the insanity lasts."

The chronic alcoholic is beyond cognitive functioning and is incapable of making a rational decision. He is unable to receive or refuse the helpful intervention of the consistory, his spouse, his employer, or the Family Intervention Team. We are suggesting that the insanity operative in the drinking alcoholic makes it impossible to proceed quickly or clearly in the discipline process. Perhaps the wisest course of action is that in most disciplinary situations adjudication should take place slowly, carefully, and deliberately, while the disciplining process runs its course. What will happen is that the alcoholic will inevitably receive the help he needs and return to the believing community, family, and employer; or he will continue to drink. While waiting for healing, God's people must pray and rely on the mercy of the king of the church.

However, God's people must do more than wait and see, hope and pray. The church is first of all a healing community called by the Lord Jesus to be "his hands, heart, and feet." We must learn to walk with our Lord's suffering disciples. And we must walk with the suffering alcoholic a long way, a very long way. This maddening, baffling disease often infuriates the healing community. The alcoholic will try our patience, test our love, reject our compassion, and in the end threaten our commitment to him. No matter! It is never easy to walk with an alcoholic who would sooner curse you than look at you.

No matter! It is often impossible to offer him the cup of cold water because he asks only for a shot of whisky. No matter! He will break appointments, steal your time and your money, boldly lie, ignore your admonition, laugh at your threat of censorship, and dare you to excommunicate him. No matter! It is our call to simply walk with the alcoholic brother. This is what Christ is doing. And we are invited to walk along. Not to do so is to walk out of step with the Master.

Rarely, if ever, should a consistory accept an alcoholic's resignation for the sake of easy convenience. A resignation of membership due to alcoholism should be received, if ever, with great reluctance and with the painful awareness that such a resignation represents a tragic tear in the fabric of Christ's body.

God's people must take the same steps as the recovering alcoholic. The first step is this: *Admit we are powerless over our brother's alcoholism and that we are not able to manage his life.* It is our calling to do what we can, and then turn him over to God whose judgment is gracious and whose graciousness is just.

X. RESPONSIBLE/IRRESPONSIBLE USE OF ALCOHOLIC BEVERAGES

The CRC can no longer ignore the acute problem of inappropriate drinking. Abstinence is a way of life for approximately one-third its membership. The rest drink beverage alcohol lightly, moderately, heavily, or addictively. A relatively high percentage of CRC membership are college educated and/or well above the poverty line. Middle- to upper-income people who are academically credentialed represent the segment of the population most likely to use alcoholic beverages.

This introductory statement is intended to dissuade great expectations for a deep-rooted abstinence movement within the membership of the CRC. Having said that, it is necessary for us to stress that abstinence from beverage alcohol is a *morally creditable choice.* The number who choose to abstain is growing.

Most people who exercise this option do so not out of rigid religious restraint, but from wise soundings of what is happening in the streets, pubs, lounges, and wet bars of middle America. They do not like the alcohol-related carnage on the highways. They do not like to see the breakup of families. They do not like the waste of America's youth due to underage use and abuse. They have thus exercised their option to abstain. We think that they are wise to make this decision and commend them for it.

Having said this, we do not, on the other hand, condemn those who do choose to use beverage alcohol responsibly. Their freedom in Christ presupposes the privilege to use wisely the wine God gave to gladden the hearts of men.

In what circumstances is the use of beverage alcohol unwise and therefore irresponsible? Put another way, under what conditions is it permissible, responsible, and therefore appropriate to use alcoholic beverages?

As we consider responsible/irresponsible drinking we presuppose that the person in question is not a recovering alcoholic, does not have an alcohol problem, nor is known to have an alcoholic parent or sibling. Even these presuppositions are unclear. Because a person is not "known" to have an alcoholic problem within himself or his family, does not necessarily mean that there is no problem. *Anyone who uses alcohol is at a risk.* (See XI, Section A, Prevention, *High Risk Groups*). At least 10 percent of all users of beverage alcohol will develop a serious drinking problem and/or alcoholism.

Guidelines to Setting Personal Standards

1. Pursue These General Principles:

a. Persons in high risk groups should abstain (see Section XI, Prevention)

b. Alcohol is not necessary for family, church, or social events.

c. Drinking should not be the *primary* activity at any event.

d. Use or nonuse of alcohol is a very personal choice made in the presence of the Lord.

e. Use of alcohol during the workday, including evening meetings, is unnecessary and usually inappropriate.

f. Willful intoxication is neither healthy, safe, nor socially acceptable. It is obviously sinful.

g. Recovering alcoholics or drug addicts must never use alcohol or any other mood-altering drugs with potential for addiction.

2. Know When to Abstain

Abstinence is an important, even lifesaving decision. There are times when everyone needs to acknowledge that using alcohol or other drugs is dangerous, inappropriate, and wrong. Here are a few examples:

a. While recovering from a chemical dependency.

b. While taking certain medications.

c. While operating complex equipment, such as lawn mowers, power tools, firearms, boats, etc.

d. While engaged in athletics or physical activities including aquatics.

e. While pregnant.

f. When full cognitive functioning is needed, such as in the classroom, on the job, during a performance, etc.

g. When alcoholism is present in the immediate family history, e.g., siblings, parents, grandparents, etc.

3. Do Not Drink and Drive. Tragedy continues to strike on the highways and intersections because this law is ignored. We stress this as the number one rule related to responsible drinking. In fact, it is unwise to have even one drink and then drive within the next hour. Tests have shown that driving can be impaired when the driver has had only one ounce of alcohol.

4. If you Choose to Drink with Your Spouse or a Special Friend do it because you are already happy with him or her. If you need to drink in order to enjoy each other's company, either the relationship is in trouble, or there is an alcohol problem, or both.

5. If You Toast a Celebrative Event, and the presence of alcohol is what makes the occasion a success for you, your drinking pattern suggests that you are dangerously dependent upon the drug.

6. Alternative Nonalcoholic Beverages should be available at social functions. Some persons conscientiously choose not to drink beverage alcohol, and are rightfully offended if alcohol is pushed upon them simply because there is no alternative.

7. Let the Social Occasion Carry Itself. Social functions, e.g., fraternity parties, tailgate parties, TGIF parties, etc., whose purpose is to drink to a preanesthetic condition are hazardous to your health, a menace to the community, and plainly sinful.

8. Practice Responsible Hosting where alcohol will be used as part of a family, business, or social events. Follow these practices:

a. Provide a relaxed environment.
b. Serve attractive, appealing, nonalcoholic beverages in adequate variety and supply.
c. Identify beverages containing alcohol.
d. Provide nonsalty foods.
e. Serve all drinks; discourage open-bar practices.
f. Set a *short* time for cocktails or "happy hour."
g. Permit each person to accept beverage of choice.
h. Create a climate that discourages overindulgence.
i. Assume responsibility for guests who may overindulge.

9. The Business Lunch. Use it to conduct business. It should not be used as an excuse for a midday euphoric experience. The two-martini lunch is plainly ill advised.

10. Under-Age Drinking is plainly irresponsible as well as illegal. Parents who sponsor adolescent parties where alcoholic beverages are available should be aware that they are legally and morally responsible for the mayhem, disturbance, and injuries that often spin off such an event.

Unsupervised adolescent drinking is always dangerous.

Parents must live within the limits of their own morally appropriate use of alcoholic beverages. They ought to communicate this position to their children.

It is important to remember that, in view of their physiological developmental process, drugs and alcohol are especially harmful to adolescents. Evidence suggests that this age group sustains serious bodily harm from the use of alcoholic beverages and that alcohol seriously stunts their emotional growth.

Parents who offer alcoholic beverages to their adolescent children in order that they may be enlighted and street smart ("if they drink at home they won't need to drink with their friends") are being naive. As already stated, it is illegal to provide adolescents with drugs. It delivers the unspoken message that an adolescent can prudently handle alcohol. Adolescents simply cannot handle this responsibility. Adolescents, in general, possess impaired (incompletely developed capacity) judgment. Add alcohol to the mix and you risk torching a tragedy.

Drinking in the Presence of Children. Discretion is the order of the day. Is it wise to drink in front of them? It all depends. Are the children susceptible to imitating dad or mom? Do the children have a tendency to try everything? More important, what kind of drinking do the children see? If they see drinking that is obviously abusive, e.g., dad putting away a couple of doubles before dinner in order to unwind, or mom sipping wine from midafternoon until dinner, the example is obviously deleterious. However, a toast, a beer on a hot summer day, wine with dinner (ritualistic drinking) ordinarily presents no problem. The key here is, *all things being equal*, it is probably appropriate for the children to see their parents use alcoholic beverage *only* if it is used to anoint, celebrate, or cap an already positive experience. If used as a benumbing drug, a shot in the arm because of boredom, or if needed as a social lubricant, it is obviously irresponsible to drink in the presence of children. (It is irresponsible to drink for those purposes under *any* conditions.)

Not Drinking in the Presence of Children. All children could work for the CIA. They are intuitive. They know whether or not their parents drink alco-

holic beverages even as a congregation knows whether or not their pastor drinks. They do not need to see it to know it. Parents who play the game of "Hide the Bottle," only encourage the kids to play the game of "Sneak a Drink." If parents choose to drink, they must do so openly, always ready for wise and honest discussion with their children.

If you choose abstinence as a lifestyle that suits you, then do so without fanfare, rigid legislations, and elaborate house rules. Simply practice your lifestyle with careful discussion. The children "hear" what we *do* as well as hear what we *say*.

11. Offense to a Weaker Brother. Some brothers are not able to drink because of their biological inability to do so. Others are not able to drink because they are vulnerable to becoming psychologically dependent. Others are not able to drink for their consciences' sake. To drink in the presence of these people might well be considered rude, offensive, and even unloving.

There are, of course, many weaker brothers and sisters who are playing a subconscious power game. The game goes like this:

"If I can possibly control another person's behavior, I will do so even if it means 'being offended,' or hurt, by his behavior. If I win, I succeed. If I lose, I still win because I will have at least succeeded at making him feel guilty for his behavior or at least inferior to my morally superior position."

Although most recovering alcoholics do not take offense at their brother or sister who drinks socially, it is not wise or sensitive to drink in their presence. It is simply not worth jeopardizing the relationship. Besides, the person who only reluctantly refrains from using alcoholic beverages in front of his so-called weaker brother or sister ought to evaluate his own drinking behavior. If using alcohol is so important to him, *that* may be evidence of problem drinking.

12. Should a Christian Drink? Does it not adversely affect his witness to the unchurched? A Christian who drinks moderately without the accompanying symptoms and behavioral problems associated with alcoholism is not a witness to Christ by how he drinks or does not drink. Our witness to other persons is reflected in whether or not we love them for Christ's sake. If our drinking behavior *does* adversely affect our witness, it is inappropriate to drink. Abusive drinking, however, is abusive drinking, and obviously affects our witness and every other dimension of our life as well.

13. How Important Is It for You to Use Alcoholic Beverages? How important is it for you to have that case of beer on ice, a liquor cabinet well stocked, to eat only at a restaurant which serves cocktails? What role does alcohol play in your life?

If it fills the empty spaces,
if it becomes the "nectar of the gods,"
if it becomes the *sine qua non* of a successful gathering,
if it is what you look forward to at
the end of a grueling week or day,
if it is *the* thing that relaxes you, lubricates you,
frees you, steadies you, prepares you,
. . . *then, you have crossed the line from responsible*
to irresponsible drinking.
You run the risk of becoming an alcoholic.

14. Wine for Medicinal Purposes. It is ordinarily, if not always, inappropri-

ate, and irresponsible to use alcoholic beverages for medicinal purposes. It is an addictive drug. Self-medication is an unwise practice in most situations. This is especially true for alcoholic beverages.

It is irresponsible and unwise to use beverage alcohol while you are using prescription medication. Alcohol *and* drugs in the system have a synergistic rather than an addictive effect on the person. (Two drinks plus two valium have the effect of eight or nine, not four.) This means that alcohol in combination with some other drugs has an almost explosive effect on the body's level of toxicity.

15. Examine Motives for Using Alcohol. There is a logo of a very popular brand of light beer which says "tastes great . . . less filling." Unwittingly, it is a phrase that can represent a symptom of abusive drinking. If taste means little or much, but the experience of a "buzz" means everything, one deals with irresponsible drinking. It is irresponsible and wrong for a person to anesthetize himself. Personal motivations for use are extremely significant and often difficult to discern. If one needs to drink in order to be social, it is not then social drinking.

Yet, it is necessary in this context to mention using an alcoholic beverage for positive reasons. Beverage alcohol changes a mood in a positive direction. Ordinarily we drink alcohol to change our mood. The poet was right as well as inspired: "It gladdens the heart." This is an appropriate and positive use of alcohol. Mood altering, however, can be a dangerous exercise. When a person uses alcohol *exclusively* to change a mood, or *obsessively* uses it to change a mood, or uses it *excessively to change* a mood, he crosses the line from responsible to irresponsible drinking.

16. Cana Revisited. If alcoholic beverages are served at wedding parties they should be *limited to the toast* at dinner. It is unwise to serve anything more at such gatherings, both from a legal and a moral perspective. There are usually too many people to supervise at such a gathering. Under no circumstances should the host provide an open bar. He is courting disaster if he does. He would undoubtedly be contributing to the delinquency of a minor, and might unlovingly be placing a serious temptation before a recovering alcoholic.

17. Know Your Personal Limits of Moderation. Most people do not realize how quickly and to what extent even small amounts of alcohol impair behavior. How much alcohol a person can drink without becoming impaired or intoxicated depends on several factors, including age, body weight, food intake, gender, degree of fatigue, and mental state. It is important to remember that the same individual can react differently to the same chemical at different times and that moods can change a person's reaction to any chemical.

These guidelines are intended to be helpful in dealing with issues the church faces today. *This is not new legislation.* The reader may use these as stimuli for further reflection. The reader is urged to remember that a person who drinks irresponsibly can be addressed, confronted, and helped. The distinction made between the irresponsible and responsible drinker is not intended to distinguish between saint and sinner. We wish to preserve and promote the integrity of the fellowship of God's people. Sometimes honoring Christ requires a love that says "No" and "Enough." We are family. Let us live like a family with all our differences, commonalities, and freedom. Let us speak the truth in love to one another.

XI. PREVENTION

We must address two distinct populations when dealing with prevention issues.

A. *High-Risk Groups*

There are many groups, in and out of the church, which are at much higher risk than the "average" person. Attitudes and teachings of church leaders must take account of this fact. The church should urge *careful consideration of abstinence* from alcohol and/or any mood-altering substances for these high-risk groups.

1. All research indicates that children of chemically dependent persons are at much higher risk. For example, it is generally agreed that a child of an alcoholic, growing up in a dysfunctional family, will either become alcoholic, marry one, develop another form of compulsive behavior, or a combination of the above. It is dangerous for children of alcoholics, either as adolescents or as adults, to drink. This is true even when alcoholism does not appear for a generation or two. The church should facilitate healing, counseling, and Alateen groups. We must remain sensitive to developmental needs of these persons. Each generation must be alerted to its genetic potential.

2. Native Americans. For some time there has been a general awareness of the high rate of alcoholism amonng Native Americans, and voices at Synod 1984 expressed concern for this population of our church when this committee was formed. In order to determine the nature and scope of this problem, our committee: (1) addressed a questionnaire to the pastors, consistories, and steering committees of our churches in Classis Red Mesa. (2) Three of our committee members spent several days on the Navajo Reservation contacting pastors, missionaries, educational and medical personnel, community alcoholism resources, and tribal agencies. From the questionnaires returned and the contacts made we make the following observations.

a. The destruction, suffering, and loss due to alcoholism is nothing short of epidemic. From various sources it was expressed that nine out of ten church members are either alcoholic or directly affected by alcoholism. The effects of alcoholism are especially evidenced in poverty, disrupted and dysfunctional families, child abuse, violence, disease, premature death, crime, and drunken driving.

b. Relative to alcoholism, the expressed or implied outlook and feeling of many, if not most, Native Americans is pervasive hopelessness. Many, in one way or another, convey "that's the way they [alcoholics] are," or "that's the way things are around here." In responses received, there was little that would indicate that they consider alcoholism treatable.

c. From expressions made to our committee, it appears that many if not most of our church leadership on the reservation have little or no awareness of the "disease nature" of alcoholism. There appears to be even less understanding that this negative reaction to alcoholism affects the entire family and all the significant relationships of the alcoholic.

d. The tribal and community resources structured to deal with alcoholism are limited, underfunded, and in most places highly inadequate. Further, it was found that our leadership has seldom utilized these re-

sources; and it appeared that for the most part the leadership was either unaware of or not open to working with these local resources.

e. Among some church leaders and communities, there is a growing concern about and commitment to address the issues of alcoholism. Concrete evidence for this can be seen in the *Village of Hope* ministry now mainly funded by CRWRC. Our committee thanks the Lord for the committed and qualified leadership of Dan and Mary Pioche-Huyser of the VOH for developing family support groups, education materials, and classes; networking the available resources; and assisting in referrals for appropriate treatment. Our committee views the Village of Hope as a vital and viable resource for our Native American churches.

f. There are also encouraging developments here and there among those who are reaching out to afflicted persons. Some are participating in limited treatment efforts. The need for training and education was often expressed. Every encouragement and support is needed to provide resources which will challenge and enable the members of churches in Classis Red Mesa to adequately deal with this dire need.

3. Poor people. Especially among the very poor in urban settings, alcoholism and drug abuse permeate their lives. Tied to poverty, low self-concept, a low sense of hope, and discrimination, alcoholism and drug abuse is increasingly taking its toll. This ties into higher rates of abuse in families, higher crime rates, and higher suicide rates. The church must urgently offer to them a community where God's healing power and social justice ameliorates these conditions.

4. Adolescents. Throughout the U.S. and Canada, rates of alcohol and drug abuse are the highest during the adolescent years. These persons are at much higher risk of injury, of automobile accidents, and of impairment of physical, emotional, and spiritual growth.

5. Persons who are separated, recently divorced, or experience the death of a loved one. The rate of alcohol abuse goes up considerably during a one- to three-year period of separation, divorce, and grief. The church should be attentive to the children of these persons and to the relationship needs of those who are separated.

6. The elderly. Recent evidence clearly shows that for many people the rate of alcohol and drug abuse goes up significantly after retirement. Loneliness, extra time, physical disabilities, and loss of hope leads many people into excessive drugging and drinking during their later years. In addition, many of these persons use various medicinal drugs which, when combined with alcohol, increase the risks of alcoholism and alcohol addiction.

B. *Warning Signs*

Those who do not choose abstinence must be educated in the appropriate and cautious use of alcohol in a way which does not conflict with biblical standards (see Section VIII).

The warning signs and symptoms of the disease which reflect a pattern of alcohol use as a drug include the following:

1. High tolerance: These people "hold their liquor well." They are the ones who can drink more than their friends and yet are able to drive the others home.

2. Blackouts: These are periods of amnesia (loss of memory) following an episode of drinking.

3. Mental preoccupation: Thoughts of alcohol and drinking occupy a large part of one's time.

4. Using for the chemical effect: Alcohol is used not as a beverage but rather for its relaxant or euphoric effect.

5. Drinking alone: Drinking is done not only on social occasions, but more and more by oneself.

6. Gulping drinks: The first drinks are downed rapidly in order to get the chemical effect.

7. Protecting the supply: The person makes sure that a supply of alcohol is always available.

8. Loss of control: The person uses more than he had planned to. (At this point, the disease is usually already firmly established.)

A person with four or more of these symptoms has a pattern of drinking which, if it continues, predictably progresses into the later stages of alcoholism. Detection of any of these symptoms is a cause for concern. It should be considered a warning sign to the person and to his family. Abstinence then is a necessity. If the person involved is unable to achieve this on his own, he must be helped into treatment.

Programs for various levels of preventive efforts have been developed in many settings and have been tested within the church system in a number of areas. These specific programs are available through committee members on the task force. The programs range from primary prevention and educational efforts in both church and Christian schools, to early intervention programs through outreach ministries and Christian school programs, to information about rehabilitation programs that are consistent with our Christian commitment.

C. *What Are the Goals of Prevention?*

People involved in a broad array of prevention activities (alcohol and drug abuse, child abuse, juvenile crime, and prevention within the fields of mental health and developmental disabilities) have observed that there is a great deal of commonality in their work. While the content may vary, the process and techniques are similar. Following are goals common to prevention programs:

1. Disseminate accurate, appropriate *information* through *education.*

2. Develop *consumer awareness skills* (informed use of goods and services).

3. Develop *intrapersonal skills* (self-awareness, self-esteem, self-discipline).

4. Develop *interpersonal skills* (empathy, cooperation, communication and conflict resolution skills).

5. Develop *decision-making and problem-solving skills* (including the ability to choose positive versus negative lifestyles).

6. Develop *connection with and responsibility* for a larger group than oneself (family, community, society).

7. Develop responsibility as a viable *role model for others to emulate* (including lifestyle, substance use, decision making, etc.).

8. Develop *family, work, and community environments* that enhance the quality of life for all citizens.

9. Shape *legislation and public policies* which are sensitive to human needs and supportive of positive lifestyles.

10. Offer early *screening, diagnosis, and evaluation* strategies, based on the known causes of harmful conditions.

XII. THE USE OF WINE IN HOLY COMMUNION

In light of what has been learned about the risks involved in the use of beverage alcohol, churches might well review the traditional practice of using fermented wine in the sacrament of Holy Communion. In recent times various congregations have changed and now use grape juice. Others offer both grape juice and fermented wine, leaving the choice to the communicant. These changes may have been made without serious consideration of the efficacy of the sacrament, and only because consistories have become concerned about the problem of alcoholism existing in the congregation.

Several factors must be weighed as consistories review their current practice of using fermented wine exclusively. First, and perhaps most urgent, is the need of recovering alcoholics in the church's membership. For them to be served wine may present a real temptation. The alcoholic remains powerless over the use of any alcohol.

Another fact to be considered is the increasing evidence that some individuals, due to their genetic heritage or biochemical makeup possess possible addiction to alcohol.

Further, many committed Christians have chosen to abstain from using any alcoholic beverage. This choice should be as fully respected as the choice other Christians make to drink socially.

Careful consideration of the needs of these members within the body of Christ—the recovering alcoholic, the person biogenetically at risk, and the committed abstainer—may lead to a modification of historical practice. Consistories should not conclude that there is no need for study or change in their particular church. We urge them to address this matter with appropriate urgency.

Some modifications are already being practiced. There are consistories who advise certain members to bypass the cup or to take the cup but not partake of its contents. Others provide marked cups or an inner circle of cups containing grape juice.

Whatever the practice adopted, it should be the one which best enhances the spirit of unity, fellowship, and health among the members. The symbol, either wine or grape juice, points the communicant beyond itself to the blood shed by our Lord. The existence or nonexistence of alcohol in the symbol has no relationship to the efficacy of this blessed sacrament.

Because there are many hidden alcoholics and problem drinkers in the church of Christ, consistories are urged to review their current practices in the light of this report. The Lord's Spirit will guide into ways of prudence, love, and health.

XIII. CHURCH EMPLOYEE ASSISTANCE PROGRAMS

A. *Introduction*

Alcoholism is not a respecter of persons, of roles, or of systems of values and beliefs, or of beliefs and spiritual commitments made by persons. Alcoholism strikes clergy as well as parishioners. Where there is regular exposure to alcohol there will be casualties. One in ten who drink regularly will be afflicted with alcoholism. This grim statistic indicates that there will be instances of alcohol abuse and alcoholism among ordained and lay employees of the church, and among other leaders and/or officebearers of the church.

Guidelines for assisting church employees reckon with the spiritual, moral, and religious expectations of the church community. Somehow, within the church a stereotyped mentality is perpetuated that assumes that bad things do not happen to good people. Typically, alcoholism is something that happens to someone else, surely not to those in religious service. Such a mind-set will not serve the needs of afflicted alcoholic clergy or other church employees.

It will, obviously, be difficult and upsetting for anyone to learn that a church employee or leader is alcoholic. But every consistory needs to be aware that each one of them, pastor included, is vulnerable. We all can have personal needs, situations, or illnesses which may require *direct* pastoral intervention and care. Being open to the need for care of church employees will facilitate an appropriate consistorial responsiveness should alcoholism occur.

Consistory members and pastors must always be keenly aware that the alcoholic is usually highly deceptive, and strong in his denial that a problem exists. Clergy alcoholics will be especially so within the circle of respected colleagues. Such denial and deception are symptoms of the disease and, therefore, should not be construed as deliberate deceit. To focus on these symptoms, as such, will only drive the alcoholic more deeply into denial, hostility, and alienation. These symptoms are likely to be even more pronounced—more clever and devious—when the alcoholic is a respected officebearer. Considering the commitment made to such offices, the trust vested in those holding such positions, and the status and "image" church officers have in their community and church, breaking through the denial pattern typical of the alcoholic will be most difficult. Nevertheless, the consistory especially is called to pastoral intervention and care of its people, including its leaders and employees. It must do so irrespective of the difficulty or the prognosis of success.

Consistories must be aware that the perceptions and feelings of the alcoholic are often so blunted that he is incapable of really "hearing" and experiencing pastoral love. Likely, the dynamics of denial and resistance of alcoholics will never be fully understood. What is evident is that life has become intolerable for the practicing alcoholic. *He appears to have some sense of what he must do, but he finds himself unable to do it.* It is difficult to realistically envision what anguish, frustration, despair, pain, fear, and self-hatred burden those caught in the web of addiction.

Anyone who reaches out to intervene must possess a deep and genuine level of unconditional love and acceptance of the alcoholic. However slowly, nothing penetrates the typical denial as much as an accepting love which is willing to lay down its life for the alcoholic. Such love gives promise and potential to discreet pastoral care and intervention.

B. *Guidelines for Assisting Alcoholic Clergy or Other Church Employees*

For the purpose of establishing clear and workable guidelines relative to employment issues for ordained or employed persons, alcoholism can be defined *as an illness in which such person's consumption of alcohol and/or drugs interferes with the performance of his ministry, his health, his family relationship, his attitudes, his feelings, or his witness to the church and community.* Whether the drinking is abusive, or out of control due to addiction, the problem must be addressed pastorally by the church.

It is the spirit and intention of these guidelines to encourage anyone who suspects a personal alcoholic problem, even in its early stages, to seek professional help. Such persons should be advised to obtain a thorough screening and diagnosis by one qualified in the field. If it is indicated that treatment is needed, adequate time off and relief from work responsibilities is to be granted. At this time family members should also be advised to use family support meetings such as AlAnon, and any other counseling or resource that may address their personal needs. It is to be understood that the person receiving treatment will receive his regular reimbursement and benefits. In addition, treatment and possibly travel costs may require that the church assist financially. In summary, the person with alcoholic problems is to receive the same consideration, support, and encouragement as would be provided for any other disease, ailment, or injury.

It should be clear that the *consistory* has the responsibility for pastoral intervention and care whenever an ordained or employed person of the church is afflicted with alcohol-related problems. Such difficulties are not to be considered any more personal or private than any other disease or ailment which disables a person from normal, healthy functioning.

Even though the consistory has this responsibility, whenever possible it is recommended that the resources of a Christian-oriented agency or professional counselor in the field of addiction be utilized. A consistory should also seek help from recovering alcoholic church members wherever possible. It is also recommended that an afflicted pastor or employee's job security, status, or position, as well as normal promotional opportunities, and salary increases will not be jeopardized, altered, or frozen because of an alcohol- drug-related diagnosis, intervention, or a successfully completed treatment. Conversely, the implementation of such policy is not to result in any special privileges or altered expectations, tasks, and roles associated with the office or job.

When treatment is accepted and pursued, it is to be understood that the person in treatment will sign a release-of-information form for the consistory, or a committee thereof, so that such persons may become a meaningful resource for the treatment process as well as for aftercare needs. Such information and linkage is essential to the consistory's pastoral efforts. The person in treatment is always to be regarded as a problem-solving person rather than as a problem person. The church, through its appointed officers, is to encourage and assist the person in solving the problem, rather than merely pointing it out, or making a referral.

Relative to the above involvement, it is to be noted that confidential information pertaining to the afflicted person will be handled with proper care—confidentially—and is to be preserved in the same manner as all other records of a personal nature. State and federal laws regarding the confidentiality of

such records shall apply except where permission to do otherwise is expressly granted.

If the ordained or employed person exhibits symptoms of alcoholism and refuses to submit to a professional assessment of his needs, the consistory is to promptly obtain a competent professional of the field to guide them through a fully staged intervention. Such intervention will require that the persons who are most significant in the life of the individual be carefully trained and personally prepared for the intervention experience (see Section VI, Intervention).

If the intervention is successful, the person accepts the recommendation for treatment. Treatment should then begin immediately because the rigid denial system common to alcoholism quickly reconstructs itself. In this connection, it should be noted that maneuvering, excusing, rationalizing, minimizing, and postponing are typical behaviors of the alcoholic.

C. *When Treatment Is Refused*

Should the intervention prove to be unsuccessful, and treatment is refused, the consistory representative must be prepared to clearly convey to this person whose obvious alcohol problem has affected job performance that he will be immediately suspended from his office or job until treatment is successfully completed. This suspension must be in accordance with the Church Order regulations and state regulations governing employment. During this period the church's continued pastoral ministry is critical. It is of primary importance that every effort and gesture be made to extend unconditional love and acceptance to the person as directly and clearly as possible. Family members are also to be contacted regularly and encouraged to regularly attend some type of family support group such as AlAnon. Should family members indicate the need for professional counseling, this should be encouraged and supported by the church as necessary.

If the alcoholic person continues to resist treatment during the suspension period, the council has no choice but to extend suspension and permanently terminate the unordained employee, (and, in the case of an ordained person remove him from office in accordance with the appropriate Church Order article). As difficult as such final action is, the church, and the addicted individual involved, will be well served by facing the issue realistically and firmly. Whatever action the consistory takes, the focus must clearly be on the individual's resistance to accepting treatment, never on the fact that he is alcoholic. Even if the person is dismissed from office or his position, the consistory's pastoral ministry to the alcoholic continues.

D. *Pastoral Care and Guidance for the Congregation Which Has an Alcoholic Officebearer or Employee*

After the intervention has been completed, the congregation is to be duly informed of the status of the afflicted person. This should be done directly so that innuendo and hearsay are kept to a minimum. Adequate explanation should be given as to the professional expertise and guidance that has been utilized by the consistory in its effort to provide the needed treatment.

The consistory is also to take appropriate action to unite the congregation in prayer concerning this need. Further, church members are to be encouraged to provide whatever expressions and acts of love and concern can meaningfully be extended to the person and his family. The consistory must be firm and

united in its plan for dealing with the alcoholic leader/employee and not waver from its considered position by group pressure or criticism from those who may have a strong loyalty to the afflicted person. A change in treatment requirements or suspension conditions should never become a matter for congregational vote. The proper treatment and procedure for dealing with sick persons are not appropriately decided by numbers. If the person in difficulty is the senior or sole pastor, the consistory will do well to consider requesting the assistance of a neighboring pastor who is mature in dealing with difficult matters, and to observe the appropriate procedure outlined in the Church Order.

Church consistories are not to hesitate when there is sound evidence that an alcoholic problem of some degree is present. The sooner an afflicted person enters treatment, the better the prognosis for healthy recovery. Most often, the evidence of a problem prior to intervention proves to be only the "tip of the iceberg."

Alcoholism is cunning, baffling, and powerful. It is also progressive, devastating, and sometimes fatal. The church is not to withhold from anyone, including its leaders and employees, the gift of recovery, healing, happiness, and life. The pastoral ministry to alcoholics is difficult beyond description. The stakes are extremely high. The practicing alcoholic faces either premature insanity or premature death. Recovery, like all healing, is a gift of God—a gift to be accepted by his people, the church.

XIV. RECOMMENDATIONS

A. That synod recognize for purposes of discussion not only the chairman, Rev. G. Holwerda and the secretary Dr. A. C. De Jong, but also the other members of the committee whose unique qualifications may help synod in its consideration of the committee's recommendations.

Ground: The report reflects the special qualifications of committee members in the areas of medicine, sociology, counseling, and recovering experience which synod may wish to use in discussing this large and complex subject.

B. That synod:

1. Accept Section III of the report as being in accord with the biblical teachings on the use and abuse of alcoholic beverages.

2. Accept Section V, which deals with the nature of alcoholism, as a useful and acceptable model for working with this illness; a model which in no way compromises the biblical teachings or the moral responsibilities of all persons involved.

3. Accept Section VI as a workable model for the formation of Family Outreach Teams which facilitate interventions and minister to alcoholic families, and urge the churches to form Family Outreach Teams, either for their local ministry, or in cooperation with neighboring congregations for a joint ministry in the local classis.

4. Urge the churches to study carefully Section VIII of the report, and use these materials as guidelines for giving pastoral counsel to family members who are suffering from family dysfunction arising out of problem drinking and/or alcoholism.

5. Strongly advise all pastors and elders to recommend abstinence from alcohol and other mood-altering drugs for all persons in the high-risk groups discussed in Section XI of this report.

6. Accept Section IX as guidelines for exercising the work of Christian discipling and formal church discipline.

7. Urge local congregations to examine the practice of using wine exclusively in the celebration of the Lord's Supper.

8. Adopt the principles of an Employee Assistance Program as outlined in Section XIII of the report.

9. Encourage the churches to support the local Christian schools in its educational efforts to develop resources for dealing with the problems which surround alcohol/drug use, abuse, and alcoholism.

10. Encourage pastors and all church leaders to recommend participation in A.A., AlAnon, Alateen, and other self-help groups.

11. Encourage consistories to host such meetings in church facilities.

12. Promote the following educational efforts:

a. Intruct the Education Department of CRC Publications to develop alcohol/drug educational materials, incorporating them in its existing series beginning at the primary level.

b. Instruct the CRWRC to include training about alcoholism and chemical abuse in diaconal conference training sessions.

c. Encourage elders, in cooperation with the eldership of neighboring churches, to promote training sessions for elders to foster knowledgeable and biblical sensitivity in dealing with the rising incidence of alcohol/drug abuse and addiction.

d. Instruct CRC Publications to print this report as a separate booklet in order to make it readily available to the churches.

e. Instruct the Education Department of CRC Publications to prepare a study manual based on materials in this report suitable for an adult education ministry. (Members of this committee are ready to assist in this effort, if schedules permit.)

f. Instruct the Board of Trustees of Calvin College and Seminary to urge the faculties of these institutions to regularly provide students with an annual program on alcoholism and substance abuse.

IX. Suggested Resources

Books

Alcoholics Anonymous (The Big Book). New York, NY: A.A. World Services, Inc.

Alcoholism—The Family Disease. New York, NY: AlAnon Family Group Headquarters, Inc.

Black, Claudia. *It Will Never Happen to Me*. Denver, CO: M.A.C. Printing and Publications.

Clinebell, H. J. *Understanding and Counseling the Alcoholic*. Nashville, TN: Abingdon.

De Jong, Alexander C. *Help and Hope for the Alcoholic*. Wheaton, IL: Tyndale.

Johnson, Vernon. *I'll Quit Tomorrow*. New York, NY: Harper & Row.

Keller, John. *Let Go. Let God.* Minneapolis, MN: Augsburg.
___ . *Ministering to Alcoholics.* Minneapolis, Augsburg.
___ . *Drinking Problems.* Center City, MN: Hazeldan.
Kellerman, Joseph L. *Guide for the Family of the Alcoholic.* Long Grove, IL: Kemper Group (Corporate Relations).
Alcoholism—A Merry-Go-Round Named Denial. New York, NY: AlAnon Family Group Headquarters, Inc.
Lenters, Wm. *The Freedom We Crave.* Grand Rapids, MI: Eerdmans.
Martin, Greg. *Spiritus Contra Spiritum.* Philadelphia, PA: Westminster.
North Conway Institute. *Responsible Decisions about Alcohol.* Boston, MA: N.C.I.
Schneider, Karl A. *Alcoholism and Addiction.* Philadelphia, PA: Fortress.
Spickard, A. M. D. and Thompson, B. *Dying for a Drink.* Waco, TX: Word Books.
Wegscheider, Sharon. *Choice Making: For Co-dependents, Adult Children, and Spirituality Seekers.* Health Communications, Inc.
Another Chance. Science and Behavior Publication.

FILMS

If You Love Me. Operation Cork
Soft Is the Heart of a Child. Modern Talking Pictures
Chalk Talk. Father Martin Associates
I'll Quit Tomorrow. Johnson Institute
Intervention. Johnson Institute
The Enablers. Johnson Institute
The Disease Concept of Alcoholism. Ohlms
The Family Trap. Sharon Wegscheider

ADDRESS INFORMATION

If you do not find a A.A. or AlAnon listing in your phone book, write to:

Alcoholics Anonymous
General Service Office
Box 459
Grand Central Station
New York, NY 10163

AlAnon Family Group Headquarters
P.O. Box 182
Madison Square Station
New York, NY 10010

Calvary Rehabilitation Center: Phoenix, AZ
Jellema House: Grand Rapids, MI

New Life Treatment Center: Woodstock, MN
Christian Care Center: Lansing, IL

Village of Hope: Gallup, NM

Committee Members

Dr. Joyce De Haan
Dr. Alex C. De Jong, secretary
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Rev. William R. Lenters
Dr. Rodney Mulder
Rev. Harry A. Van Dam

REPORT 36
COMMITTEE ON THE CENTER OF HOPE NOTEHOLDERS

This committee was appointed by the Synodical Interim Committee as a result of the action of the Synod of 1984.

I. MANDATE:

To explore making some payment to the noteholders of Center of Hope to offset their losses.

Grounds:

1. The noteholders' willingness to make loans arose in part from the confidence that an advertisement in *The Banner* inspires.
2. The church is an organism as well as an organization. Our oneness in Christ impels our concern for each other's well-being.

(*Acts of Synod 1984*, p. 672)

II. BACKGROUND

The story of the Center of Hope goes back to 1979 when ads appeared in *The Banner* announcing availability of notes from the center. Interest rates advertised were above market rates at that time. Historically *The Banner* has announced the availability of promissory notes along with other types of products and services. *The Banner* has never, of course, endorsed any product or service offered by any advertiser, including denominational agencies or individual congregations.

Directly or indirectly as a result of these notices, noteholders in good faith loaned money to the Center of Hope in the belief and hope that the Center of Hope could pay the interest and repay the principal. For many noteholders, the investment turned out to be a disaster. The center filed for bankruptcy in 1981. The Trustee in Bankruptcy sued the Board of Publications and the denomination. The trustee's case was dismissed by the federal court, and the trustee did not appeal the dismissal. It now appears that the noteholders will receive little or no return of their investment.

III. SUMMARY OF NOTEHOLDERS INVESTMENTS

As nearly as this committee has been able to determine, the following summarizes the investments made in the project:

283 noteholders (63.5% of total) held notes of $5,000 or less	$654,522	21.3%
78 noteholders (17.6% of total) held notes of $5,001–10,000	$657,465	21.4%
54 noteholders (12.1% of total) held notes of $10,001–20,000	$784,603	25.5%
30 noteholders (6.8% of total) held notes over $20,000	$977,000	31.8%
445 100.0%	$3,073,590	100.0%

IV. SYNOD OF 1982 AND PASTORAL COMMITTEE

A Pastoral Committee on the Center of Hope was appointed by the Synod of 1982 with the following mandate:

1. [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.

2. 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.

3. That the Pastoral Committee make recommendations to the Synodical Interim Committee in advance of the 1983 Synod if an urgent situation requires resolution.

(*Acts of Synod 1982*, p. 121–22)

In the two years the Pastoral Committee re the Center of Hope was in existence, that committee:

a. developed a definition of financial hardship;
b. communicated with all known noteholders of the Center of Hope;
c. communicated with all Christian Reformed consistories and classes;
d. answered letters of correspondence from noteholders in a manner of Christian care; and
e. reported to synod in 1984.

In 1984 the Pastoral Committee re the Center of Hope recommended that another committee be appointed to explore making some payment to the noteholders. However, the synodical advisory committee rejected that recommendation, and recommended that synod discharge the Pastoral Committee re Center of Hope with appreciation for its work.

Grounds given for dismissal of the committee were:

1. The committee requests this since it has completed its mandate.
2. No personal hardships were uncovered.
3. No consistory has requested the committee's assistance.

(*Acts of Synod 1984*, p. 671)

Synod adopted this recommendation, but then recommended the appointment of our committee. Both committees have struggled with this complex issue from the perspective of Christian compassion and justice.

V. SYNOD OF 1985

Synod reviewed the report of the Committee for the Center of Hope and concurred with its findings and conclusions. Specifically, synod adopted the following recommendations:

1. That synod accept the conclusions drawn by the committee that it is not feasible to "make some payments to noteholders of the Center of Hope to offset their losses." (Synod hereby recognizes that the committee has filled the mandate given to it by Synod of 1984.)
2. That the Committee for the Center of Hope noteholders be asked to continue for one more year.
3. That the Committee for the Center of Hope Noteholders be instructed to correspond with those noteholders who have not resigned themselves to their losses in order to provide a linkage to the appropriate pastoral, diaconal, or counseling care.
4. That local deacons meet with noteholders to determine needs and that, in the first instance, local deacons attempt to meet these needs.
5. That diaconal conferences and classes provide assistance to local congregations if local resources are deemed insufficient.

(2) whether a program is "distinctly Christian" or "broadly humanitarian" is determined not only by the type of program or project but by the principles that give it shape (Report 34, p. 385);
(3) church development is integral to community development. Accordingly, community development should not be reduced to merely serving as a means to "church planting" (Report 34, p. 388).

Grounds

a. A clear position on the relationship of word and deed ministry, as well as on the relationship between church planting and community development, is greatly needed to guide our denomination's ministries.
b. The commission, CRWM, and CRWRC need to come to a greater consensus on the relationship of word and deed ministry, and on the relationship between "church planting" and community development with respect to the distinct nature of each ministry.

Following is a summary of WMARC's Report 34 to the Synod of 1984 as gleaned from pages 384, 385, 387, 388, 389, 391–92:

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?*

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?*

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?*

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 relationships of permanent community development to church planting and indigenous church development?*

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 charcter 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?*

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?*

General guidelines

In their relations with national churches and paraecclesiastical organizations, both agencies are goverened 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?*

The commission commended the reports of the Task Force on World Hunger to the Synods of 1978 and 1979, and indicated they might later apply these studies to the 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?*

The commission deferred its study of this question to 1984–1985.

1985—GUIDELINES FOR CENTRALITY OF THE PROCLAMATION OF THE GOSPEL

Recommendation 4, (*Acts of Synod 1985*, p. 759). Synod instructs the commission

to ensure that the mandates and constitution for a new structure uniting the work of CRWRC and CRWM make clear the centrality of the official proclamation of the Word in the church's mission, and the ways in which this centrality is to be recognized in the overseas work of these agencies. (See Report 35, I, B, 4, b, p. 410.)

The above-mentioned quotation follows:

Centrality of the proclamation of the gospel

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.

1985—GUIDELINES FOR UNITY AND DISTINCTIVENESS IN THE MISSION OF THE CHURCH

Recommendation 5, (*Acts of Synod 1985*, p. 759). Synod gives general endorsement to Report 35, III, B, and C, and Report 35-A, II, A, as guidelines for drafting a constitution. Report 35, III, B (pp. 417–18), contains missiological principles to be submitted to the Synod of 1986.

Unity and Distinctiveness in the Mission of the Church

As the agencies seek to understand their mutual roles, they are concerned at times with the prospect of losing their distinctiveness in the interest of unity. The interrelationship of unity and distinctiveness is clarified in the following comments.

The church has one mission in the world. The goal of that one mission has been stated in the 1984 report of the commission as follows: the goal of the mission is the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God.

In the pursuit of that goal there are many major and minor varieties of approach. A partial list of such varieties would include: congregational, classical, and synodical; official and unofficial; domestic and foreign; preaching, teaching, healing, feeding, and disciplining; tract distribution, broadcasting , evangelism, and relief. Wherever Christians are active as witnesses to Jesus Christ, their goal is one and the same, no matter how their approach, emphases, and tactics may differ. It is important to recognize both that unity and that distinctiveness.

The activity of all Christians as witnesses is in some sense the work of the church as the body of Christ. Therefore, the principles of unity and distinctiveness apply to all. But this general rule applies more forcibly to the effort of the church to organize its official, corporate ministries according to the will of the Spirit as revealed in Scripture. What is generally valid for all Christians is specifically required of the offices and agencies of the church.

How various special emphases are to contribute to the one work of the Spirit becomes evident from many passages of Scripture, particularly in the New Testament. Concentrated attention is given to the subject in such key passages as Romans 12, Ephesians 4, and 1 Corinthians 12. The last-named passage is particularly relevant. A variety of gifts is mentioned, with some specific examples listed. But "all these are the work of one and the same Spirit." These gifts are distinct from each other. But they are not independent of each other. "The eye cannot say to the hand, 'I don't need you!' " Attitudes of superiority are to be avoided; ". . . those parts of the body that seem to be weaker are indispensable." And the manifestations of the Spirit are given for the common good.

In harmony with this scriptural teaching it is imperative that the official ministry of the church shall manifest the unity of its mission. It is also imperative that each office or agency be allowed freedom to pursue the one goal with the distinctiveness appropriate to its own character. Such is the case at the congregational level, where, according to the Church Order, the offices are distinguished from each other in mandate and task (although not in dignity and honor) but where they do not work independently of each other and certainly not at cross-purposes with each other. It should be no less the case when the work is pursued on a synodical rather than a congregational level.

It is such a concept, of a unity which preserves distinctiveness, which led first to the appointment of an *ad hoc* committee and then to the formation of a commission to harmonize the work of two of the church's agencies. It is this concept which has governed and continues to govern the commission's work. The commission has sought and seeks to bring unity and harmony to the mission without destroying or impairing the distinctive identity of any office or agency or impeding the freedom of the members of the church to support one aspect or another of the work as they feel led by the Spirit. The commission intends the structural recommendations submitted in this report to be clear and fitting reflections and implementations of this position.

B. *Operational Guidelines*

1984—GUIDELINES FOR AGENCY COOPERATION WITH OTHER DENOMINATIONS

Recommendation 3, (*Acts of Synod 1984*, p. 661–62). Synod gives general endorsement to the guidelines for agency cooperation with other denominations (II, H, pp. 381–83) with the understanding that the commission will clarify and, if necessary, revise these guidelines in consultation with CRWM and CRWRC and in the light of communications received from the churches.

Grounds

a. a set of guidelines is needed to enable both agencies to determine the nature and extent of cooperation with other churches;
b. greater clarity is needed regarding the precise implication of the guidelines as presently formulated.

The following guidelines were endorsed (Report 34, Section II, H, pp. 381–82):

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.

1984—GUIDELINES FOR A UNIFIED FIELD COUNCIL

Recommendation 5, (*Acts of Synod 1984*, p. 662). Synod gives general approval to the commission's proposals regarding a unified field council as described in Report 34-A.

Section II on page 515 reads as follows:

Working Principles

The following principles are adduced by the commission to serve as procedural guidelines for structural and programmatic unification of CRWM and CRWRC staff organizations on fields of joint ministry:

First, the CRC in world ministry must to a maximum degree speak with one voice and act in solidarity. This means that the distinctive ministries of each agency must be united by the law of love enunciated in I Corinthians 13 and the fruits of the Spirit depicted in

Galatians 5:22–23. The total denominational force on each field must be formed into a harmonious, cooperative team in the service of a single mission.

Second, on-field agency relations with national churches and parachurch bodies must be unitedly negotiated, governed by established CRC standards for such relationships, and designed preeminently to equip and develop an indigenous church.

Third, the limited human and financial resources of the CRC for world ministry must be carefully concentrated, tightly coordinated, and prudently programmed on a restricted number of fields, employing either or both of the agencies as necessary and feasible.

Fourth, there must be full regard for the unique needs and circumstances of each field—religiously, economically, socially, and politically. This means that field reorganization can be uniform only in a broad framework and that the situational variables of each field's organizational structure will be devised by WMARC for recommendation to synod in the 1984–85 planning phase of its work.

Fifth, there must be a maximal integration of word and deed ministries, not only between the two agencies but also within the work of each agency and within the work of each staff person. To suppose that the programmatic division of world ministry into two agencies means that the one (CRWEA) has the word ministry and the other (CRWDA) has the deed ministry would be to misconstrue WMARC's recommendations, and would only continue or even sharpen in another way the mistaken dichotomies which presently exist on fields of joint ministry. WMARC intends that both CRWEA and CRWDA, as proposed in Report 34, should function in both word and deed, the extent of each agency's respective functioning in word and deed differing only in degree. The precise differentiation of functions must be determined situationally for each field, and WMARC intends that this determination will become its responsibility in the planning phase of 1984–85, with report to the Synod of 1985.

1985—GUIDELINES FOR THE BOARD'S OPERATIONAL MANDATE

Recommendation 10, (*Acts of Synod 1985*, p. 760). Synod approves the following operational mandate for the board:

The board shall form policy and set goals for the unified ministries. The board shall ensure that the work of the two mission agencies, World Missions and World Relief, be done in such a manner that scriptural standards for all aspects of the work be maintained and the constitution be observed. In this context the board shall supervise and regulate the work of the agencies.

C. *Mandates*

1. **General**

1983—CLEAR DISTINCTION BETWEEN BOARD AND STAFF ROLES

Recommendation 4, a, (*Acts of Synod 1983*, p. 688). Synod instructs the commission to pay special attention in devising a reorganization plan to the following provision:

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 would be done through the executive officers.

1985—MANDATES OF THE ONE BOARD AND ITS AGENCIES

Recommendation 5, (*Acts of Synod 1985*, p. 759). Synod gives general endorsement to Report 35-A, II, A.

Mandates of the One Board and Its Agencies (pp. 618–20) follow:

1. General Concept

a. The proposed board and its two agencies must share alike in one comprehensive mandate, incorporated in the one controlling concept of the mission of the church. And while it is centrally the responsibility of the one board to ensure that this one mission is carried out, it is no less the responsibility of each committee (agency) to cooperate fully with the board in doing so. That is, a mandate to the board is a mandate to the agencies.

b. Since the ministries of the respective agencies are so closely related to each other in principle and in practice, it is not possible to assign portions of the one task exclusively to one agency or the other. It therefore becomes necessary to distinguish between "primary" and "secondary" responsibilities. Thus, in almost every case, the primary responsibility of the one agency becomes the secondary responsibility of the other. Thus, also, an essential function of the one board will be to allocate resources, determine the approach, and coordinate operationally the ministries of each joint field so that the one comprehensive missionary mandate of the church may be fulfilled.

c. The special offices in the church are a differentiation and specialization of the particular ministries comprised in the office of believer. These special offices do not exhaust, diminish, or negate the responsibility of all believers, for instance, to communicate the Word in words, even though there are ministers, or to do benevolence, even though there are deacons. When a person becomes a minister or a deacon, he does not cease to be responsible in general for the ministry of the other. This is clearly recognized in the life of the local congregation. It should be recognized in the world ministry of synod as well. Minister missionaries are responsible for doing deeds of mercy. Diaconal missionaries are responsible for speaking words of the gospel.

2. The Board of World Ministries will serve as the agency of synod for governing, supervising, and coordinating the overall mission as conceptualized in A, 1 above. It will have responsibility for comprehensive policy, planning, and strategy; for the identification, allocation, and deployment of resources of both personnel and finance; and for the overall coordination of the work of the two agencies on all fields, single-agency fields as well as fields of joint ministry. In this activity the board will become the guardian and interpreter of, as well as being itself guided by, the principles and guidelines eventually approved by synod for the work as a whole, for agency relationships to other churches and to parachurch organizations, for agency interdependence and interrelationships, and for two approaches to one goal.

3. The World Missions Committee and its agency staff will be given primary responsibility for those parts of the mission which are usually called evangelism, church education, and the training of pastors, evangelists, elders, and teachers. The World Missions Committee will also have a primary role in Bible translation; literature production and distribution; development of Christian music; communication of the gospel through radio and television; the use of cassette, film, and drama programs; and the training of nationals for all of these.

4. The World Relief Committee and its agency staff will have primary responsibility for those parts of the mission which are commonly, though not altogether accurately, called "services." These include traditional CRWRC programs such as emergency relief, benevolence, and the training of deacons; and also its newer programs, such as health care, agricultural development, industrial development, literacy training, income generation, and similar socio-economic aid, plus the training of nationals for all of these.

5. Interdependent agency functions: Both committees and their respective agencies must make adjustments in their primary and secondary roles according to circumstances which prevail on each field. The needs of respective fields are distinct and varied. In each case the objectives for achieving the overall goal must be delineated and programmed. For instance, in one situation it may be appropriate for CRWM to do literacy work in order that people may learn to read the Bible and other literature that will help in their spiritual

development. In another place it may be appropriate for CRWRC to be responsible for literacy work relating to the use of development materials and the Bible as well. In one situation it may be appropriate for CRWM to develop the diaconate of a national church as it has been doing in the past. In another situation this may be more fittingly assigned to CRWRC. In one situation it may be appropriate for CRWM and a national church to join in a healing ministry, but in another it may be more appropriate for CRWRC to assume this ministry along with a general health development program.

Such mandates will allow for the two approaches to one goal outlined in Report 35. Such mandates will also fulfill the stipulation of the CR Church Order that synod through its board will "regulate the manner in which this task is to be performed" (Art. 77). To the task of a unified mission the church, then, brings its varied resources. Yet the same resources are not deployed and utilized in the same manner on every field because the needs and opportunities vary from one field to the other. In each case the goal will appropriately yield the objectives.

It is only a single, unified board, with comprehensive policymaking, planning, and budgeting authority, which can responsibly fulfill various specific programmatic mandates within one overarching mandate of a unified mission to the world.

2. Agency

1985—MANDATES FOR AGENCY PROCEDURES

Recommendation 5, (*Acts of Synod 1985*, p. 759). Synod gives general endorsement to Report 35, III. C. 2.

Mandates for Agency Procedures: Two Approaches to One Goal, pages 419–20:

The following sets forth in broad outline the way in which the World Mission and World Relief agencies follow distinctive paths and employ differing procedures in the pursuit of a shared goal.

a. The Goal of the Mission

The comprehensive goal of all of the mission agencies of the church is the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God.

b. Coordination

One or another of the church's agencies working in a foreign field may have an initial priority in the opening of the field. Their work, however, should ordinarily be planned and carried out cooperatively. Long-range work carried on independently by either agency in any field must be viewed as exceptional, requiring specific justification. In no case shall the comprehensive goal of the mission be slighted. It will be the duty of both committees to promote this and of the board to ensure that it is observed.

c. Two Approaches

Although both agencies share the same goal, they arrive at that goal from different starting points and by different avenues. The following considerations are to be observed.

d. Procedures of the World Mission Agency:

(1) When a field of world ministry is opened through an address to spiritual darkness, the immediate focus of the work is on communication of the gospel of salvation through Jesus Christ. But under the ultimate goal of the glory of God, the subordinate goals of planting and building the church are to be pursued from the start and without any unnecessary delay.

(2) Church planting and development includes concern for such material needs as food, medicine, and education. It should aim not only at making the Christian community self-sustaining, but at bringing it to the point where it acknowledges a responsibility for the larger non-Christian community in which it exists.

(3) The communication of the gospel should not be reserved only for fields where meeting material needs is paramount, but may include fields where spiritual darkness prevails amidst cultural and material sufficiency. In such a case the length of time spent in an area or the priority of another area may be factors in judging the need for the operation of the mission.

e. Procedures of the World Relief Agency:

(1) When a field of world ministry is opened in response to urgent and pressing material needs, the effort is addressed not only to the obvious need itself, but to its causes and sources, in order to ensure permanent amelioration through the resources developed within the community itself by means of technical education and promotion of literacy, public health, and economic well-being.
(2) Meeting material needs in such a way is a God-glorifying response of Christians to the miserable condition of their fellow human beings. But the wholeness of the response to such need cannot stop short of an equally urgent address to their spiritual hunger. As such a response develops, it will normally call for the presence of persons trained and commissioned to perform this particular task.
(3) Material need may be present where spiritual hunger is already acceptably addressed by another church or organization. A whole response should be achieved through seeking an affiliation with an existing resource acceptable to the CRC.

The commission recognizes that there are still some unanswered questions which persist and that it should more fully address the mandate of the Synod of 1984 pertaining to the clarification of principles and guidelines. The commission intends to give further study to these matters with a supplementary report to the Synod of 1985.

3. Staff

1983—MANDATES FOR STAFF POSITIONS AND FUNCTIONS

Recommendation 4, b–e (*Acts of Synod 1983*, p. 688). Synod instructs the commission to pay special attention in devising a reorganization plan to the following provisions.

b. The position of chief executive of each agency should be invested with full responsibility and commensurate authority to manage and give leadership to the affairs of the agency through the several staff functionaries.

c. The financial officer, responsible to the chief executive, should supervise the budgetary process and financial operations of the agency.

d. The two agencies should, where practicable, provide matching levels of authority and responsibility in staff positions. The intent is to provide enhanced opportunities for interagency discussion of problems, plans, and procedures on the same management levels.

e. The plan should provide for strong field participation in planning and program development as well as an introduction of uniform accountability and evaluation standards.

D. *Organization*

1. General

1983—RECONCILIATION OF DIFFERING MODES OF MANAGEMENT

Recommendation 4, g, (*Acts of Synod 1983*, p. 688). Synod instructs the commission to pay special attention in devising a reorganization plan to the following provision:

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.

2. Board and Agency

1983—AUTHORIZATION OF COMPREHENSIVE REORGANIZATION PLAN

Recommendation 3, d, (*Acts of Synod 1983*, p. 688). Synod invests WMARC with authority and power to:

Undertake studies of structural systems with the intent to effect improvement in the operations of the two agencies, and to make them compatible by means of a comprehensive plan of reorganization, to be recommended to synod for adoption.

1984—REORGANIZATION OF CRWM AND CRWRC

Recommendation 2, (*Acts of Synod 1984*, p. 660–61). Synod gives

general approval to the commission's proposals for the reorganization of CRWM and CRWRC as set forth in Section IV, C, 1, 2, 3, pages 396–402 of the report, including necessary legal steps, matters relating to representation on the proposed board, the formation of the executive committee, the appointment of directors for each agency, and the development of a new constitution,

subject to a delay in implementation, reconsideration by the commission of certain features of its proposals, and consideration by the commission of responses to its proposals

from CRWM and CRWRC, from the churches, and from diaconal conferences and diaconates.

The following grounds for this action should be noted (p. 661).

> (1) A single board as proposed by the commission is most likely to achieve unity of purpose in the mission of the church, assure harmonious cooperation between the two agencies, and help present a unified voice to the areas where both agencies work, while maintaining the corporate identity of the two agencies with the benefits of their balanced emphases, constituency loyalties, and the highest and best use of human resources in the mission of the church.
> (2) The suggested legal changes are necessary for the proper operation of the proposed board.
> (3) A common constitution will best serve the goal of a unified mission program for the two agencies.

Pursuant to the further consideration as required by Synod 1984, the commission submitted a revised plan of reorganization to Synod 1985 which was adopted. The commission's recommendation to Synod 1984 pertaining to a constitution for World Ministries (Section IV, C, 3), which was given "general approval" is of particular interest to Synod 1986 in connection with the constitution which the commission is submitting. The 1984 recommendation (p. 402) follows.

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 funtions 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.

1985—ESTABLISHMENT OF THE CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

Recommendation 8, (*Acts of Synod 1985*, p. 758). Synod

establish[es] one standing board—the Christian Reformed Board of World Ministries (hereafter referred to as "the board")—which shall regulate and supervise the work of CRWM and CRWRC.

Grounds:

a. A single board can best encourage, motivate, and oversee objectively and consistently the proper interplay of interagency relationships.
b. A single board can best achieve the unity of purpose in the mission of the church.
c. 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 one mission of the church.

1985—COMPOSITION OF THE BOARD

Recommendation 9, (*Acts of Synod 1985*, p. 760). Synod

declare[s] that the board shall be constituted of twenty members, all elected by synod, in the following manner of representation:

ten members nominated by the board, elected by synod;
five members nominated by and from the World Missions Committee, elected by synod;
five members nominated by and from the World Relief Commmittee, elected by synod.

Grounds

a. Its membership is representative of all the interests involved in the work of World Ministries. It secures the representation of the interests of synod, of the diaconal groups, and of classes in the highest level of agency authority.
b. It is a small enough body to be manageable, deliberative, and efficient; yet it is large enough to represent all the interests of the church involved in the mission of the church.
c. Its manner of composition provides structural unity, proportional representation, and structural integrity in the interrelationships of the various components of the plan.

1985—FUNCTIONS OF THE BOARD

Recommendation 10, (*Acts of Synod 1985*, pp. 760–61). Synod

approve[s] the following operational mandate for the board:

The board shall form policy and set goals for the unified ministries.

The board shall ensure that the work of the two mission agencies, World Missions and World Relief, be done in such a manner that scriptural standards for all aspects of the work be maintained and the constitution be observed. In this context the board shall supervise and regulate the work of the agencies.

The following functions shall be the responsibility of the board:

a. The board shall elect annually from its membership its own officers and its own executive committee. Its officers shall be: president, elected from among the ten members nominated by the board and elected by synod; a vice president and a secretary, elected from among the members nominated by the agency committees. Its executive committee shall be constituted of the officers of the board and six other members elected by the board—two from each membership category. The executive committee shall meet to act for the board as frequently as needed.

b. The board shall determine, subject to synodical approval and in accordance with the mandates governing both agencies, the selection and assignment of the fields to its agencies and the manner of the coordination which shall prevail on the fields of joint ministry.

c. The board shall be responsible for and engage in planning.

d. The board shall be the last resort in arbitration of matters pertaining to personnel, interagency conflicts, and determination of whether a given issue is an administrative or policy concern.

However, appeals in personnel matters may be made by those officers who have been elected directly by synod (i.e., executive director of World Ministries, director of CRWM and director of CRWRC).

e. The board shall nominate candidates for the office of executive director of World Ministries and for the office of director in each agency, all of which staff offices must be filled by synodical appointment. Regional directors shall be appointed by the respective agency committees, subject to confirmation by the board. Further specification of rights of appointment by the committees will be made in the bylaws of the respective agency committees.

f. The board shall submit an annual report to synod, including a single, unified budget.

g. The board shall enforce the provisions of the consitituton and shall have the power to recommend to synod amendments to it. It shall adopt and/or amend such bylaws as are needed to fulfill its own assignment in accordance with synodical decisons as well as approve the operational bylaws, and amendments to them, of the two agencies.

h. The board shall ensure that properties are rightfully held and conveyed by its two agencies. The acquisition and sale of such property shall be subject to board approval.

i. The board and its agencies shall exercise jurisdiction over personnel called or commissioned by local churches under the following conditions: The board and its agencies are specifically and independently responsible for the performance of employees in the duties assigned them. Local churches in which imployees' memberships reside have responsibility for overseeing the doctrine and life of employees who are members of the Christian Reformed Church. In appeals from board or agency decisions, local church consistories have jurisdiction only over matters of doctrine and life; the board and its agencies have jurisdiction over matters involving the employees' performance of duties and reponsibilities.

j. The board shall evaluate annually the performance of those officers of the agencies who are appointed by the board, and review those whose appointments the board confirms.

1985—ESTABLISHMENT OF THE TWO COMMITTEES OF THE BOARD

Recommendation 11, (*Acts of Synod 1985*, pp. 761–63). Synod establish[es] two committees of the board, the World Missions Committee and the World

Relief Committee, each consisting of one representative from each classis, elected by classis, and confirmed by synod. The work of the two committees will be coordinated through the executive director and an administrative management team of which the directors of both agencies are members.

The principal features of these two committees will be as follows:

(1) Relationship of the committees to ecclesiastical bodies

(a) By virtue of election each member will be related to a classis.

(b) By virtue of responsibility for carrying out its mandate each committee will be related to the Christian Reformed Board of World Ministries, a board of synod.

(c) By virtue of synodical confirmation of election to membership and being involved in the mutual task of all the churches the committees will be related to synod.

(2) The membership

The membership of the World Missions Committee shall be constituted of one representative for each classis, elected by classis. The membership of the World Relief Committee shall be constituted of one representative from each classis, nominated by the diaconal conference or diaconal committee of the classis and appointed by classis.

In both cases the elections shall be confirmed by synod.

The incumbent classical delegates to the current Board for World Missions and the World Relief Committee will retain their memberships but transfer them to the new committees for the same terms for which the members have already been elected. The only replacements or reelections needed will be for those whose terms have been completed. The present at-large members will retain their tenure until the formation of the new committee.

(3) The similar functions of the two agency committees are to

(a) prepare priorities, guidelines, and proposals for endorsement by the board;

(b) Initiate and/or review preliminary planning of new projects;

(c) nominate candidates for office which require board approval, and appoint personnel to positions as named in their bylaws;

(d) complete and approve the annual agency budgets prepared by the staff and field personnel and administrative management team for recommendation to the board;

(e) engage in fundraising, communications, and promotional activities;

(f) exercise the right to acquire, hold, and convey property subject to the approval of the board;

(g) supervise through their directors the administrative staffs of the agencies;

(h) formulate intra-agency administrative policy in agreement with board general policy;

(i) negotiate contracts with national governments and fulfill requirements, concomitant with the purpose of the mission, in order to receive government grants, such as in the case of CRWRC in its procurement of Canadian governments grants; and

(j) engage in such decision making as will discharge the responsibilities delegated to each committee by the board, promote the unification of the full mission of the church, enlarge the vision of that mission for the constituencies of both agencies, and fulfill the mandate of that one mission.

(4) The directors of the agencies

The functions of the directors are to:

(a) supervise, for the agency committees, the home office and field staffs of the agencies, and report to the agency comittees the matters of agency business which require committee endorsement or approval;

(b) be a member of the management team;

(c) supervise recruitment, training, and evaluation of field and office personnel;
(d) promote agency interests throughout the church;
(e) maintain a firsthand acquaintance with field operations; and
(f) supervise the preparation of the budget for presentation to the management team and the agency committees.

Grounds:

(1) The two-committee plan assures the representation of the interests of both diaconal and World Missions constituencies, and it retains the grassroots involvement in policy shaping and operation. It is an important factor, therefore, in ensuring the continued identity of the two agencies. By it, diaconal and evangelism representation is secured, fundraising and relationships to classes and diaconal conferences are protected, as are national and government contractual relations.
(2) The direct election by classes of the members of the two committees strengthens their attachment to the classes and local congregations. Yet, it also retains synod's involvement by its confirmation of such elections.
(3) The plan permits easy transition from the old organization to the new.
(4) By means of the dual membership of five persons from each agency on the committees and boards (a total of ten for both agencies), the committees' association with the formation of policy and their representation of agency interests at the highest level are assured.

1985—ESTABLISHMENT OF THE POSITION OF EXECUTIVE DIRECTOR

Recommendation 12, (*Acts of Synod 1985*, pp. 763–64). Synod establish[es] the position of executive director of World Ministries.

The functions of the executive director of World Ministries shall be as follows:

(1) The executive director shall be the immediate agent for the translation of board policy to implementation of that policy throughout the structure of World Ministries. To discharge this function and give leadership in it, the executive director must know each agency independently as well as jointly.
(2) The executive director shall supervise the work of the agency directors and shall head the administrative management team where, *inter alia*, interagency decisions, coordination, and conflict resolution are produced.
(3) The executive director shall reinforce the concept of the unified mission of the church, promoted also by agency directors, throughout the structure of World Ministries.
(4) The executive director shall submit to the board an annual report on the entire operation of World Ministries, based on the reports of the agency directors.
(5) The executive director shall present one unified budget for both agencies to the board. The executive director shall devise a clearly defined budget process, both for income and expenditures, involving all the organizational units throughout the entire chain of accountability from the individual missionary requests in the field through their consideration by the field council, regional director, administrative management team, agency committees, and the executive director's presentation to the board.
(6) The executive director shall be responsible for giving leadership in coordination of operations on fields of joint ministry, in the administration of both agencies, and in the implementation of policy for the whole of World Ministries.

Grounds:

(a) Since the type of onfield unified structure employed will vary from field to field, such a position will be necessary for promoting the unification of the mission of the church.

(b) The differences still existing between the agencies are so deeply ingrained that they demand single executive leadership and dedication in order to accomplish most expeditiously the purposes of any reorganization plan.
(c) The executive director is needed to make certain that the unifying principle established in board policy shall be carried over into administrative implementation. The board will have an agent to carry out its policy decisions within the operational structure of both agencies.
(d) Without a single management head reporting directly to the board, the board would become too active as a conflict-resolution body. Under an executive director the conflict resolution would be done by the board only as a last resort in the case of appeal.
(e) Synod's request to the commission in 1984 (*Acts of Synod 1984*, p. 661) to study the one-director concept aroused popular awareness of such a potential. Synod's suggestion found some favorable reaction in the responses from churches, and even among some persons within the agencies themselves.

1985—ESTABLISHMENT OF INTRA-OFFICE MANAGEMENT TEAM

Recommendation 13, (*Acts of Synod 1985*, pp. 764–65). Synod instructs the Board of World Ministries and its executive director to develop an intra-office administrative management team as a formally constituted administrative entity, the membership of which shall be the executive director who is its chairman and head, the two agency directors, and the principal staff officers as needed. Synod leaves to the executive director the development of this structure.

1985—EXPENSES OF THE BOARD

Recommendation 14, (*Acts of Synod 1985*, p. 765). Synod declare[s] that the expenses of the Board of World Ministries shall be borne equally by the agencies and paid from an account administered by the denominational financial coordinator.

1985—IMPLEMENTATION OF THE REORGANIZATIONAL PLAN

Recommendation 15, (*Acts of Synod 1985*, pp. 765–68). Synod approve[s] the implementation of the approved plan of reorganization, as follows:

a. Responsibilities of the Commission
(1) Preparation of the legal and ecclesiastical documents (including the constitution) establishing the Christian Reformed Board of World Ministries, the Christian Reformed World Missions Committee, the Christian Reformed World Relief Committee, the executive directorship of World Ministries, and the directorship of the agencies.
(2) Preparation of a job description (including duties and qualifications) of the position of Executive Director of World Ministries.
(3) Nomination of the executive director of World Ministries for appointment by the Synod of 1986. In order to prepare this nomination, the commission would function as a search committee and it would have the responsibility to involve the churches in this search.
(4) Monitoring of the implementation of the field reorganization plans with the continuing assistance of the Interagency Task Force.
(5) Continuing consultation on matters pertaining to agency organization with the SIC's Committee to Study the Structure of the CRC.
(6) Nomination of the at-large members of the Board of World Ministries for election by the SIC in September 1985. The preparation of this nomination shall be done according to the rules or practice of synod stipulating regional repre-

sentation. These nominations shall be double the number required for elections and for staggered terms of one, two, or three years.

(7) Continuation of its monitoring of the agencies under the mandates of the commission as extended and/or amended by the Synod of 1985. In addition to the normal duties assumed under this implementation of its recommendations, the commission shall also assume the responsibilities of the office of Executive Director of World Ministries during the period between the establishment of that office and the filling of that office.

b. Timetable for Implementation

(1) Election of the Board

(a) By September 1, 1985, the present Board for World Missions Executive Committee and the Christian Reformed World Relief Committee Executive Committee shall furnish the SIC with the names of the five persons each group has selected as their representative members of the Board of World Ministries. In behalf of synod, the SIC shall certify their election to the Board of World Ministries.

(b) By September 1, 1985, the commission shall furnish the SIC with its nomination of at-large members of the Board of World Ministries.

(c) These persons nominated by the agencies and the commission shall be elected by the SIC at its September meeting.

(2) Convening the board

The Board of World Ministries shall be convened in its first meeting by the chairman of the commission, or his designee, following the concurrent February 1986 meetings of the present Board for World Misssions and World Relief Committee.

(3) Agenda of the first meeting of the board:

(a) Election of board officers

(b) Reports from staff executives of the agencies

(c) Progress report from the commission on implementation of field reorganization and other items listed above

(d) Budget matters

(e) Preparation of an information report to synod

(f) Any other business that may come before the meeting

c. Legal matters

The 1984 report of the commission states that the commission sought legal advice in order to learn what amendments might be needed to the legal documents which established CRWM and CRWRC. The commission now furnishes the advice received from its attorney and recommends that synod instruct the agenices to amend their articles of incorporation as stipulated below. These amendments are needed in order to make the legal documents which established the agencies consistent with the ecclesiastical relationships established by synod.

(1) Articles of Incorporation—CRC in North America

No amendment to the Articles of Incorporation or bylaws are recommended. Article V of the Articles of Incorporation and Article XIV of the bylaws provide the necessary authority of synod to create the Christian Reformed Board of World Ministries (CRBWM) and to appoint its committee members.

(2) Articles of Incorporation—CRWM

The proposed amendments of the Articles of Incorporation are as follows:

(a) Article II shall be amended to add the following clause to the existing wording of the article:

"Notwithstanding any other provision herein, the corporation shall only have such power to make and operate pursuant to bylaws providing for its organization and governing to carry on its work and business and to hold and acquire property as the Synod of the Christian Reformed Church in North America shall approve. To this end, the corpo-

ration shall be deemed an agency of the Christian Reformed Church and shall subject itself to the authority of the Synod of said church or its appointed agencies, committees, commissions or boards."

(b) Article VIII shall be amended as follows:

"Members of this board shall be representatives of the Christian Reformed Church, with the number, method of selection, and term to be prescribed by actions of the Synod of the Christian Reformed Church."

(3) Articles of Incorporation—CRWRC

(a) Article II shall be amended to add the following clause to the existing wording of the article:

"Notwithstanding any other provision herein, the corporation shall only have such power to make and operate pursuant to bylaws providing for its organization and governing to carry on its work and business and to hold and acquire property as the Synod of the Christian Reformed Church in North America shall approve. To this end, the corporation shall be deemed an agency of the Christian Reformed Church and shall subject itself to the authority of the Synod of said church or its appointed agencies, committees, commissions, or boards."

(b) Article IX shall be amended as follows:

"Members of this board shall be representatives of the Christian Reformed Church, with the number, method of selection, and term to be prescribed by actions of the Synod of the the Christian Reformed Church."

d. The Budget Process

(1) At the beginning of each fiscal year, each organizational unit of each agency shall review its budget planning process for the year just ended in order to determine what improvements can be made in the process.

(2) Each organizational unit shall then prepare a budget request for the next fiscal year based on these reviews and on its proposed plan for that year.

(3) These budget requests shall be reported through each agency's chain of accountability with the understanding that amendments may be made along the way, but that the initial proposals will also be included as part of the information to be transmitted to higher levels of authority.

(4) Preparation of the home-office part of the budget shall be the responsibility of the financial staff officer of each agency.

(5) All budget requests and amendments shall be presented by each agency director to the management team. It shall be the responsibility of the management team to put these requests in an order of priority, taking into account the need to work within the bounds of each agency's ability to raise the required money.

(6) Each agency director, under the direction of the executive director of the Board of World Ministries, shall present each agency's proposed budget, as prepared by the management committee, to the agency committees for their action.

(7) The executive director of World Ministries shall combine these and present the combined agency budgets to the Board of World Ministries for ratification. It shall then be sent to synod for final consideration and approval.

1985—REVIEW AND EVALUATION, 1988–89

Recommendation 16, (*Acts of Synod 1985*, p. 768). Synod

request[s] the Synod of 1988 to appoint an *ad hoc* committee of five members including one member of the SIC at that time, two members selected from among the members of synod's advisory committees on world ministries during the period 1984–87, and two members of the present commission, with the following mandate:

a. Review and evaluate the operations, the functions, the internal and external hardships, and the organizational effectiveness of the newly implemented board, committee, administrative and onfield structures of World Ministries according to the criteria and goals established by the Synods of 1983–87.

b. In this review and evaluation consult with key board, executive, and other staff personnel, including in the latter some personnel on home service from fields of joint ministry.

c. Serve the Synod of 1989 with information and recommendations as to this review and evaluation and, if appropriate, propose possible changes.

3. Field

1984—ESTABLISHMENT OF UNIFIED FIELD COUNCILS

Recommendation 5, (*Acts of Synod 1984*, p. 662). Synod

give[s] general approval to the commission's proposals regarding a unified field council as described in Report 34-A, II, A, B, pages 515–16, subject to the following conditions:

a. that such a joint council fully protect the distinct nature of each specialized ministry;

b. that the commission seek the concurrence of both agencies in the plan to have a single field director on each field of joint ministry.

Grounds:

(1) A joint field council is the most likely means toward a truly integrated field program of the two agencies.

(2) Synod must have full assurance that appointing a single field director will do justice to both programs before giving its approval for such an appointment.

(3) It is not clear how one field director will relate to two agency directors and vice versa.

Report 34-A (II, B, pp. 515–15) reads:

B. *Structural Recommendations*

The present mandate of WMARC, strictly construed, pertains to some eight fields of CRWM's and CRWRC's joint ministry. These are: Nigeria, Liberia, and Sierra Leone in Africa; Central America, Domincan Republic, and Mexico in Latin America; Bangladesh and the Philippines in Asia. Therefore, these are the fields directly in view in the proposals which follow. At the same time, however, it must be recognized that WMARC's mandate from the Synods of 1982 and 1983 includes also by implication the fields which either CRWM or CRWRC serves separately. The present recommendations of your commission, though dealing explicitly with eight particular fields, do have consequences for the administration of other fields. Your commission intends to analyze these consequences and to delineate the correlative organizational changes for these other fields during 1984–85, with report to the Synod of 1985.

The central recommendations of WMARC as to field reorganization are that there shall be a single field council and a single field director for each field of joint ministry.

WMARC recommends that the single field council shall include as members all field staff persons employed by CRBWM on that field. WMARC further recommends that the officers of the combined field council shall be chairman and secretary, both nonexecutive officers, elected for one-year terms by the field council, with one of the these two officers to be elected from the field personnel of each agency and that the selection of these officers be rotated annually from the one agency to the other.

WMARC recommends that there shall be a single field director for each field of joint ministry. This director shall represent the administration of CRBWM to the field council and the field council to the administration of CRBWM, and shall direct the field operations of both CRWEA and CRWDA. The director's salary and expenses shall be shared equally by the two agencies in order to assure that management and accountability be

truly bilateral. The director shall be appointed by the administration of CRBWM according to a procedure to be designed by WMARC in its planning phase of 1984–85, with report to the Synod of 1985.

The organizational links between CRBWM and its agency directors on the one hand, and the proposed field organization on the other hand, remain to be studied and devised by WMARC in its planning phase of 1984–85, with report to the Synod of 1985. The exact formation of these links is contingent in part on a determination of how single-agency fields will be administered, and in part on the individuation and refinement of field organization according to situational factors.

1985—REORGANIZATION ON ALL FIELDS OF CRWM/CRWRC JOINT MINISTRIES

Recommendation 6 (*Acts of Synod 1985*, p. 759). Synod approves the plan for reorganization on all fields of CRWM/CRWRC joint ministry, as outlined in Report 35, V, A, 2 and 3, allowing minor adjustments to particular situations.

Grounds:

a. This plan provides a balance of unified mission, the identity of the agencies, proper field participation, and flexibility for differing situations.

b. This plan was developed in consultation with the field leaders of both agencies.

Quoting Report 35 (V, A, 2 and 3, pp. 423–25):

The Plan of Reorganization

The onfield organization of all fields of joint ministry shall include at least the following principles and features in order to assure the unity of the work and its effective implementation:

a. A field director for each agency, or one field director for the joint field. Agency field directors shall be appointed, after consultation with the missionaries on the field, by the executive directors of the agencies and, if there is to be one field director, by the executive director of World Ministries. Field directors shall supervise the work of the missionaries under their jurisdiction and provide support in the development, coordination, and evaluation of all projects in their fields. They shall, in turn, report to their regional or agencies' home office directors.

b. A field executive council to coordinate the strategies, policies, and budgets of CRWM and CRWRC in order to achieve maximum integration and effectiveness in their joint ministries. The executive council shall prepare a single annual plan, including components from each agency, a unified budget and a comprehensive accountability system. It shall monitor the execution of the single plan. It shall also represent the entire field (both agencies) in establishing relations and agreements with third parties. (Third parties are understood here to include churches, organizations, institutions, persons, and governments with which either CRWM or CRWRC, or both, do joint work).

The field executive council shall be constituted of members representing both agencies, usually six* in number as follows:

(1) The field director of CRWM and the field director of CRWRC, in fields served by both;

(2) Two members elected from among their number by the regular CRWM missionaries serving on the joint field at the time of the annual assembly meeting; and

(3) Two members from among their number by the regular CRWRC missionaries serving on the joint field at the time of the annual assembly meeting.

*Exceptions will occur when there is a single field director and when there are fewer than two missionaries serving either or both agencies.

The members of the executive council shall elect one of the agency field directors to serve as chairman of the council for the first year; the other agency field director shall serve as secretary of the council for the first year. These offices shall be alternated annually between the two agency field directors.

c. A field assembly including voting and nonvoting members as follows: Voting members shall include all regular, board-appointed or approved, fulltime missionaries and their spouses. Nonvoting members shall include volunteers and associate missionaries.

The field executive council shall be responsible for making arrangements for the annual meeting of the field assembly, including preparation of the agenda. The purpose of the field assembly is to provide mutual encouragement, exchange of information, training, fellowship, and spiritual development, and to serve as a forum for giving advice to the executive field council.

The final, coordinated, single annual plan for the field shall be submitted by the executive council to the field assembly for its review and comment. Although the input of all the missionaries is sincerely sought and welcomed, the field assembly does not function as a body to approve the annual plan. The executive council alone does so. The plan is then submitted to the home office for staff and board consideration.

When advisory votes are taken on policy or strategy questions, only voting members may participate.

The chairman and the secretary of the executive council shall serve the assembly as well in their respective capacities.

CRWM and CRWRC voting members shall meet separately to elect their respective representatives to the field executive council.

Minutes, reports, and advisory actions of the field assembly shall be transmitted by the respective field directors to their regional directors and to their respective agency home office directors.

The administrative mode on all fields shall be consistent with the principles of administration established by the commission in its report to the Synod of 1984. Nomenclature on the various fields should be consistent among fields, and the lines of authority and responsibility should be delineated clearly within all fields and between each field and the home office. No field is autonomous; all fields must fit into the macro-planning that can take place only at the home administrative or board level.

Finally, all appeals on matters pertaining to program or personnel are to be made to one's supervisor and, if necessary, through the supervisor to the next level of authority and, if necessary, to successive levels of supervision and authority. Appeals regarding personal performance and program matters should not be appealed beyond the level of the Board of World Ministries.

3. Location of Regional Directors

To complete the administrative structure of onfield operations the commission proposes that regional directors should be designated for both agencies and located in the region over which they have jurisdiction. Both agency regional directors should, if at all possible, live in the same general location. The commission proposes this in principle, leaving further consideration and implementation of it to the board and appropriate administrative units.

The commission proposes this closer relationship of the regional directors with the field organization because it would bring them closer to the mainstream of action and it would provide them with an intimate firsthand awareness of all the aspects of the work within their region of jurisdiction. Moreover, the relocation would provide a consistent pattern of regional supervision for both agencies which now differ in their practice of locating their regional administrative centers. In addition, by providing matching levels of jurisdiction and authority, a principle to which synod gave general approval in 1984, regional directors would be in close proximity to one another and, consequently, would have better and more frequent opportunity for promoting the unity of the mission on the field.

1985—ORGANIZATION OF SINGLE AGENCY FIELDS

Recommendation 7, (*Acts of Synod 1985*, p. 760). Synod approves the foregoing plan as a model for organizing CRWM and CRWRC single-agency fields as well as those of joint ministry.

Grounds:
a. This will provide uniform administration on all fields.
b. This will relate all fields to regional and home-office administration in the same way.

II. THE WORK OF THE COMMISSION IN 1985–86

The following is a summary of the work and activities of the commission from June, 1985, through February, 1986.

A. *Meetings*

The commission met forty-two times with only occasional absences due to travel or illness. There were also unnumbered subcommittee meetings and meetings of the various task forces reported elsewhere in this report.

The commission consulted with the denominational financial coordinator regarding Canadian Charities laws, with the denominaional stated clerk, and with the Synodical Interim Committee regarding the nomination and election of the new Board of World Ministries.

B. *Interagency Task Forces*

Based on the success of last year's interagency task force in providing plans for the onfield unification of joint-agency ministries, the commission this year established four interagency task forces:

Interagency Task Force on Field Administration
Interagency Task Force on General Administration
Interagency Task Force on Constitution
Interagency Task Force on Finance

The work of these task forces is reported elsewhere in this report.

C. *Administrative Assistant*

The commission continued the services of Dr. John Vanden Berg as administrative assistant. He kept the records of the commission, served as a member of and secretary to two of the interagency task forces, and assisted the commission with various arrangements and communications.

D. *Monitoring the Agencies*

This responsibility was again performed by the chairman who made regular reports to the commission.

E. *Philippine Visit*

At the request of the agencies, the commission sent a delegation consisting of Norman DeGraaf, Harold Dekker, John Kromminga, Edward Van Baak of CRWM, and Gary Nederveld of CRWRC to the Philippines in September 1985 for the purpose of assisting the agency field staffs in their reorganization according to the plan approved by synod.

F. Expenses

At the time of the writing of this report, the expenses of the commission were $15,160 for services of the administrative assistant, secretarial services, meals, travel, office, mailing, and supplies. Payment of the acting executive director, a function identified elsewhere in this report, amounted to $1,035. Expenses of the special delegation sent to the Philippines, paid directly by CRWM and CRWRC, were $4,470.

III. FIELD ADMINISTRATION MATTERS

In 1984 the World Missions and Relief Commission recommended and synod approved the establishment of an interagency task force for the purpose of effecting the onfield reorganization of the joint ministries of CRWM and CRWRC, within the guidelines and structures posited in the commission's report to Synod 1984. The task force proposed a plan which was approved by the commission and subsequently by Synod 1985.

This task force has been continued, renamed the Task Force on Field Administration. Its essential mandate is to implement and monitor the field reorganization. It has been constituted of H. Dekker, chairman, and J. Vanden Berg, secretary, from WMARC; E. Van Baak and R. Kok from CRWM's staff and board; and G. Nederveld and J. Haveman from CRWRC's staff and board. This group met in 7:00 A.M. sessions twelve times, plus a number of subcommittee sessions, from September 1985 to February 12, 1986.

The mix of representation provided an excellent means for gathering information and joining points of view. In what follows the commission is now able to report great progress in the task of field reorganization.

A. *The Plan of Reorganization*

The synodically approved plan for the reorganization of the ministries of World Missions and World Relief on the field is set forth in the *Acts of Synod 1985* (pp. 423–24) and is reproduced in Section I, D, 3, 1985 of this report.

B. *Definitions of a Field and a Region*

Field and *region* are terms frequently used in describing the organization of the work of World Missions and World Relief. Consistency in the use and meaning of these terms is important; hence, they were defined for the commission by the task force. These definitions have now been accepted by the commission and by both agencies. If granted general endorsement by synod, they will be normative.

1. Definition of a Field

a. Definition of a Single-Agency Field

A single-agency field is a geographical area, approved by the Board of World Ministries (hereafter, "the board") within which the work and personnel of one of the agencies are developed, coordinated, and evaluated by an administrative structure recognized by the board. A geographical area includes within it a location or group of locations among a group of people or a group of peoples which are socially or politically cohesive. The geographical area may be a nation, part of a nation, or larger than a nation.

b. Definition of a Joint-Agency Field

A joint-agency field is a geographical area, defined by the board, within which the work and personnel of both agencies are developed, coordinated, and evaluated by the field directors of the two agencies, or the field director, and by the field executive council with the advice of the members of the field assembly. A geographical area includes within it a location or group of locations among a group of people or a group of peoples which are socially or politically cohesive. The geographical area may be a nation, part of a nation, or larger than a nation.

2. Definition of a Region

A region is a geographical area including one or more fields, defined by either or both of the agencies for the sake of administrative efficiency and approved by the board. Regions need not be coterminous for both of the agencies.

C. *Status of Field Reorganization*

1. The places of joint-agency work are the following.

Africa	*Latin America*	*Asia*
Guinea	Central America	Bangladesh
Mali	Dominican Republic	Philippines
Nigeria	Haiti	
Sierra Leone	Mexico	

2. Field executive councils as prescribed by Synod 1985 have been constituted and are now functioning in Central America, Dominican Republic, Mexico, and the Philippines.

3. A structure has been designed for Haiti. However, World Missions has not yet assigned a staff.

4. Reorganization is presently under negotiation and refinement in Bangladesh, Guinea, Mali, Nigeria, and Sierra Leone.

D. *Relationship with Other Churches and Agencies*

1. Background

Christians worldwide have come to recognize their dependence on one another under God. Churches have developed and Christians have joined together in organizations and agencies across denominational lines for a variety of tasks in building the kingdom.

These churches and agencies have a common desire to establish the church and build the kingdom. They have a considerable variety in their goals and methods.

Because the Christian Reformed Church in North America and its agencies also seek to establish the church and extend the kingdom, they must have guidelines understandable to other churches and agencies.

Following are principles and guidelines for the establishment of relationships and interdependency agreements with other churches and agencies outside of North America, and the procedures by which these relationships are established. North American work and overseas work which is planned and administered from North America are not regulated by this document. These

principles and guidelines have been accepted by the commission and by both agencies. If granted general endorsement by synod, they will be normative.

2. Principles and Guidelines for Interdependency Agreements

When establishing interdependency agreements with other churches and agencies, the agencies of the board are to be guided by the principles and guidelines which follow.

a. Agency relationships with other churches and agencies are understood to be relationships between the agencies of the board and other parties; they are not relationships of the Christian Reformed Church as such. Ecclesiastical fellowship and other official denominational relationships may be effected only through proper ecclesiastical channels and must have the approval of synod.

b. The agencies of the board do represent the Christian Reformed Church; hence the churches and agencies with which they establish working agreements of interdependency must be acceptable to the board in accordance with specific criteria established by the board.

c. The agencies of the board and other churches and agencies with whom interdependency agreements are established enter these agreements as autonomous bodies and continue to remain autonomous (though interdependent) as cooperating partners in the agreement.

d. The aim of assistance given by the agencies of the board—

1) The aim of assistance to national churches is the furtherance of those ministries which nurture those churches and enhance their outreach. Assistance will be carefully designed to nurture them toward self-sufficiency, to respect their autonomy and integrity, and to promote the development of one another's ministries mutually.

2) The aim of assistance to other agencies is to help in achieving the objectives of the local Christian community which are beyond the domain and/or resources of the institutional church. The autonomy and integrity of these agencies shall be respected and efforts will be made to stimulate their administrative and financial self-sufficiency.

e. The terms of interdependency agreements with other churches and agencies shall be stated in writing as succinctly as possible, with special attention being paid to the mutual responsibilities of the parties to the agreement. The agreement shall state what is to be accomplished, how, by whom, when, and at what cost.

f. At the field level, in the case of either a single-agency or joint-agency field, interdependency agreements with other churches and agencies shall be negotiated, approved, coordinated, and evaluated by and/or through the field executive council.

g. Distinctions may be made between long-term (more than one year) direct service or developmental relationships, and short-term (less than one year) emergency relationships.

h. World Relief shall assist World Missions and its related national churches in their ministries to members and neighbors of the local churches; World Missions shall actively cooperate with World Relief in its wider outreach to the poor.

3. Establishment and Implementation of Interdependency Agreements

Interdependency agreements may be made on joint-agency fields or single-agency fields, and may be long-term or short-term agreements. These are explained below.

a. Long-term, joint-agency field agreements

The process for establishing long-term interdependency agreements on joint-agency fields is as follows:

1) The field executive council shall make known its policies for providing personnel or financial assistance to approved churches and agencies.

2) Requests for assistance shall be initiated by the other churches or agencies. The terms of their requests shall be stated clearly and unambiguously.

3) While either agency may have preliminary consultation with other churches or agencies, only the field executive council may authorize the negotiation of an agreement, assign the responsibility for the negotiation, and approve the agreement.

4) The agreements approved by the field executive council shall be reviewed by the regional directors respectively and recommended to the home office for approval by the agency-committees respectively and by the board.

5) The field directors shall annually review and report all interdependency agreements to the regional directors and the agency directors.

b. Long-term, single-agency field agreements

The process is the same as above for joint-agency fields, except that the field director or other authorized person shall make the contacts with the national church or agency, negotiate the agreements, and make recommendations through the field executive councils and the regional director to the home office, the agency-committee, and the board. The field director is responsible for the annual review, evaluation, and report of all long-term agreements.

c. Short-term agreements on single-agency and joint-agency fields

1) Either agency itself or both agencies jointly may negotiate and implement short-term agreements which will terminate in one year or less. These agreements require approval of the field director on single-agency fields, and of the field executive council on joint-agency fields.

2) Some short-term agreements, such as instances of disaster relief, may have preapproval by category, such preapproval having been given by the field director, or the field directors of both agencies, and approved by the field executive council. Implementation shall be effected by the the field director(s).

3) All short-term agreements shall be reported to the regional director(s), the agency director(s), the appropriate agency-committee(s), and the board.

IV. Board and Home-Office Matters

In the division of the commission's work for 1985–1986, matters dealing with the board and home office were assigned, for initial processing and recommendation, to the Task Force on General Administration. This task force group was constituted of G. Berghoef, chairman, W. Spoelhof, secretary, from WMARC; W. Van Tol and D. Radius from World Missions staff and board; and J. De Haan and R. Mulder from World Relief staff and board.

This task force met in 7:30 A.M. sessions nine times, plus a number of subcommittee sessions, from September 1985 to January 30, 1986.

Although some of the administration matters were processed directly through the commission, by far the larger part was initially and preliminarily discussed in the meetings of the task force before further processing by the commission. The mix of agency, staff, board, and commission representation provided an excellent means for joining points of view and reconciling differences.

Through this cooperative effort the commission is now able to report great progress in filling in some of the general administration details which had remained in the reorganization plan. An account of this progress follows.

A. *Legal and Ecclesiastical Documents*

1. Amending the Legal Documents of the Agencies

Synod 1985 instructed the agencies to amend their articles of incorporation as supplied to the commission by legal counsel and as stipulated by the decision of synod (*Acts of Synod 1985*, Art. 88, B, 15, c, (1), (2), and (3), pp. 766–67). These changes allow for the maintenance of the existing articles and bylaws of each agency but require that the agencies submit themselves to the authority of the synod of the Christian Reformed Church or its appointed agencies, committees, or boards. In that same decision synod delegated to the commission the responsibility for "the preparation of the legal and ecclesiastical documents [including the constitution]."

Legal counsel advised the commission that "the amendments to the articles of incorporation of both agencies, as required by Synod 1985, were meant to unify both the legal and the ecclesiastical relationships of synod and the two agencies. However, these amendments do recognize the historical framework of each agency, both ecclesiastically and legally." Moreover, "each agency is free to retain its own separate legal existence and to hold title to its own properties."

The commission is pleased to report that both CRWM and CRWRC now have taken steps to amend their articles of incorporation as stipulated by Synod 1985. They will likewise update the relevant Canadian documents. For further information, see the agenda reports of CRWM and CRWRC.

It should be noted that according to legal counsel "the Board of World Ministries has no independent legal status. It is solely an ecclesiastical organization subject to the authority of particular synods or continuing synodical decisions. As such, the board is to be organized according to and operate under a *constitution*. As used in this context, *constitution* is defined as an ecclesiastical document rather than a grant of legal status." The constitution is a replacement for the CRWM Mission Order and the CRWRC Constitution. Further, the bylaws of World Missions must be amended to agree with the letter and spirit of synodical decisions. CRWRC does not have bylaws but they will be developed with the cooperation of the commmission.

2. The Constitution of the Board of World Ministries

The Constitution of the Board of World Ministries is a distillation of all the WMARC reports to and of the decisions of the synods from 1982 to 1986 concerning the World Missions–World Relief reorganization plan. It will be the agencies' fundamental document which defines, in relatively brief compass, the theological-missiological bases of the two outreach ministries, the mandates to them, and the organizational structure provided them. It is the ecclesiastical document, or as amended, with which all other legal, operational, and organizational documents must be consistent.

A document of such importance demands a place by itself in this report. It is offered to synod in Part Three of this report.

3. The Legal Implications of the Canadian Charities and Tax Laws

The question of the Canadian grants received by CRWRC again gained prominence when that question was conjoined with larger implications of the Canadian charities and tax laws, as interpreted by Canadian government agents and by conflicting legal opinion of barristers employed by various branches of the Christian Reformed Church. Since the question involving the correct interpretation of the Canadian charities and tax laws seemed to involve WMARC in a new legal-status question which seemed to affect the amendments to the agencies' articles of incorporation as ordered by synod, the commission called on the denominational financial coordinator to deal with the broader involvement of the whole denomination in this matter. He has established a study group to take over the question. At this stage only CRWM and CRWRC are involved. The problems have been solved and changes in the articles of incorporation of the two agencies, as these affect the agencies' legal relationships to the Board of World Ministries, are no longer at issue.

B. *The Board of World Ministries*

1. Nominations to Membership on the Board of World Ministries

Synod 1985 instructed WMARC to provide the SIC with nominations of the ten synodical representatives on the Board of World Ministries for election by the SIC in September 1985, and in doing this to follow the rules or practices of synod by stipulating regional representation (*Acts of Synod 1985*, Art. 88, B, 15, a, [6], p. 765).

The commission sought widespread involvement in providing names of persons whom it should consider for nomination. Letters of inquiry were sent to classical committees, agency heads, diaconal conference officers, and diaconal committees. Several churches and some individuals also sent in names. In all, more than 170 names were placed on the gross list.

Synod stipulated that the ten members should reflect regional representation. Synod has no one rule governing regional representation; consequently, boards and committees have devised their own plans of regional representation. The commission established the following regions, avoiding too great a concentration of representation from Western Michigan.

Region	*Classes*
Far West U.S.	(California South, Central California, Columbia, and Pacific Northwest)
West and Midwest U.S.	(Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, Red Mesa, Rocky Mountain, and Sioux Center)
Great Lakes U.S.	(Cadillac, Chicago South, Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Holland, Illiana, Kalamazoo, Lake Erie, Muskegon, Northern Illinois, Thornapple Valley, Wisconsin, and Zeeland)
East Coast U.S.	(Atlantic Northeast, Florida, Hackensack, and Hudson)
Western Canada	(Alberta North, Alberta South, British Columbia Northwest, and British Columbia Southeast)

Eastern Canada	(Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto)

The commission was very careful in preparing a balanced slate to the SIC by weighing such factors as regional representation, career and professional representation, and layperson and clergy representation. The results of the election by the SIC are as follows.

BOARD OF WORLD MINISTRIES

Member	*Alternate*	*Region*
Three-Year Term		
Dr. Lawrence Den Besten	Dr. Melvin Mulder	Far West U.S.
Mr. Stanley Vermeer	Mr. Kenneth Van Gilst	West and Midwest U.S.
Rev. Charles Terpstra	Rev. Raymond Opperwall	Great Lakes U.S.
Rev. Derk Pierik	Rev. Jack B. Vos	Eastern Canada
Two-Year Term		
Mr. Arthur M. Jackson	Mr. Herbert Van Denend	East Coast U.S.
Mr. Fred Wind	Mr. Co Zondag	Eastern Canada
Rev. Roger E. Van Harn	Rev. Joel R. Boot	Great Lakes U.S.
One-Year Term		
Rev. Nicholas B. Knoppers	Rev. Mel Pool	Western Canada
Rev. Merle Den Bleyker	Rev. James R. Kok	West and Midwest U.S.
Mr. Milton Kuyers	Rev. Lester W. Van Essen	Great Lakes U.S.

2. Regulation of Agency Representation on the Board of World Ministries

The SIC decision to regionalize the representation of the agency-committees on the Board of World Ministries by allowing no more than three delegates from any one region was made to accommodate only the situation which would prevail at the February 1986 meeting of the board. Therefore, a more permanent regulation satisfying regional representation of agency delegates became the concern of the commission for a recommendation to synod.

Regionalization is but one of the difficulties, however, which arises out of the nature of the agencies' representation on the board. The small number of five delegates allotted each agency induces the agencies to propose their officers for membership since the officers would be the most involved in and best informed on agency matters. However, officers are chosen annually; hence, it would be uncertain that every officer thus elected could, as an officer, serve for more than one year. Such short-term membership could result in serving the interests of the agency rather than the unifying purpose of World Ministries.

Moreover, the concentration of agency officers on the board, and especially if the agencies' wish were achieved that three of such officers would regularly constitute the full complement of each agencies' representation on the executive committee of the board, would create, at best, a questionable situation.

To meet these problems the commission, while recognizing both the validity of the agencies' desired use of their most informed delegates and the potential difficulties inherent in such representation by officers, recommends to synod the following regulations for agency representation on the board and its executive committee:

a. That agency regional representation will be satisfied by the nomination and election of no more than three representatives from any one of the six regions, except no more than two from Western Michigan (which includes

Classes Cadillac, Grand Rapids East, Grand Rapids South, Grand Rapids North, Grandville, Holland, Kalamazoo, Muskegon, Thornapple Valley, and Zeeland);

b. That no more than two officers of each agency-committee or its executive committee may be elected to the executive committee of the board;

c. That the term of the members of the agency-committee representation on the board shall be for one year with the right to stand for reelection so as to serve six successive years as is allowed under synod's six-year rule;

d. That no more than two alternate members be required to be elected to serve, as needed, in each agency-committee's representation on the board; and

e. That these special rules for agency-committee representation be noted for reconsideration when the reorganization plan comes under review.

3. The Meeting of the Board of World Ministries

The first meeting of the board, held in February 1986, was arranged and convened by the chairman of the commission, Harold Dekker, in accordance with the instruction of Synod 1985. A report of its procedings and actions is found elsewhere in this Agenda for Synod 1986.

4. The Right of Appeal from Decisions of the Board of World Ministries

The question of the right of appeal by the agencies and agency personnel arises out of the new and unprecedented situation of two former synodical boards, now designated by synod as committees, replaced by a new, single board which is directly responsible to synod. Since synod decided to keep, in a rather large measure, the identity of the two agencies, the questions naturally arise as to what rights of appeal and of representation at synod the agencies retain.

Synod's approval of the one-board concept places the locus of synodically delegated responsibility and accountability in the one board. The organizational identity of the two agencies must rest and end in that one board. Synod so declared when it decided to "establish one standing board . . . which shall regulate and supervise the work of CRWM and CRWRC," along with the grounds for that decision (*Acts of Synod 1985*, Art. 85, p. 758).

As a standing board of synod, the Board of World Ministries, acting for and under the rule of synod, has the same last-resort powers as that held by the board of any other standing committee of synod.

The rationale for this interpretation of the powers of the Board of World Ministries lies in the nature of a standing board of synod. If the World Missions and World Relief agencies, in the exercise of the principle of retaining their own identity, would be allowed to appeal to synod all decisions of the supervisory Board of World Ministries, the agencies would be able to make a shambles of the role which synod assigned to the new board. To allow the right of appeal from all board decisions would be to reduce the power of the new board merely to a forum for discussion of interagency matters on which a consensus could be achieved; and, for all other matters under discussion, the board's function would be reduced to that of a holding operation awaiting decision by synod.

However, there are specific limitations to the scope of last-resort jurisdiction of the board. These limitations are as follows.

a. The right of the two agencies to appeal to synod shall be retained in matters arising out of future proposed changes in the constitution of the Board of World Ministries.

b. Synod has already acted on the right of appeal to synod for personnel in the two agencies who are directly appointed by synod (*Acts of Synod 1985*, Art. 88, B, 10, d, p. 761). This right applies only to matters arising out of the appointment or continued appointment process; this provision is intended not to function as a cover for a right to appeal any issue which an individual, appointed by synod, may wish to bring up.

c. An agency-committee or an individual may appeal an action or decision of the board in any case involving a doctrinal issue. This has been the traditional right which has always been exercised by all the denominational agencies.

The right of appeal is placed in Article VII of the Constitution of the Board of World Ministries.

C. *The Position of Executive Director*

1. The Position Description of Executive Director

The position description of executive director has been prepared in response to synod's instruction to the commission to prepare "a job description including duties and qualifications, of the position of executive director of World Ministries" (*Acts of Synod 1985*, Art. 88, B, 15, a, [2], p. 765).

The language of this "job description" is largely that which is found in the decision of Synod 1985 concerning this matter; hence, nothing in the position description should be at variance with the decisions concerning the executive director which synod has already made.

The agencies have also prepared new position descriptions for the two agency directors. The same subject-matter categories are employed in the three documents and each is made consistent with the other.

The executive director position-description document has been approved by the CRWM board, the CRWRC board, and the Board of World Ministries in whose bylaws it shall be placed. It has also been effectively used in the search and nominating process for an executive director. It is available to any synodical delegate upon request.

2. The Nominating Process in the Initial Election to the Position of Executive Director

World Missions conducted a search for a new director of World Missions at the same time that the commission, as synod's search and nominating committee, initiated its search for an executive director of World Ministries. The agency and commission agreed to send out the information about the inquiries for both positions in one mail packet—all to the same potential respondents. Thus, a joint cover letter and identifiable, separate materials were sent to all consistories/councils of the Christian Reformed Church and to the board and staff personnel of both CRWM and CRWRC.

From all of the sources thus consulted, about twenty-five names were received as suggestions. The members of the commission added names to this list. After giving special attention to certain names by way of obtaining particular information and consulting references, a number of personal interviews have been conducted. The process of initial interviews has been concluded. In these interviews CRWM and CRWRC involvement was provided by including certain officers of each as nonvoting, advisory participants.

The commission intends to complete the preparation of its nomination by early April. It will then be announced in *The Banner* and to synod in the commission's supplementary report.

3. Naming an Acting Executive Director

In early January 1986, the agencies' staff members on the Task Force on General Adminstration suggested the activation as soon as possible of the synodically instituted Administrative Management Team. In the plan of reorganization, the administrative management team is headed by the executive director, whose function was temporarily assigned by synod to the commission.

The commission, too, felt the need to activate the administrative management team headed by an acting executive director. The myriad of details involved in calling the first Board of World Ministries into session and the instant decisions regarding the logistics of the meeting demanded the attention of one person. The commission, therefore, "appointed Harold Dekker, acting executive director of World Ministries, to serve, beginning immediately (December 28, 1985), as the commission's representative, and continuing in this capacity to September 1, 1986, or until such time as the executive director assumes the responsibilities of the office, whichever comes first" (WMARC Minutes, December 28, 1985, item 5, p. 2).

This is not a full-time position. The acting executive director will be compensated on an hourly wage basis, supplementary to his part-time salary at Calvin Theological Seminary, only for those fuctions which fall directly under the administrative functions of the executive director position.

D. The Agency-Committees

1. The Request to Continue the At-Large Members of the CRWM and CRWRC Boards (to become committees)

Both agencies requested that the members-at-large on their agency boards be allowed to retain their membership until September 1, 1986. The agencies, particularly World Relief, have depended very much on their at-large members as the source of supply for their officers on the governing boards and committees. By extending the tenure of the current at-large members until the new members of the committees take office on September 1, 1986, the agencies will be able to make an easier transition to the new organization.

The commission granted permission to the agencies to extend to September 1, 1986, the tenure of their at-large membership (WMARC Minutes, January 10, 1986, item 7, a). The commission judges this decision to be in agreement with the decision of Synod 1985 which declared: "The present at-large members will retain their tenure until the formation of the new committees" (*Acts of Synod 1985*, Art. 88, B, 10, b, [2], p. 761).

The decision of synod to restrict the number of agency-committee members to one from each classis has eliminated the at-large members. CRWRC regards this as a serious difficulty since much of its leadership and its officers come from that group. CRWRC now has six members at-large on its board but would be satisfied if the number were reduced to three—a pastoral advisor, an accountant, and a lawyer. World Missions does not have a similar problem and has no objection to favoring CRWRC in this matter.

"The commission recommends that synod permit the World Relief agency-committee to increase its membership by the addition of three at-large delegates - a pastoral advisor, a professional accountant, and a lawyer - nominated by CRWRC, approved by the Board of World Ministries, and elected by synod. This exception shall continue for three years, whereupon, at the time of the

review of the entire reorganization plan, this exception shall be especially noted for review and definite determination" (WMARC Minutes, January 10, 1986, item 7, b).

2. Agency-Committees' Right of Appeal to Synod from the Decisions of the Commission

The material given in Section IV, B, 4, b of this report gives the provisions for the agency committees' right of appeal to synod from the decisions of the Board of World Ministries. Those instances of appeal concern the rights of individuals in matters of appointment and reappointment, questions of doctrine, and the rights of agencies in cases of proposed constitutional changes.

The commission also recommends to synod that the agency-boards (which become agency-committees) do have the right to appeal directly to Synod 1986 the decisions made by the commission during the period from the time of the end of the meeting of Synod 1985 to the end of the meeting of Synod 1986. It is understood that the commission shall be informed if and when any appeal(s) is made. This will be a one-time right of the agencies to appeal directly to synod the decisions of the commission, since the commission as such will have completed its assignment in June 1986.

E. *Home Office Reorganization*

Synod, by accepting "in principle and later implementation" the redefinition of the World Missions' position of area secretary, named the new office "regional director" and made it a field position. The newly named position of regional director, redefined as a field position, requires a reorganization of the home office of CRWM. The World Missions' officers and acting executive secretary anticipated this need for a change by proposing to its board and to the commission a thoroughgoing and comprehensive plan for the reorganization of the home office staff.

Throughout the year the Task Force on General Administration discussed possible home office changes. It considered a number of proposals but did not achieve agreement. However, when the World Missions' officers and acting executive director presented their latest plan to the task force, it won enthusiastic endorsement. The commission recommends the adoption of the thoroughgoing and comprehensive plan of reorganization of CRWM's home office. The commission has assured itself that the plan is consistent with previous synodical decisions and intent and with the reorganized field operations which are already in place.

Under the new model of World Missions' home-staff administration, whatever interagency differences, if any, may exist potentially in meshing the administrations of the home staffs of the two agencies are minor, and can be worked out readily by the administrative management team.

The commission endorses the new plan. The plan offered by World Missions breaks the logjam which had blocked greater progress by the commission and the interagency team in achieving matching levels of responsibility and accountability. Moreover, in one consistent pattern the World Missions' plan proposes the reorganization of both the home staff and the committee structures of World Missions. It is especially noteworthy that this comprehensive plan comes from within World Missions itself and receives the endorsement of the World Relief Agency.

V. FINANCIAL MATTERS

The implementation of synodical decisions regarding financial matters was assigned to the Task Force on Finance. This task force was constituted of N. DeGraaf, chairman, from WMARC; R. Eppinga and D. Radius from CRWWM's staff and board; and M. Grevengoed and E. Westenbroek from CRWRC's staff and board. Shirley De Vries of CRWM's office served as secretary.

The task force met five times in order to carry out its principal assignment, namely, the completion of the first five steps in the approved budget process. In this way agency budgets were brought through the administrative management team and by the acting executive director to the first meeting of the Board of World Ministries.

The board, in accordance with its mandate, began its review of these budgets. At its beginning stage as a board, however, without sufficient background and time, it was unable to bring its review to a conclusion.

In this transitional year, then, the agencies are themselves submitting and recommending their budgets directly to synod in their agenda reports. The board intends to complete its review and evaluation of the budgets at its second meeting, and will report on this and other financial matters in its supplementary report to synod.

The task force has a continuing assignment in further developing financial policies and procedures under the approved reorganization. This additional work will be reported to synod in the commission's supplementary report.

VI. THE CONSTITUTION

In the division of the commission's work for 1985–86, the preparation of a constitution was assigned to a task force constituted of J. Kromminga, chairman, and J. Vanden Berg, secretary, from WMARC; W. Van Tol and B. Byma from CRWRM's staff and board; amd J. De Haan and P. Kladder III from CRWRC's staff and board.

This task force held fifteen meetings, several of four to eight hours' duration, from September 1985 to February 12, 1985. All task force members participated diligently in preparation and in group discussion. Most attended all of the meetings; at no time was more than one absent.

The aim of the task force was to draft an austere document concentrating on the newly created board, the new agency status of committees under one board, the interaction of the executive and agency directors, and operations on joint fields. It was deliberately intended to reserve regulation of the internal affairs of each agency and of the board itself to bylaws.

The major part of the task was to translate synodical decisions, especially those of 1985, into constitutional structure and language. In addition, with the advice, concurrence, or modification of the commission, substantial determinations were made on items which had not been previously resolved by synodical decisions.

After the task force had completed its work, the result was distributed as a provisional draft to the boards of CRWM and CRWRC and to the Board of World Ministries. Comments and suggestions made by members of these three boards have been helpful to the commission. Both agency boards requested certain revisions and reserved the right to present these requests to synod if the commission would not concur. Explicitly or implicitly, all three boards have

given general approval to all or nearly all of the draft which they reviewed. The commission sees the subsequent redraft now recommended to synod to be even more acceptable to these boards than the one they considered in their recent meetings.

The task force composition and process have been most useful in joining points of view and in resolving and reconciling differences between the agencies. The commission confidently recommends to synod its adoption of the constitution which follows in the hope that it will serve the Christian Reformed Church well in its continuing efforts to fulfill the missionary mandate given by the king of the church.

THE CONSTITUTION OF THE CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

PREAMBLE

Our Lord Jesus Christ, upon his ascension into heaven, entrusted the gospel of the kingdom to his apostles who were commanded to be his witnesses to the ends of the earth.

As heirs and beneficiaries of their obedience, each church and every member is obligated to share this gospel, in word and deed, with the lost and needy throughout the world.

In fulfillment of this obligation the members of the Christian Reformed Church in North America unite their efforts in a worldwide mission of word and deed, which has as its purpose the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God. In this task the announcement and proclamation of the Word has the central place.

To execute this mission, the Synod of the Christian Reformed Church in North America (hereafter, "synod") creates the Christian Reformed Board of World Ministries (hereafter, "the board") with its two agencies, the Christian Reformed World Missions Committee and the Christian Reformed World Relief Committee (hereafter also called, "agency-committee[s]").

This constitution shall be the standard by which all previous actions of synod relative to the World Missions and World Relief agencies shall be evaluated.

Article I

PURPOSE

The purpose of this constitution is to establish the board with its two agency-committees, to coordinate the work of the two agencies in the one mission of the church, while ensuring their continued identity and integrity, and to regulate the work of the two agencies in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

Article II

THE SYNOD OF THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Synod, as the major assembly of the Christian Reformed Church in North America, has been given the responsibility of that church for the ministries of evangelism and church development among peoples of other nations and of emergency relief and community development worldwide.

Synod shall exercise the following responsibilities:

II–A: Provide the constitution and any later amendment to it according to the procedure given in Article VIII;

II–B: Establish and maintain the ministries of the World Missions and World Relief agencies;

II–C: Exercise jurisdiction over the foreign and domestic programs of the two agencies and determine the location in which work is assigned;

II–D: Establish the Board of World Ministries whose members and alternate members shall be appointed by synod in order to effect coordination and unity in the operations of the two agencies in the one mission of the Christian Reformed Church;

II–E: Appoint the executive director of the board and the agency directors, all upon nomination by the board;

II–F: Provide for the collective support of the unified evangelistic and diaconal ministries of the church carried out by the two agencies by stimulating interest, encouraging prayer, and authorizing the procurement and expenditure of funds; and

II–G: Encourage the churches to call, ordain or commission, and support the personnel appointed by synod, by the board, or by each agency.

Article III

THE CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

III–A: Responsibility of the Board

The announcement and demonstration of the love of God for the peoples of the world constitutes a unified ministry of word and deed. The board is the agent of synod for the furtherance of this ministry.

This ministry has developed in two organizations, now designated the World Missions Agency and the World Relief Agency. These agencies are distinct from each other because of the specialization of their tasks but united with each other in their common pursuit of the purpose of promoting the kingdom of God in the world. As a general rule, the two agencies should work on joint-agency fields in order to achieve most appropriately and effectively the one complete mission of the church, and in order to exercise Christian stewardship most efficiently and fruitfully. On joint-agency fields neither agency should become so intent on its own specialized task as to neglect the interests of the other. At the same time, neither should be so involved in joint ministry as to inhibit the fulfillment of its own particular responsibilities.

Single-agency fields may be assigned by the board with the approval of synod in the following cases:

1. In response to a disaster or other emergency, the World Relief Agency may enter a field even without the prior approval of synod, such projects continuing no more than one year without synodical approval.
2. The World Missions Agency may be assigned a separate field where there are no compelling demands of material need. Here the World Missions Agency would also be responsible for developing the diaconal ministry of the national church.
3. The World Relief Agency may be assigned a separate field where there are no compelling demands of spiritual need because the need is acceptably met by an approved church or where an approved Christian community already exists.
4. In particular circumstances, the board may assign a "pathfinder" role to either agency.
5. The domestic program of the World Relief Agency is a single-agency program.

It is the responsibility of the board so to regulate and supervise the work of these two agencies that the church may minister to the spiritual and physical needs of the peoples of the world and do so speaking with one voice.

It is also, and equally, the responsibility of the board to honor the identity and integrity of the two agencies so that the dynamics by which they have developed may be preserved and enhanced and their special competencies may be applied to the common purpose of the church's mission.

In these tasks the board is the agent of synod to ensure that the work is carried on in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

The organization and functions of the board in fulfilling these tasks are set forth in the provisions which follow.

III–B: Organization of the Board

1. Membership
   The board shall consist of twenty members, all elected by synod, in the following manner of representation:
   ten members nominated by the board, elected by synod;
   five members nominated by and from the World Missions Committee, elected by synod; and
   five members nominateed by and from the World Relief Committtee, elected by synod.
2. Meetings
   The board shall meet at least once a year.
3. Officers
   The board shall elect its officers annually from its own membership. The officers shall be: president, elected from among the members nominated by the board; vice president, and secretary, one elected from among the membership nominated by the World Missions Committee, and the other elected from among the membership nominated by the World Relief Committee.
4. Executive Committee
   The board may elect an executive committee annually from its own membership. In that case the executive committee shall consist of the officers of the board and four other members elected by the board, two from those nominated by the board and one from each of the other membership categories.
5. Regulations governing regional representation on the board, the manner of nominations and elections, and agency officer representation on the executive committee are set forth in board and agency bylaws.

III–C: Duties and Powers of the Board

1. The board shall approve policy and goals for the unified ministry of the Christian Reformed Church through the World Missions Committee and the World Relief Committee while ensuring the identity and integrity of the two agencies.
2. The board shall regulate the two agencies to ensure that their work is done in such a manner that scriptural standards for all aspects of the work are maintained and the constitution is observed. It shall ensure adequate procedures for planning, implementation, and evaluation.
3. The board, subject to synodical approval and in accordance with the mandates governing both agencies, shall approve the designation of fields for its agencies.
4. The board shall determine the nature of the coordination and unity which shall prevail on fields of joint ministry.
5. The board shall establish the principles and guidelines which shall govern interdependency agreements with other churches and agencies.
6. The board shall nominate candidates for the office of executive director of World Ministries and for the office of agency director of each agency, all of which staff offices must be filled by synodical appointment.

Directors who report to the agency directors shall be appointed by the respective agency-committees, subject to confirmation by the board. Further specification of the rights of appointment by the agency-committees and agency directors will be made in the bylaws of the respective agency-committees.

7. The board shall submit an annual report to synod, including a single, combined budget.
8. The board shall enforce the provisions of the constitution and shall have the power to recommend to synod amendments to it. It shall adopt and/or amend such bylaws as are needed to fulfill its own assignment in accordance with synodical decisions. It shall approve or disapprove such additions or amendments to the bylaws of each agency as have been adopted by such agency.
9. The board shall ensure that properties are rightfully held and conveyed by its two agencies.
10. The board and its agencies shall exercise jurisdiction over personnel called or commissioned by local churches under the following conditions: The agency director is specifically responsible for the performance of the agency personnel in the duties assigned to them, including their doctrine and life insofar as these bear upon their functioning in their agency assignments. Agency personnel may appeal a director's decision to the agency-committee according to the stipulations of Article VII. The consistories of local Christian Reformed churches in which the memberships of agency personnel are lodged also have supervision over their members' doctrine and life insofar as these bear upon church membership or office. Appeals from the decisions of these consistories may be made in accordance with the procedure stipulated in the Church Order of the Christian Reformed Church.
11. The board shall ensure the annual evaluation of all personnel of the agencies.
12. The board shall adopt such bylaws as needed.

III–D: Staff of the Board

The chief staff officer of the board shall be the executive director of World Ministries, who shall be elected to this position by synod from a nomination prepared and submitted by the board. The functions of the executive director shall be as follows:

1. The executive director shall be the immediate agent for the implementation of board policy within the structure of World Ministries, and shall administer board policies through a chain of accountability. To discharge this function the executive director must know each agency independently.
2. The executive director shall supervise the work of the agency directors and shall head the administrative management team on which the agency directors also serve.
3. The executive director, together with the agency directors, shall effect the one mission of the church within the structure of World Ministries, while ensuring the identity and integrity of the two agencies.
4. The executive director shall be responsible for giving leadership in the coordination of the operations of joint-agency fields and in the administration of the agencies. In single-agency fields and domestic programs the executive director shall monitor operations, consult with the agency directors, and advise the board.
5. The executive director shall submit to the board an annual report on the entire operation of World Ministries, based upon the reports of the agency directors.
6. The executive director shall be responsible for the budget procedure and shall present a single, combined budget for both agencies to the board.

III–E: Administrative Management Team

1. The administrative management team shall be a formally constituted administrative entity. The membership shall be constituted of the executive director, who is its chairperson, the two agency directors, and the principal staff directors of the agencies as needed.
2. The functions of the administrative management team include the following:
   a. Planning, coordinating, and providing information;
   b. Reconciling interagency differences;
   c. Giving direction to concerns which are common to both agencies; and
   d. Such further functions as directed by the board.

Article IV

CHRISTIAN REFORMED WORLD MISSIONS COMMITTEE

IV–A: Mandate

It shall be the primary task of the World Missions Committee and agency to proclaim the coming of the kingdom of God and call people of all the world to repentance, faith in Jesus Christ, and obedience to God in their personal lives and their societal relations. In fulfilling this task, the agency shall also work to relieve suffering and to minister to human needs; it shall effect this dimension of the task with the help of the World Relief Agency wherever possible.

In addressing this task, the World Missions Committee and Agency shall have primary responsibility for the parts of the mission called evangelism, the organization and development of the church, the development of Christian education, and the training of pastors, evangelists, elders, and teachers. This includes preaching and teaching, the administration of the sacraments, and through various media; Bible translation; literature production and distribution; development of Christian worship and music; church education; development of Christian schools; and the training of nationals for all of these.

The agency-committee is the agent of the board to ensure that these responsibilities are exercised in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

IV–B: Organization of the World Missions Committee

In order to fulfill its mandate the Christian Reformed World Missions Committee is organized in the following manner:

1. Membership
   The committee shall be constituted of one representative from each classis, elected by classis and confirmed by synod.
2. Meetings
   The committee shall meet at least once a year.
3. Officers
   The committee shall elect annually from its membership a president, a vice president, a secretary-treasurer, and an assistant secretary- treasurer.
4. Executive Committee
   The committee shall elect annually from its membership an executive committee. The executive committee shall exercise the responsibilities of the agency-committee between its meetings in accordance with the procedures set forth in the agency-committee bylaws.

IV–C: Duties and Powers of the World Missions Committee

In order to fulfill its mandate the committee is given the following duties and powers:

1. Adopt such bylaws and/or amendments to its bylaws as are needed to establish appropriate agency policy which then will be subject to approval by the board;
2. Prepare priorities, guidelines, and proposals for endorsement by the board;

3. Initiate and/or review preliminary planning of new projects;
4. Nominate candidates for office which require board approval, and appoint personnel to positions as named in the bylaws;
5. Review and approve the annual agency budget prepared by the agency staff and the administrative management team for recommendation to the board;
6. Ensure appropriate fundraising, communications, and promotional activities;
7. Ensure activities which appropriately recruit, train, and support the staff;
8. Exercise the right to acquire, hold, and convey property subject to the approval of the board;
9. Supervise, through its director, the administrative staff of the agency;
10. Approve intra-agency administrative policy in agreement with board policy;
11. Authorize and approve such contracts as are concomitant with the purpose of the mission and as are subject to approval by the board;
12. Engage in such decision-making as will achieve the responsibilities delegated to it by the board, promote the unification of the full mission of the church, enlarge the vision of that mission for the constituency of the agency, and fulfill the mandate of that one mission; and
13. Recommend to the board amendments to the constitution and bylaws of the board.

IV–D: The Director of World Missions

The agency director is responsible to the executive director of the board and to the World Missions Committee. The director is responsible for the administration of the entire agency, and functions within the boundaries of this constitution and within board and agency-committee bylaws.

The functions of the director shall be as follows:

1. Supervise the staff of the agency through a chain of accountability, and report to the committee the matters of business which require committee endorsement;
2. Be a member of the administrative management team;
3. Supervise recruitment, training, and evaluation of field and office personnel;
4. Promote the interests of the board and agency throughout the church;
5. Maintain a firsthand acquaintance with field operations;
6. Supervise the preparation of the budget for presentation to the administrative management team and the agency-committee;
7. Effect the one mission of the church within the structure of World Ministries while ensuring the identity and integrity of the two agencies;
8. Provide key decisionmakers with the necessary, valid information to enable them to make informed decisions; and
9. Perform all other duties assigned by the agency-committee or the executive director.

Article V

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

V–A: Mandate

It shall be the primary task of the World Relief Committee and Agency to promote the kingdom of God and demonstrate the gospel by administering the mercy of Jesus Christ to people in need everywhere, doing good "to all people, especially to those who belong to the family of believers." The agency shall accompany this ministry with the presentation of the gospel of Jesus Christ and the call to Christian discipleship in the totality of

human life; it shall effect this dimension of its task with the help of the World Missions Agency wherever possible.

In addressing this task, the World Relief Committee and Agency shall have primary responsibility for those parts of the mission called emergency relief, diaconal needs, and community development. This includes disaster relief, benevolence, training of deacons, health care, agricultural development, industrial development, literacy training, income generation, socioeconomic aid, and the training of nationals for all of these.

The agency-committee is the agent of the board to ensure that these responsibilities are exercised in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

V–B: Organization of the World Relief Committee

In order to fulfill its mandate the Christian Reformed World Relief Committee is organized in the following manner:

1. Membership
   The committee shall be constituted of one representative from each classis, nominated by the diaconal conference or diaconal committee of the classis, elected by classis and confirmed by synod, and three members-at-large. The members-at-large will be a pastoral advisor, an accountant, and an attorney. These shall be elected according to the rules of synod.

2. Meetings
   The committee shall meet at least once a year.

3. Officers
   The committee shall elect annually from its membership a president, a vice president, a secretary, and a treasurer.

4. Executive Committee
   The committee shall elect annually from its membership an executive committee. The executive committee shall exercise the responsibilities of the agency-committee between its meetings in accordance with the procedures set forth in the agency-committee bylaws.

V–C: Duties and Powers of the World Relief Committee

In order to fulfill its mandate the committee is given the following duties and powers:

1. Adopt such bylaws and/or amendments to its bylaws as are needed to establish appropriate agency policy which shall then be subject to approval by the board;
2. Prepare priorities, guidelines, and proposals for endorsement by the board;
3. Initiate and/or review preliminary planning of new projects;
4. Nominate candidates for office which require board approval, and appoint personnel to positions as named in the bylaws;
5. Review and approve the annual agency budget prepared by the agency staff and administrative management team for recommendation to the board;
6. Ensure appropriate fundraising, communications, and promotional activities;
7. Ensure activities which appropriately recruit, train, and support the staff;
8. Exercise the right to acquire, hold, and convey property subject to the approval of the board;
9. Supervise, through its director, the administrative staff of the agency;
10. Approve intra-agency administrative policy in agreement with board policy;
11. Authorize and approve such contracts as are concomitant with the purpose of the mission and as are subject to approval by the board;

12. Engage in such decisionmaking as will achieve the responsibilities delegated to it by the board, promote the unification of the full mission of the church, enlarge the vision of that mission for the constituency of the agency, and fulfill the mandate of that one mission; and
13. Recommend to the board amendments to the constitution and bylaws of the board.

V–D: The Director of World Relief

The agency director is responsible to the executive director of the board and to the World Relief Committee. The director is responsible for the administration of the entire agency and functions within the boundaries of this constitution and within board and agency-committee bylaws. The functions of the director shall be as follows:

1. Supervise the staff of the agency through a chain of accountability, and report to the committee the matters of business which require committee endorsement;
2. Be a member of the administrative management team;
3. Supervise recruitment, training, and evaluation of field and office personnel;
4. Promote the interests of the board and agency throughout the church;
5. Maintain a firsthand acquaintance with field operations;
6. Supervise the preparation of the budget for presentation to the administrative management team and the agency-committee;
7. Effect the one mission of the church within the structure of World Ministries while ensuring the identity and integrity of the two agencies;
8. Provide key decisionmakers with the necessary, valid information to enable them to make informed decisions; and
9. Perform all other duties assigned by the agency-committee or the executive director.

ARTICLE VI

FIELD ORGANIZATION

The organization of single-agency fields shall be described in the bylaws of each agency, and shall be modeled after the organizational plan for joint- agency fields which is described in this article.

The organization on fields of joint ministry shall include the following elements in order to ensure the unity of the work and its effective implementation.

VI–A: The Field Directors

There shall be a field director for each agency or, owing to special circumstances, a single director for a joint-agency field.

Agency field directors shall be appointed, after consultation with the respective field staff, by the agency directors or, if there is to be a single field director of a joint-agency field, by the executive director.

Field directors shall supervise the work of the staff members under their jurisdiction and provide support in the development, implementation, coordination, and evaluation of programs and personnel in their fields. They shall, in turn, report to their agencies' regional or home office directors.

VI–B: The Field Executive Council

There shall be a field executive council to coordinate the strategies, policies, and budgets of the two agencies in order to achieve maximum integration and effectiveness in their joint ministries.

The council shall be constituted of members representing both agencies, usually six in number, as follows.

1. The field directors of both agencies;
2. Two members elected from among their number, by the regular World Missions staff members serving on the joint-agency field at the time of the annual assembly meeting; and
3. Two members elected from among their number by the regular World Relief staff members serving on the joint-agency field at the time of the annual assembly meeting.

The members of the field executive council shall annually elect one of the agency field directors to serve as chairperson of the council, and the other agency field director shall serve as secretary.

The field executive council shall prepare a single, annual plan and a single, combined budget including components from each agency. The plan shall be submitted to each agency-committee by way of planning procedures approved by the board. The field executive council shall monitor the execution of the plan. It shall also represent the entire field in establishing relations and agreements with other churches and agencies.

VI–C: The Field Assembly

There shall be a field assembly including voting and nonvoting members. Voting members shall include all regular, board-appointed or approved, full-time staff members and their spouses. Nonvoting members shall include volunteers and associate staff members.

The chairperson and secretary of the field executive council shall also serve as the chairperson and secretary of the field assembly.

The purpose of the field assembly is to provide advice to the field executive council and support to its own members. It shall conduct an advisory review of the annual plan prepared by the field executive council. It shall provide its own members with mutual encouragement, exchange of information, training, fellowship, and spiritual development.

The voting members of the staffs of each agency-staff shall meet separately to elect their respective representatives to the field executive council.

Article VII

Appeals

All appeals in matters pertaining to policy, personnel, or program shall be made to one's supervisor and, if necessary, to successive levels of supervision and authority. The following regulations shall apply:

VII–A: The World Missions Committee and the World Relief Committee shall be the last instance of appeal pertaining to intra-agency matters, except personal performance matters involving directors appointed by synod and agency-committee appointees whose appointments are confirmed by the board.

VII–B: The board shall be the last instance of appeal pertaining to interagency agency matters and the determination of whether an issue is an administrative or policy matter.

VII–C: An appeal from board decisions to synod may be made in the following cases:

1. Directors who have been appointed by synod may appeal to synod those matters affecting their persons or appointments.

2. An agency or an individual related to an agency may appeal to synod matters involving a doctrinal issue.
3. An agency-committee may appeal to synod matters pertaining to proposed changes in this constitution.

Article VIII

AMENDMENTS TO THE CONSTITUTION

Amendments to this constitution shall require approval by synod. The board shall have sole authority to recommend amendments to synod in accordance with the following procedures:

VIII–A: Proposed amendments shall be presented to the secretary of the board in writing at least ninety days prior to the meeting date of the board, and copies of such proposed amendments shall be mailed by the secretary to each board member and to each member of the two agency-committees at least sixty days prior to the meeting.

VIII–B: Representatives from each agency-committee shall be given an opportunity to present written and oral comments concerning any proposed amendments at the meeting of the board prior to its vote on the proposed amendments.

VIII–C: All amendments to this constitution shall be adopted, prior to their recommendation to synod for approval, by a minimum of fourteen members present and voting at a duly-constituted meeting of the board.

VII. CONCLUDING MATTERS

A. *Recommendations*

1. That synod grant the privilege of the floor to Prof. Harold Dekker, and recognize all members of the commission for representation at meetings of the synodical advisory committee to which this report is assigned.

2. That synod endorse the definitions and the policy statements contained in Section III of this report.

3. That synod approve the organizational recommendations contained in Section IV, B, 2 and D, 1-2 of this report.

4. That synod adopt the constitution for World Ministries contained in Section VI of this report.

B. *Remaining Work of the Commission at the Time of This Report*

1. Nomination of the executive director of World Ministries

2. Continued monitoring of the work of the agencies.

3. Continued service to the Board of World Ministries as advisor and as executive director.

4. Continued implementation of the onfield reorganization plan.

5. Continued development of financial policies and procedures under the reorganization plan.

6. The completion of WMARC's assignment as to agency and board bylaws

7. Further consideration of the questions of social justice and human rights and of the ordination or commissioning of all agency personnel.

8. Consultation on matters of reorganization with the structure committee of the SIC.

9. The preparation of a supplementary report to synod, the commission's final report, regarding the foregoing matters and other matters as necessary and appropriate.

World Missions and Relief Commission
Harold Dekker, chairman
Norman DeGraaf, secretary
Gerard Berghoef
John H. Kromminga
William Spoelhof

Overtures

Overture 1 — Approve Division of Classis Hamilton

Classis Hamilton has been richly blessed with significant growth over the years; and for this growth we give thanks and praise to God. Because of this growth we submit the following overture to synod:

OVERTURE

Classis Hamilton overtures the Synod of 1986 to approve the division of Classis Hamilton, effective September 1986, and that the division be effected in the following manner:

Classis Hamilton	families	*New Classis*	families
Ancaster	104	Beamsville	115
Brantford I	75	Dunnville	153
Brantford, Shalom	85	Fenwick	91
Burlington	132	Fruitland	128
Burlington, Faith	73	Grimsby	164
Dundas, Calvin	109	Niagara Falls	74
Flamborough	63	St. Catharines	
Hamilton		Covenant	192
First	120	Maranatha	170
Immanuel	154	Trinity	177
Mt. Hamilton	164	Smithville	150
Jarvis	167	Welland	75
Simcoe	87	Wellandport	109
Waterdown	109		
York	116		
14 congregations*		12 congregations*	
1,558 families*		1,598 families*	

Grounds:

1. The size of Classis Hamilton comprising 26 churches, 3,156 families and 13,413** members warrants a division.
2. The proposed division allows for approximately the same number of churches and families in each classis and for a good geographical split.
3. More attention can be given to the challenges and problems of a particular area in which a church or group of churches is involved.
4. Smaller meetings can operate more efficiently and will allow greater use of human resources and mutual spiritual care.
5. There is good growth potential in the greater Hamilton and Niagara region.

*1986 statistics
**1985 figure

Classis Hamilton
Adrian Dieleman, stated clerk

Overture 2 — Revise and Add to Rules for Synodical Procedure

Classis Holland overtures the Synod of 1986 to revise and add to the *Rules for Synodical Procedure* III, A and B (1984 edition, p. 49), as outlined below.

I. BACKGROUND TO THE REVISION AND ADDITION REQUEST

The present Rule of Procedure III, A and B states:

A. *Seminary Professors*

1. At each synod one-half of the seminary faculty shall be required to attend synod in an advisory capacity, with the exception of the president who shall be present at every synod.

2. The seminary advisors shall serve on the advisory committees of synod.

3. The seminary advisors shall be present at synod where they shall have the privilege of the floor for the purpose of advising synod on matters before it, subject to the accepted rules governing discussion. On important questions the chair, or any member of synod, may request their advice.

B. *The Presidents of Calvin Seminary and of Calvin College*

1. The president of Calvin Seminary shall advise synod in matters pertaining to the seminary.

2. The president of Calvin College shall advise synod in matters pertaining to Calvin College.

These rules address the question of "official" synodical advisors who then are identified as the seminary faculty and the presidents of Calvin College and Seminary. The present practice is such that it is common for an advisor to be assigned to more than one advisory committee. The present practice also assigns the stated clerk and the denominational financial coordinator to advisory committees, even though these positions are not covered by the present rule of procedure.

It is commonly assumed that the seminary faculty members are advisors to synod because of their theological and biblical expertise and because they are uniquely qualified to address the issues of the church. This overture wishes to affirm that contribution of seminary faculty members, while at the same time suggesting that the present practice be amended.

This overture wishes to suggest that the seminary members should only be asked to advise synod in their own areas of expertise. Certainly committees dealing with theological, doctrinal, or Church Order matters should be advised by one trained in these areas. However, synod also deals with many other matters of administration, budgets, personnel, and programs where a different expertise than "theology" is useful. People who have this expertise are as available to synod as the seminary faculty is.

The changes suggested below would have the benefit of relieving the seminary faculty of some demands in terms of their time and energy. To have up to one-half of the faculty committed for about three weeks per year (one week of preparation and two weeks at synod), in addition to their study committee assignments, is a lot to expect of a relatively small pool of people.

Synod also allows each of its agencies to present its report to the advisory committee dealing with that agency's program. Some years such agency representatives are requested to be very active in the advisory committee. At other times the advisory committee has almost ignored the presence of such representatives. Often the chairman and reporter of an advisory committee determine policy for their committee that year. In any event, synod should specify who may, and how many agency representatives will, speak for an agency. Furthermore, synod and the agencies would be well served if the agency representatives were not required to wait in hallways or sit in the audience day after day, never being quite sure when they may be called upon to address questions raised by the advisory committee or synod itself.

Specifically, this overture requests that synod appoint the Synodical Interim Committee to implement a revised set of guidelines and synodical directives as follows:

II. AGENCY REPRESENTATION AT SYNOD

A. Each synodical agency shall appoint one, at most two, spokesperson(s) to represent that agency's program at the advisory committee meeting(s) and at the plenary session(s) of synod.

B. Such agency spokesperson(s) need to be in attendance at synod only as needed to present their agency's material. The chairman of the advisory committee and/or the officers of synod shall determine the schedule for the consideration of a particular agency's report.

C. The chairman of the advisory committee and/or the officers of synod shall have the privilege of requesting information from other agency personnel not included among the one or two designated as spokesperson(s).

III. SYNODICAL ADVISORS

A. Synod shall have two types of advisors:

1. Theological advisors shall normally be selected from among members of the theological faculty at Calvin Seminary. However, the program committee may include personnel from other college or seminary faculties if such persons have particular expertise for a matter under consideration. In any event, all theological advisors shall be ordained to office in the Christian Reformed Church at the time of their service to synod. Advisors whose salary is not provided by a denominational agency shall be appropriately compensated for their service to synod. Theological advisors shall normally be assigned to committees dealing with biblical/theological/ethical or Church Order issues.

2. Administrative advisors shall be selected from among the persons appointed by synod to their administrative positions and such other persons as the program committee shall deem to be helpful in any given year. However, in any event the person appointed shall be employed by a denominational agency and shall be a member of that agency's administrative staff. Administrative advisors shall normally be assigned to program, personnel, budget, and procedural committees.

B. Each advisory committee shall have one advisor. Every effort shall be made to "serve" the committee, leaving the delegates of synod all the necessary freedom to come to their own conclusions. In some exceptional circumstances both a theological and an administrative advisor may be assigned.

C. Advisors shall normally not serve the committee that deals with their agency's report.

D. Advisors shall be required to be present at synod when their advisory committee reports in plenary session. However, they shall normally speak only when asked to provide information or if the president of synod, by way of exception, grants them the privilege of the floor.

Grounds:

1. These changes would broaden the advisory pool available to synod and increase the scope of expertise.
2. This arrangement will allow for the appointment of one advisor for each advisory committee.
3. The two types of advisors will allow persons to function more clearly within the area of their expertise.
4. These changes allow for the better use of denominational personnel who need to be at synod for other reasons.

Classis Holland
John Ouwinga, stated clerk

Overture 3 — List Local Social Action Committee in *Yearbook*

Classis Grand Rapids South overtures the Synod of 1986 that the Social Action Liaison Team (SALT) of Cutlerville be granted a *Yearbook* listing, similar to that of the Barnabas Foundation, to include our organization and the names, addresses, and telephone numbers of other social action committees throughout the Christian Reformed denomination.

Grounds:

1. Such a listing would provide a central informational source available to the denomination so Christians can be informed about social/moral issues which affect their lives and the lives of their children and what they can do about it.
2. Such a listing would be of encouragement in helping other Christians start up their own social action group in their church or area.
3. Such a listing would make possible the combining of strength nationwide to fight the social/moral evils of our day, thereby becoming a force which can put more pressure on legislative bodies to change laws which are anti-Christian in their effect.

4. Such a listing would be (as this committee is) carrying out the mandate of Synod 1978 "to establish a social justice committee to gather information and to recommend action on social justice matters. . ." (*Acts of Synod 1978*, Art. 50, D, 3, p. 63).
5. Such a listing will help to carry out Christ's mandate for Christians to be the salt of the earth (Matt. 5:13).

Classis Grand Rapids South
Harry J. Kwantes, stated clerk

Overture 4 — Change Designation from "Nonprofessing" to "Baptized" Members

The consistory of Smithers, BC, CRC overtures synod to change the manner of indicating membership by baptism in the annual *Yearbook* from "nonprofessing" to "baptized" members.

Grounds:

1. "Nonprofessing" is a negative term implying nonmembership, or at best, second-rate membership.
2. This change is more consistent with our understanding of church membership. We are inducted into the life of the church both by baptism and profession of faith.
3. This change is consistent with the decision where the words "baptized members" are used (see *Acts of Synod 1980*, p. 25).

Smithers Consistory
Louis Kwantes, clerk

Note: This overture was presented to Classis British Columbia Northwest at its March 4 and 5, 1986, meeting but was not sustained.

Overture 5 — Print Four Copies of *Agenda* and *Acts of Synod* for Each Consistory

Classis Northcentral Iowa overtures synod to mandate the stated clerk of the Christian Reformed Church to print and mail to each consistory four copies of the *Agenda* and *Acts of Synod*, unless they request more.

Grounds:

1. It is important for consistory members to be informed of the various reports to be presented and discussed at synod and also of the decisions made at synod. However, it is not necessary for every member of every consistory to have their own copy of the *Agenda* and the *Acts of Synod*. Reports can be summarized and read in those copies which are passed around. Moreover, excellent summaries of the proceedings and decisions of synod are published in both *The Banner* and the report by the stated clerk.
2. The potential savings are not modest. In 1985 it cost $92,920 to print and $10,740 to mail the *Agenda* and the *Acts of Synod*. That cost of $103,660 equals $1.41 per family. Although reducing the total number of copies will not *proportionately* reduce the cost of printing, there would be some savings, and mailing fewer books *will* proportionately reduce the mailing costs. A potential savings of $15,000 to $25,000 is not modest—especially at a time when many churches and denominational agencies find it necessary to reduce expenses. We are called to be good stewards.
3. The overture is flexible to allow consistories to request more than four copies if they so desire.

Classis Northcentral Iowa
Aldon L. Kuiper, stated clerk

Overture 6 — Alter Church Order Article 23, b

BACKGROUND

The office of evangelist was established by the Synod of 1978. The rules to be followed in ordaining an evangelist were approved by the same synod (cf *Acts of Synod 1978*, p. 74–78). The necessary changes in the Church Order (Arts. 2 and 23) were approved by the Synod of 1979 (cf *Acts of Synod 1965*, pp. 66–68). All of these decisions came after the

status of the "layworker in evangelism" and the broader subject of ecclesiastical office and ordination had been regularly before synod for over a decade (cf. the reports and decisions in the *Acts of Synod 1965, 1967, 1969, 1972, 1973, 1978, 1979*).

OBSERVATION

Subsequent to the creation of the office of evangelist and the adoption of the guidelines that regulate this office a problem has risen which could not have been anticipated. It relates to Church Order Article 23, b:

> The evangelist should be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as elder shall normally be limited to that which pertains to his function as evangelist. His office shall terminate when the group of believers is forged into an organized church.

The problem area is found in the last statement: "His office shall terminate when the group of believers is forged into an organized church." Organization is a critical time in the history of the emerging church. The evangelist who was instrumental in bringing about the spiritual maturity and the numerical growth of the emerging church ought not automatically be relieved of his office and his duties. Provision ought to be made for the possibility of the evangelist continuing with the newly organized church to provide the kind of leadership that is required at this important time.

OVERTURE

In the light of the history and the observations detailed above, Classis Grandville overtures the Synod of 1986 to amend Church Order Article 23, b by *deleting* the sentence "His office will terminate when the group of believers is formed into an organized church" and *inserting* in its place the sentence "Upon organization, and with the approval of the emerging congregation, the sponsoring church, and/or classis, the ordained evangelist may continue to serve the newly organized church until an ordained minister is called and installed or until he has served the newly organized church for a reasonable period of transition, whichever comes first."

Grounds:

1. The evangelist who was instrumental in bringing about the spiritual maturity and the numerical growth ought not to be automatically relieved of his office and duties upon organization. His leadership at this crucial point in the history of the emerging church may well warrant his continuing services for a limited time.
2. The action of Classis Kalamazoo (January 24, 1978) gives the precedence and shows the wisdom for this change. Classis Kalamazoo not only gave permission, but also encouraged the evangelist of the Portage CRC to stay on as stated supply until an ordained minister accepted the call to the church, or until he served for two years, whichever occurred first.

Classis Grandville
Leonard Van Drunen, stated clerk

Overture 7 — Alter Church Order Article 23, b

Classis Kalamazoo overtures synod to amend Church Order Article 23, b, Supplement by deleting the statement, "When he accepts an appointment to another field he shall submit to such examination as is considered appropriate by the classis to which his calling church belongs, and he shall be ordained in his new field of labor."

The following should be inserted as a substitute: "When he accepts an appointment to another field, his installation shall require the approval of the classis in which he will serve and to which the evangelist shall have presented good ecclesiastical testimonies of doctrine and life, which have been given to him by his former consistory and classis (cf. Church Order, Art. 10, b)."

Grounds:

1. It is poor stewardship to spend time doing what has previously been done by another classis.
2. The office of evangelist has been recognized as one of the four ecclesiastical offices (*Acts of Synod 1979*, p. 66; Church Order Art. 2).
3. No minister is reexamined or reordained when he moves from one charge to another.

4. Many classes, including Kalamazoo, have waived the examination when an ordained evangelist who has accepted a call to a church in that classis comes with appropriate recommendations.

Classis Kalamazoo
John Leugs, stated clerk

Overture 8 — Participate in World Communion Sunday

Classis Grand Rapids North overtures the Synod of 1986 to urge the churches to participate in "World Communion Sunday" the first Sunday of October in place of the present practice of having an "All Nations Heritage" observance.

Grounds:

1. The sacrament of Holy Communion is common to all Christian churches.
2. Celebrating Holy Communion on the same Sunday (starting early that Sunday in the Christian churches in the South Pacific, then in the Christian churches around this earth, and ending that evening in the Christian churches in the North Pacific) truly implements our confessional belief in a "universal Christian church" or a "holy catholic church."
3. In the religious context "world communion" is more specifically Christian in connotation than "all nations heritage."
4. It would include the members of our congregations in that vast multitude which the Lord's table draws together across the spans of race, nationality, distance, tradition, and even time!
5. It would in some way achieve what our Lord prayed for in his last hours, and the apostle Paul pleaded for when he was in prison.

Classis Grand Rapids North
John C. Scholten, stated clerk

Overture 9 — Leave Method of Selecting Elders and Deacons to the Discretion of the Churches

Classis Grand Rapids North overtures the Synod of 1986 to declare that the method of selecting elders and deacons be left to the discretion of the churches.

Grounds:

1. There is no substantive ground found in the Scriptures for the current practice of electing elders and deacons by majority vote.
2. There is no substantive ground found in the Scriptures for the use of the lot in selecting elders and deacons.
3. Each church may decide which method is best for its own constituency in the selection of elders and deacons, since these elders and deacons will serve in the local church in which they are selected.
4. The lot has been used traditionally as a method of selection when there is a tie vote.
5. The need for this decision is evident:
   a. The communion of the saints can be advanced.
   b. A larger number of the membership can be exposed to serve in the consistory. Responsibilities of leadership in the church can be broadened.
   c. Churches currently vary their methods in selecting elders and deacons.
6. All decisions at congregational meetings must, in order to become final, be adopted by the consistory as its own decisions (Church Order Art. 37).*
7. As a classis we have had two studies from two committees which have proved to be inconclusive on this subject.
8. The practice of using the lot is becoming more prevalent in the churches of our classis. Four churches in Classis Grand Rapids North use the lot.
9. Classis has come to an impasse on this subject.

*We understand that either an interpretation or modification of certain articles of the Church Order would be necessary if this overture finds favor at synod.

Classis Grand Rapids North
John C. Scholten, stated clerk

Overture 10 — Refer Report 34 to the Churches for Study for One Year

Classis Minnesota South overtures synod to refer the report of the Committee to Study the Issue of Covenant Children Partaking of the Lord's Supper to the churches for study for one year.

Ground: Because this report deals with a matter of great importance for congregational life, consistories, classes, and church members should have an adequate opportunity to study and respond to this report before synod makes decisions on its recommendations.

Classis Minnesota South
Martin G. Zylstra, clerk

Overture 11 — Contemporary Testimony Not to Be Included in the New *Psalter Hymnal*

Classis Hudson overtures the synod of the Christian Reformed Church not to include the Contemporary Testimony in the revised *Psalter Hymnal* so that it does not gain acceptance as a confession as presently written.

Note on historical background: Such inclusion is suggested in the *Acts of Synod 1985*, Report 34, Section I, page 388, where we read: "But we will continue towards that date (1986), since possible inclusion of 'Our World Belongs to God' in the new hymnal would be helped by it."

Grounds:

1. The wording of the testimony leads to confusion because it is not precise. The following are only two examples:
   a. Article 3 states: "The salvation of all things is at hand." But the salvation of Satan and his followers is not at hand (Matt. 7:13–14; 25:46, and many more Scriptures).
   b. Article 5 states: "Our first parents. . . were seduced by the great deceiver." This might seem to exonerate our first parents of their willful sin. (See Canons of Dort, chapters III-IV, Art. 1, and heavy emphasis of many Scriptures on their willful disobedience.)
2. The testimony should not be included in our hymnal since the churches have not had sufficient time to critique the document as a completed whole.
   a. Currently, church consistories have had to work with the Study Version Booklet as annotated in the *Acts of Synod 1984*. Additional commentary was provided to each church in late September 1985.
   b. Furthermore, the Synod of 1985 directed the committee to prepare Scripture support for the testimony. Information received from CRC Publications Board as of December 15, 1985, indicates that the Scripture references would not be available by the January 1, 1986, response due date to the study committee.
   c. The Synod of 1985 acknowledged the need for adequate time to study all material related to important, complex issues such as a confession (or testimony), and will require this in 1987. This testimony is such an issue; if we do not handle it correctly we will violate the spirit of synod's recommendation for timely study and involvement.
   d. Certainly the complete end product of the study committee, when produced, should be adequately reviewed by the churches before it and its proof texts become a part of our confession. This critical biblical examination cannot be left to only the 1986 synodical delegates working within a limited time period.

Classis Hudson
Oren Holtrop, stated clerk

Overture 12 — Delay Approval of Contemporary Testimony

Classis Zeeland overtures synod to delay any approval of the document, *Our World Belongs to God: A Contemporary Testimony*, at least until the Synod of 1987.

Grounds:

1. Several recent studies, such as that of the Reformed Evangelical Forum* have

*P.O. Box 68062, Grand Rapids, MI 49506

pointed out some theological weaknesses within the Contemporary Testimony which will require more discussion and revision than can be achieved before the Synod of 1986.
2. The Contemporary Testimony Committee has recently sent out new portions of their commentary on the testimony. There has not been sufficient time to study these new materials and interact with the committee before the winter meetings of many classes.
3. If this document is to become part of our confessional heritage, alongside the other three Forms of Unity, it would be prudent to move cautiously with respect to this testimony. We should not make such weighty decisions about the church's confession in a rushed manner.

Classis Zeeland
Arthur Besteman, stated clerk

Overture 13 — Revise Marriage Form Prior to Inclusion in the *Psalter Hymnal*

Classis California South overtures synod to instruct the appropriate committee or department to revise Marriage Form 2 prior to its inclusion in the new *Psalter Hymnal* so that the vows will reflect the principle of headship in marriage.

Grounds:
1. The present vows for husband and wife are identical.
2. The Bible clearly and repeatedly teaches that the wife's relationship to the husband is one of submission (Eph. 5:22–24; Col. 3:18; I Cor. 11:3; Titus 2:5; I Pet. 3:1).
3. The Synod of 1984 declared that "the man should exercise primary leadership and direction-setting in the home. . ." (p. 623).

Note: Marriage Form 2 was approved in 1979 prior to the study on headship.

Classis California South
James Howerzyl, stated clerk

Overture 14 — Mandate CRC Publications Board to Consider Publishing Materials in Braille

Classis Hamilton overtures synod to mandate the CRC Publications Board to look into the possibility of publishing church curriculum material and other related material in Braille.

Grounds:
1. Education and information for our visually handicapped is as much a priority as for the mentally handicapped, for whom provisions have been made.
2. Through the *Friendship Series* the church is already caring for our mentally handicapped members.

Classis Hamilton
Adrian Dieleman, stated clerk

Overture 15 — Provide a New Translation of the Ecumenical Creeds

Classis British Columbia Northwest overtures synod to provide a new translation of the ecumenical creeds.

Grounds:
1. The language is so antiquated that community people who attend our services are confused as to what it is we are confessing. For example, in common language, *catholic* means Roman Catholic. The members of the Roman church all over the world consistently call themselves "Catholics" over against "Protestants" or "Evangelicals." Even our own members refer to Christians of the Roman Catholic Church as "Catholics." Hence to confess to believe a "holy catholic church" is ambiguous and confusing.

Another example is well illustrated in the article by the *Banner* editor, Rev. Andrew Kuyvenhoven, entitled, "The Last Enemy," one in a series on the teaching of comfort (*The Banner,* Dec. 30, 1985). In reference to Question 44 of the Heidelberg Catechism,

"he descended into hell," the editor went to great lengths to try to clear up the confusion that has remained concerning this statement. A confession of faith should be clear.

2. A new translation of our other confessions will be a part of the new *Psalter Hymnal*. This should also include a new translation of the ecumenical creeds.

Classis British Columbia Northwest
William C. Tuininga, stated clerk

Overture 16 — Sever Ties of Ecclesiastical Fellowship with GKSA

The All Nations Christian Reformed Church of Halifax, NS, Canada, overtures synod to sever our ties of "ecclesiastical fellowship" with the Dopper Kerk (GKSA) of South Africa *without further delay.*

Grounds:

A. *No protests were published in the Agenda for Synod 1984,* by decision of the denominational stated clerk. But the urgent plea from Classis Eastern Canada for action by the 1984 Synod is no less urgent today: "Now that the facts that separate the GKSA from the CRC and from all other orthodox Christian churches are known, severance of ecclesiastical fellowship should be acknowledged as long overdue" (*Acts of Synod 1984*, p. 531).

B. The position of the GKSA remains heretical: 1. "Any church that supports or warrants such an ideology [apartheid] 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 ideology must be judged heretical" (*Acts of Synod 1984*, p. 604). 2. "All modifications notwithstanding, there are points at which the GKSA position gives foursquare 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" (*Acts of Synod 1984*, p. 176).

Careful reading of the Interchurch Relations Committee's material in the *Acts of Synod 1985,* which includes a substantial amount of secondhand support for apartheid through citation of GKSA spokesmen, indicates that *no change* in the GKSA position *before 1988* is even *proposed.* Moreover, "it should be noted. . . that some aspects of the proposed new position remain unsatisfactory" (*Acts of Synod 1985*, p. 210).

C. The four grounds of Classis Eastern Canada's 1984 Protest 1 remain solid, and even more clearly relevant today than in 1984. These four grounds, in addition to the two already listed here, should be considered by synod in support of the present overture to "sever our ties of 'ecclesiastical fellowship' with the Dopper Kerk (GKSA) of South Africa *without further delay.*"

Grounds:

1. The Interchurch Relations Committee, to which the Synod of 1982 referred Overture 22 of that year "for critical examination and recommendation to the Synod of 1983," implicitly acknowledged all the facts presented and documented in the grounds of Overture 22 (see *Acts of Synod 1982*, p. 620, and *Acts of Synod 1983*, pp. 159–60). Without denying or challenging any of the documented facts in these published grounds, such as membership of Dopper ministers in a secret, oath-bound society (the Broederbond), heresy (apartheid), systematic exclusion of Christian Reformed Church members from table fellowship, and creedal difference (Belgic Confession, Art. 36), the committee reported that these "do not at this time [June 1983] warrant severance of ecclesiastical ties with the Gereformeerde Kerk in Suid Afrika" (*Acts of Synod 1983*, Report 12, p. 154).
2. The Synod of 1983 itself turned a blind eye to fundamental questions of faith and order in Overture 22 of 1982, disregarding *doctrine* in favor of ethics, by declaring: "Synod is deeply grieved and disturbed over the unbiblical ideology and persistent practice of apartheid/separate development in the society of South Africa . . ." (*Acts of Synod 1983*, p. 712).
3. There is more than one compelling reason for severing ties of ecclesiastical fellowship with the GKSA. For example (Ground 1), the fact that very many GKSA ministers and denominational leaders are members of the Broederbond is simple, clear, undisputed. To refer to this simple fact, along with others, as "complex" only obscures the issues.
4. *Ground 3* of Overture 22 noted that "our 'ecclesiastical fellowship' with the GKSA" was little more than a paper fellowship or dead letter in 1982. In apparent response

to this note, the IRC and other denominational agencies worked hard to establish real ties between the GKSA and the CRC. The many trips to South Africa by white CRC ministers since the publication of Overture 22 have undercut this "ground." Nevertheless, it is still an exaggeration to speak of "all the years of close relationship with the GKSA" (*Acts of Synod 1983*, p. 713). Our paper relationship is more accurately represented by the Christian Reformed Church's "minimum of effort in properly executing the responsibilities it has assumed as a church in ecclesiastical fellowship" (*Acts of Synod 1983*, p. 713).

D. The question of doctrinal purity relates the issue of apartheid in South Africa directly to the Christian Reformed Church in North America, as noted in the 1984 report to synod, "Is Apartheid Heresy?": "Any church that does not vigorously oppose such an ideology [apartheid] must be judged guilty of disobedience to God's Word and to Christ its Lord" (*Acts of Synod 1984*, p. 179, 604).

All Nations Halifax Consistory
Foster Lyne, vice president

Note: This overture was submitted to Classis Eastern Canada but was not adopted.

Overture 17 — Instruct Joint Committee on South Africa to Plead with RCSA

The Waterloo, ON, Christian Reformed Church overtures synod to instruct the special joint committee, consisting of members of the IRC (Interchurch Relations Committee) and SCORR (Synodical Committee on Race Relations) appointed by Synod 1985, to plead as urgently as possible with the Reformed Churches of South Africa (the RCSA/GKSA) to take steps immediately to give up its defense of the governmental apartheid policy and to change its unbiblical interpretation of Acts 17:26, or the CRC will be compelled to break its ties of ecclesiastical fellowship with the RCSA.

Grounds:

1. Acts 17:26 states only that God determined the boundaries of the habitation of the nations in order that they might seek God. Ephesians 2:14 testifies to the fact that Christ has broken away the walls of hostility between Jews and Gentiles, which, by implication, does not allow Christians (converted Gentiles) to erect new walls of partition and hostility between races.
2. This action is necessary to show our solidarity with the Dutch Reformed Mission Church which in its confession of 1982 stated:

   > . . . we reject any doctrine which, in such a situation, sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

   We maintain full ecclesiastical fellowship with this church.
3. This action is in accordance with the pronouncements of Synod 1984:

   > Any church that supports or warrants such an ideology [apartheid] 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 ideology must be judged heretical. And any church that does not vigorously oppose such an ideology must be judged guilty of disobedience to God's Word and to Christ its Lord.
   >
   > (*Acts of Synod 1984*, Art. 55, p. 604)
4. This action acknowledges the importance of the statement of the Interchurch Relations Committee in its report: ". . . the racial position of the RCSA/GKSA leaves much to be desired . . ." (*Acts of Synod 1985*, p. 199). Evidence for this statement is provided by the IRC 1984 report (*Acts of Synod 1984*, pp. 173–76).
5. This action recognizes the importance and value of synod's ratification of the RES "Resolution on Race Relations" (*Acts of Synod 1959*, pp. 82–84) and of synod's "Testimony on Race Relations" (*Acts of Synod 1969*, pp. 50–52).
6. The deterioration of the situation in South Africa merits this action: political terror and cruelty perpetrated upon the nonwhites by the law-enforcing agencies continues and increases. Since Synod 1985 many more people have been killed and imprisoned as a result of the apartheid policy. This is reason not to wait to further address this matter until 1989, as was deemed advisable in 1985.
7. This action is urged upon us because the RCSA/GKSA condones the apartheid policies of the government of South Africa by not having officially opposed these

policies that continue to result in the gross injustices mentioned above (see Ground 6).

8. It is incumbent on the CRC to call the RCSA/GKSA to discipleship in the matter of its race relations practices and to declare to the RCSA/GKSA, to the Dutch Reformed Mission Church, and to the world that the doctrine of apartheid is a heresy and that the practice of apartheid cannot be condoned within its ecclesiastical fellowship.
9. This action is also necessary to show our solidarity with the black, segregated section (about one-fourth) of the RCSA which is not allowed to worship or celebrate communion in the same place of worship or at the same table with the white majority of its members.
10. This action is consistent with the policies of the CRC as stated in the synodical regulations for the IRC, adopted by Synod 1974:

> The task of receiving churches into ecclesiastical fellowship involves: (. . .) f. the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity. (*Acts of Synod 1974*, Art. 62, p. 57)

11. This action is also consistent with the proposed charter of the IRC, in its "Principles for Ecumenical Practice":

> In our search for unity we may not compromise the biblical message but through dialogue must come to a deeper understanding of God's revelation. The ecumenical task demands that we reject those perceptions that so distort biblical truth that our witness to Jesus Christ is hindered in a broken world. (*Acts of Synod 1895*, p. 239)

12. Our own struggles with regard to race relations have given us a deeper understanding of and appreciation for the disadvantaged, and with the light of God's Spirit we have received greater clarity as to the teaching of the gospel in these matters. Therefore we feel that we have good reason to share with others what we have learned.

A church which calls the theological defense of apartheid a theological heresy and then condones this heresy in its fellowship becomes guilty of the heresy itself.

Waterloo Consistory
Bill De Haan, clerk

Note: This overture was submitted to Classis Huron at its meeting on January 8, 1986, but was not adopted.

Overture 18 — Support Persecuted Brothers and Sisters

Classis Hamilton overtures synod to find proper ways of support for our persecuted brothers and sisters around the world and to seek out the proper organization that our churches can support.

Grounds:

1. A number of organizations of which little, if anything, is known regularly appeal to individual churches for financial support for their causes.
2. We feel that synod is the proper body to advise our churches on this matter.
3. To our knowledge very little is now being done on the denominational level for our persecuted brothers and sisters behind the Iron Curtain.

Classis Hamilton
Adrian Dieleman, stated clerk

Overture 19 — Instruct IRC to Include Covenant Theology and Ecclesiology in Its Discussion with the RCA Commission on Church Unity

I. HISTORY

The *Acts of Synod 1985* informs us that the Interchurch Relations Committee appointed a "new committee" to meet with the RCA Commission on Church Unity (CCU). The result of the initial meeting was that "the consensus . . . appeared to be that while reunion of our two churches ought to be the ultimate goal set before us by the unifying lordship of Jesus Christ, any such actual discussion at this time would be premature and possibly detrimental to our conversations" (*Acts of Synod 1985*, p. 201).

Synod 1985 also adopted the recommendation to ". . . instruct the Interchurch Relations Committee to engage the Reformed Church in America Commission of Church Unity in

a discussion of the specific theological and Christian practice issues which pose a barrier to us. The IRC shall report findings to the Synod of 1988" (*Acts of Synod 1985*, Art. 40, I, c, 10, p. 711). *The Banner* reports a resolution adopted by the RCA Synod of 1984: "The time has come for us to declare our intentions and to resolve that we shall become one again" (December 2, 1985, issue, p. 27). We are well aware that our common background and confessions lend themselves to conversations, but if we are to be serious in our conversations there must be a measure of mutual accountability. We must know on what we are agreed and on what we are not agreed. Hopefully we have reached a point in our discussions when frank questions can be honestly faced.

II. ANALYSIS

Our common background and confessions do not necessarily mean that we have similar understandings or purposes for the church in the light of our Reformed confessions. This is historically evident in our contrasting decisions concerning the Christian day school. The CRC believes that Christian day schools are so necessary that Church Order Article 71 reads, "The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant." The resultant fact is evidenced in the establishment and support of hundreds of Christian schools throughout North America by CRC families. The RCA Synod of 1957 "made a negative statement and affirmed the value of public schools" (Dr. E. W. Kenedy, Prof., Northwestern College; Vol. 52, No. 31, June 7, 1982 issue of *The Sioux County Capital*, p. 1). The resultant fact is that although some pastors and families of the RCA church are involved in and promote Christian schools, there are also pastors in the RCA who have been prohibited by their consistories from enrolling their children in a Christian school.

A barrier is created not only by differing decisions but by the dynamics which have been created within each denomination by sermons preached on the demands of the covenant. Thus there appears to be a different understanding of covenant theology in the CRC and the RCA.

Another issue which must be questioned is based on our present relationships with other churches and denominations. We belong to the Reformed Ecumenical Synod and NAPARC; the RCA is member of WCC, NCC, and for years has had "observer/consultant relationship to COCU" (Workbook, 176th RCA General Synod). In the same Workbook we read of Trans-Denominational Movements; the RCA Commission on Church Unity reports:

> We wish to affirm the wide range of ways in which Christians in the RCA are already in active fellowship and ministry with other Christians from a wide variety of differing Christian traditions, denominations, and movements. RCA people are now involved, for example, in the charismatic movement, in various Christian movements for social justice, in retreat activities, in neighborhood Bible studies with both Roman Catholics and Protestants, and in many other nurture, evangelism, and out-reach activities which cross denominational and doctrinal lines. . . .
>
> We *recommend* that the denomination find creative ways of increasing participation in such trans-denominational movements and activities in light of their significance for Christian unity (*Minutes of General Synod 1980*, p. 164)

The decision was reached that, rather than the CCU evaluating various movements for the denomination, it would provide criteria for the churches to use in their own evaluations. The following criteria were adopted:

1. Does the group have a common commitment to unity?
2. Does the group have a purpose consistent with a sense of Christian vocation?
3. Does the group have open financial and program disclosure?
4. Who belongs to the governing board? Does the group have a history of authentic, responsible, and trustworthy leadership?

R-5a.

To encourage the churches to make use of the criteria adopted by the CCU when deciding in which trans-denominational movements to participate;

R-5b.

To request the agencies and commissions of the church to use the criteria in preparing resource lists; and

R-5c.

To instruct the CCU to make itself available for counsel in this matter. (Workbook, *Ibid.* p. 84, 85)

Is the interest and participation by the RCA in this ecumenicity going to be a barrier? Is this the ecumenicity which reflects a theological basis of our understanding of a Reformed ecclesiology?

III. OVERTURE

First Christian Reformed Church of Mount Vernon, WA, overtures synod to instruct the IRC in its discussions with the RCA Commission on Church Unity to include: (1) covenant theology as it pertains especially to Christian education in Christian day schools, and (2) ecclesiology as it pertains to the Reformed perspective in WCC, NCC, COCU, and Trans-Denominational Movements.

Grounds:

1. The contrasting decisions and practices of the CRC and RCA give the appearance of differences in covenant theology.
2. The recommendation for increasing participation in trans-denominational movements for RCA churches and members has criteria with concern for "commitment to unity," without criteria for theological concern.
3. These are two theological issues and practices which are the concern of many churches and its members.

First Mount Vernon, WA, Consistory
Pete Stuurmans, clerk

Note: This overture was presented to Classis Pacific Northwest, March 10, 1986, but was not adopted.

Overture 20 — Reconsider Policy re Contemporization of Songs to Be Included in the *Psalter Hymnal*

BACKGROUND

The Synod of 1985 adopted, in large measure, the report of the Psalter Hymnal Revision Committee pertaining to the hymns and Bible songs section of the revision. In so doing the synod adopted many traditional hymns with revised and modernized texts in keeping with its earlier decision and mandate to the committee. The considered opinion and conviction of Classis Chicago South is that this decision and the resulting revisions were generally ill-advised and should be reconsidered. The reasons for this conviction are as follows:

1. The revision of texts of traditional hymns does basic violence to the creative work of the poets who composed the texts in that their work has been radically changed without consulting them and without their permission. We question the morality of such revision. Either the text should be maintained as the poet composed it or, if it is found to be unsuitable or grossly deficient, it should be completely abandoned. The contention that many traditional hymn-texts have already undergone revision is not valid, for it argues for the perpetuation of a practice which does violence to the work of the poet.

A vitally interested member of the CRC has set forth a well-founded commentary on the actions of synod in the matter of the *Psalter Hymnal* revision in which the following point is made:

> The nineteenth century was the great century of English hymn writing. If the twentieth century is deficient in this activity, that gives us no right to tamper with the products of others. To take liberties with such texts is to be misguided in one's zeal and to invite scorn or, at the very least, charges of busywork and finicalness.

2. The occasion for the insistence on modernization of traditional texts is centered largely on the use of "thee" and "thou" and "thine," words that are surely understood though not used in common parlance nor modern hymnody. One can be totally committed to the elimination of such usage in modern Bible translations, modern hymns and personal and congregational prayers while still having great respect and appreciation for it in a rich and meaningful hymn tradition. We believe synod has given no compelling reason for this general assault on traditional language.

3. The revision of traditional texts forces a modernization and a contemporization on poetry which is often totally out of harmony with the nature of the poetry itself. Once a nineteenth-century text is modernized, it is neither nineteenth century nor modern, and

the hymn no longer has the character of a nineteenth-century hymn. Such revision is therefore in conflict with the commitment of synod to produce a praise book which contains both traditional and modern hymns and Bible songs. The argument that revision of the text is necessary for the sake of making the text understandable to the contemporary reader is one that is grounded in concession to the ignorance of contemporary worshipers to meaningful musical tradition and a willingness to sacrifice that tradition to such ignorance.

Again our commentator makes a vital point:

> The effort to make the text more contemporary produces unevenness and inconsistencies. Catherine Winkworth's 1863 translation of "Deck Thyself, My Soul, with Gladness" is written in rhyming couplets that in rhythm and rhyme suggest the gladness that the Christian is exhorted to feel. But the revision changes the opening line to "Clothe yourself, my heart, with gladness." Isn't it a strange juxtaposition—the no longer used *clothe* with the ordinary *yourself*? "Deck" has at least the advantage of being familiar from its current use in the phrase "decked out." It is hard, also, to see why the last couplet in Winkworth's translation needs to be replaced, unless it is to get rid of the word "deigneth." But here, as elsewhere, the unfamiliar word should not be the problem. We live in a time that spawns thousands of unfamiliar words daily.
>
> The perils of piecemeal modernization of poetry are also illustrated in the second stanza where Winkworth's couplet "For with words of life immortal, now he knocketh at thy portal" offers a lilting rhyme. The revision keeps the first line intact, gets rid of the "knocketh" and "thy" in the second, and concludes "Christ is knocking at your portal." Although the word "portal" evokes little surprise in the earlier translation, it provokes a smile when it follows the humdrum verb "is knocking."

4. The committee is not consistent. While stumbling over traditional language in traditional hymns it refused to "modernize" the language of what is a very late twentieth-century hymn, "How Great Thou Art." If the committee feared changing this modern hymn, why does it have no sensitivity to the violence it does by changing hymns of much longer standing tradition, such as "My God, How Wonderful Thou Art"?

5. In order to remove such "traditional language," the committee has found it necessary to undertake extensive textual composition which at times is so lacking in quality that it could become a stumbling block to good worship for those who are familiar with the original text. An example of this inadequacy is the approved rendition of (revised) *Psalter Hymnal* No. 474, "Hours and Days and Years and Ages."

The following commentary is telling indeed!

> Another favorite hymn, sung at least once a year by most congregations, is "Hours and Days and Years and Ages." The current *Psalter Hymnal* version is the 1929 translation by Rev. L. P. Brink. The proposed version is dated 1984. It rather closely parallels Brink's translation. Predictably it substitutes "you" and "your" for "thee" and "thine," but also makes other changes, some of them harder to accept. Brink's "Swift as moving shadows flee" becomes "Swift as flying clouds go by." Since clouds usually go over, and not by, and since flying clouds are usually harbingers of storm, the new line provides for some mixed responses. Again Brink's version, "As we scan life's fleeting pages, Naught enduring do we see," becomes, "As we search through life's quick pages, nothing lasts that meets the eye." One asks, is it likely that one can *search* through *quick pages*? (In what sense are these *quick pages*?) To "scan" seems a more likely procedure if something looked at is moving quickly. Further, "nothing lasts that meets the eye" comes as a flat, prosaic proverb after the flights of imagery that precede it. In stanza 3, the 1984 version presents an onward marching time and decides incoherently that "it will not decide our end," where the Brink version presents a conquering time that will not conquer the believer. The last stanza of Brink's translation asks the years and ages to "speed along then," but the 1984 version says "Hurry on, then." (Since there is obvious effort throughout the report to make hymns more contemporary, one might ask: Why not just say "Hurry up, then"?) In stanza 3, the "come what may" is another example of such flatness.

OVERTURE

In the light of the above, Classis Chicago South overtures synod:

1. To reconsider its policy of almost total contemporization of the traditional hymns and Bible songs which will be included in the revised *Psalter Hymnal*.

Grounds:

a. This policy, adopted in the abstract without an opportunity to consider the products of such contemporization, has resulted in an unwarranted and unnecessary assault on the good and viable hymnodic tradition of the church.

b. Maintaining the more traditional versions of the hymns included in the revised *Psalter Hymnal* will help considerably to increase its acceptability with many members of the church.

2. To modernize

a. those hymns in which traditional language may be offensive to contemporary worshipers in view of change in meaning of language, or heightened sensitivity to prejudice; and

b. those hymns which clearly show deficiency in sound doctrine or in style or quality of text, rendering them unacceptable if not revised.

Ground: This allows for necessary revision which will improve the acceptability of the revision.

Classis Chicago South
Richard M. Hartwell, stated clerk

Overture 21 — Include Liturgical Forms Number 1 in *New Psalter Hymnal*

Classis Illiana overtures the Synod of 1986 to instruct the CRC Publications Board to include in the new *Psalter Hymnal* the following forms: Baptism of Children, Form Number 1; Baptism of Adults, Form Number 1, Celebration of the Lord's Supper, Form Number 1; Excommunication, Form Number 1; Readmission, Form Number 1; and Ordination of Elders and Deacons, Form Number 1.

Grounds:

1. Many of the churches use these forms with regularity.
2. All of the church's approved forms should be included in the new *Psalter Hymnal.*
3. All of the church's approved forms should be conveniently available.
4. Failure to include the original forms in the new *Psalter Hymnal* will relegate these forms to obscurity.
5. When the alternate forms were adopted by synod, the churches were assured that these were not replacement forms but were additional forms (see *Acts of Synod 1976*, p. 89).

Classis Illiana
Rein Leestma, stated clerk

Overture 22 — Declaration re "Headship Principle" and Office of Evangelist

Classis Hamilton overtures synod to declare that the biblical "headship principle," as formulated by the Synod of 1984, namely, "that the man should exercise primary leadership and direction-setting in the home and in the church" (*Acts of Synod 1984*, Art. 68, p. 623) implies that only male members of the church should be admitted to the office of evangelist.

Grounds:

1. The Synod of 1985 failed to answer Overture 47 (*Acts of Synod 1985*, pp. 507–08) completely. Overture 47 asked synod to "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." Synod's response is that the headship principle "implies that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, Art. 89, pp. 772–73). Notice that nothing is said about the office of evangelist.
2. The office of evangelist is a headship office so the overture is a logical deduction from the "headship principle."
3. This overture is consistent with Article 3, a of the Church Order which states, "Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist."

Classis Hamilton
Adrian Dieleman, stated clerk

Overture 23 — Alter 1985 Decision re Certain Protests and Appeals

Classis Zeeland overtures synod to alter the decision of Synod 1985 "that synod not sustain Protests and Appeals 1–6 and Personal Appeals 1, 2, 4, 5 and 6"; but rather to sustain those appeals, and to declare that only male members of the church are eligible to serve in the office of deacon.

Grounds:

1. The grounds given in support of the decision are not sufficient to carry the weight of the action.
   a. The first ground given by synod reads: "No sufficient and new grounds for consideration are given for such action (Church Order Art. 31)." We would note the following:
      1) Sufficient grounds were given in the very volume of the Protests and Appeals directed to synod by various individuals, consistories, and classes against the decision of the Synod of 1984.
      2) New grounds for reconsideration were given in the protest of Classis Zeeland in which the grounds for the action taken by Synod 1984 were shown to be inadequate.
      3) By appealing to Church Order Article 31, the right guaranteed in Article 29 of the Church Order is taken away.
         a) Article 29 of the Church Order states, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."
         b) Many of the Protests and Appeals directed to synod clearly indicated the conflict of the decision with both the Word of God and the Church Order. No previous synod has adopted interpretations of the various texts that are adduced to prove that it is, or is not, contrary to Scripture to open the office of deacon to women. It cannot be said (as the advisory committee said) that by "taking into account the various interpretations of these passages" the last possible word about their interpretation has been given. The interpretation of these texts in the Protests and Appeals is as valid as the interpretation given by those who favor women deacons.
         c) The consciences of those who understand the Scripture to teach that no woman may serve in an official office in the church are violated when their Protests and Appeals are dismissed without a thorough consideration, and a reasoned response given to their arguments addressed to synod, by referring to Church Order Article 31.
   b. The second ground reads: "The reaffirmation by the 1984 Synod of the decision of the Synod of 1978 implied the adoption of that decision on its original grounds." Consider:
      1) Synods do not make decisions on the basis of "implications." After "due consideration," decisions are made based on the Word of God and the Church Order. Sufficient grounds should be stated so the church understands the basis on which a decision is made, especially when that decision is controversial (see Acts 15:22, 28; Church Order Art. 29).
      2) Synod 1984 *did* give grounds for its action (see *Acts of Synod 1984*, Art. 101, p. 654). It did not simply make its decision on the basis of the decision of the Synod of 1978 with implied grounds. The Synod of 1985 could not possibly know what the Synod of 1984 had in mind except what is stated in the decision itself. And the grounds given by the Synod of 1984 have been sufficiently refuted in more than one of the Protests and Appeals directed to the Synod of 1985.
      3) Even if it were true that the "original grounds" of the Synod of 1978 were in the mind of the Synod of 1984, they also are sufficiently refuted by the Protests and Appeals directed to the Synod of 1985 as they are not significantly different (see *Acts of Synod 1978*, Art. 80, E, 3, p. 104).
   c. The third ground reads: "The changes in the wording of Church Order articles, confessions, and liturgical forms are implied by the decision of 1984."
      Please notice:
      1) Assemblies shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner" (Church Order Art. 28, a); ". . . the task of synod includes the adoption of the creeds, of the Church Order, of the

liturgical forms . . . . No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes" (Church Order Art. 47). These things are not done by "implication," but by a *majority vote* of the delegates at synod.

2) Right procedures are violated if this ground is left to stand without challenge, and disorder is fostered in the denomination if this is not altered.

2. Such an action, with these grounds given as a basis, indicates that argumentation and reasons based on Scripture and the Church Order are no longer being given "due consideration."
   a. Not *one* argument or reason or scriptural reference in the total number of Protests and Appeals was allowed to be legitimate by the majority of the advisory committee that reported on this matter to the Synod of 1985, and subsequently by synod itself.
   b. Synod did not even give the courtesy of consideration to the minority of that advisory committee that advised the adoption of the Protests and Appeals in refusing to place their report on the floor of synod for discussion.
   c. Synod adopted the advice of the majority of the advisory committee without sufficient and cogent grounds, as indicated above.
3. Synod's decision to allow women to serve in the office of deacon in the CRC has been a widening wedge in opening the office of elder to women.
   a. There are congregations in the CRC that have ordained women to the office of elder, contrary to the decision of synod.
   b. A great deal of disunity and independentism within the denomination has been fostered by the lack of clear direction and contradictory decisions by synod in this area.

Classis Zeeland
Arthur Besteman, stated clerk

Overture 24 — Oppose the Establishment of a Denominational Calvin Seminary Student Aid Fund

Classis California South overtures synod not to accede to the proposal of the Calvin College and Seminary Board of Trustees to establish a "Denominational Calvin Seminary Student Aid Fund" (see *Acts of Synod 1985*, p. 565).

Grounds:

1. Major assemblies should not assume responsibilities that minor assemblies can handle.
2. Other funds (from scholarships, SCORR, etc.) are available for minority and foreign students not adequately covered by classical student aid.
3. Cost of education is a student's own responsibility. Help for students should come first from parents and then from local church(es) if more aid is needed.

Classis California South
James Howerzyl, stated clerk

Overture 25 — Retain Present Student Fund System

Classis Cadillac overtures synod to retain the present Student Fund system, as defined in Church Order Article 21.

Grounds:

1. The proposed Denominational Student Aid Fund would remove control of the amount of student aid funding from the classical level.
2. The proposed Denominational Student Aid Fund will lay an unknown amount of additional synodical quotas on our churches.
3. We are very concerned with the workability of this Denominational Student Aid Fund and the added cost involved in administering this fund.
4. This Denominational Student Aid Fund could create an inequity for other needy students who are not in an M.Div. program at Calvin Seminary. Classis will be unable to equal the financial aid set by this fund to assist those other students.

Classis Cadillac
Bruce Persenaire, stated clerk

Bruce Persenaire, stated clerk

Overture 26 — Establish a Denominational Seminary Student Aid Fund

I. INTRODUCTION AND RATIONALE

The assistance given by classes of the Christian Reformed Church to theological students via classical Student Aid Funds (cf. Church Order Art. 21) shows a wide range of variation. Some classes are overburdened and unable to assist, at an adequate level, the students who apply. Other classes, because of size or the economic status of their churches, have limited financial ability. This contributes to the unequal distribution of classical assistance and limits the amount of help that some classes can give to worthy beneficiaries. At times the problem of inequity is compounded by an unfavorable rate of currency exchange.

A Denominational Seminary Student Aid Fund would provide, on the basis of established financial need, assistance to M. Div. students studying for the ministry of the Word in the CRC regardless of the classis in which they reside. This fund also would provide an equitable way by which all congregations could assume a fair share of the financial responsibility for the education of our future ministers.

II. OVERTURE

Classis British Columbia Northwest overtures synod to:

A. Establish a "Denominational Seminary Student Aid Fund" and an annual denominational quota to provide monies for this fund.

Grounds:

1. It is the responsibility of the entire denomination to encourage and provide financial assistance to young persons desiring to become ministers of the Word in the Christian Reformed Church. This should be done on an equitable basis:
   a. Students with similar financial needs should be eligible for equal assistance.
   b. The financial burden of providing for needy M. Div. students should be shared on an equitable basis throughout the denomination.
   That is not the case at present.
2. All M. Div. students attending a seminary acceptable to the synod of the CRC shall be eligible for assistance, providing they meet eligibility requirements.

B. Establish a "Seminary Financial Need Committee" to administer the Denominational Seminary Student Aid Fund

1. This will be done through local classical Student Fund Committees.

2. The Seminary Financial Need Committee shall be composed of five members, at least one of whom shall be a member of a Canadian church.*

Ground: This will provide *denominational guidelines* for all Student Fund Committees and will provide more equal support—and equality is our main concern.

III. IMPLEMENTATION OF DENOMINATIONAL STUDENT AID FUND

A. *Administration*

1. The Denominational Seminary Student Aid Fund will be administered by the Seminary Financial Need Committee, a standing committee subject to the rules provided in Article 33 of the Church Order.

2. Financial aid will be awarded by the committee only in light of full information with regard to other financial resources such as, scholarships, grants, loans, veterans' benefit programs, etc.

3. The committee shall be composed of five members, at least one of whom shall be a member of a Canadian church.*

B. *Eligibility of Students for Aid*

The following eligibility rules shall apply for students making application for aid:

1. The applicant must be an M. Div. student at a seminary acceptable to the synod of the CRC and must be preparing for ordained ministry in the CRC.

*According to the 1984 *Yearbook*, 18,288 families (about 25 percent) of a total of 72,658 Christian Reformed families in North America belong to Canadian churches.

2. The applicant must be endorsed by the consistory of his home church.
3. The applicant must demonstrate financial need.
4. The applicant must be in good academic standing.

C. *Other*

1. The Seminary Financial Need Committee shall seek the advice of the consistory of the applicant's home church. In recommending an applicant for aid, the consistory shall have regard to the faith commitment, walk of life, and the character of the applicant, as well as to financial need.

2. The Seminary Financial Need Committee shall also seek the advice of the relevant authorities of the seminary where the applicant is receiving theological training regarding the applicant's academic standing, sincerity, and commitment to entering the ordained ministry of the CRC.

3. The Seminary Financial Need Committee shall develop its own procedures and formulations, but these and any revisions thereof shall be approved by synod.

Classis British Columbia Northwest
William C. Tuininga, stated clerk

Overture 27 — Retain Student Aid Fund Administration in Local Classes

Classis Northcentral Iowa overtures synod not to adopt the proposed Denominational Student Aid Fund, and to adopt instead a resolution that the administration of the Student Aid Fund be left in the hands of the local classes.

Grounds:

1. The task and administration of student aid belongs primarily to the local classis (Church Order Art. 21).
2. The classes of our denomination presently consult each other and provide financial assistance to one another when responsibilities become too great.
3. The establishment of a denominational fund will increase our quotas by adding another to the current list, and at the same time decrease the local involvement of the churches in the support of our students.
4. The establishment of another quota will open the door to future assessments in order to meet student needs and in order to ease financial tensions for seminary education, and the classes will be required to carry this extra burden. The Calvin Board of Trustees admits that it already is looking for ways to ease the "financial tensions" coming from the seminary (*Acts of Synod 1985*, pp. 142–43).
5. The proposal to adopt and implement this plan after July 1, 1986, is both unfair and unrealistic. It is unfair because our churches did not receive the *Acts of Synod 1985* until late August of 1985 and could not react through their local classis before the deadline of January 31, 1986, since many classes, like ours, did not meet again until the spring of 1986. It is unrealistic because it has not been thoroughly studied and discussed in our churches and classes before the deadline.
6. The request for a denominational aid fund should come through one of our churches or classes, not through a board.

Classis Northcentral Iowa
Aldon L. Kuiper, stated clerk

Overture 28 — Place Wycliffe Bible Translators on List of Accredited Causes

Classis Eastern Canada overtures synod to include Wycliffe Bible Translators on the list of nondenominational agencies recommended for financial support.

BACKGROUND

This is not the first time this request has been presented to synod. On the first occasion it was studied by the Synodical Interim Committee who recommended that Wycliffe Bible Translators (WBT) not be placed on this list "in view of the fact that WBT work on a 'faith' basis whereby all workers must gain their own individual support" (*Acts of Synod 1975*, p. 405 f).

The following year Classis Grand Rapids East presented the matter to synod. The grounds were divided into two categories with three subpoints under each:

1. Wycliffe is a mission congenial to the Christian Reformed Church;
2. Wycliffe and the Christian Reformed Church do in fact serve each other.

(*Acts of Synod 1976*, p. 675).

After a year of study by the Synodical Interim Committee, the following recommendation was made and accepted:

Recommended: that synod, while not placing WBT on the list of recommended causes, does encourage our churches to support Wycliffe personnel of Reformed persuasion and/or their projects.

Grounds:

a. Support of individual workers or projects by congregations is not dependent on our denomination's accrediting the parent organization. Several organizations are supporting Wycliffe translators on an individual basis and can continue to do so.
b. Individual congregations are in the best position to decide which Wycliffe workers are deserving of their support. Supporting the entire Wycliffe organization could result in our churches supporting Wycliffe workers not distinctively Reformed, since Wycliffe's standards for acceptance of workers is broadly evangelical

(*Acts of Synod 1977*, p. 64 f).

It is noteworthy that in this decision the grounds of the overture of Classis Grand Rapids East were not refuted or denied.

OBSERVATIONS

We believe that this matter should be reconsidered by synod. The previous decision by synod has brought about a peculiar misunderstanding within our churches. This recommendation to support Wycliffe personnel of Reformed persuasion and their projects is generally unknown and ignored. The experience of many who have presented the work of Bible translation to our churches is that people are convinced of the worthiness of the cause and its compatibility with the mission of the CRC, but are confused as to its omission from the list of recommended causes.

If a nondenominational cause is recommended to the churches, the normal procedure is to place it on the list. Deacons are not in the habit of researching past *Acts of Synod* for other recommended causes that may have been omitted from the list.

If the grounds presented in the 1977 decision are thought to be valid, they have not been applied consistently to other agencies that do appear on the list. For example, Intervarsity Christian Fellowship operates under approximately the same financial policy and structure as does WBT—support of the individual workers or projects "is not dependent on our denomination accrediting the parent organization." Likewise support of the American and Canadian Bible Societies as organizations no doubt results in our church supporting workers "not distinctively Reformed." We are not suggesting that these causes be removed from the list, but that the same criteria that has permitted them to be recommended to the churches be applied to Wycliffe Bible Translators.

OVERTURE

Classis Eastern Canada overtures synod to include Wycliffe Bible Translators on the list of nondenominational agencies recommended for financial support.

Grounds:

1. The cause of Bible translation worldwide meets the guidelines used in determining which causes should be placed on the list of recommended causes. It is a cause "closely allied with our ecclesiastical task" (*Acts of Synod 1974*, p. 49 f).
2. Christian Reformed mission work has benefited from the services of Wycliffe Bible Translators in the training of linguistic and translation principles, use of their facilities and workshop centers, and cooperative efforts on the mission fields.
3. At present there are at least forty CRC members who serve with Wycliffe and interest in the work continues to grow. Most of these members are dependent on financial and prayer support from Christian Reformed churches.
4. Synod has previously encouraged our churches to support Wycliffe personnel of Reformed persuasion and their projects. Because this recommendation has not appeared on the list there has been misunderstanding on the part of our churches with regard to the support of Wycliffe Bible Translators.

5. Wycliffe Canada states publicly that an audited financial report is available upon request, and it is a member of the Canadian Council of Christian Charities for financial accountability.

Classis Eastern Canada
John Tenyenhuis, stated clerk

Overture 29 — Withhold Action in the Search for an Executive Director of World Ministries

Classis Eastern Canada overtures synod to withhold action in the search for a permanent executive director of World Ministries until the report of the Committee to Study the Structure of the Christian Reformed Church has been dealt with in 1987 and conclusive evidence has been presented that such a position is responsible and warranted.

Grounds:

1. The structure of the church is currently being studied.
2. Each of the two agencies (CRWRC, CRWM) retains its own executive director. The board governing the two agencies has the necessary authority to supervise the two executive directors.
3. We understand that a total of $100,000 has been "earmarked" to be taken from the two agencies' budgets to pay for this position (this includes salary and office help). At a time when both agencies are crying for money we should exercise restraint.

Classis Eastern Canada
John Tenyenhuis, stated clerk

Overture 30 — Establish Quotas on a "Percentage Per Confessing Member" Basis

The Alpine Avenue Christian Reformed Church, Grand Rapids, MI, overtures synod to raise its needed quotas on a "percentage per confessing member" basis instead of declaring a flat rate per family.

Grounds:

1. The present "flat rate per family" is neither fair nor biblical:
   a. It assumes, at least implicitly, that every family in our denomination has approximately the same yearly income or at least can give equally with any other family.
   b. It ignores the biblical instruction to tithe in the Old Testament and "to give according to ability" in the New Testament.
2. It is a fact that from the material standpoint large discrepancies exist among congregations because of general or specific conditions in particular areas.
   a. In some congregations "evangelistic outreach" brings in families for whom the matter of "budget giving" and "quotas" is quite foreign, and therefore it becomes difficult to raise the needed quotas there.
   b. In some areas there may be persisting economically depressed conditions (sustained unemployment, continued low farm product prices, etc.) so that the monies for "quotas" simply cannot be raised.
3. People on fixed incomes are steadily increasing in number; their church giving often becomes curtailed, even more so in face of steadily increased synodical quotas.
4. The proposed plan "for every confessing member" would be more clear than the "per family" plan concerning which there often seems some confusion in its application.

Alpine Avenue Council
Robert Overbeek, clerk

Note: The above overture was presented to Classis Grand Rapids North but was not adopted.

Overture 31 — Reduce Quotas for Three Agencies; Freeze Quotas for All Other Agencies

I. HISTORY

The Synod of 1983 received three overtures requesting a freeze on quotas, but that synod decided not to accede. Although that synod granted about a 3 percent increase, our quota for 1986 has increased some 13 percent since 1983. Needless to say, the economic conditions in many if not most areas of North America are still creating difficult times for a large majority of people.

The plight of the farmers, for instance, is evidenced in the sale of farms by court order; the exodus of farmers from their communities; and the bankrupting of many families, banks, and businesses. The effect upon the rural church is that there is less money available for kingdom causes and growth factors in the budget are eliminated. However, this condition is not limited to rural families; it is evident also in many families living in areas where industry has cut wages and/or jobs, or has moved away. Many families have been forced to reexamine their budgets because of reduced income and higher costs for utilities, food, and Christian school tuition.

Therefore it is essential to take a bold step and request that some agencies' quotas be reduced by 10 percent this year and an additional 10 percent next year, and freeze the quotas for all others at the 1986 level.

II. ANALYSIS

It is time that the level of funding for the Back to God Hour, Home Missions, and World Missions be reduced 10 percent for the year 1987 from the quota established for 1986, and that an additional 10 percent reduction be granted for the 1988 quotas.

The benefits to the agencies and the congregations will be many. Whereas all congregations, large and small, are asked to bear a large percentage of the total budget, only a limited number have personal contact with missionaries.

Quota support for World Missions in 1986 is 52.3 percent.

Quota support for Home Missions in 1986 is 72.7 percent.

Quota support percentages for Back to God Hour is not published in the *Acts of Synod 1985*.

Now is the time for these organizations to require their missionaries to be responsible for raising 25 percent of their salaries; and for the Back to God Hour personalize its ministry by asking churches to sponsor the cost of one or more radio or cable stations. This will bring a richer personal relationship with the missionaries and the mission outreach of the denomination, and the financial burden of the local church will be alleviated.

III. OVERTURE

The First Christian Reformed Church of Mount Vernon, WA, overtures Synod 1986 to reduce the quota for the Back to God Hour, World Missions, and Home Missions by 10 percent for 1987 from the established quotas for 1986, and to freeze the quotas of all other agencies at the 1986 level.

Grounds:

1. The harsh economic conditions many families and churches are experiencing must find relief.
2. This will be the incentive for more creative financing.

First Mount Vernon, WA, Consistory
Pete Stuurmans, clerk

Note: This overture was presented to Classis Pacific Northwest, March 10, 1986, but was not adopted.

Overture 32 — Study Making Provision for Ministers or Their Widows or Families under Special Circumstances

Classis British Columbia Southeast overtures synod to appoint a study committee, separate from the present Ministers' Pension Fund Committee, to draft recommendations to ensure adequate provision for ministers of the Word who are forced to retire early

for reasons of health, and to make adequate provision for widows and families of ministers who die before completing the required years of service under the MPF provisions.

Grounds:

1. I Corinthians 9 clearly indicates the responsibility of the church to provide adequately for its servants of the Word.
2. The special needs of those forced into early retirement require separate and adequate provision.
3. Present provisions have been demonstrated to be inadequate (e.g., the early retirement of Rev. Guy Corvers).
4. Though there is a Supplemental Fund, this fund has no fixed or publicly known rates of support, and leaves individual churches ultimately responsible. Further, the retiring minister and his family is left in the dark as to what the level of support will be.

Classis British Columbia Southeast
Anthony Schweitzer, stated clerk

Overture 33 — Instruct MPF to Increase Benefits for Disabled Ministers

Classis British Columbia Northwest overtures synod to instruct the Ministers' Pension Fund to:

1. Increase the Ministers' Pension Fund benefits for disabled ministers—regardless of vesting status—to 80 percent of the Fund for Needy Churches salary and benefits scale as determined annually by synod, with a continuation of disability benefits until the normal retirement age of sixty-five. This should be done without increasing the quota.

Note: Present 1986 Fund for Needy Churches minimum salary is $18,900, not including benefits such as increments, child allowance, etc.

2. Provide for an additional cash amount to cover extraordinary expenses at the time of disability, to a maximum of $2,500.

Grounds:

a. The present average of $7,000 annual benefit (plus moving costs to a maximum of 8,000 lbs.) is insufficient for ministers who suddenly become disabled. In the most recent case of a disabled pastor in our area, classis requested its churches to provide compensation for the inadequate benefits presently provided by the pension fund. Proper provision under the pension plan would have prevented the necessity for such action.
b. Although the U.S. and Canadian governments have disability allowance plans which provide some additional funds, a critical shortage remains.
c. Disabled ministers need sufficient income to offset extra expenses and costs at the time disability strikes—when additional money is required to cover the extraordinary expenses.
d. The policy of the Ministers' Pension Fund promises to provide for the needs of disabled and retired pastors. We are convinced, based on the amount in the Actuarial Fund in both the U.S. and Canada, that quotas for the pension fund are sufficient to provide for *all* benefits, including the request of this overture.

Classis British Columbia Northwest
William C. Tuininga, stated clerk

Protests and Appeals

1. — Ebenezer CRC, Berwyn, IL, Appeals Decision of Classis Northern Illinois re Lawndale CRC and Chicago West Side Christian School

The consistory of the Ebenezer Christian Reformed Church appeals the following decision of Classis Northern Illinois, September 18, 1985:

> That Classis Northern Illinois include in its annual budget a financial commitment to support the work of Chicago West Side Christian School (CWSCS) as a part of the ministry of Lawndale Christian Reformed Church. . . .
>
> That Classis Northern Illinois endorse the decision of the Lawndale Christian Reformed Church to assume the responsibility for ownership and operation of CWSCS and that Classis Northern Illinois encourage the Lawndale Christian Reformed Church and CWSCS to begin the implementation of this model of Christian day school education.

We ask synod to reverse this decision.

Grounds:

1. Church Order Article 71 states: "The consistory shall diligently encourage the *members* of the congregation to establish and maintain good Christian schools, and shall urge *parents* to have their children instructed in these schools according to the demands of the covenant (emphasis ours) (cf. Deut. 6:7; 11:19; Eph. 6:4).
2. Christian schools are parentally owned and operated schools and therefore do not come under the jurisdiction of the local consistory.
3. Although Christian schools are definitely included in the kingdom of God, the financial concerns of the schools should not be a part of the congregational budget or classical quotas (cf. *Acts of Synod 1959*, Art. 123, I, D, 1).
4. The local church expects that its members support the needs of the local church as well as classical and denominational needs, unless reasons of conscience should prohibit them from doing so.
5. The local church or the classis cannot rightfully expect support from its members for agencies and causes that are extraneous to her own organization (*Acts of Synod 1959*, Art. 123, I, D, 1, p. 58; Acts of Synod 1985, Art. 116, X, p. 811).

Ebenezer Consistory, Berwyn, IL
John Huizinga, clerk

2 — Second CRC, Toronto, ON, Appeals Decision of Classis Toronto re Designating Quota Money Saved for ICS

The Second CRC of Toronto appeals to synod to overturn the decision of Classis Toronto to allow local churches to designate quota money saved through the reduction of our Calvin quota for the Institute for Christian Studies (ICS).

Grounds:

1. The Synod of 1962 allowed such quota support for regional junior colleges controlled by the Christian Reformed constituency. That is, quota money could be given to institutions that performed the same task as Calvin College, *viz.*, undergraduate studies directed by and for the members of the CRC.
2. The ICS does not qualify for such quota support:
   a. It is not an undergraduate school, rather it grants graduate degrees. Therefore it is not a local or regional college performing the same task as Calvin College.
   b. It is not an educational institution that is geared to the particular needs of the Christian Reformed constituency. In all its promotional literature the ICS shows

that it is directed toward the general Christian community, as construed in the broadest terms.

c. Their present faculty and student body reveal that the participation of the Christian Reformed constituency is lessening in the long term.

3. In the past, synods have listed the ICS as a nondenominational agency recommended for financial support, but not necessarily for one or more offerings (*Yearbook 1986*, p. 484). No synod has ever recognized the ICS as a quota cause.
4. Therefore, the decision of Classis Toronto to supersede the previous decisions of synod and to allow churches to designate quota money for the ICS is contrary to the approved and long-standing practice of the CRC; in principle it would allow quota money to be designated to Christian grade schools, high schools, or any other educational institution.

Second Toronto Consistory
Gregg V. Martin, president

3 — Bethel CRC, Waupun, WI, Protests the 1984 Synodical Amendment of Church Order Article 3

The Bethel CRC, Waupun, WI, presents a statement of protest as information to the Synod of 1986 regarding the amendment of Church Order Article 3 in 1984, and the failure of Protest 40 in 1985.

Inasmuch as the Synod of 1984 approved a change in Church Order Article 3, allowing women the right to serve in the office of deacon; and

Inasmuch as the consistory appealed that decision to the Synod of 1985, believing that decision to be in conflict with the Scripture, creeds, and with the Reformed practice of office as established in other areas of the Church Order; and

Inasmuch as the Synod of 1985 did not sustain our appeal and continued the practice of allowing the ordination of women to the office of deacon as long as their work is distinct from that of elders;

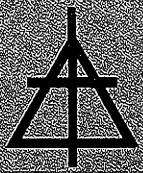
The Bethel Christian Reformed Church consistory informs the Synod of 1986 that we cannot nominate women for the office of deacon. We ground that decision on what we believe to be the clearest understanding of the Scripture and consistent with the understanding of *office* in the confessions to which we have bound ourselves in signing the Formula of Subscription.

Bethel Waupun Consistory
Dennis De Kok, clerk

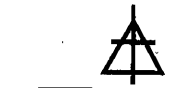
Note: The protest of Bethel, Waupun, was presented to Classis Wisconsin, March 4, 1986, but was not adopted.

LIST OF PERSONAL APPEALS

1. E. Kok, L. D. Bos, and D. F. Oosterhouse Appeal the Decision of Classis Grand Rapids North re Selection of Elders and Deacons by Lot
2. F. Breisch Appeals the Decision of Synod 1985 re the Headship Principle and Its Application to Office of Minister and Elder



ACTS OF SYNOD 1986



ACTS OF SYNOD 1986

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ACTS OF SYNOD 1986

June 10 to 19, 1986

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

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CRC PUBLICATIONS
A Ministry of the Christian Reformed Church
2850 Kalamazoo Avenue SE, Grand Rapids, Michigan, U.S.A.

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Foreword

The format of the *Acts of Synod 1986* differs from the pattern established in 1983, and retained in the years following, because the Synod of 1986 decided not to reprint the *Agenda for Synod* in the *Acts of Synod 1986*.

Synod could make this decision because beginning in 1983 the *Agenda* portion was reprinted intact; this permits easy transition to a two-volume publication. By not reprinting the *Agenda* a considerable cost savings will be realized.

The *Acts of Synod 1986* contains supplementary reports of those agencies authorized to file them, supplementary overtures and appeals dealing with matters relevant to reports found in the printed *Agenda for Synod*, financial reports, the minutes of synod, appendices, and an index. The appendices include a corrected copy of the Canons of Dort, the Contemporary Testimony, and those liturgical forms revised by Synod 1986.

Because the pagination continues from the *Agenda* to the *Acts of Synod 1986*, the *Acts of Synod* begins with page 497, following preliminary pages in Roman numerals. The index refers to pages in both volumes; the numbers in bold face refer to pages in the minutes of the Synod of 1986.

Again, several sections of the *Acts of Synod 1986* are identified with black bar edges which will help to locate and identify each section. Color coding of pages is used where this is practicable.

It will be necessary for the reader to keep the *Agenda* and the *Acts of Synod 1986* together for ready reference.

We trust that the *Agenda for Synod* and the *Acts of Synod* will serve our denomination and other churches with a record of what the Lord is doing in and through the Christian Reformed Church in North America.

Leonard J. Hofman, stated clerk

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SUPPLEMENTARY REPORTS

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REPORT 2-A
CALVIN COLLEGE AND SEMINARY SUPPLEMENT

This report supplements the report submitted in February, covers matters acted upon by the executive committee since the February 1986 meeting of the board, and summarizes the decisions of the May 19–22 meeting of the Board of Trustees.

I. INFORMATION

A. *Board of Trustees*

1. The Board of Trustees held its spring semiannual meeting May 19–22, 1986, in the board room of the commons.

2. The executive committee of the board met in regular session on March 13, April 10, and May 15.

3. Trustees elected to the 1986–1987 executive committee at the May meeting of the board were (terms to begin in September 1986):

Mildred Buma, Nicolaas Buma, Jack De Korne, Charles De Ridder, Orin Gelderloos, Richard Hartwell, Henry Katerberg, Stanley Konynenbelt, Tunis Vanden Berg, James Vander Laan, Henry Van Wyk, and Theodore Wevers.

4. Requirements for Ordination for a Teaching Position at Calvin Seminary

The board was reminded that at its February 1986 meeting the board agreed "to abide by presently stated requirement in the *Board of Trustees Handbook*, and Church Order Article 20, namely, that seminary instructional staff should ordinarily be ordained ministers of the Word with pastoral experience."

The board adopted the following recommendations:

a. That the word "ordinarily" states a strong preference, but it does not preclude from possible consideration those who, though not ordained, have a gift for pastoral sensitivity that has been affirmed by the church.

b. Endorsement of the concept of predevelopment of personnel for potential instructional staff at Calvin Seminary in the following respects:

1) The seminary faculty identify and monitor students, ministers, teachers, and others who show promise as instructors at Calvin Seminary and encourage them to meet the requirement for such positions.

2) The seminary administration explore and recommend to the board possible avenues to provide funds (such as scholarships and loans) for advanced academic training for ordained ministers and others who are potential candidates for instructional staff at Calvin Seminary.

5. The board adopted the following recommendations regarding its role in the implementation of the multicultural education program adopted at the February 1986 meeting:

a. That when nominations for members-at-large are to be made, the need of the board for specific gifts, skills, multicultural representatives, gender, and competence be remembered in selecting nominees.

b. That the executive committee form an *ad hoc* committee to advise the board on its role in the development of a multicultural community at Calvin College and Seminary.

B. *Seminary*

1. Faculty

a. The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin Seminary by Prof. John H. Stek. The board also honored Dr. Richard R. De Ridder on the occasion of his retirement (cf. Recommendations).

b. The appointment of Dr. Robert C. De Vries as Coordinator of Field Education was continued for the 1986–1987 academic year.

c. The board approved the appointment of a committee to evaluate the work of President De Jong with a view to making a recommendation regarding his reappointment.

d. The following were granted sabbatical leaves:

1) Dr. John Cooper (second and third quarters and summer following, 1987–1988 academic year)
2) Dr. David E. Holwerda (entire 1987–1988 academic year)
3) Dr. Raymond C. Van Leeuwen (December interim, second and third quarters and summer following, 1987–1988 academic year)

e. Lynda Cockroft's term of appointment was extended from December 15, 1986, to August 31, 1987. Ms. Cockroft is the coordinator of Support Services.

f. The following persons were given part-time appointments, 1986–1987.

1) Rev. William Brander—Pastoral Counseling
2) Prof. Melvin Berghuis—Homiletics
3) Dr. Richard R. De Ridder—Church Polity
4) Rev. Dirk J. Hart—Missiology
5) Prof. Donald Sinnema—Church History

2. Academic Matters

a. The board approved a modified quarter system calendar (first quarter, December interim, second quarter, third quarter) on a two-year trial basis.

b. The board approved the following new courses:

1) Jesus and the Temple (New Testament)
2) The Politics of Jesus (New Testament)
3) The Theology of Paul (New Testament)
4) Jesus "The Son of Man" (New Testament)
5) Modes of Preaching in the Christian Tradition (Preaching and Public Worship)

c. The board approved a statement of goals and implementation procedures for the Asian Program as a joint effort between the International Theological Seminary and Calvin Theological Seminary.

d. All Nations Heritage Celebration

Should synod approve the concept, the board authorized the seminary to participate in this year's All Nations' Heritage Celebration, with the understanding that gifts and offerings received would be designated for the John H. Kromminga Scholarship for Multiracial Leadership Development Endowment Fund.

3. Student Matters

a. Forty-seven students were granted regular licensure for the first time; three were granted temporary licensure; and fourteen were granted extension of licensure.

b. Thirteen students have been admitted to Calvin Seminary in various categories.

c. Candidates, cf. II, RECOMMENDATIONS

C. *College*

1. Faculty

a. Honors and Recognition, cf. II, RECOMMENDATIONS

1) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by the following: Al Bratt, Roger Griffioen, Beverly J. Klooster, Gordon L. Van Harn, Edwin J. Van Kley, Richard F. Wevers, Marvin A. Zuidema.

2) The board honored Jack Kuipers and Steve Van Der Weele on the occasion of their retirement.

b. Appointments, cf. II, RECOMMENDATIONS

c. Reappointments, cf. II, RECOMMENDATIONS

d. The board approved the following promotion in rank:

Bonnie Medema, M.N., to Assistant Professor and from full-time load to reduced load

e. The board approved two new positions:

1) One-half time position as Associate Registrar

2) One-half time position as Director of Continuing Education

f. The board approved nonsabbatical leaves of absence of varying lengths for four faculty members.

g. The board approved the appointment of Dr. Raja Hajjar as Multicultural Lecturer for 1987–1988.

2. Academic Matters

The board approved twelve new courses and/or programs.

3. Chapel

The board authorized the administration to employ an associate architect to prepare detail plans and construction documents for a college chapel, in keeping with the schematic plans submitted to the board at this meeting.

D. *Finance*

1. The board approved a balanced operating budget of $23,880,000 for 1986–87.

2. Divestment

The Board adopted an additional investment restriction to be incorporated into the investment policy: Calvin shall not own stock in any corporation operating in South Africa which has not subscribed to and does not operate in accordance with the Sullivan principles *and* which has not merited a rating of "making progress" under the Sullivan rating system. The vice president for Business and Finance shall correspond annually with each of our "South African" companies to receive direct verification from them about their Sullivan compliance and shall also subscribe to a service, such as the *Annual Report on the Signatory Companies to the Sullivan Principles*, which provides a current compliance rating for each company doing business in South Africa.

3. Request for Quota, cf. II RECOMMENDATIONS

II. RECOMMENDATIONS

A. *Board*

The Board of Trustees respectfully requests synod to grant the privilege of the floor to the vice president of the board, Dr. Roger Brummel, and the assistant secretary of the board, Rev. Henry C. Van Wyk, when matters pertaining to the college and seminary are presented.

B. *Seminary*

1. Candidates

a. Upon recommendation of the seminary faculty, and after the interview by the Board of Trustees, the board requests synod to declare the following as candidates for the ministry in the Christian Reformed Church:

Victor Anderson
Larry D. Baar
Thomas Baird
Timothy J. Berends
Carl W. Bergman
Jacob Binnema
Charles H. Claus
Sidney Couperus
George De Jong
Bernard Dykstra
Henry Eising
John C. Fisher
Richard W. Foss
Joghinda S. Ganger
Russell J. Graff
Jonathan L. Huizenga
Douglas J. Hunderman
James I. Koopman
Louis M. Korf
Loren J. Kotman
Edward J. Laarman
Clayton G. Libolt
Tony Maan
Wybren H. Oord
Eric Pennings
Clarence A. Reyneveld
Leonard T. Riemersma
Kenneth C. Sanders
Roger W. Sparks
David A. Struyk
Duane J. Timmermans
Joel A. Vander Kooi
Andrew G. Vander Leek
Adrian G. Van Giessen
Keith Voss
Harry R. Winters, Jr.

b. Upon recommendation of the seminary faculty, and after the interview by the Board of Trustees, the board requests synod to extend the candidacy of the following for one year:

Stanley Kruis
Steven F. Tryon
John Tung

2. Retirement from the Staff

The Board of Trustees recommends that synod take appropriate recognition of the service of Dr. Richard R. De Ridder on the occasion of his retirement, and confer upon him the title, Professor of Church Polity and Church Administration, Emeritus.

3. Twenty-five Years of Service

The Board of Trustees recommends that synod take appropriate recognition of the completion of twenty-five years of service to Calvin Seminary by Professor John H. Stek, Associate Professor of Old Testament.

C. *College*

1. Regular Two-Year Appointments

Following satisfactory interviews with each, the Board of Trustees recommends that synod approve the following two-year appointments:

a. Patricia Blom, Ph.D., Associate Professor of Communication Arts and Sciences
b. James Bradley, Ph.D., Professor of Mathematics and Computer Science
c. James Bratt, Ph.D., Associate Professor of History

2. Term Appointments

Following satisfactory interviews with each by the executive committee, the Board of Trustees recommends that synod approve the following terminal appointments:

a. Michael A. Anderson, Ph.D. candidate, Instructor in Economics and Business for two years
b. Linda Belleville, Ph.D. candidate, Assistant Professor of Religion and Theology for two years
c. Thomas B. Dozeman, Ph.D., Assistant Professor of Religion and Theology for two years
d. Susan V. Gallagher, Ph.D., Visiting Assistant Professor of English for one year
e. Ray A. Gsell, Ph.D., Associate Professor of Chemistry for one year
f. Terry M. Gray, Ph.D., Assistant Professor of Chemistry for two years
g. Bruce A. Johnson, Ph.D. candidate, Assistant Professor of English for one year
h. Wesley J. Rozema, M.S., Visiting Associate Professor of Mathematics and Computer Science for one year
i. John R. Schneider, Ph.D. candidate, Visiting Associate Professor of Religion and Theology for one year

j. William E. Van Vugt, Ph.D., Assistant Professor of History for two years
k. Carol J. Winters, Ph.D., Assistant Professor of English for one year

3. Term Reappointments

The Board of Trustees recommends that synod approve the following term reappointments:

a. Gerry M. Adams, M.A., Instructor in Mathematics and Computer Science for one year
b. David De Heer, Ph.D., Associate Professor of Biology for one year
c. Kerry J. Hollingsworth, M.A., Assistant Professor of Political Science for one year
d. Ellen B. Monsma, Ph.D., Assistant Professor of French for one year
e. Philip R. Prins, M.S., Instructor in Mathematics and Computer Science for two years
f. Scott H. Vander Linde, M.A., Instructor in Economics and Business for two years

4. Administrative Appointment

The board of trustees recommends that synod approve the following administrative appointments:

a. Jeanette Bult De Jong, M.Ed., Vice President for Student Affairs (with faculty status) for two years (to begin no later than July 1, 1987)
b. Raja Hajjar, Ph.D., Multicultural Lecturer for 1987–1988 academic year

5. Retirements from the Staff

The Board of Trustees recommends that synod take appropriate recognition of the services of the following faculty members on the occasion of their retirement, and confer upon them the titles as indicated.

a. Jack Kuipers, Professor of Mathematics and Computer Science, Emeritus
b. Steve J. Van Der Weele, Professor of English, Emeritus

6. Twenty-Five-Year Anniversaries

The Board of Trustees recommends that synod take appropriate recognition of the completion of twenty-five years of service to Calvin College by the following:

a. Al D. Bratt, Professor of Biology
b. Roger D. Griffioen, Academic Dean and Professor of Physics
c. Beverly J. Klooster, Professor of Biology
d. Gordon L. Van Harn, Provost and Professor of Biology
e. Edwin J. Van Kley, Professor of History
f. Richard F. Wevers, Professor of Classical Languages
g. Marvin A. Zuidema, Professor of Physical Education

D. *Finance*

1. The Board of Trustees recommends that synod approve the following area quota scale for 1987:

				Rate in effect for 1986
Area #1	12,418	families at	$104.70	$101.50
Area #2	12,212	families at	88.20	82.60
Area #3	7,483	families at	76.40	74.00
Area #4	9,426	families at	36.00	34.32
Area #5	2,993	families at	98.60	98.60
Area #6	9,239	families at	60.80	57.80
Area #7	12,394	families at	43.90	44.30
Area #8	6,161	families at	37.30	35.50

The Board of Trustees of
Calvin College and Seminary
Orin G. Gelderloos, secretary

REPORT 3-A
CRC PUBLICATIONS SUPPLEMENT

The following recommendations are changes and additions from the recommendations originally submitted in the *Agenda* materials, Appendices A and C. They come largely as a response to the comments and advice received through the Psalter Hymnal Study Conferences.

The CRC Publications Board recommends to synod:

In Appendix A, Psalms:

Psalm 13—How Long Will You Forget Me, LORD

Recommendation:

A new tune, THE CHURCH'S DESOLATION, in place of BROTHER JAMES'S AIR.

Ground: The tune BROTHER JAMES'S AIR is associated with Psalm 23. Several people expressed problems not only with the association but with this particular match of text and tune. The tune BROTHER JAMES'S AIR has been retained for an additional setting of Psalm 23 (BS 159a).

Psalm 32—How Blest Is He Whose Trespass

Recommendation:

That the first stanza be changed to plural pronouns and verb forms throughout.

Ground: The singular pronouns are distracting; the solution of plural pronouns is more in keeping with language changes made in other songs (e.g., Psalm 1).

Psalm 45—I Praise the King with All My Verses

Recommendation:

A substantially revised text.

Ground: The tune O DASS ICH TAUSEND was shortened to accommodate a four-line stanza. A number of church musicians expressed a desire for the entire melody. The text was revised accordingly (five six-line rather than nine four-line stanzas).

Psalm 72—Hail to the Lord's Anointed

Recommendation:

A new tune, ES FLOG EIN WALDVOGELEIN, in place of ROCKPORT.

Ground: The new tune has a more joyful and triumphant character in keeping with the text.

In Appendix A, Bible Songs

BS 159—In the Presence of Your People

Recommendation:
Add two stanzas:

2. All who fear you sing your praises and proclaim your power,
for alone you are holy, enthroned on the praises of Israel.
You have not ignored our suffering, but have heard our cry;
may your power be exalted here on earth and in heaven above.
3. All who seek your rule will praise you and be satisfied;
for alone you are holy, enthroned on the praises of Israel.
All the families of the nations will bow down to you;
may your rule be exalted here on earth and in heaven above.

Ground: The song is joyful and people enjoy singing it more than once. The additional stanzas expand the biblical message (Ps. 22:22–28).

BS 159a—The Lord's My Shepherd

Recommendation:
Another setting of Psalm 23, using the text from the current PsH #38 with the tune BROTHER JAMES'S AIR.

Ground: The text is traditional and well known, as is the melody. This combination of text and tune is found in many hymnals.

BS 187—Take Me as a Seal
Recommendation:
That this song be dropped.

Ground: There were a some textual problems and several persons attending the conferences questioned the song's liturgical usefulness.

BS 216—I Am the Holy Vine
Recommendation:
A new tune, WYNGATE CANON, in place of RHOSYMEDRE.
Ground: The tune RHOSYMEDRE was shortened to accommodate a six-line stanza. Several church musicians expressed interest in retaining the tune in its original form. The new tune matches the structure and character of the text well, and RHOSYMEDRE has been retained for a new hymn text (17a-24).

BS 225a—Christ, You Are the Fullness
Recommendation:
A new song with a Korean melody:
1. Christ, you are the fullness of God, firstborn of everything.
For by you all things were made; you hold them up.

You are head of the church which is your body.
Firstborn of the dead, in all things you are supreme!

2. Since we have been raised with you, Lord, keep pure our hearts and minds.
Set our thoughts on things that build rule o'er all the earth.
All our life is now hidden with you in God.
When you come again we will share your glory.

3. Help us live in peace as true members of your body.
Let your word dwell richly in us as we teach and sing.
Thanks and praise be to God through you, Lord Jesus.
In whate'er we do let your name receive the praise!

Ground: This song would provide our sole example of music from the Korean tradition. The tune is a Korean folk song known and loved by all Koreans.

In Appendix A, Hymns:
9-10—Away in a Manger
Recommendation:
That synod reconsider its decision of 1985 to eliminate stanza 2.

Ground: The text is loved and well known by children. Other songs (e.g. 9-8) prevent the possible conclusion that Jesus was not human.

17a-24—Our World Belongs to God
Recommendation:
A new song based on the Contemporary Testimony.

1. Our world belongs to God.
He called it into place,
upholds, renews, controls
with sovereign love and grace.
Through all our earth's long history
of God's created family
all things were done by his decree.
2. Our world belongs to God.
He tells us in his Word
of his great covenant love
that many have ignored.
Yet his great anger did not flame;
the promised righteous Savior came
who paid our debt and cleared our name.
3. Our world belongs to God.
This we have all confessed.
Joined with God's chosen saints
the church is loved and blessed.
It spans all time, race, language, lands
as Christians everywhere join hands
to work at meeting God's demands.
4. Our world belongs to God.
We know that one bright day

each challenge to his rule
will surely pass away.
We wait the ending of all wrong.
Then we will join the triumph song
to God to whom all things belong.

Ground: The Contemporary Testimony is already being used liturgically; a song based on it would strengthen this liturgical use. The text was written for the tune RHOSYMEDRE which can then be retained in the book. Several attendees at the conferences expressed interest in retaining this tune in its complete form (see BS 216 above).

In Appendix C, Liturgical Forms:

Recommendation:
That in the Lord's Prayer, wherever it occurs in the Liturgical Forms and in the Heidelberg Catechism, the last petition read: "deliver us from the evil one."

Ground: The change would bring the entire Lord's Prayer into conformity with all other Scripture quotations which are all taken from the NIV.

Baptism of Children, Form No. 2
Baptism of Adults, Form No. 2

Recommendation:
That the words "and birth" be deleted from the first paragraph.
"First, baptism teaches that we and our children are sinful from the time of conception (and birth)."

Ground: Conception and birth are two distinct times. If one is sinful from the time of conception, it follows that one is also sinful from the time of birth.

CRC Publications Board
Gary H. Mulder, executive director

REPORT 5-A
CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

The Board of World Ministries met on April 25, 1986, to continue the work it began in February. All members were present but two; their alternates were also unable to attend. The members of the World Missions and Relief Commission (WMARC) were present for all or most of the sessions in their corporate capacity as Executive Director of World Ministries. The directors of the agencies, W. Van Tol for CRWM and J. De Haan for CRWRC, were present in their official capacities.

The report of WMARC to synod and related matters of its work were reviewed by its chairman. The reports and work of the agencies were reviewed by the agency directors.

The chairman of WMARC announced, for the first time, the commission's nomination to synod of Rev. Peter Borgdorff and Dr. Roger S. Greenway for appointment to the position of Executive Director of World Ministries, reviewing in detail the procedures followed by the commission in the process of screening and selection.

The president of CRWM's board reported on the status of that agency's search for a director. He also outlined the exceptional procedure followed by the board with reasons. The board endorsed this procedure and so informs synod.

The board gave further consideration to the Constitution for World Ministries, reviewing the final draft as recommended to synod by WMARC and noting particularly the revisions and the additions which had been made since discussing February's draft. Requests for revision drawn up by CRWM's staff were reported but not considered.

Bylaws for the Board of World Ministries, prepared by WMARC, were submitted and reviewed. After considerable explanation and discussion, they were approved with minor revisions.

Pursuant to initial review of the agencies' 1986–87 budgets at its February meeting, the board gave these budgets further consideration and decided to accept them as submitted. Synod should note this. In the future these budgets will come to synod not from the agencies, as once more this year, but rather from the board. The board also adopted an operational budget for itself for 1986–87, as prepared and submitted by WMARC. This budget is under $100,000, funded according to the decision of Synod 1985 by CRWM and CRWRC equally. It has been submitted by the acting executive director to the finance committee of the SIC.

CRWM and CRWRC submitted nominations for their respective agency memberships on the Board of World Ministries in 1986–87. The board approved both sets of nominations and recommended election by synod. The nominations are as follows:

From the World Missions Committee
Rev. John De Jong, Classis Toronto
Mrs. Ruth Krabbe, Classis Alberta South
Mr. David A. Radius, Classis Thornapple Valley
Mr. Dirk Vander Steen, Classis Kalamazoo
Dr. Carl E. Zylstra, Classis Orange City
Alternate: Rev. Gerry G. Heyboer, primus, Classis Illiana
Alternate: Rev. Marvin Beelen, secundus, Classis Holland

From the World Relief Committee
Mr. Ronald G. Bode, Classis Pacific Northwest
Mr. Peter Feddema, Classis Quinte
Mr. Sid Tabak, Classis Eastern Canada
Mr. Gerald Van Noord, Classis Holland
Dr. Wendell Wierenga, Classis Kalamazoo
Alternate: Mr. Peter Haaksma, Classis Grand Rapids South

It was noted that the initial one-year terms of three board members and their alternates expire on August 31, 1986. The board decided to nominate the same persons in the same pairs for election by synod to regular terms of three years. They are, with incumbent members named first in each pair: Revs. Merle Den Bleyker and James R. Kok (West and Midwest U.S.), Mr. Milton Kuyers and Rev. Lester W. Van Essen (Great Lakes U.S.), and Revs. Nicholas B. Knoppers and Mel Pool (Western Canada).

The board decided to defer once again a decision about the formation of an executive committee.

It was decided to request the members of WMARC to meet with the board at its next meeting in order to render a final report and to advise the board. Synod should note this request. It was also decided to request synod to express appropriate thanks to the members of the commission for their substantial contribution.

The president of the board, Roger E. Van Harn, the acting executive director, and the two agency directors were designated to represent the interests of the board at synod.

The next meeting of the board was set for September 12 and 13, 1986.

Christian Reformed Board of World Ministries
Harold Dekker, acting executive director

REPORT 6-A
BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

This supplement to Report 6, *Agenda for Synod 1986*, has four parts:

Additional Requests for Amendments to the Proposed Constitution of the Board of World Ministries
Nomination for World Missions Director
Update on Financial Situation and Salaries
Statistical Information

I. Additional Requests for Amendments to the Proposed Constitution of the Board of World Ministries

We hope that synod does not interpret our request for amendments to the constitution as opposition to it. We desire to see a good constitution approved and desire to get on with the work of mission under the Board of World Ministries as quickly as possible.

Report 37, the report of the World Missions and Relief Commission (WMARC), requests synod to approve the proposed constitution of the Board of World Ministries. In its introduction to this constitution, WMARC notes that ". . . all three boards have given general approval to all or nearly all of the draft which they reviewed. The commission sees the subsequent redraft now recommended to synod to be even more acceptable to these boards than the one it considered in its recent meetings" (pp 460–61).

However, a review of the redraft gives Christian Reformed World Missions new concerns. We are especially concerned about the addition of a purpose article, the reformulation of Article III, and the rewording of Article VI-A.

The executive committee of Christian Reformed World Missions, in its meeting on May 15, 1986, decided to present the following concerns and requests for amendments.

A. *The Purpose of Mission*

1. *Background:*

There is lack of clarity about the purpose of the mission in this constitution. It is stated in different ways in different places.

a. The purpose of the mission is first identified in the preamble, paragraph 2.

b. In Article I, entitled "Purpose," there is a statement about the purpose of the constitution rather than the purpose of the mission.

c. In Article III-A, the second paragraph, the purpose is restated with different words.

2. *Concern*

It is of utmost importance that the mission have an unambiguous and readily identifiable statement of purpose with which the agencies must agree and on which their goals and objectives are built. The real purpose is now buried in the preamble. The "purpose" article (Article I) confuses the matter by giving the

constitution the purpose of establishing the board rather than stating the purpose of the board. The real purpose of the both the constitution and the board is to accomplish God's mission. We urge that this be emphasized in the purpose article.

3. *Recommendation:*

That synod make the following amendments:

a. The purpose clause be removed from the preamble by deleting the last part of the first sentence of paragraph 3 beginning with the words "which has as its purpose. . . ."

b. Amend Article I to read: "This constitution establishes the Christian Reformed Board of World Ministries with its two agencies, the Christian Reformed World Missions Committee and the Christian Reformed World Relief Committee. The purpose of this board and its agencies is the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God. To accomplish this purpose the board supervises the work of the two agencies in the one mission of the church, while ensuring their continued identity and integrity; and regulates the work of the two agencies in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church."

Note: This amendment also changes the word "coordinate" to "supervises".

Ground: Synod 1985 decided "that synod establish one standing board—the Christian Reformed Board of World Ministries hereafter referred to as "the board"—which shall *regulate and supervise* the work of CRWM and CRWRC" (emphasis added). By using this synodically approved language the supervisory and regulatory work of the board is clearly identified in this article of purpose.

c. Amend Article II-D to read: ". . . in order to supervise and regulate the operations of the two agencies . . ." (See note above for ground).

d. Add the following to the end of Article II: "II-H. Ensure that the board fulfills its purpose."

e. Amend Article III-A, paragraph 2, the end of the second sentence, to read: ". . . in their common pursuit of the purpose of the board."

f. CRWM has previously requested that the purpose clause, along with an emphasis on the centrality of the Word, be inserted in Articles IV and V (Report 6, IV, A, 1, pp.126–27). Because the wording of these articles has been changed subsequent to the writing of Report 6, we now slightly alter these amendment requests:

1) That Article IV-A begin with this sentence: "The World Missions Committee has the responsibility to ensure the commitment of its agency to the purpose of the board: The glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God. In this purpose the announcement and proclamation of the Word has the central place."

2) Amend the present first paragraph of Article IV-A to begin: "To fulfill this purpose, it shall be the primary task. . . ."

3) Begin Article V-A with this sentence: "The World Relief Committee is responsible to ensure the commitment of its agency to the purpose

of the board: The glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God. In this purpose the announcement and proclamation of the Word has the central place."

4) Amend the present first paragraph of Article V-A to begin: "To fulfill this purpose, it shall be the primary task. . . ."

B. *Number of Field Directors*

1. *Background*

Synod recognized the need for a plan that will do justice to seven needs or concerns. The seventh is: "The need for a unified posture toward the unevangelized peoples of the world and the developing church in their midst" (*Acts of Synod 1985*, p. 748).

Synod also approved the plan for reorganization of all fields of joint ministry as proposed by WMARC (*Acts of Synod 1985*, p. 759). This plan calls for: "A field director for each agency, or one field director for the joint field" (*Acts of Synod 1985*, p. 423).

Article VI, Section A, of the proposed constitution neither recognizes this need for a unified posture nor follows the plan approved by synod because it states that a single field director is possible only when the joint-agency field *owns special circumstances*.

2. *Concern*

CRWM has deep concern about the mission's first approach to a non-Christian people. The first interpreters of the gospel to a particular culture need the structural unity of purpose that enables them to listen, learn, and communicate in effective harmony with Christ and his Spirit.

Missions often ascribe the rejection of the gospel to hardness of heart. But often the real culprit is faulty communication, words and deeds that make no sense in the context of the host culture. People need to hear the gospel and see its signs at the same time. Profession of faith in Christ to an unbelieving culture becomes compelling only when service matches and typifies what is preached.

There must be one field director on all joint-agency fields when and where ministry is directed toward unreached peoples among whom organized churches or Christian agencies do not yet exist. There can be a field director for each agency on joint fields only when and where ministry is directed toward unreached or needy peoples through interdependence agreements with existing churches or Christian agencies. The front line organization which faces unbelief always needs a unified administration.

It is inappropriate for the constitution to bias this issue by stating that a decision in favor of one field director must be due to special circumstances. From the point of view of financial savings, it makes just as much sense to argue that two field directors ought to require special circumstances. The Board of World Ministries should decide whether a joint field needs one or two directors on the basis of the evidence and the strategy presented from the field. This crucial question should not be biased by a conditional clause in the constitution. If conditions are needed the board can explicate these later in bylaws based on the experience it gains from decisions it makes about this matter.

3. *Recommendation*

That synod be requested to make the following amendments in Article VI:

a. In Article VI-A, the first paragraph, delete the words "owing to special circumstances."

b. In Article VI-B, amend item 1 to read: "The field director of each agency." (This will allow for a field executive council of five members in those cases where the board decides there should be one field director.)

II. NOMINATION FOR WORLD MISSIONS DIRECTOR

Report 6, IV, B, relates CRWM's efforts to find a new director. It is noted there that the board did not wish its agency to function with an interim director for another year if it could be avoided. It ". . . decided to empower the executive committee to present to the Board of World Ministries and/or synod one or more nominees . . ." (p. 128–29). The Board of World Ministries endorsed this procedure at its meeting on April 25, 1986.

Following the completion of its search, the executive committee decided to nominate Rev. William Van Tol. He was born near Inwood, Iowa. He attended Dordt College and Calvin College. He graduated from Calvin Theological Seminary. He was ordained to the ministry in 1967 and served as a missionary evangelist, pastor, and administrator in Nigeria until 1975. He has served as area secretary for Africa from 1975 to the present. He has also served as interim director since July 1985. He, his wife, Laura, and three children are living in Grand Rapids and are members of the Shawnee Park Christian Reformed Church.

The executive committee now requests that synod appoint William Van Tol as director of Christian Reformed World Missions for an initial term of two years, beginning on September 1, 1986.

III. FINANCIAL MATTERS

The financial concern we reported in Report 6 continues. We anticipate a good response to our call for support on Pentecost Sunday. We are proceeding with the recruitment of some missionaries to replace those who have resigned. But at the same time the World Missions executive committee decided to give no salary increases to executive and administrative staff next fiscal year. It is also prepared to make further downward adjustments in our proposed budget if synod decides not to grant our full quota request.

IV. STATISTICAL INFORMATION

At synod's request we present an annual summary of statistical data gathered from the various fields. Many overseas churches do not yet share our interest in statistics or have the procedures needed to collect accurate data. In some cases the statistics are partial, since our mission may be one of several working with the same church. But the appended summary does indicate the scope, variety, and blessing of the work of our missionaries. We thank God for each one of them and for the willingness of the CRC to send them to proclaim the gospel and develop churches around the world.

Board for Christian Reformed
World Missions
David A. Radius, president
Dirk Vander Steen, secretary

CRWM ANNUAL STATISTICS REPORT
January 1, 1986

Countries	CHURCH											
	National church membership			Organi-zation		Ministry			Growth			
	Baptized	Communicants	Total attenders	Organized churches	Unorganized churches	Ordained ministers	Unordained ministers	Seminarians	Adult baptisms 1985	Infant baptisms 1985	New worship centers begun by missionaries	New worship centers begun by national workers
AFRICA												
Guinea-Mali: Fulbe												
Liberia: Bassa	NA	10,000	15,000	NA	NA	1,500	NA	NA	2,000	150	NA	20
Liberia: Cape Mount												
Nigeria: CRCN	NA	41,561	150,124	50	425	47	250	19	4,205	4,005	NA	NA
Nigeria: Kambari												
Nigeria: General												
Nigeria: NKST	40,432	40,331	272,564	95	2,161	132	554	61	3,644	3,776	1	161
Sierra Leone												
ASIA												
Guam	43	26	190	1		1			7	2		
Japan	NA	4,295	NA	66	47	121		19	NA	101		1
Papua New Guinea	NA	NA	NA						NA	NA		
Philippines	900	1,345	2,300	9	16	10			NA	NA		
Chinese Mission:												
Taiwan-Hong Kong	NA	NA	NA									
LATIN AMERICA												
Argentina	NA											
Brazil	185	284	626	3	4		1	6	24	13	2	
Dominican Republic	NA	2,397	6,733	56	103	41	81		272	11		
Central America	NA	NA	NA									
Mexico	NA	NA	NA									
Puerto Rico	NA	NA	NA									

CRWM ANNUAL STATISTICS REPORT
January 1, 1986

MISSION

Programs				Mission personnel																
Seminaries/Bible institutes	General education institutions	Bookstores/Media centers	Hospitals/Clinics	Ordained evangelists	Lay evangelists	Medical doctors	Nurses/Technicians	Aviation/Administration	Builders/Support	Linguists/Translators	Seminary/Bible institute	Other teachers	Radios/Literature specialists	Total ordained	Total unordained	Missionary wives	Total regular missionaries	Volunteers/Short-term	Associate missionaries
				1	1									1	2	3	5		
1		1		2	1		3	1		2	3			3	7	4	13		2
				2	1									2	1	3	6		
5		5	20		4	1	4	1	1		4	1	2		18	9	27	2	
2	536	4	60	1		1	2	2	1		4	2	2	4	11	10	25	2	2
				3	1									3	1	4	8	1	
		1		1									1	1	1	2	4		
3				8								8		8	3	11	22		5
				1											1	1	2		
1				14	5						2	2		14	5	17	36	2	
				3	1								1	3	2	3	8		
				2										2		2	4		
				2										2		2	4		
				9								3		9	3	8	20	1	
				6	10		1				2	1		6	14	17	37	3	10
		1		4	3								1	4	4	8	16	1	

REPORT 7-A
CHRISTIAN REFORMED WORLD RELIEF COMMITTEE SUPPLEMENT

I. REQUEST FOR ECUADOR AGRICULTURAL PROGRAM

A. FEINE

1. Background Information

FEINE is the National Evangelical Indian Federation in Ecuador. FEINE's highest governing body, which is the Congresso National, is formed by three delegates from each provincial evangelical Indian association. There are ten associations participating as official members and three in associate status. The Congresso National elects a board of directors who in turn choose a director. The provincial associations are formed by member churches, the majority of which are Baptist, Methodist, and Assemblies of God. The more extreme conservative Pentecostal churches do not participate. The provincial associations have from 10 to 45 participating churches, all of which are Indian.

FEINE was established in 1980 with the goal of helping the Indian churches in evangelism, theological education, and social ministry. To date the majority of the work has been in evangelism with some direct service work in health.

a. Previous Consultation

CRWRC has consulted with CRWM as to their interest in joint work in Ecuador. Ecuador, however, appears not to fit into the CRWM priority at present. CITE International (the Theological Education by Extension program of CRWM) has, however, expressed some interest in Ecuador. FEINE seems to be open to the possibility of CITE material and training.

b. Determination That an Effective Ministry Is Possible

FEINE is inexperienced in development programs, but they seem open to learning and trying a development model. They have two positive resources: (1) the trust of the Indian people on a local level, and (2) educated staff who seem to be capable of running a moderate-sized development program. FEINE's present programs involve either sending people out of the community to learn skills or bringing in skilled people from the outside, such as medical brigades. They can readily see the problem with this. Now they will have to learn a new model.

The needs are great in the areas where FEINE wishes to work. These areas are mainly the lowland Indian provinces. Probably for reasons of isolation and unfavorable living conditions, outside agencies have not done significant work there.

Due to wildly fluctuating grain market prices and rapid devaluation, baseline data for income is difficult to interpret; it appears to be between $300 to $500 per year. However, putting this amount of self-consumed grain in other countries would yield a somewhat higher base line.

Baseline medical data virtually does not exist but HCJB doctors state that malnutrition is as high as 90 percent in most communities. There is not much third degree (severe) malnutrition, however.

The potential of the program is great. Past experience has shown that it is hard to begin work in Indian communities due to lack of trust and fear of new ideas. When a successful model is in place it is easy to have it multiply and transfer the approach. The trust that FEINE already has and the possibility of starting pilot programs in two or three communities at a relatively low cost makes it possible to have a major impact on the lowland Indian communities in the next two to five years.

c. Demonstration That a Consistent Christian Witness Can Be Achieved

FEINE has its bases in the local Indian churches. The projects would be run by Christian staff of a Christian organization. Up to this point these churches have had a strong emphasis on evangelism and a lesser emphasis on social ministry. CRWRC's approach to development could help these churches complement their evangelism with a more social community approach and make them a better witness to their communities.

d. Doctrinal Stance

FEINE is composed of various Protestant churches. They are conservative Bible-believing churches started by missionaries. Therefore, the theology is an interchurch theology accepting basically everything in the Apostles' Creed but with some differences in regard to baptism and the Holy Spirit. FEINE is concerned that many of the Indian pastors do not have the theological training they need. The churches are small and leaders are uneducated. More theological training should take place.

e. Accompaniment of an Articulation of the Gospel and Conjunction with a Christian Church

Although the participation of the program will be open to the whole community, the programs will be based in the local churches. This will allow the churches to extend their ministry as social action complements of their evangelism activities. This model has been successful in both Mexican and Guatemalan Indian communities.

f. Term

CRWRC intends to terminate this program in four to five years.

B. *The Foundation for Alphabetization, Literature, Education, and Development (FALED)*

1. Background Information

FALED is the Alfalit affiliate of Ecuador. While it is only three years old, the roots of its experience go back to the time before Alfalit of Ecuador split. FALED's main emphasis continues to be literacy. FALED is formed by an association comprised of about seventy-five members. Most are members of evangelical churches. The association elects a board of directors who in turn chooses a director. The majority of FALED's work in literacy is accomplished by volunteer teachers from the church community. These volunteer teachers use the local churches as their center for education, teaching people of both the church and the community to read and write. FALED has made one successful attempt at agricultural development.

2. Previous Consultation

CRWRC has consulted with CRWM as to their interest in joint work in Ecuador. Ecuador, however, appears not to fit into the CRWM priority at present.

3. Determination That an Effective Ministry Is Possible

CRWRC has a three-year history of working with FALED in both literacy training and agriculture production. Although to date FALED has only completed one agriculture project, the project was successful and cost effective. FALED learned about development and community organization while doing this project. FALED also learned to use results-based management during the project. FALED should be able to use what it learned to develop projects in other communities.

4. Demonstration That a Consistent Christian Witness Can Be Achieved

FALED has all Christian staff. Its literacy work is carried out using church volunteers and materials geared to evangelism. FALED found it more difficult to integrate evangelism into the agricultural program because no evangelical church was present in the needy community in which they worked. FALED did have Bible studies and some literacy work that was evangelism orientated. Future development programs will be in areas where FALED can link up with local churches.

5. Doctrinal Stance

FALED is a private organization of church members who formed an association. Its doctrinal stance is a statement of Christian principles but not detailed on the issue of baptism or other potentially divisive issues. Most of its work is done through local churches and thus the work reflects the doctrinal stance of that local church.

6. Accompaniment of an Articulation of the Gospel and Conjunction with a Christian Church

As previously stated, FALED works with local churches in its literacy work and has plans to work with local churches in its development work.

7. Term

CRWRC intends to terminate this project after three years.

C. *Recommendation*

CRWRC requests that synod approve the new projects with FEINE and FALED in Ecuador.

II. REQUEST FOR WMARC CONSULTATION

A. *Background Information*

Synod 1982 created the World Missions and Relief Commission to resolve differences between World Missions and World Relief. The commission has reported to the Synods of 1983, 1984, and 1985. The 1986 report to synod is scheduled to be the commission's last report.

The newly established Board of World Ministries had its first annual meeting in February 1986. This newly appointed board will have major decision-making responsibilities without the benefit of having a historical experience with these

two agencies. CRWRC believes that it would be helpful if the commission were appointed by synod to serve as a consultant to the newly appointed Board of World Ministries.

B. *Recommendation*

CRWRC requests that synod appoint the World Missions and Relief Commission to provide consultation to the Board of World Ministries.

III. FUNDING FOR THE BOARD OF WORLD MINISTRIES

A. *Background Information*

Many concerns have been expressed relative to the synodical mandate that CRWRC fund one-half of the World Ministries budget ($50,000). In view of the fact that it was necessary to reduce CRWRC's budget and since CRWRC does not receive income from quotas, it is felt that synod should seek another source for these funds.

B. *Recommendation*

CRWRC requests that synod explore the feasibility of obtaining another source of funding for the Board of World Ministries.

IV. BOARD MEMBERS-AT-LARGE

CRWRC requests that synod take into consideration the following persons for its board members-at-large (these names will be submitted later).

V. PROVISIONAL APPROVALS

Last year CRWRC asked synod for a one-year provisional approval for SERCON in El Salvador, Ambassadors Development Agency in Kenya, TERUDO in Uganda, and work with the Reformed Church in America. One-year approval was suggested by WMARC because they wanted to review guidelines synod previously adopted for CRWRC.

Revised guidelines and procedures are now being submitted to synod. These four projects are being referred to WMARC to determine their status.

Christian Reformed World Relief Committee
John De Haan, executive director

REPORT 19-A

SYNODICAL INTERIM COMMITTEE
Christian Reformed Church in North America
Christian Reformed Church Synod Trustees

I. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP (see Report 19, II, p. 233)

Members and trustees whose terms expire in 1986 are the following:

District	Member	Alternate
Rocky Mtn. to Mississippi River U.S.	*Rev. P. W. Brouwer	**Rev. J. Gunnink
Central United States	*Dr. R. P. Seven	**Mr. R. Mulder
	*Mr. H. Johnson	**Mr. W. Postma
Western Canada	Rev. N. B. Knoppers	**Rev. E. Gritter
Eastern Canada	*Mr. M. Koole	**Mr. J. Wynia

Nominations for election at Synod 1986 (biographical information for each nominee will be distributed to the delegates at synod):

A. Western Canada (clergy)

Member: **Rev. Evert Gritter and Rev. John Boonstra
Alternate: Rev. Bastiaan Nederlof and nominee not elected as member

B. Eastern Canada (nonclergy)

Member: *Mr. Marinus Koole and **Mr. John Wynia
Alternate: Mr. Michael Van Wyk and nominee not elected as member

C. Mississippi River to Rocky Mountain Area (clergy)

Member: *Rev. Peter W. Brouwer and **Rev. Jerrien Gunnink
Alternate: Rev. John Ebbers and nominee not elected as member

D. Central United States (nonclergy)

Member: *Mr. Howard Johnson and **Mr. Wayne Postma
Alternate: Mr. Kenneth J. Jipping and nominee not elected as member

E. Central United States (nonclergy)

Member: *Dr. Raymond Seven and **Mr. Richard Mulder
Alternate: Mr. Leon Wassink and nominee not elected as member

*indicates members eligible for reelection
**indicates alternate members eligible for election

II. INTERIM APPOINTMENTS

A. *Board Appointment*

Board	Classis	Member	Term
Home Missions	Northern Illinois	Rev. Bert De Jong	1989

B. *Synodical Deputy*

Rev. James Vander Schaaf was appointed to serve as interim synodical deputy for Classis Grand Rapids East.

III. AGENCY COORDINATION (see Report 19, VIII, pp. 236–37)

On May 8 and 9 about seventy-five individuals representing CRC agencies and committees gathered at the nearby Brookside CRC for an Outreach Conference. Small groups of agency representatives discussed each agency's outreach strategy and programs, identifying those items which the group reaffirmed and those which could be modified. The next morning each agency's representatives gathered to review their agency's response to the discussions of the previous day.

At a plenary session agency representatives presented reports on the ways in which their agency's outreach efforts were reaffirmed, what new insights were gained, how their agency's efforts could be modified, and gaps identified in the agency's total effort to equip the saints for outreach.

Participants testified to having found value in this effort toward mutual evaluation, coordination, and the development of a common purpose.

IV. CONVENING CHURCH FOR SYNOD 1987

The stated clerk presented a letter from the La Grave Avenue CRC extending an invitation to synod to designate La Grave Avenue church as convening church for the Synod of 1987. Their invitation was extended in connection with their centennial celebration in 1987. The SIC recommends that synod accept this invitation and designate La Grave CRC as convening church for the Synod of 1987.

V. MINISTERS' COMPENSATION GUIDE FOR 1986

The survey of ministers' compensation has again been compiled and published in pamphlet form. Upon synod's approval it will be distributed to the churches as part of the CRC Handbook, "Your Church in Action." The compilation of compensation data is being increasingly used by the churches—judging from the responses coming to the synodical office. The Ministers' Pension Fund Committee makes use of the average cash salary information in determining pension benefits. Synod, therefore, is requested to urge the churches' participation in and use of the compensation guide.

VI. REPRINTING *AGENDA* IN *ACTS OF SYNOD*

The Synodical Interim Committee recommends that Synod 1986 approve the publication of the *Acts of Synod* without a reprint of the *Agenda*.

Grounds:

1. The format adopted in recent years' printing of the *Acts* whereby the *Agenda* was reprinted intact permits easy transition to a two-volume publication.
2. The cost savings estimated at $25,000 in printing and mailing costs is significant.

VII. BUILDING EXPANSION COMMITTEE—U.S.

The Synod of 1985 approved the recommendations of SIC's Long-Range Planning Committee to expand the present denominational building (and added): "at a cost not to exceed $3,500,000." A quota of $4.50 was established to cover one-half the cost of this expansion and one-half the cost of a facility in Burlington, ON.

Following synod's action a committee was appointed to oversee the Grand Rapids expansion. The following members serve that committee functioning as "owner's representatives:"

Gerard Borst, Home Missions
Dick Eppinga, World Missions
Merle Grevengoed, World Relief
Leonard Hofman, stated clerk
Wayne Postma, SIC Finance Committee
Al Van Zee, CRC Publications
Charles Vlieg, CRC Publications
Harry Vander Meer, financial coordinator/chairman
Jack Peterson, Coordinated Services/secretary

After interviewing four candidate firms, the committee selected GMB Architects & Engineers, Holland, MI, as architects and engineers for the project. To date, the committee has held more than twenty meetings with the architects who, following design and design development, are currently in the construction documentation phase of their schedule. Following completion the project will be submitted for construction bids. It is anticipated that bid opening will take place on or about July 1, 1986.

In the design, and design-development phase of the architectural work, it became increasingly apparent to the building expansion committee that this project is not simply another in the series of building additions; that because expansion is needed for nearly all agencies, it would be prudent to adapt an integrated design for the current building *and* the expansion. To accomplish this, the cost estimates at the present time exceed $3,500,000.

And further; the building expansion committee and the architects have also been made aware of the necessity to consolidate the mechanical systems in the building *and* replace certain existing heating, ventilating, and air conditioning equipment scheduled for replacement whether or not new construction had been anticipated. Costs for these design changes and equipment replacement were not included in any previous cost data.

The building expansion committee submits the following budget analysis showing a total cost estimate of $4,283,000; $4,100,000 (maximum) to be borrowed at improved interest rates and the balance to come from operating funds.

Budget approved by Synod 1985 (including contingency)	$3,500,000
Increase due to integrated design	285,500
Increase due to integration of and updating existing building mechanical systems	349,500
Replacement of existing windows, and HVAC equipment necessary to continue energy-saving upgrading	148,000
	$4,283,000

The added design and equipment changes have been incorporated into the design, design development, and construction documentation phases of the project.

The Synodical Interim Committee recommends that synod approve the continuance of the building program at a cost not to exceed $4,300,000.

Grounds:

1. A major addition such as is planned to accommodate the needs of many agencies whose ministries interrelate with each other governs the design and design level of the existing building.
2. Each building addition heretofore has provided its own mechanical systems. To add a major addition without integration of existing systems would result in major operating inefficiencies.
3. The payback period for installation of energy saving improvements to building and equipment is conservatively estimated at eight to ten years.
4. No increase in denominational quota is needed. Lower interest rates (than those of one year ago) allow increased borrowing at the same amortization schedule but over a slightly longer term. The term would be shortened if less than $4,100,000 were borrowed. Final amount to be borrowed would be determined by the amount advanced by the denominational agencies as their share of the cost. Tentative allocation is as follows:

	Additional sq. ft.	Allocated Common Area sq. ft.	Total sq. ft.	Cost
CRC Publications	37,375	10,468	47,843	$1,316,500
World Missions	2,557	3,229	5,786	234,000
World Relief	1,094	2,683	3,777	152,300
Home Missions	(212)	2,954	2,742	110,000
Synodical Office	544	1,060	1,604	64,400
World Ministries	765	350	1,115	45,600
Pension & Insurance	290	604	894	36,100
Pastor-Church Relations	600	271	871	34,600
SCORR	324	447	771	31,400
Chaplain Committee	269	360	629	25,100
Subtotal	43,606	22,426	66,032	$2,050,000
Denominational Quota				2,050,000
TOTAL				$4,100,000

VIII. FINANCIAL REPORTS, QUOTAS, ACCREDITED AGENCIES

The Finance Committee has completed its review of year-end financial reports (1985), audited statements (1985), current year's budget (1986), proposed budgets (1987), and denominational quota requests for 1987.

An *Agenda for Synod 1986—Financial and Business Supplement* has been prepared for all synodical delegates and is available to churches requesting it. The

agenda contains detailed, uniform financial statements of all denominational agencies showing use of funds contributed as they relate to the agencies' programs and supportive services.

In the review process each denominational agency's financial reports were assigned to a member of the Finance Committee who conducted a thorough review of the agency's statement, budgets, and quota requests. The Finance Committee as a whole then met in interviews with representatives of each of the agencies. At a subsequent meeting the committee met in executive session to act on the budgets, quota requests, and requests for one or more offerings.

The denominational agencies' requested quotas for 1987 totaled, on the average, $429.15 per family. This amount represented a 6.6 percent increase over the per-family average quota of $402.55 for 1986. Upon completion of the interview process and after careful, intense discussion in executive session, the Finance Committee recommends a per-family average quota of $418.00, an increase of 3.8 percent over the quota for 1986. Of the ten (out of thirteen) quota-supported agencies/committees who requested quota increases, all increases were reduced; the quotas of two of the three remaining agencies were left unchanged from 1986; one quota was reduced below that of 1986.

The Synodical Interim Committee has reviewed and approved the denominational quotas for 1987 as shown in Appendix I and requests the approval of synod. The reports in Appendix II are prepared to show the impact of inflation on denominational quotas for the years 1970–1986.

IX. Denominational and Nondenominational Agencies

A. *Accreditation*

Following is the list of denominational and nondenominational agencies recommended for financial support as indicated:

Denominational Agencies recommended for one or more offerings

Back to God Hour—above-quota needs
CRC TV—above-quota needs
Home Missions 1. above-quota needs
2. Hospitality House Ministries
Board for World Missions—above-quota needs
Calvin Theological Seminary Revolving Loan Fund
Chaplain Committee—above-quota needs
Christian Reformed World Relief Committee
Committee for Educational Assistance to Churches Abroad—above-quota needs
Synodical Committee on Race Relations
1. above-quota needs
2. Multiracial Student Scholarship Fund
United Calvinist Youth
World Literature Committee—above-quota needs

Nondenominational Agencies recommended for financial support but not necessarily for one or more offerings. Any amount (or offering) should be determined by each church.

Benevolent Agencies:
- Bethany Christian Services
- Bethesda Hospital
- Calvary Rehabilitation Center
- Christian Health Care Center (2nd year of 3-year transition to regional cause)
- Elim Christian School
- Luke Society
- Pine Rest Christian Hospital Association

Educational Agencies:
- Assocation for Public Justice Education Fund
- Canadian Christian Education Foundation Inc.
- Christian Schools International
- Christian Schools International Foundation
- Dordt College
- Institut Farel
- Institute for Christian Studies
- International Theological Seminary
- Redeemer Reformed Christian College
- Reformed Bible College
- Roseland Christian School
- The King's College
- Trinity Christian College
- Westminster Theological Seminary

Miscellaneous
- American Bible Society
- Canadian Bible Society (Canadian churches only)
- Christian Labour Association of Canada (Canadian churches only)
- Faith, Prayer & Tract League
- Friendship Foundation
- Friendship Series Charities
- Gideons International—USA (Bible distribution only)
- Gideons International—Canada (Bible distribution only)
- Inter-Varsity Christian Fellowship—USA
- Inter-Varsity Christian Fellowship—Canada
- Lord's Day Alliance—USA
- Metanoia Ministries
- People for Sunday Association of Canada
- The Evangelical Literature League (TELL)
- World Home Bible League
- World Home Bible League of Canada

B. New Requests for Accreditation

It is recommended that synod approve the following:

International Aid, Inc.

No recommendation (by the SIC) is made regarding the request for accreditation by Wycliffe Bible Translators of Canada. Synod is requested to "include Wycliffe Bible Translators on the list of nondenominational agencies recommended for financial support" by Overture 28.

It is recommended that synod not approve the following:

Mideast Reformed Fellowship

Grounds:

1. The program and purpose are not clearly defined.
2. Their method of operation is without clear structure.
3. Mideast Reformed Fellowship should seek recommendation from the Back to God Hour and World Missions.

X. RECOMMENDATIONS

A. That synod note the nominations for SIC membership (see Section I).

B. That synod approve the SIC interim appointments (see Section II).

C. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council (see Section III).

D. That synod accept the invitation of La Grave Avenue CRC and designate it as convening church for the Synod of 1987 (see Section IV).

E. That synod urge the churches' participation in and use of the Ministers' Compensation Guide (see Section V).

F. That synod approve the publication of the *Acts of Synod* without reprinting the *Agenda* (see Section VI).

G. That synod approve the continuance of the denominational building program (Grand Rapids) at a cost not to exceed $4,300,000 (see Section VII).

H. That synod take appropriate action for the approval of financial statements, budgets, quotas, recommended offerings for denominational and nondenominational agencies recommended for financial support (see Section VIII, Appendices I and II, and *Agenda for Synod 1986—Financial and Business Supplement*).

Synodical Interim Committee
Leonard J. Hofman, stated clerk

APPENDIX I

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

DENOMINATIONAL QUOTAS

YEAR	TOTAL REQUESTED BY DENOMINATIONAL AGENCIES	% OF PRIOR YEAR ACTUAL	TOTAL RECOMM BY FC	% OF PRIOR YEAR ACTUAL	ACTUAL APPROVED BY SYNOD	% OF PRIOR YEAR ACTUAL
1987	$ 429.15	3.7%	$ 418.00	1.3%	$	%
1986	413.73	8.7	412.73	8.5	402.55	5.6
1985	380.50	3.8	380.50	3.8	381.05	3.9
1984	368.15	3.7	368.15	3.7	366.65	3.3
1983	356.84	7.6	352.05	6.2	355.05	7.1
1982	333.10	7.5	330.15	6.6	331.65	7.1
1981	317.97	15.6	312.30	13.6	309.80	12.7
1980	287.79	14.5	274.37	9.2	274.97	9.4
1979	255.14	9.5	248.25	6.4	251.30	7.9
1978	234.95	9.8	230.70	7.8	232.95	8.8
1977	215.95	14.8	212.95	13.2	214.05	13.8
1976	193.67	11.9	188.15	8.7	188.15	8.7

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Denominational Agencies Quota Detail

	1984 Quota	1985 Quota	1986 Quota	1987 Quota Request	1987 Finance Comm Recomm.	Percent Change from 1986 Quota
Back to God Hour	$45.00	$ 48.50	$ 50.80	$ 54.30	$ 53.30	4.9%
CRC TV	15.00	16.00	16.70	17.70	17.45	4.5
Board of Home Missions	79.50	84.00	86.70	92.85	91.85	5.9
Board of Publications	2.25	1.75	2.10	2.10	2.10	-
Psalter Hymnal Revision	1.75	1.75	-	-	-	-
Board for World Missions	77.00	81.55	85.20	89.45	89.05	4.5
Calvin College & Seminary	58.75	62.25	64.50	68.80	68.00	5.4
Chaplain Committee	5.35	5.90	7.90	8.90	8.30	5.1
Comm. for Educ. Ass't to Churches Abroad	.50	.75	.75	.75	.75	-
Oenominational Services	17.95	18.50	24.35	25.15	25.10	3.1
Fund for Needy Churches	17.00	12.00	13.00	16.00	15.00	15.4
Ministers' Pension Fund	39.50	41.00	42.35	43.00	40.00	(5.5)
Supplemental Fund	.75	.75	.95	1.40	1.40	47.4
SCORR	3.95	3.95	4.85	5.10	5.05	4.1
World Literature Committee	2.40	2.40	2.40	2.40	.40	(83.3)
Comm. for Ministry with Retarded				1.25	.25	-
TOTAL	$366.65	$381.05	$402.55	$429.15	$418.00	3.8%
% Increase over prior year	3.3%	3.9%	5.6%	6.6%	3.8%	

CALVIN COLLEGE AND SEMINARY
Quota Computation and Distribution for 1987

Note: Of the total $4,850,000 gross quota, 65% ($3,200,000) is distributed according to student enrollment from the various areas, and 35% ($1,720,000) is distributed among all Christian Reformed families.

	% Distribution of Chr. Ref. Students	Area Allocation of 65% Portion	Number of Families in Area	65% Portion Per Family	35% Portion Per Family	Total Per Family	1987 Rounded Off	Total Projected Receipts
Area #1	31.4	1,004,800	12,418	80.91	23.80	104.71	104.70	1,300,100
Area #2	24.6	787,200	12,212	64.46	23.80	88.26	88.20	1,077,100
Area #3	12.3	393,600	7,483	52.60	23.80	76.40	76.40	571,700
Area #4	3.6	115,200	9,426	12.22	23.80	36.02	36.00	339,300
Area #5	7.0	224,000	2,993	74.84	23.80	98.64	98.60	295,100
Area #6	10.7	342,400	9,239	37.06	23.80	60.86	60.80	561,700
Area #7	7.8	249,600	12,394	20.14	23.80	43.94	43.90	544,100
Area #8	2.6	83,200	6,161	13.50	23.80	37.30	37.30	229,800
	100.0%	$ 3,200,000	72,326					

Projected Total Gross for 1987	$ 4,918,900
Less Estimated 17.5% Shortfall	858,900
Projected Total Net for 1987	$ 4,060,000

1987 = $4,918,900 / 72,326	=	$68.00
1986 + $4,625,000 / 72,326	=	63.95
Increase		$ 4.05

Quota Computation for Fiscal 1986-87

From 1986 Quota -- 55% of $3,820,000	$ 2,103,000
From 1987 Quota -- 45% of $4,060,000	1,827,000
Total Net Quota Income for 1986-87	$ 3,930,000

APPENDIX II

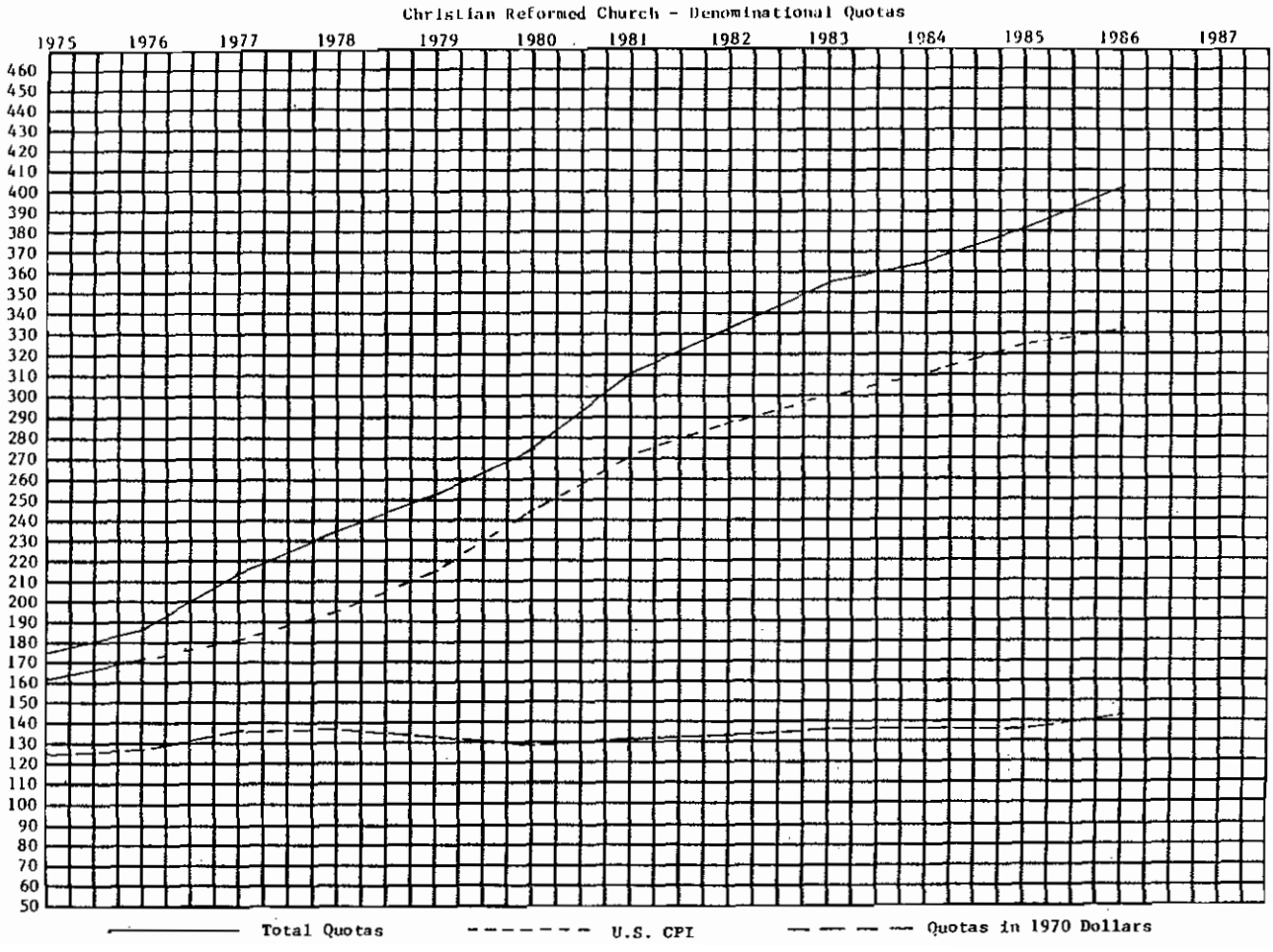
CHRISTIAN REFORMED CHURCH IN N.A.

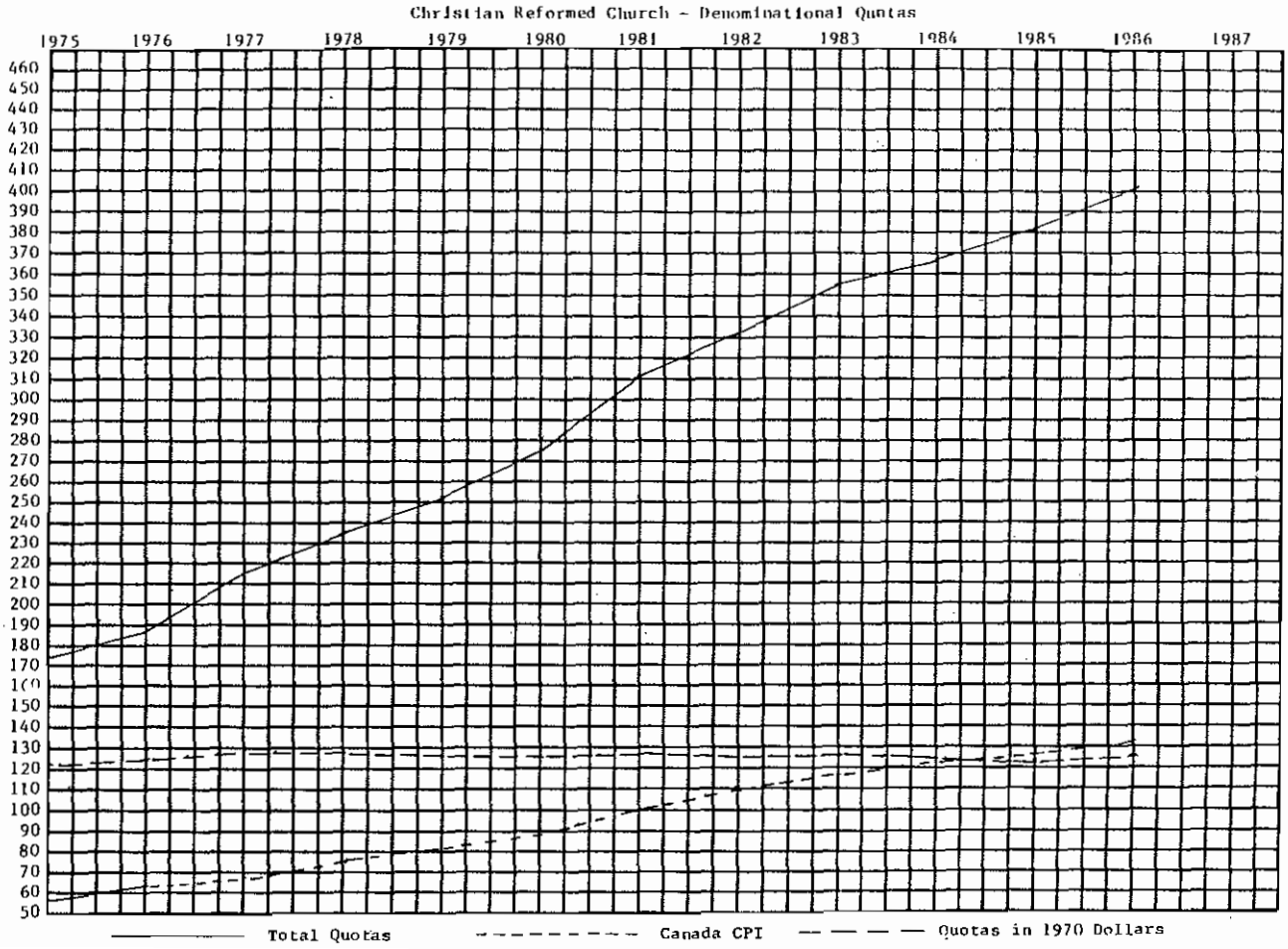
Quotas - Denominational Agencies

1970 - 1986

YEAR	Total QUOTA	U.S. CPI	QUOTA IN 1970 US$	CANADA CPI	QUOTA IN 1970 CAN $
1970	126.60	116.3	126.60	41.0	126.60
1971	135.40	121.3	129.82	42.2	131.55
1972	146.60	125.3	136.07	44.2	135.99
1973	156.60	133.1	136.84	47.6	134.89
1974	160.90	147.7	126.69	52.6	125.42
1975	173.10	161.2	124.89	58.5	121.32
1976	188.15	170.5	128.34	62.9	122.64
1977	214.05	181.5	137.16	67.9	129.25
1978	232.95	195.4	138.65	73.9	129.24
1979	251.30	217.4	134.44	80.7	127.67
1980	274.97	244.6	130.74	88.9	126.81
1981	309.80	272.4	132.27	100.0	127.02
1982	331.65	289.1	133.42	110.8	122.72
1983	355.05	298.4	138.38	117.2	124.19
1984	366.65	311.1	137.07	122.3	122.92
1985	381.05	322.2	137.54	127.2	122.82
1986	402.55	331.8 *	141.10	130.9 *	126.09
	(1)	(2)	(3)	(4)	(5)

(1) Quotas - as approved by Synod 1970 - 1985
(2) Consumer Price Index - United States 1967-1969 = 100
(3) Yearly Quotas expressed in 1970 U.S. Dollars
(4) Consumers Price Index - Canada 1981 = 100
(5) Yearly Quotas expressed in 1970 Canadian Dollars
* Estimated Inflation Rate: U.S. 3.0% Canada 2.9%


Christian Reformed Church - Denominational Quotas
1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985
1986
1987
460
450
440
430
420
410
400
390
380
370
360
350
340
330
320
310
300
290
280
270
260
250
240
230
220
210
200
190
180
170
160
150
140
130
120
110
100
90
80
70
60
50
Total Quotas
U.S. CPI
Quotas in 1970 Dollars


Christian Reformed Church - Denominational Quotas
1975
1976
1977
1978
1979
1980
1981
1982
1983
1984
1985
1986
1987
460
450
440
430
420
410
400
390
380
370
360
350
340
330
320
310
300
290
280
270
260
250
240
230
220
210
200
190
180
170
160
150
140
130
120
110
100
90
80
70
60
50
Total Quotas
Canada CPI
Quotas in 1970 Dollars

REPORT 37-A
WORLD MISSIONS AND RELIEF COMMISSION

I. THE WORK OF THE COMMISSION

The commission has met fourteen times since its previous report, in addition to numerous subcommittee meetings and assorted consultations. During this period the four interagency task forces described in Report 37 have been dissolved and their functions have either been assumed by the commission itself or assigned to the administrative management team which was constituted soon after the February meetings of the boards. In the case of the task force on general administration, assigned to prepare agency and board bylaws, meetings continued into April.

The monitoring of the agencies has been continued in the same way as before, by the chairman, reporting regularly to the commission.

The commission has also continued to serve the Board of World Ministries in a consultative and advisory capacity. The entire commission met with the board at its April meeting, giving various reports and providing information and advice upon request. Generally the commission has served in this capacity through its acting executive director.

The administrative management team, authorized by Synod 1985 (cf. p. 442 of Report 37), was activated by the commission in its capacity as Executive Director of World Ministries, designating its acting executive director to serve as chairman. The other members, as designated by synod, are the interim director of CRWM and the executive director of CRWRC.

The administrative management team has met frequently to review and expedite the implementation of field reorganization, to deal with field organization questions and issues, to facilitate board and home office organizational procedures, and to provide needed communication links in the entire evolving organization of World Ministries. Relationships within the team have been smooth, efficient, and productive. Its work has been hampered only by the absence of agency directors on previously scheduled field visits and by the work load limits of the acting executive director. These handicaps will be less in future months.

II. FIELD ADMINISTRATION MATTERS

In the experience of the administrative management team, the definitions and policy statements regarding field administration recommended to synod in Report 37, III, pp. 449–52, have proved to be adequate, workable, and acceptable to the agencies. Synod may confidently give these its endorsement.

It may be reported with distinct satisfaction that an eighteen-page document entitled "Strategy for a Mission for Christian Development among the Fulbe of Mali" was received and heartily approved by the administrative management team at a recent meeting. This document, originally drafted on the field by CRWM and CRWRC staff, then processed through other levels of administra-

tion of both agencies, represents a solid achievement in the reorganization of world ministries. It is also a bright promise of what may be expected in the future. For current agency reports regarding the Mali field, see CRWM's Report 6 (p. 116) and CRWRC'S Report 7 (p. 139)

The commission is also pleased to report that the joint-agency field reorganization in Mexico and Dominican Republic, noted in Report 37 (p. 450), is progressing well. In Central America we see a continuing model of organizational success. In the Philippines, although definite progress has been made and the organization is stable, regrettably but not unexpectedly a stalemate has occurred over development of an agreement with a new parachurch organization. The administrative management team is dealing decisively with this situation and has found no need as yet to refer it to either the commission or the board.

Little progress has been made with reorganization in Bangladesh and Haiti. However, these will be receiving concentrated attention soon after synod's meetings. The same is true of the Liberian field, the reorganization of which was deferred eighteen months ago because geographical separation between the work of the agencies gave it a lower priority. Likewise reassessment and refinement of the rather unique organizational structures in Nigeria and Sierra Leone await early action.

The commission has received a document entitled "Regional Administration for Foreign Operations of CRWM and CRWRC." This document was produced by the home office staffs of the agencies and reviewed by the interagency task force on general administration. The commission received this document with great appreciation, particularly since it provides a coordinated and agreed-upon regional structure including all fields of joint ministry. Although agency structures are not fully parallel, compared with the previous wide diversity and incongruity of agency regional organization this plan represents much progress and provides an optimistic outlook for growing cooperation.

The commission has endorsed this regionalization plan for three-year testing and entrusts its further assessment, reporting, and approval to the Board of World Ministries. The commission recommends that synod receive for information the plan for "Regional Administration and Foreign Operations of CRWM and CRWRC," noting its endorsement by the commission. The plan follows.

A. CRWM will initially have four regions, will administer two fields directly by a foreign director, and will explore the possibility of dividing Asia and Latin America into two or more regions each.

1. Western Africa Region: The regional director will live in this region and be responsible for all work in the West Africa countries which are west of Nigeria.

2. Nigeria and Eastern Africa Region: The regional director will live in this region and be responsible for all work in Nigeria and East Africa.

3. Asia Region: The regional director will live in this region and be responsible for all work in Asia.

4. Northern Latin American Region: The regional director will live in this region and be responsible for all work in Northern Latin America including the Caribbean.

5. Argentina and Brazil Fields: The Argentina and Brazil field directors will report directly to the appropriate foreign director.

Within each region the CRWM field directors will report to the CRWM regional director and the regional director will report to the appropriate CRWM foreign director.

The feasibility of dividing Asia into two or more regions will be explored during the three-year test period.

The feasibility of dividing Latin America into two or more regions will be explored during the three-year test period.

B. CRWRC will initially have four regions and administer the Caribbean fields directly by the foreign program director.

1. West Africa Region: The regional director will live in this region and be responsible for all work in West Africa countries including Nigeria.

2. East Africa Region: The regional director will live in this region and be responsible for all work in East Africa.

3. Asia Region: The regional director will live in this region and be responsible for all work in Asia.

4. Region for South and Central America and Mexico: The regional director will live in this region and be responsible for all work in South and Central America and Mexico.

5. Caribbean Fields: The Caribbean field directors will report directly to the foreign program director.

Within each region the CRWRC field directors will report to the CRWRC regional director and the regional director will report to the CRWRC foreign program director.

C. *Regional Assembly and Meetings*

1. Regional Assembly

a. There will be an annual regional assembly of each agency consisting of the field directors and the regional director of this agency. The regional director of the other agency will attend this assembly. As an alternative there may be a joint annual regional assembly of the field directors and regional directors of both agencies in regions where there are many joint fields.

b. Its purpose will be to provide the regional directors with information and advice which contribute to the effectiveness and efficiency of operations and joint planning for the region.

c. The assembly will also have separate and/or joint training and support sessions which contribute to the effectiveness and efficiency of field operations and planning.

2. Meetings of the Regional Directors

a. Within each region there will be an annual meeting of the regional directors to receive and evaluate advice and recommendations, and to recommend plans for joint ministries in this region.

b. There will be quarterly meetings of these regional directors to share information, to ensure that agreements and approved plans are being implemented, and to reconcile differences that occur between agencies on the fields.

3. Meetings between Regional and Field Directors

Regional and field directors will meet individually on a regular basis (determined by the appropriate CRWM foreign director and the CRWRC foreign program director) for support, planning, information, evaluation, and to insure effective implementation of decisions. On joint fields the regional and field directors are encouraged to make these joint meetings.

D. *Home Office Involvement in Regional Planning and Support*

1. The appropriate CRWM foreign director and the CRWRC foreign program director will arrange a meeting of all regional directors at least biennially in order to be informed of the recommendations and decisions of regional directors, to enable them to share regional information, and to give support and training to the regional directors. These meetings may be conjoined with orientation of new staff when they occur in Grand Rapids.

2. The appropriate CRWM foreign director and the CRWRC foreign director will visit one or more regions at least biennially in order to be informed of the recommendations and decisions of the regional directors and to give support and training to them.

3. The appropriate CRWM foreign director and the CRWRC foreign director will visit one or more joint agency fields annually in order to conduct a joint program, finance, and morale audit.

4. The CRWM director and the CRWRC director will jointly visit at least one region a year to ensure that planning, implementation, and evaluation procedures are appropriate and effective, and to ensure that the agencies are receiving valid information and reports on results.

E. This regionalization plan will be a three-year test with a joint annual assessment initiated by the agency directors.

III. CONSTITUTION AND BYLAWS

A. *The Constitution of the Board of World Ministries*

1. The commission observes that neither CRWRC nor the Board of World Ministries is requesting any revision of the constitution as submitted to synod by the commission in Report 37, VI, pp. 416–70.

2. The commission further observes that certain revisions of the constitution as submitted are requested of synod by CRWM in its Report 6 (IV, A, pp. 126–27) and Report 6-A (I). Regarding these requested revisions the commission informs synod it concurs only with some of those pertaining to "The Purpose of Mission," specifically those found in paragraphs a, b, d, and e of Report 6-A, I, A, 3, with the exception that in paragraph b the commission does not concur that the word "coordinates" should be changed to "supervises."

3. The commission informs synod that it has been requested directly by CRWM to consider certain additional revisions for submission to synod. In consideration of these requests, the commission now informs synod that it has decided to revise the constitution previously submitted as follows:

a. In Article III-A, revise the third paragraph, item 2, by deleting the phrase "of material need" and substituting the phrase "for community development or emergency relief."

b. In Article III-A, revise the third paragraph, item 3, by deleting the phrase "of spiritual need" and substituting the phrase "for evangelism or church development."

c. In Article IV-A, revise the first paragraph so that it reads: "It shall be the primary task of the World Missions Committee and Agency to proclaim the coming of the kingdom of God, to call all the world to repentance, faith in Jesus Christ and obedience to God in their personal lives and their societal relations, and to build the church of Christ. In fulfilling this task, ..."

d. In Article V-A, revise the second paragraph so that it reads: "In addressing this task, the World Relief Committee and Agency shall have the primary responsibility for those parts of the mission called emergency relief, diaconal development and need, and community development. This includes . . . ."

e. In Article VI-C, revise the last paragraph so that it reads: "The voting members of each agency shall meet separately to elect their respective representatives to the field executive council."

4. The commission will present to synod's advisory committee, upon request, the reasons for which it either concurs or does not concur with CRWM in the various items above.

5. The comission notes that an error crept into the text of Article IV-A, the second paragraph, the second sentence, as printed. The commission resubmits this sentence as follows: "This responsibility includes preaching, teaching, administration of the sacraments, local communication of the gospel through various media, Bible translation, literature production and distribution, development of Christian worship and music, church education, development of Christian schools, and the training of nationals for all of these."

B. *Agency and Board Bylaws*

The involvement of the commission in the preparation of agency and board bylaws comes from its statement in the *1986 Agenda* which lists among the matters remaining to be done by the commission: "The completion of WMARC's assignment as to agency and board bylaws " (Report 37, VII, B, 6, p. 470). The assumption of this work is derived from the synodically assigned task to the commission of dealing with the "Legal and Ecclesiastical Documents" needed to effect the reorganization plan. In elucidating this matter the commission states in its current report to synod: "The constitution is a replacement for the CRWM Mission Order and the CRWRC Constitution. Further, the bylaws of World Missions must be amended to agree with the letter and spirit of synodical decisions. CRWRC does not have bylaws but they will be developed with the cooperation of the commission" (Report 37, IV, A, 1, p. 453).

The commission proceeded with the work on the three sets of bylaws, for the to agencies and board, and has at this writing brought it well-nigh to completion.

The board bylaws, developed in the agency-commission task force, were approved by the commission and presented to the board at its February 1986 meeting. After a discussion and amendment of them the bylaws were adopted by the board. It was initially assumed, both by the two agencies and the commission, that the agency bylaws, once agreed to by task force and agency officials, needed only be approved by the commission to become effective. A more recent analysis of the references in past synodical reports and decisions

and in the proposed new constitution leads to the conclusion that the agency bylaws require both the endorsement of the commission and the approval of the board. At this time the agency bylaws are almost complete. Each agency has presented its agreed-upon document to the commission. The commission in turn has returned them with some proposed changes and some required changes. When these have been considered and/or completed to the commission's satisfaction, the bylaws of the agencies will be endorsed and presented, with WMARC's recommendation, to the next (September) meeting of the board. In the meantime the commission has given the agency bylaws a temporary-effective status.

IV. Financial Matters

In February 1986 the Board of World Ministries asked the commission to assist it by preparing the budget for the fiscal year beginning September 1, 1986. The commission assigned this matter to its interagency task force on finance which included participation by board and staff persons from each agency. This budget in the amount of nearly $100,000 was presented to and approved by the Board of World Ministries at its April 1986 meeting. The revenue part of the budget is financed by equal $50,000 contributions from each of the agencies as prescribed by Synod 1985. By this practical means, the agencies have fully cooperated with each other and the commission in securing financial resources for the board.

The commission takes this occasion to report to the church not only the cooperation recorded above but also considerable improvement in interagency cooperation, both in the home offices and in the fields of joint ministry. When one considers (1) the combined agency payroll of more than $5,000,000 during the current fiscal year, (2) the admitted previous waste of staff time of as much as 25 percent in many cases due to disunity, according to testimony received by the commission, and (3) the modest cost of the Board of World Ministries, then the investment by the agencies of $50,000 each per year is a very good investment in securing unification of joint ministries.

It should also be noted that not only the board but also the commission supports the budgets submitted by the agencies for 1986–87.

V. The Nomination and Appointment of an Executive Director of World Ministries

In Report 37 (pp. 457–58) the commission informed synod as to the procedures it had until that time followed in preparing a nomination for the position of Executive Director of World Ministries. Since then the commission conducted second interviews with a restricted number of prospective candidates, made a thorough and wide-ranging inquiry concerning these persons and their qualifications, obtained a psychological assessment of the same, and, after intensive discussion within the commission of all relevant data, reached a conclusion to submit to synod as its nomination the names of Rev. Peter Borgdorff and Dr. Roger S. Greenway. This information was first given to the Board of World Ministries at its meeting on April 25, 1986, and to the stated clerk of synod for announcement in *The Banner* immediately thereafter.

At the request of the commission, personal profiles were submitted by the candidates for synod's evaluation procedure. The position description for

Executive Director as prepared and approved by the commission and approved by the board follows this report.

The commission recommends to synod the following steps in the consideration and election of the Executive Director of World Ministries:

1. Synod declare that the office of Executive Director of World Ministries, while not requiring the appointment of an ordained minister, is compatible with the office of minister of the Word and sacraments as set forth in Article 12 of the Church Order.

2. Synod receive the commission's nomination of Peter Borgdorff and Roger S. Greenway for the office of Executive Director of World Ministries.

3. Synod establish an initial term of appointment for three years, beginning September 1, 1986.

4. Synod approve the following procedures for interviewing and electing the executive director which shall be held on Wednesday, June 18, 1986, beginning at 1:30 in the afternoon.

a. The nominees shall be presented to synod by the president of the Board of World Ministries.

b. The interviews, to be held in open session, shall each be no longer than one and one half hours in duration and conducted by a member of synod selected by the advisory committee.

c. The questions to be asked shall be selected by a subcommittee of the advisory committee from suggestions forwarded by members of the committee and by members of synod. Questions used by the commission in its inquiries and interviews of candidates will also be available to the subcommittee.

d. The same prepared questions shall be asked of each nominee in the absence of the other.

e. Following the prepared questions the interrogator shall moderate the questions asked by the synodical membership at large. This part of the one-and-one-half-hour interview shall be no longer than fifteen minutes in duration.

f. Following the interviews there shall be a discussion of the nominees. It shall be held in executive session and begin no later than one hour after the last interview.

5. Following the discussion of the two nominees the president of synod, or one designated by him, shall lead in prayer for God's guidance in making the choice.

6. The ballots shall be cast for election of the Executive Director of World Ministries and tallied by representatives of synod's appointment committee, the chairperson of which shall notify the president of synod of the results of the election. The president shall notify the candidates of the results as soon as possible and before the announcement of the choice is made to the members of synod.

7. In the presence of the successful candidate, the president shall publicly announce the outcome of the election and address the appointee with appropriate words.

8. The president shall call on the president of the Board of World Ministries to offer a concluding prayer of gratitude.

9. The terms of appointment, including possible transition and preparation time, shall be negotiated by the acting director of World Ministries, representing the commission, and the officers of the Board of World Ministries.

VI. The Questions of Social Justice and Human Rights and of the Ordination or Commissioning of On-Field Agency Personnel

In the early stages of the commission's work, it seemed that differing attitudes and approaches on social justice and human rights were at issue between the agencies. However, in the past couple of years, perhaps in part because of improving relationships between the agencies, this issue has markedly receded from attention and concern. It further became clear to the commission that these matters are of such magnitude and complexity that the commission's priorities of work would not permit a significant address to them. Moreover, the useful study of social justice and human rights by various committees, agencies, and authors in the church is steadily increasing. The commission has no report on this matter and suggests that at least for the present synod pursue it no further in this context.

With respect to the matter of the ordination or commissioning of onfield agency personnel, it should be noted that early in the commission's inquiries this emerged as a problem because of reported tensions over status and authority between CRWM and CRWRC field personnel, particularly involving a perceived attitude and approach of ordained ministers in these relationships and a perceived derogation of those possessing no special ecclesiastical standing. There is also the relevant principial question whether properly all of the church's officially appointed, full-time personnel in world ministry should not either be ordained as ministers, evangelists, or deacons, or officially commissioned.

To this general question the commission gave considerable study and discussion. A preliminary report was prepared by a member of the commission, including the proposal that all persons sent out under the auspices of the Board of World Ministries be officially commissioned in a worship service. This report also included a model form for commissioning ceremonies. Regrettably the commission has been unable to complete a report for synodical consideration. It is therefore recommended that synod assign this mandate to the Board of World Ministries for report to Synod 1987. The commission will in that case transfer its study materials to the board.

VII. CRWRC's One-Year Provisional Cooperative Work

In 1985 CRWRC requested synodical one-year, provisional approval for a number of cooperative on-field programs. Provisional approval was requested because of uncertainty over guidelines for onfield, third-party agreements which the commission was then in the process of preparing. These guidelines have now been submitted by the commission in Report 37, III, D, (pp. 450–52). If synod endorses these, as requested, such programs will be submitted to the Board of World Ministries for evaluation and approval according to the guidelines. However, in the present situation the intended procedure is not yet operative. There is here a procedural gap which must be filled by the commission and synod itself. The programs involved are the following.

A. *El Salvador*

Synod 1985 gave provisional approval for CRWRC to work with SERCON and CREDHO. These agencies and their programs were extensively documented by CRWRC in its 1985 reports (*Acts of Synod 1985*, pp. 159–60 and 571–78). The work with CREDHO has now been completed according to plan and no further approval is needed. The work with SERCON has developed satisfactorily to all concerned and continuation is desired. The interdependency agreement involved has the continued approval of the Christian Reformed Church of El Salvador and of the Central America Executive Field Council. It is evidently also in conformity with the guidelines now submitted to synod. The commission recommends that synod give long-term approval to CRWRC's cooperative program with SERCON, noting that the continued approval and supervision of it will soon become the responsibility of the Board of World Ministries in the regular course of its work.

In this connection the commission also notes the present request of CRWRC to begin work with the Baptist Association of El Salvador. There are close connections between the Association and SERCON. This appears to be a natural and appropriate enlargement of the work with SERCON and merits synodical approval.

B. *East Africa*

Parallel to the above, Synod 1985 gave one-year provisional approval to CRWRC's cooperative work with the Ambassadors Development Agency in Kenya and Vision TERUDO in Uganda. These agencies and their programs were also extensively documented by CRWRC last year (*Acts of Synod 1985*, pp. 158–59 and 579–89). In these cases, however, it is not yet clear that the interdependency agreements involved are in conformity with the guidelines now submitted to synod by the commission. Moreover, the related world ministries' field organization is not yet well in place. Therefore the commission recommends that synod extend the provisional approval granted last year for CRWRC's work with these two agencies until the Board of World Ministries assumes responsibility according to its mandate.

C. *Reformed Church in America World Missions*

Synod 1985 granted one-year provisional approval for CRWRC to work with the Reformed Church in America World Missions according to a prescribed "Cooperation Agreement" (*Acts of Synod 1985*, pp. 710–11). Although consultation under this agreement has so far been positive, no actual work has been planned or undertaken. Therefore the commission recommends that synod extend the provisional approval granted last year until the Board of World Ministries assumes responsibility according to its mandate.

VIII. CONSULTATION WITH THE STRUCTURE COMMITTEE OF THE SIC

Synod 1985 charged the commission with "continuing consultation on matters pertaining to agency organization with SIC's Committee to Study the Structure of the CRC" (*Acts of Synod 1985*, p. 765).

The commission is obliged to report to synod that such consultation did not take place. Failure to carry out this responsibility was not due to any lack of effort on the part of the commission. On two occasions during the year the commission addressed the Structure Committee with requests or proposals for

meetings, but without success. The response of the Structure Committee, as reported to the commission, was that there was nothing to discuss. The commission regrets that this part of its assignment could not be carried out, but points out that this failure, as well as any possible consequences arising from it, are likewise not the responsibility of the commission.

IX. The Future Status of the Commission

The commission has noted the requests of CRWRC and the Board of World Ministries respectively that the commission continue to serve the board in an advisory and consultative capacity.

In consideration of these requests, two decisions of Synod 1985 are relevant. First, it was decided "to extend the tenure of the commission for one more year" and, second, it was decided that the commission would "assume the responsibilities of Executive Director of World Ministries during the period between the establishment of that office and the filling of that office" (*Acts of Synod 1985*, pp. 768 and 765).

The commission observes that all its mandates expire with Synod 1986 except the one continuing mandate to serve as Executive Director of World Ministries until "the filling of that office." The commission further observes that this continuing mandate may be understood to include the continuing advisory and consultative functions requested by CRWRC and the Board of World Ministries respectively.

The commission awaits further direction in this matter from synod.

X. Matters Requiring Synodical Action

A. The agencies' regionalization plan, Section II

B. Matters of the constitution, Section III, A

C. The election of the executive director of World Ministries, Section V

D. Study of the ordination/commissioning of onfield personnel, Section VI

E. CRWRC's one-year provisional cooperative work, Section VII

F. The future status of the commission, Section IX

World Missions and Relief Commission
Harold Dekker, chairman
Norman DeGraaf, secretary
Gerard Berghoef
John H. Kromminga
William Spoelhof

POSITION DESCRIPTION
EXECUTIVE DIRECTOR
BOARD OF WORLD MINISTRIES

I. TITLE OF THE POSITION

The title of the position shall be Executive Director of the Board of World Ministries.

II. RESPONSIBILITIES AND PURPOSE

In summary: The executive director shall be the immediate agent of the Board of World Ministries to implement its policy of effecting the one mission of the church, as carried out by the church's two interrelated agencies, and to give leadership to and supervision of these agencies in performing and enlarging that task.

III. FUNCTIONS OF THE POSITION

The position of Executive Director of World Ministries shall comprehend all of the features and functions of that position given in the *Acts of Synod 1985*, (Article 88, Sections 12 and 13, pp. 763–65) and as clarified or elaborated in the decisions of Synod 1986. The list of functions, as given below, are based on and in conformity with these decisions of synod and are not at variance with them.

A. The executive director shall be the immediate agent of the Board of World Ministries for the translation from policy decisions to implementation of that policy within the structure of World Ministries. To discharge this function and to give leadership in it, the executive director must know each agency independently as well as jointly.

B. The executive director shall supervise the work of the agency directors and shall head the administrative management team where, *inter alia*, interagency decisions, coordination, and conflict resolution are produced.

C. The executive director, together with the agency directors, shall effect the one mission of the church within the structure of World Ministries, while ensuring the identity and integrity of the two agencies.

D. The executive director shall submit to the board an annual report on the entire operation of World Ministries, based on the reports of the agency directors.

E. The executive director shall present to the board one combined budget for both agencies. The executive director shall devise a clearly defined budget process, both for income and expenditures, involving all the organizational units throughout the entire chain of accountability from the individual mis-

sionary requests in the field through consideration by the field council, regional director, administrative management team, agency committees, and the executive director's presentation to the board.

F. The executive director shall be responsible for giving leadership in coordinating operations on fields of joint ministry, in the administration of both agencies, and in the implementation of policy for the whole of World Ministries.

G. The listing of these functions does not define the limits of the task. In the exercise of administrative discretion in areas of activity not listed herein, but consistent with them, the executive director must wisely and judiciously take action; and, insofar as it is practicable, should keep the staff and board officers informed.

IV. RELATIONSHIPS

A. *Relationship to the Board of World Ministries*

The executive director is nominated to office by the board and elected by synod. As the chief executive officer of the board and responsible director to it, the executive director is accountable to the board through regular reports to it.

The executive director is invested by the board with broad executive responsibility and authority for the operation of the World Ministries of CRWM and CRWRC.

The executive director is the immediate and chief agent of the board in translating board policy to implementation throughout the structure of World Ministries.

The executive director shall be a conflict-resolving agent for the board, short of final appeal, which function shall be lodged with the board.

The executive director shall assist the board representation at synod for presentation and advocacy of agency matters assisted in turn, as needed, by agency directors.

B. *Relationship to Directors and Agency Staffs*

The directors of the agencies will be the only executive staff of the executive director; hence, the relationship to them will be direct and immediate.

The executive director shall be the chief coordinator of the work of the two directors and shall function as head of all coordination activities of joint ministries and of such agency activities as could or would have interagency implications. In intra-agency concerns the directors shall exercise direct executive authority until such matters involve or reach the stage of interagency coordination. Agency directors will normally accompany the executive director to board meetings as resource staff associates.

In the administrative management team, over which the executive director presides, decisions will usually be arrived at by consensus. In matters considered by the executive director to be major issues when no consensus can be achieved, the executive director shall make the decision.

The executive director will normally accompany the agency directors to the meetings of the agency committees. The agency director, however, takes a leadership role in the work with the agency committee; the executive director will have precedence only in matters which may bear upon interagency coordination and unification.

The executive director shall head the administrative management team. The administrative management team is, in effect, an intra-office management instrument and the development of the concept shall be left to the executive director. In the context of the reorganization of the agencies, however, the administrative management team will also be especially important in coordinating and processing the business of the two agencies in a unified approach to the mission of the church.

The administrative management team shall be a formally constituted administrative entity, the membership of it consisting of the executive director, who is its chairman and head, the two agency directors, and principal staff officers as needed.

Although the entity should in time develop its own procedures and specific functions under the leadership and discretionary authority of the executive director, the functions of the administrative management team, broadly stated, shall include the following:

1. It shall be the one readily accessible group for forming, planning, and coordinating purposes.

2. It shall be the locus of jurisdiction, in first instance, in the home office for reconciling interagency differences.

3. It shall be the body which gives direction to such mutual concerns of the agencies as recruitment, training, evaluation standards, and perquisites of office, and all other concerns which may be common to both agencies.

4. It shall play an active and important role in the budget preparation process. The budget requests, arising from individual workers and proceeding through the several levels of field administration to the directors of each agency, are assembled and placed in order of priority by the administrative team before they are sent to the agency committees for consideration and recommendation to the board.

C. *Relationship with the Two Agencies as a Whole*

Since the executive director must give leadership to as well as be the conveyor of board policy in establishing, reinforcing, and directing the unification of the mission of the church, such a person must know each agency independently as well as jointly; and must promote the cause of that unified mission, as well as be an advocate of each separate agency. Therefore, that person must be intimately acquainted with all aspects of programs and operations of both agencies.

D. *Relationship with Other Christian Reformed Agencies and Institutions*

1. With Other Agencies in General

The executive director shall take leadership in and be a party to arranging cooperative relations of either World Missions or World Relief or both (through their directors) with other Christian Reformed agencies and institutions in matters of coordinating work with such an agency(ies) or in drawing upon the expertise or professional resources of such an agency(ies) or institution(s). In general, such relations may be formally established within the framework of the administrative management team.

2. With the Mission Coordination Council (MCC) and Interagency Advisory Council

The executive director of World Ministries with the director of World Missions and the director of World Relief will be members of the MCC and the Interagency Advisory Council.

V. THE QUALITIES OF ATTITUDE AND PERFORMANCE OF THE EXECUTIVE DIRECTOR

The position requires a person who is a member of the Christian Reformed Church and should be known to have a good knowledge of and commitment to the teaching of Scripture and of the Reformed confessions. The executive director must possess a love for the mission of the Christian Reformed Church and its several outreach agencies to the exploited and oppressed among mankind, especially to those who are yet unreached by the gospel message and should have a vital interest in extending the church and God's kingdom. The executive director should have the ability and desire to promote the cause of world ministries thoughout the church. These qualities must be known as having been met to an adequate degree even before an interview for the postion is scheduled.

The executive director must possess a deserved reputation for integrity, meaning personal and professional.

The executive director must wear authority inconspicuously and exercise it in the interest of the cause, rather than as a *pro forma* requirement of the position.

The executive director must provide a cohesive force which holds together the whole enterprise, and not be a partisan for any side.

As a problem solver and consensus maker the executive director must be able to generate trust. The executive director must be able to get genuine satisfaction out of the achievements of immediate peers—the directors of the agencies.

The executive director's leadership as a manager should be felt, not paraded, and success should be measured in the achievements of associates.

There are, of course, personal skills and special aptitudes which are necessary to carry out the functions of the position, especially that of managerial capability with its attendant qualities, but, if listed, these would be better placed in a candidate-qualifications inventory.

SUPPLEMENTARY OVERTURES

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Overtures

Overture 34 — Keep Quotas at 1986 Level

Classis Cadillac requests that synod keep quotas for fiscal year 1987 at the level set for 1986.

Grounds:

1. Many members of our churches are experiencing *real* financial stress due to economic difficulties presently troubling the farm economy, and cannot pay increased quota levels.
2. Our churches find it necessary to hold down, and even to reduce our spending at the local level. We would expect our church to do the same at the denominational level.

Classis Cadillac
Bruce Persenaire, stated clerk

Overture 35 — Refer Changes in Liturgical Forms and Heidelberg Catechism to Churches for Study

The First CRC of Edgerton, MN, overtures synod to refer the recommendations of the CRC Publications Board regarding changes of theological ideas in the liturgical forms and additional gender inclusive language in the Heidelberg Catechism to the churches for study and response, and that a final decision on these recommendations be made by a later synod.

Grounds:

1. In proposing changes of theological ideas in the liturgical forms (see Report 3, p. 73, 4, "Changes . . . that clarify certain questionable theological points because there are several places where the new translation of the traditional Dutch form has raised a new theological issue or failed to clarify a former theological issue") CRC Publications goes beyond the mandate given to it by Synod 1984 (see *Acts of Synod 1984*, p. 643) to edit "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 has been used in revising the psalms and hymns and in the new version of the confessions." All the churches should be given an adequate opportunity to study these changes of theological ideas in the liturgical forms.
2. CRC Publications is proposing additional gender inclusive language for the Heidelberg Catechism, although the board has not been requested by synod to do this. The churches should have an adequate opportunity to study the advisability of having additional gender inclusive language in the Heidelberg Catechism and the wisdom of having these particular changes recommended by CRC Publications, which in certain places take away a personal emphasis and/or remove scriptural language.
3. The churches have been integrally involved in the revision of the forms and the new translation of the Heidelberg Catechism. Providing an adequate opportunity to study and respond to these significant changes proposed by the CRC Publications Board would be in accord with past practice and would be wise.
4. The churches have not had an adequate opportunity to study these specific changes proposed by the CRC Publications Board for the forms and the Heidelberg Catechism, because these proposed changes were not included in the *1986 Agenda for Synod* sent to every consistory member and were given only scant attention in the regional *Psalter Hymnal* study conference.

First Edgerton Consistory
Evert Krosschell, Jr., clerk

Overture 36 — Delay Approval of Contemporary Testimony

Classis Hamilton overtures synod to delay the decision to approve the document "Our World Belongs to God: A Contemporary Testimony" until the Synod of 1987.

Grounds:

1. The revised version of the testimony is substantially different from the testimony the churches were asked to study and evaluate, and needs the reflection of the churches.
2. There has not been sufficient time to study the new portions of the commentary on the testimony and to interact with the committee on these materials.
3. The decision of the Synod of 1985 that all important doctrinal, ethical, or Church Order issues are to be given adequate time for study and evaluation warrants a delay in approving the testimony until 1987. (We recognize that the decision of 1985 with respect to doctrinal-ethical issues and studies is to be implemented for the 1987 Synod, but we judge that our request is very much in keeping with the spirit of the 1985 decision of synod on doctrinal-ethical issues and could be implemented for this very important and far-reaching document.)

Classis Hamilton
A. Dieleman, stated clerk

Overture 37 — Consider Retaining Hymns from *Psalter Hymnal* in Their Present Form in Revised *Psalter Hymnal* and Reconsider Deletion of Certain Hymns

I. PREAMBLE

The Synod of 1985 spent much time singing and approving most of the report of the Psalter Hymnal Revision Committee. Although the new songs approved by synod will be greatly appreciated by most Christians within the Christian Reformed Church, many of these same Christians are deeply disappointed and hurt by the removal of many hymns presently in the *Psalter Hymnal* and the substantial changes of others. We, as congregation and consistory, fail to understand why the revised *Psalter Hymnal* should be a potential issue of both joy and strife within the Christian Reformed Church. New songs, yes, but why revisions and deletions of biblical songs that we love to sing, and have sung for decades? Why make changes in traditional hymns that other Protestant denominations have not made in their most recent hymnals (check, for example, the words of "Silent Night, Holy Night" in the hymnals of the *United Church of Canada*, *Presbyterian Church of Canada*, or the most recent hymnal used in the Baptist Churches in Canada). We cannot take the revised *Psalter Hymnal* to local nursing homes for a time of worship because they will not know the tune of one of their favorites: "What a Friend We Have in Jesus."

Further, the committee's rationale for the deletion of hymns seems arbitrary and inconsistent. Their use of words like "archaic," "individualistic," "pietistic," "sentimental," to judge hymns unworthy to be sung by Christian Reformed churches, makes Christians feel guilty for praising God with "He Leadeth Me," or "I Need Thee Every Hour," or "Nearer, Still Nearer." We do need Jesus every hour. Every Christian needs Jesus every hour, do they not?

In light of the above concerns that our congregation recently expressed— and we believe other congregations would be concerned about if they knew all the changes in the revised *Psalter Hymnal*—the consistory of the John Calvin Christian Reformed Church of Truro, NS, submits the following overture for synod's consideration.

II. OVERTURE

The consistory of the John Calvin Christian Reformed Church of Truro, NS, overtures synod:

A. to give serious consideration to the overture of Classis Chicago South and to instruct CRC Publications to retain the hymns from the *Psalter Hymnal* in their present form in the revised *Psalter Hymnal*.

Grounds:

1. Their concern about "contemporization of the traditional hymns" in the revised *Psalter Hymnal* has not been addressed by synod.
2. The revision committee has never been given the mandate by synod to revise hymns in the way they have done, e.g., *Psalter Hymnal* numbers 342 and 345.
3. Most churches use songs and hymns other than those found in the *Psalter Hymnal.* These songs and hymns are used in addition to the *Psalter Hymnal,* rather than as replacements.
4. Changes in music are hard on the accompanying musician for two reasons:
   a. The congregation has a tendency to sing a hymn the way it always has been sung;
   b. Many musicians are amateurs who have to *learn* to play a new piece of music. If the present hymns are retained they will at least have a base of material from which they can draw.
5. The minor editing and alternate texts at times seem inconsistent and illogical; e.g., in stanza 2 of "Onward Christian Soldiers" the line "we are not divided" was changed to "though we are divided." This is a complete reversal! However the same song reads in another place, "all one body we."

B. to reconsider the deletion of the following hymns from the revised *Psalter Hymnal:*
313, 321, 343, 354, 367, 377, 379, 388, 395, 396, 401, 405, 410, 420, 427, 428, 430, 433, 434, 438, 443, 451, 454, 455, 456, 457, 460, 463, 465, 472.

Grounds:

1. There is no real reason to change by deletion. Many of the reasons given to justify the changes were disregarded in selecting hymns to be added to the hymnal. There should be consistency.
2. Most churches who use supplemental songbooks use them in addition to the *Psalter Hymnal* and not as replacements.
3. Reasons for deletion were often embroidered in language such as "pietistic," "individualistic," "sentimental." Does not God call us to live holy and chaste lives? Is not our faith a personal faith in Jesus Christ as Savior and Lord? Should we not become emotional about our faith?

C. to not implement the "appropriate changes that will meet standards of inclusive language in the Heidelberg Catechism (Q. & A. 6, 7, 9, 14, 16, 20, 35, 55, 58, 84, 107, and 124)," as proposed by CRC Publications in Appendix B (Heidelberg Catechism).

Grounds:

1. CRC Publications was not so mandated by synod.
2. Any proposed changes to the Heidelberg Catechism should be in the hands of the church for a year so that implications of proposed changes can be studied in depth. For example, Q. & A. 35, in speaking of Christ's human nature, is changed from ". . . so that he might become David's true descendant, in all things like us his brothers except for sin," to ". . . so that he might become David's true descendant, like us in all things, except for sin." Hebrews 2:11 and 17 both use the word *brother* to emphasize how Christ has become like us who are male and female.

D. to delay the publication of the revised *Psalter Hymnal* for two years and ask the churches to give constructive input to the committee for consideration.

Grounds:

1. The revised *Psalter Hymnal* seems to be the work of professional musicians whereas our congregations, who love to sing in and out of key, have not had much input in the changes.
2. Many organists are not professionals and will have difficulty learning and adjusting to some of the changes in the music. They also should be asked for their input.
3. The revised *Psalter Hymnal* should be a project that unites the Christian Reformed Church and not one that causes dissatisfaction and grumbling.

John Calvin, Truro, NS, Consistory
Jan van der Leest, clerk

Overture 38 — Apply Modification of Church Order Article 23 for Classis Red Mesa to All CR Churches

Classis Kalamazoo overtures synod to apply to all classes the modification granted to the churches of Classis Red Mesa, namely, "Ordinarily the office of the evangelist shall terminate when the group of believers is formed into an organized church. However, by the request of the new consistory and with the approval of classis, the evangelist may continue to serve the newly organized church for a limited period of time as designated by classis" (*Acts of Synod 1981*, p. 16).

Grounds:

1. This will mean that there is no distinction being made between evangelists serving in Classis Red Mesa and all other classes of the denomination.
2. Several classes have granted permission to ordained evangelists to remain in the newly organized church in the capacity of stated supply until an ordained minister has accepted its call, or until the ordained evangelist has served two years, whichever comes first.
3. The ordained evangelist, whose leadership has brought the group to the point of organization, may continue to guide the congregation effectively until the services of an ordained man can be obtained.

Classis Kalamazoo
John Leugs, stated clerk

SUPPLEMENTARY PROTESTS AND APPEALS

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Protests and Appeals

4. — Classis Hamilton Appeals Decision of CCRCC re ICCHRLA*

Classis Hamilton appeals to synod the decision of the CCRCC taken at its meeting in New Westminster, Burnaby, BC, November 12–15, 1985, to wit: "That Council continue its membership in ICCHRLA through 1986 and 1987."

BACKGROUND

A. In 1982 the Mt. Hamilton CRC sent a lengthy evaluation and critique of a number of task forces, including one on the ICCHRLA, to Classis Hamilton with the recommendation that classis inform the CCRCC that any move toward joining the task forces evaluated "be rejected out-of-hand." Classis, at its September 22, 1982, meeting, adopted the following motion: "to forward this evaluation (of Mt. Hamilton) and recommendation to the CCRCC as expressive of its concerns and convictions."

Part IV, E of that evaluation includes the following paragraphs:

> For the Interchurch Committee on Human Rights in Latin America, human needs and an ideology inspired by a socialist or neo-Marxist evaluation of the social, political, and economic order in Western society as well as in the Third World have become central. There appears to be no attempt to recognize biblical norms. While it is true that these task forces point to real, existing injustices and forms of evil, a socialist-inspired view of injustice in the modern world is not an aid to understanding that world but instead an obstacle to gaining the right insight into the problems as well as the possible solutions. In particular, this is obvious in the one-sided manner in which the evils of the West, particularly those of the United States, are highlighted, while the injustices of Latin America are largely blamed on the United States. But the destructive influences of Marxism, as that clearly comes to expression in the Sandinista government of Nicaragua and in the oppressive regime of Castro's Cuba, are overlooked or whitewashed. The silence about Communist Cuba, where Christians as well as others are suffering much for their beliefs, is a telling indication of the ideological bias and blind spots of the task forces. See in contrast the articles by Armando Valladares in *Time*, August 13, 1983, and in *Catholicism in Crisis*, September 1983. Especially these comments, coming from someone who has spent twenty-two years in Castro's prisons, are a serious indictment of those church representatives who lose their critical discernment about the evil of dictatorships of the Left. Mr. Valladares explains how the statements of certain American Christians were used against prisoners in Cuba:
>
> > During those years, with the purpose of forcing us to abandon our religious beliefs and to demoralize us, the Cuban communist indoctrinators repeatedly used the statements of support for Castro's revolution made by some representatives of American Christian churches. Everytime that a pamphlet was published in the United States, everytime a clergyman would write an article in support of Fidel Castro's dictatorship, a translation would reach us and that was worse for the Christian political prisoners than the beatings or the hunger.
> >
> > While we waited for the solidarity embrace from our brothers in Christ, incomprehensively [sic] to us, those who were embraced were our tormentors.
> >
> > Castro's political police have used these statements of support for Castro with such skill and for such a long time to confuse the prisoners and population in general, that today the Christians in Cuba's prisons suffer not only the pain of torture and isolation but also the conviction that they have been deserted by their brothers in faith.

**CCRCC and ICCHRLA*—The Council of Christian Reformed Churches in Canada and the Interchurch Committee for Human Rights in Latin America

It is for this reason, dear friends, that I said that this distinction you give me will be very important for all Cuban prisoners. When it is known in Castro's political prisons, and *it will be known*, they will all be filled with joy. They will feel they are no longer alone: that they have not been forgotten, that their brothers in Christ support them from afar. Also the insidious pamphlets the political commissars read to them containing articles signed by American religious leaders, do not represent the opinion of American believers—but the point of view of a small group. We also have to forgive this small group, because they probably also ". . . know not what they do" (*The CRC and Task Forces: Should They Be Joined?*, pp. 36–37).

The CCRCC, however, adopted the following motion at the meeting of the Council November 9–11, 1983, in Hamilton, ON:

That the CCRCC apply for membership in the Interchurch Committee for Human Rights in Latin America.

Grounds:

i. Through the church's mission efforts the CRC is ministering to the victims of the sin of political, social, and economic injustice and their resulting human rights violations. In conjunction with its mission agencies, the synod has called upon the church and its members to be prophetic witnesses to the gospel both at home and abroad. The ICCHRLA has a great deal of experience, information, and resources which can assist the church in carrying out this task.

ii. Information channels to persecuted Christians can be dangerous for Latin American Christians. It is prudent, therefore, to be part of an existing reputable network rather than to burden these Christians with our own information and communication requirements (*Acts of Council*, November 1983, p. 19).

B. In September of 1985 the Mt. Hamilton CRC overtured Classis Hamilton "to inform the CCRCC, meeting in November 1985, that membership in ICCHRLA be discontinued as of November 1985."

The following grounds were submitted:

1. The ICCHRLA, which "serves primarily as a resource organization," gathers much, if not all, of its information from sources that are anything but objective.

   Note: This fact is recognized by the Consultative Committee on Interchurch Task Forces. "There is no such thing as 'objective' information. The information that reaches the churches through ICCHRLA comes through a perceptual, possibly even ideological, filter. But without an agreed-upon philosophy in ICCHRLA, how can we know what kind of filters are involved? Many members and contacts of ICCHRLA are influenced in differing degrees by Liberation Theology. Does this colour the information we do get and possibly screen out information we do not get? Coloured information is not necessarily wrong but may be so incomplete that it may significantly affect the manner in which the church would respond (*Agenda of Council*, November 1985, pp. 103–04).

   Our committee had its greatest difficulty with ICCHRLA in regard to Nicaragua. ICCHRLA's main source of information on that country is CEPAD. ICCHRLA's reports on the Nicaraguan election, the freedom of the church, and the situation regarding human rights in that country tend to be very laudatory in contrast to information received from other sources. In addition, ICCHRLA is outspokenly opposed to U.S. policy supporting the rebel Contras (*Ibid*, p. 105).

   (See also Part IV, E of the 1983 Mt. Hamilton CRC Overture, pp. 36–38.)

2. The CRC, through its Justice and Oppression Committee of the CRWM has available to it the type of information gathered by ICCHRLA as it is reported by our own missionaries on the scene.

   Note: Our CRWM office is concerned that, inasmuch as ICCHRLA is receiving its information via CEPAD, it is providing "one-sided" information. Though any *one* missionary may also be open to that charge, information provided by *many* missionaries will give a more balanced picture of the situation.

3. Good stewardship here will mean that we make use of our own resources onfield. The $3,000 contributed toward ICCHRLA can be put to excellent use by the CRWM in Latin America.

4. Inasmuch as the work of ICCHRLA is more than an information- gathering service—"it also follows through with 'lobby-type' efforts toward U.N. or government agencies" (*Ibid*, p. 103)—it is transgressing the boundary of what is properly the proclamation task of the church institute.

Classis, by a solid majority, voted to adopt the Mt. Hamilton overture and sent it on to the meeting of Council.

C. The CCRCC met again in November of 1985. It adopted the following recommendation:

> That Council continue its membership in ICCHRLA through 1986 and 1987.
> *Grounds:*
> a. the church must address itself to the violation of human rights and to injustices in Latin America;
> b. the CRC is already involved in mission and relief work there;
> c. ICCHRLA at this point appears to be the most comprehensive and, as far as we can ascertain, generally reliable channel of information on human rights violations in Latin America. Our missionary personnel confirm ICCHRLA's information and welcome the involvement of the CRC in this task force.
> (*Acts of Council*, November 1985, pp. 6–7)

D. Based on the above, we appeal to synod that synod declare that the Council erred when it decided to continue membership in the ICCHRLA.

In addition to the grounds listed in our 1985 overture, synod must also know that the decision to join the ICCHRLA is in conflict with the "Agreement of Cooperation between the Classes of the Christian Reformed Church in Canada." That "Agreement" stipulates under "Authority and Jurisdiction" of the Council as follows:

> The authority of this Council is derived from the member classes who hereby accept as binding the decisions of the Council on all matters under its mandate, subject to the Scriptures and the Confessional Standards, the Church Order, and the Decisions of the Synod of the Christian Reformed Church. Its jurisdiction shall be limited to those ecclesiastical matters which are of common concern to the member classes and which cannot be dealt with equally well either by the local churches or the synod. The Council shall not be a court of appeal in cases of discipline and protest against the decisions of ecclesiastical assemblies.

And the mandate of the Council is limited to the following areas of concern:

1. Official contact with Canadian government
2. Matters of public relations, within Canada
3. Spiritual care in the Canadian Armed Forces
4. Contact with other churches in Canada
5. Liaison with Christian institutions of mercy and social-cultural organizations, within Canada
6. Evangelism in the national context

Note: The Synod of 1966 adopted, and the Synod of 1978 reaffirmed, "the nature and authority" of bodies such as the CCRCC. Those synods declared, among other things, "that the matters to be considered by the cooperating classes be confined to those matters that are of 'mutual concern' (Art. 44) and which cannot with equal effect be dealt with either by the local churches individually, *or by the classis, or by the general synod, or their respective committees*" (emphasis added) (*Acts of Synod 1966*, p. 54; *Acts of Synod 1978*, p. 118).

In conclusion, it is our conviction that the theology—philosophy!—of the ICCHRLA is in conflict with the Word of the Lord as confessed in/by the Reformed creeds, which leads it to give one-sided, colored information to its member churches. Such colored information, rather than helping the church, will in fact hinder the church in effectively, pastorally ministering the Word of the Lord to people living in areas of great conflict and distress;

that the matters addressed by the ICCHRLA are beyond the jurisdiction and mandate of the CCRCC;

that the concerns of the ICCHRLA must be addressed by synod through its World Missions Board which has at present a Committee on Justice and Oppression.

Membership in this task force must therefore be discontinued.

Classis Hamilton
A. Dieleman, stated clerk

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FINANCIAL REPORTS

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THE BACK TO GOD HOUR/FAITH 20
Financial Report Summary
1985 - 1986 - 1987

	9-01-84 8-31-85 Actual	9-01-84 8-31-85 Budget	Favorable (Unfavorable)	9-01-85 8-31-86 Budget	9-01-86 8-31-87 Proposed	Increase (Decrease)
Expenditures						
Program Services						
English	2,073,792	2,170,000	96,208	2,257,000	2,345,000	88,000
Spanish	495,010	590,000	94,990	592,000	583,000	(9,000)
Portuguese	160,055	200,000	39,945	184,000	190,000	6,000
Arabic	425,563	505,000	79,437	519,000	529,000	10,000
French	234,109	235,000	891	297,000	332,000	35,000
Indonesian	181,010	100,000	(81,010)	131,000	135,000	4,000
Japanese	228,361	235,000	6,639	260,000	270,000	10,000
Chinese	245,292	275,000	29,708	300,000	312,000	12,000
Russian	21,525	50,000	28,475	60,000	105,000	45,000
Television	1,348,935	1,425,000	76,065	1,435,000	1,536,000	101,000
Total Program Services	5,413,652	5,785,000	371,348	6,035,000	6,337,000	302,000
% of Total Expenditures	80.7%	80.9%		85.0%	84.5%	
Supportive Services						
Management, General	339,199	350,000	10,801	360,000	370,000	10,000
Fund Raising	390,561	315,000	(75,561)	395,000	438,000	43,000
Total Supportive Services	729,760	665,000	(64,760)	755,000	808,000	53,000
% of Total Expenditures	10.9%	9.3%		10.6%	10.8%	
Capital and Debt Service						
Debt Retirement	350,000	400,000	50,000	0	0	0
Interest Expense	7,418	10,000	2,582	10,000	10,000	0
Capital Purchases	100,000	100,000	0	100,000	125,000	25,000
Contingencies	25,000	130,000	105,000	110,000	120,000	10,000
Annuities	79,182	60,000	(19,182)	90,000	100,000	10,000
Total Capital and Debt	561,600	700,000	138,400	310,000	355,000	45,000
% of Total Expenditures	8.4%	9.8%		4.4%	4.7%	
Total Expenditures	6,705,012	7,150,000	444,988	7,100,000	7,500,000	400,000
Income						
Quotas	3,613,827	3,900,000	(286,173)	3,900,000	4,165,000	265,000
% of Total Income	53.2%	54.5%		54.9%	55.5%	
Non Quota						
Vouluntary Gifts	1,523,005	1,835,000	(311,995)	1,600,000	1,700,000	100,000
Church Collections	389,402	475,000	(85,598)	450,000	485,000	35,000
Missionary Support	843,280	690,000	153,280	725,000	710,000	(15,000)
Special Contributions	418,687	250,000	168,687	425,000	440,000	15,000
Total Non Quota	3,174,374	3,250,000	(75,626)	3,200,000	3,335,000	135,000
% of Total Income	46.8%	45.5%		45.1%	44.5%	
Total Income	6,788,201	7,150,000	(361,799)	7,100,000	7,500,000	400,000
Surplus (Deficit)	83,189	0	83,189	0	0	0

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
FINANCIAL REPORT SUMMARY
1985-1986-1987

(In Thousands)	Sept. 1, 1984 to Aug. 31, 1985 Actual	Budget	Favorable (Unfavorable)	Sep. 1, 1985 to Aug 31, 1986	Sep. 1, 1986 to Aug 31, 1987
EXPENDITURES					
Program Services					
Evangelism	$ 249.1	$ 291.7	$ 42.6	$ 264.7	$ 285.5
Type A Fields				1,855.3	1,843.3
Type B Fields				1,775.6	1,570.9
Type C Fields				3,139.4	3,356.7
Regular Fields	2,639.0	2,650.8	11.8		
Minority Fields	1,789.2	1,906.3	117.1		
Indian Fields	1,780.0	1,726.4	(53.6)		
Total Program Services	$6,457.3	$6,575.2	$ 117.9	$7,035.0	$7,056.4
% of Total Expenditures	89.2	89.1		89.8	89.4
Supportive Services					
Management-General	$ 519.1	$ 522.3	$ 3.2	$ 542.7	$ 566.7
Fund Raising	259.5	279.5	20.0	258.3	268.9
Total Supportive Services	$ 778.6	$ 801.8	$ 23.2	$ 801.0	$ 835.6
% of Total Expenditures	10.8	10.9		10.2	10.6
TOTAL EXPENDITURES	$7,235.9	$7,377.0	$ 141.1	$7,836.0	$7,892.0
INCOME					
Quotas	$5,010.3	$5,090.0	$ (79.7)	$5,348.0	$5,602.0
% of Total Income	71.9	72.8		72.6	72.0
Above Quota					
Churches & Individuals	$ 521.4	$ 520.0	$ 1.4	$ 580.0	$ 630.0
Missionary Support	1,077.2	1,080.0	(2.8)	1,120.0	1,225.0
Total Above Quota	$1,598.6	$1,600.0	$ (1.4)	$1,700.0	$1,855.0
% of Total Income	22.9	22.9		23.1	23.8
Other					
Note Repayments	$ 146.3	$ 140.0	$ 6.3	$ 150.0	$ 150.0
Interest & Other	215.8	165.0	50.8	168.0	175.0
Total Other	$ 362.1	$ 305.0	$ 57.1	$ 318.0	$ 325.0
% of Total Income	5.2	4.3		4.3	4.2
TOTAL INCOME	$6,971.0	$6,995.0	$ (24.0)	$7,366.0	$7,782.0
SURPLUS (DEFICIT)	$ (264.9)	$ (382.0)	$ 117.1	$ (470.0)	$ (110.0)

CALVIN COLLEGE AND SEMINARY

Financial Reports Summary
1985, 1986, 1987

	Sept. 1, '84 Aug. 31, '85 Actual	Sept. 1, '84 Aug. 31, '85 * Budget	Favorable (Unfavorable)	Sept. 1,'85 Aug.31, '86 Budget	Sept 1, '86 Aug. 31, '87 Budget	Increase (Decrease)
Expenditures						
Program Services						
Instructional	$ 10,820,013	$ 11,020,100	$ 200,087	$11,876,500	$12,680,300	$ 803,800
Academic Support	1,939,206	1,955,100	15,894	1,859,300	1,915,500	56,200
Student Aid	1,074,304	1,022,000	(52,304)	1,172,500	1,383,000	210,500
Student Service	1,555,309	1,531,700	(23,609)	1,598,600	1,688,200	89,600
Total Program Services	$ 15,388,832	$ 15,528,900	$ 140,068	$16,506,900	$17,667,000	1,160,100
% of Total Expenses	(77.3)	(76.0)		(74.1)	(75.1)	
Supportive Services						
Management - General	1,483,464	1,688,700	205,236	2,166,200	2,215,200	49,000
Fund Raising	718,268	742,400	24,132	908,600	912,700	4,100
Plant Operations	2,352,222	2,478,000	125,778	2,701,000	2,745,000	44,000
Total Supportive Services	4,553,954	4,909,100	355,146	5,775,800	5,872,900	97,100
% of Total Expenses	(22.7)	(24.0)		(25.9)	(24.9)	
Total Expenditures	$ 19,942,786	$ 20,438,000	$ 495,214	$22,282,700	$23,539,900	$1,257,200
Income						
Quotas	$ 3,607,130	$ 3,650,000	$ (42,870)	$ 3,860,000	$ 4,015,000	$ 155,000
% to Total Income	(17.4)	(17.8)		(17.2)	(17.0)	
Non-Quota Contributions						
Voluntary Contributions	97,075	100,000	(2,925)	100,000	100,000	-
Special Contributions	437,950	370,000	67,950	400,000	390,000	(1(
Total Non Quota Contributions	$ 535,025	$ 470,000	65,025	$ 500,000	$ 490,000	(1(
% of Total Income	(2.6)	(2.3)		(2.2)	(2.1)	
Other Income - Tuition, Endowment Income, Sales, and Services	$ 16,562,884	$ 16,398,000	164,884	$18,082,000	$19,065,000	983,000
% of Total Income	(80.0)	(79.9)		(80.6)	(80.9)	
Total Income	$ 20,705,039	$ 20,518,000	$ 187,039	$22,442,000	$23,570,000	$1,128,000
Surplus	$ 762,253	$ 80,000	$ 682,253	$ 159,300	$ 30,100	$(129,200)

*Differences between this report and last years - 84-85 budget.
Income generated by various programs and services are deducted to make net expenditure. Some categories have been revised - Academic Support from Supportive Services to Program Services.

CHAPLAIN COMMITTEE OF THE CRCNA

Financial Report Summary

84/85, 85/86, 86/87

	9/1/84-8/31/85 Actual	9/1/84-8/31/85 Budget	12 months Favorable (Unfavorable)	9/1/85-8/31/86 Budget	9/1/86 8/31/8 Budget
Expenditures					
Program Services					
Military	$ 94,187	$ 99,719	$ 5,532	$ 99,730	116,90
Institutional	263,724	279,211	15,487	279,244	327,32
Industrial	18,838	19,943	1,105	19,946	23,38
Total Program Service	376,749	398,873	22,124	398,920	467,61
% To Total Expenses	91%	90%		93%	92%
Supportive Services	31,675	31,419	(256)	29,608	39,53
% To Total Expenses	9%	10%		7%	8%
Debt Retirement	-	-	-		
Total Expenditures	408,424	430,292	21,868	428,528	507,14
Income					
Quotas	$335,847	$361,300	$(25,453)	388,000	470,00
% To Total Income	96%	99%		97%	97%
Voluntary Contributions	9,227	1,000	8,227	10,000	10,00
Interest	3,415	3,000	415	3,000	3,00
Other					
Total Non-Quota	12,642	4,000	8,642	13,000	13,00
% To Total Income	4%	1%		3%	3%
Total Income	348,489	365,300	(16,811)	401,000	483,00
Surplus (Deficit)	$(59,935)	$(64,992)	$ (5,057)	$(27,528)	$(24,00

CHRISTIAN REFORMED CHURCH LOAN FUND, INC.

BALANCE SHEETS

	December 31 1985	1984
UNITED STATES FUND		
ASSETS		
Cash and temporary investments	$1,066,210	$ 385,951
Loans receivable:		
Non-interest bearing	1,596,043	1,829,823
Interest bearing	35,000	
	$2,697,253	$2,215,774
LIABILITIES AND FUND BALANCE		
Promissory notes payable (Note C)	$ 480,000	
Fund balance	2,217,253	$2,215,774
	$2,697,253	$2,215,774
CANADIAN FUND		
ASSETS		
Cash and temporary investments	$ 58,832	$ 20,297
Loans receivable	281,751	313,251
	$ 340,583	$ 333,548
FUND BALANCE		
Fund balance	$ 340,583	$ 333,548

See notes to financial statements.

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Financial Reports Summary
1985, 1986, 1987

	9-1-84-8-31-85 Actual	9-1-84-8-31-85 Budget	Favorable (Unfavorable)	9-1-85-8-31-86 Budget	9-1-86-8-31-87 Budget	Increas (Decreas
Expenditures						
Program Services						
Foreign†	$3,182,968	$3,401,365	$218,397	$3,958,441	$4,412,132	$453,69
Domestic	717,193	695,946	(21,247)	908,791	917,871	9,08
Disaster*	680,238		(680,238)			
World Hunger	766,503	1,095,658	329,155	878,037	862,510	(15,52
Other	9,404	100,000	90,596	100,000	100,000	
Total Program Services	5,356,306	5,292,969	(63,337)	5,845,269	6,292,513	447,24
% To Total Expenses	87.7	86.1		86.9	85.4	
Supportive Services						
Management General+	476,734	529,608	52,874	539,375	643,733	104,35
Fund Raising/W H Educ	257,460	299,107	41,647	324,650	412,765	88,11
Other	14,922	25,000	10,078	20,000	20,000	
Total Supportive Services	749,116	853,715	104,599	884,025	1,076,498	192,47
% To Total Expenses	12.3	13.9		13.1	14.6	
Less: Unallocated Budget Reduction				(673,194)		673,19
Total Expenditures×	$6,105,422	$6,146,684	$41,262	$6,056,100	$7,369,011	$1,312,91
Income						
Quota	-	-	-			-
% To Total Income		0.0		0.0		
Voluntary Contributions	5,569,517	5,123,090	446,427	4,956,100	6,494,011	1,537,91
Other - Endowments, Legacies, Grants	873,316	850,000	23,316	1,100,000	875,000	(225,000
% To Total Income	100.0	100.0		100.0	100.0	
Total Income	$6,442,833	$5,973,090	$469,743	$6,056,100	$7,369,011	$1,312,91
Excess (Deficit)	$337,411	($173,594)	$511,005	$ -0-	$ -0-	$ -0-

† NOTE: Expenses are shown net of any applicable field income.

* NOTE: Disaster expenditures, by their nature, cannot be anticipated; therefore, they are not budgeted for.
It is CRWRC's policy to maintain a balance of $50,000 in its disaster fund - accumulate balances above/below that amount affect an annual adjustment to the general fund, serving to increase/decrease it, respectively.

+ NOTE: Of the $104,358 increase in management general for 1986-87, $50,000 is for CRWRC's shar of Board of World Ministries costs and $50,000 is for building expansion costs.

× NOTE: If income for 1986-87 is significantly below planned levels, CRWRC's Board has mandated that the budget be reduced to as low as $6,510,200.

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD
FINANCIAL REPORTS SUMMARY
1985 - 1986 - 1987

	Fiscal 1985 Actual	Fiscal 1985 Budget	Fiscal 1985 Favorable (Non-favorable)	Fiscal 1986 Budget	Fiscal 1987 Budget	Increase (Decrease)
EXPENDITURES						
Program Services	$ 77,852.00	$ 86,015.00	$ 8,165.00	$122,350.00	$133,350.00	$ 11,000.00
Library Assistance	170.00	1,050.00	880.00	1,200.00	1,200.00	-0-
Total Program Services	78,022.00	87,065.00	9,045.00	123,550.00	134,550.00	11,000.00
% to Total Budget	96.0	94.0	0	85.0	89.0	0
Support Services	3,347.00	5,810.00	2,461.00	21,750.00	16,200.00	(5,550.00)
% to Expense	4.0	6.0	0	15.0	11.0	0
TOTAL EXPENDITURES	$ 81,369.00	$ 92,875.00	$ 11,506.00	$145,300.00	$150,750.00	$ 5,450.00
INCOME						
Quota	$ 40,126.00	$ 52,875.00	$(12,749.00)	$ 53,700.00	$ 54,200.00	$ 500.00
% to Income	49.0	57.0	0	37.0	36.0	0
Voluntary Contributions	7,011.00	5,000.00	2,011.00	26,500.00	10,000.00	(16,500.00)
Church Collections	15,865.00	12,000.00	3,865.00	32,500.00	16,950.00	(15,550.00)
Agencies, Foundations	4,500.00	12,000.00	(7,500.00)	18,000.00	10,000.00	(8,000.00)
Calvin College	-0-	-0-	-0-	-0-	45,000.00	45,000.00
Other	14,738.00	11,000.00	3,738.00	14,600.00	14,600.00	-0-
Total Non-Quota	$ 42,114.00	$ 40,000.00	$ 2,114.00	$ 91,600.00	$ 96,550.00	$ 4,950.00
% to Total Income	51.0	43.0	0	63.0	64.0	0
TOTAL INCOME	$ 82,240.00	$ 92,875.00	$(10,635.00)	$145,300.00	$150,750.00	$ 5,450.00
EXCESS	$ 871.00	-0-	$ (871.00)	$ -0-	$ -0-	$ -0-

CRC PUBLICATIONS
FINANCIAL REPORT SUMMARY
1985, 1986, 1987
(IN THOUSANDS)

	9-1-84-8-31-85 Actual	9-1-84-8-31-85 Budget	Favorable (Unfavorable)	9-1-85-8-31-86 Budget	9-1-86-8-31-87 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Periodicals	$ 1,253	$ 1,245	$ (8)	$ 1,252	$ 1,390	$ 138
Church Education	1,408	1,599	191	1,685	1,925	240
Other Sales & Services	1,242	1,132	(110)	1,404	1,514	110
Total Program Services	$ 3,903	$ 3,976	$ 73	$ 4,341	$ 4,829	$ 488
% To Total Expenses	86.1%	86.7%	—	86.4%	86.8%	—
Supportive Services						
Management & General	$ 629	$ 612	$ (17)	$ 683	$ 736	$ 53
% To Total Expenses	13.9%	13.3%	—	13.6%	13.2%	—
TOTAL EXPENDITURES	$ 4,532	$ 4,588	$ 56	$ 5,024	$ 5,565	$ 541
INCOME						
Quotas	$ 205	$ 217	$ (12)	$ 171	$ 127	$ (44)
% To Total Income	4.6%	4.6%	—	3.4%	2.3%	—
Revenues						
Periodicals	$ 1,136	$ 1,233	$ (97)	$ 1,246	$ 1,388	$ 142
Church Education	1,686	1,825	(139)	2,015	2,335	320
Other Sales & Services	1,417	1,418	(1)	1,598	1,727	129
Total Revenues	$ 4,239	$ 4,476	$ (237)	$ 4,859	$ 5,450	$ 591
% To Total Income	95.4%	95.4%	—	96.6%	97.7%	—
TOTAL INCOME	$ 4,444	$ 4,693	$ (249)	$ 5,030	$ 5,577	$ 547
SURPLUS (DEFICIT)	$ (88)	$ 105	$ (193)	$ 6	$ 12	$ 6

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Denominational Services

Financial Reports Summary

1984 - 1985 - 1986

	Sept 1, 1984 Aug 31, 1985 Actual	Sept 1, 1984 Aug 31, 1985 Budget	12 months Favorable (Unfavorable)	Sept 1, 1985 Aug 31, 1986 Revised Budget	Sept 1, 1986 Aug 31, 1987 Proposed Budget	Increase (Decrease)
Expenditures						
Program Services:						
Synod Assembly	$ 238,877	$ 236,030	$ (2,847)	$ 244,170	$ 256,900	$ 12,730
Synodical Interim & Deputies	31,967	40,000	8,033	35,400	36,000	600
Standing & Service Committees	162,948	178,300	15,352	223,600	184,000	(39,600)
Study Committees	54,596	32,800	(21,796)	56,640	45,440	(11,200)
Assistance and Grants	95,167	100,000	4,833	66,000	62,000	(4,000)
Building Operations	267,258	362,750	95,492	485,080	738,600	253,520
Coordinated Air Trans.	114,741	-	(114,741)	-	-	-
Total Program Services	$ 965,554	$ 949,880	$(15,674)	$1,110,890	$1,322,940	$212,050
% to Total Expense	81.6%	80.2%		82.9%	84.5%	
Supportive Services						
Management & General	218,342	234,840	16,498	229,300	243,300	14,000
% to Total Expenses	18.2%	19.8%		17.1%	15.5%	
Total Expenditures	$1,183,896	$1,184,720	$ 824	$1,340,190	$1,566,240	$226,050
Income						
Quotas	$1,110,382	$1,082,400	$ 27,982	$1,229,140	$1,452,000	$222,860
% to Total Income	88.5%	96.7%		91.7%	92.7%	
Non-Quota and Other	144,332	37,320	107,012	111,050	114,240	3,190
% to Total Income	11.5%	3.3%		8.3%	7.3%	
Total Income	$1,254,714	$1,119,720	$134,994	$1,340,190	$1,566,240	$226,050
Surplus (Deficit)	$ 70,818	$ (65,000)	$135,818			

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
FUND FOR NEEDY CHURCHES COMMITTEE, Inc.
FINANCIAL REPORTS SUMMARY
1985, 1986 and 1987

U. S. and Canadian $ Combined

	9-1-84 to 8-31-85 Actual	9-1-84 to 8-31-85 Budget	Favorable (Unfavorable)	9-1-85 to 8-31-86 Budget*	9-1-86 to 8-31-87 Budget	Increase (Decrease)
Expenditures						
Program Services:						
Subsidy payments for - Ministers' salary	$ 669,188.	$ 671,992.	$ 2,804.	$ 707,517.	$ 751,907.	$ 44,390.
- H/D/L insurance	35,011.	33,603.	(1,408.)	69,900.	70,382.	482.
- S. S. offset	-	-	-	21,586.	45,330.	23,744.
- Children allowance	122,733.	118,564.	(4,169.)	128,393.	126,148.	(2,245.)
- Service increment	118,324.	116,646.	(1,678.)	121,132.	121,204.	72.
- Auto allowance	156,045.	155,070.	(975.)	108,111.	110,260.	2,149.
- Moving expense	16,498.	10,000.	(6,498.)	13,000.	15,000.	2,000.
- Canadian exchange	-	-	-	18,567.	38,252.	19,685.
Total Program Services	$1,117,799.	$1,105,875.	$ (11,924.)	$1,188,206.	$1,278,483.	$ 90,277.
% To total expenditures	98.6%	99.4%		93.4%	99.5%	
Supportive Services:						
Management, general	6,301.	6,500.	199.	6,000.	6,000.	-
CRC Coordinated Services assessment	9,119.		(9,119.)	-	-	-
Exchange loss	170.	-	(170.)	78,000.	-	(78,000.)
Total Supportive Services	$ 15,590.	$ 6,500.	$ (9,090.)	$ 84,000.	$ 6,000.	$ (78,000.)
% To total expenditures	1.4%	.6%		6.6%	.5%	
Total Expenditures	$1,133,389.	$1,112,375.	$ (21,014.)	$1,272,206.	$1,284,483.	$ 12,277.
Income						
Quotas	$ 972,323.	$ 970,572.	$ 1,751.	$ 795,714.	$ 910,915.	$ 115,201.
% To total income	86.5%	88.6%		87.6%	93.3%	
Voluntary contributions	5,127.	5,500.	(373.)	17,000.	5,000.	(12,000.)
Other (interest)	146,524.	119,364.	27,160.	89,601.	60,000.	(29,601.)
Refund CRC Coordinated Services assessment	-	-	-	6,419.	-	(6,419.)
Total non-quota income	$ 151,651.	$ 124,864.	$ 26,787.	$ 113,020.	$ 65,000.	$ (48,020.)
% To total income	13.5%	11.4%		12.4%	6.7%	
Total Income	$1,123,974.	$1,095,436.	$ 28,538.	$ 908,734.	$ 975,915.	$ 67,181.

MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FISCAL YEAR ENDED AUGUST 31, 1985

	U.S. and Shared Minister Fund Fiscal Year Ended Aug. 31, 1985			Canada Pension Fund Fiscal Year Ended Aug. 31, 1985		
EXPENDITURES:	Actual	Budget	Favorable (Unfavorable)	Actual	Budget	Favorable (Unfavorable)
Program Services:						
Pension Benefit Payments	$1,664,282	$1,694,000	$29,718	$275,844	$286,000	$10,156
% of Total	30.9%	43.2%		17.2%	26.7%	
Supportive Services:						
Allocated & Direct Admin. Expenses:						
Personnel Services	29,446	29,329	(117)	14,870	14,870	-0-
Other	24,777	26,294	1,517	27,392	12,290	(15,102)
Total Administrative	54,233	55,623	1,400	42,262	27,160	(15,102)
% of Total	1.0%	1.4%		2.6%	2.6%	
Fees of Financial Investing Institutions & Actuaries	51,282	54,020	2,738	22,252	37,691	15,439
% of Total	1.0%	1.4%		1.4%	3.5%	
Other Costs:						
Transfer of Funds for:						
Shared Ministers' Fund	-	-	-	-	-	-
Quota Equalization	19,004	-	(19,004)	-	33,000	33,000
Total Transfers	19,004	-	(19,004)	-	33,000	33,000
% of Total	.3%	-		-	3.1%	
Realized losses on sale of secur.	-	-	-	-	-	-
% of Total	-	-		-	-	
Payments to Financial Institutions For Funding Past Services	3,598,867	2,118,357	(1,480,510)	1,267,653	686,149	(581,504)
% of Total	66.8%	54.0%		78.8%	64.1%	
Total Expenditures	$5,387,658	$3,922,000	($1,465,658)	$1,608,011	$1,070,000	($538,011)

MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FISCAL YEAR ENDED AUGUST 31, 1985

	U.S. and Shared Minister Fund Fiscal Year Ended Aug. 31, 1985			Canada Pension Fund Fiscal Year Ended Aug. 31, 1985		
	Actual	Budget	Favorable (Unfavorable)	Actual	Budget	Favorable (Unfavorable)
INCOME:						
Quotas	$1,942,030	$2,001,000	($58,970)	$ 654,652	$693,000	($38,348)
Participant Assessments	596,341	610,000	(13,659)	54,771	70,000	(15,229)
Total Quota & P.A.	2,538,371	2,611,000	(72,629)	709,423	763,000	(53,577)
% of Total Income	47.1%	66.7%		44.1%	71.3%	
Non Quota						
Investment Income	1,374,088	1,286,000	88,088	319,938	307,000	12,938
% of Total Income	25.5%	32.8%		19.9%	28.7%	
Transfer of Funds for:						
Shared Ministers' Fund	-	-	-	-	-	-
Quota Equalization		25,000	(25,000)	25,940	-	25,940
Total Transfers	-	-	(25,000)	1.6%	-	-
% of Total	-	.5%		-	-	
Appreciation of Investments:						
Unrealized	1,322,253	-	1,322,253	538,540	-	538,540
Realized on Sale	152,946	-	152,946	14,170	-	14,170
Total Appreciation	1,475,199	-	1,475,199	552,710	-	552,710
% of Total	27.4%			34.4%		
TOTAL INCOME	$5,387,658	$3,922,000	$1,465,658	$1,608,011	$1,070,000	$538,011
SURPLUS (DEFICIT)	0	0		0	0	

MINISTERS' PENSION COMMITTEES
SUPPLEMENTAL FUND - FINANCIAL REPORTS SUMMARY
FISCAL YEAR ENDED AUGUST 31, 1985

	U.S. and Shared Minister Fund Fiscal Year Ended Aug. 31, 1985			Canada Pension Fund Fiscal Year Ended Aug. 31, 1985		
	Actual	Budget	Favorable (Unfavorable)	Actual	Budget	Favorable (Unfavorable)
EXPENDITURES:						
Program Services:						
Supplemental Benefit Payments	$9,713	$21,000	$11,287	$21,940	$22,000	$ 60
% of Total Income	23.0%	47.8%		80.5%	75.6%	
One time Moving Expense of Retired Minister or Widow	9,757	25,000	15,243	-0-	10,000	10,000
% of Total Income	23.1%	56.9%		-	34.4%	
Total Program Services	19,470	46,000	26,530	21,940	32,000	10,060
% of Total Income	46.1%	104.8%		80.5%	110.0%	
Transfer to Canada Supplemental Fund	11,250	11,250	-	-	-	-
% of Total Income	26.6%	25.6%				
Supportive Services:	1,965	1,958	(7)	3,017	2,146	(871)
% of Total Income	4.6%	4.5%		11.1%	7.4%	
Total Expenditures	$32,685	$59,208	$ 26,523	$24,957	$34,146	$9,189
INCOME:						
Quotas	$34,729	$38,000	($3,271)	$10,424	$13,200	($2,776)
% of Total Income	82.1%	86.6%		38.3%	45.3%	
Bequest	4,938	3,200	1,738	-	-	-
% of Total Income	11.7%	7.3%	-	-	-	
Transfer From U.S. Supplemental Fund	-	-	-	15,350	15,000	350
% of Total Income	-	-	-	56.3%	51.6%	
Interest Income	2,624	2,700	(76)	1,484	900	584
% of Total Income	6.2%	6.1%		5.4%	3.1%	
TOTAL INCOME	$42,291	$43,900	($ 1,609)	$27,258	$29,100	($1,842)
SURPLUS (DEFICIT)	$9,606	($15,308)	$24,914	$2,301	($5,046)	$7,347
% of Total Income	22.7%	(34.9%)		8.4%	(17.4%)	

U.S. AND SHARED MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985, 1986 & 1987

	9-1-84 8-31-85 Budget	9-1-85 8-31-86 Budget	9-1-86 8-31-87 Budget
EXPENDITURES:			
Program Services:			
Pension payments to disabled & retired ministers & widows	$1,694,000	$1,743,000	$1,795,290
% of Total Expenditures	43.2%	40.5%	38.4%
Supportive Services:			
Allocated & Direct Administrative Expenses:			
Personnel Services	$ 29,329	$ 37,752	$ 32,478
Other Administrative Expenses	30,363	27,550	33,150
Total Administrative	$ 59,692	$ 65,302	$ 65,628
% of Total Expenditures	1.5%	1.5%	1.4%
Fees of Financial Investing Institutions & Actuary	$ 49,951	$ 58,433	$ 78,674
% of Total Expenditures	1.3%	1.4%	1.7%
Payments to Financial Institutions For Funding Past Services	2,118,357	2,440,265	2,740,47
% of Total Expenditures	54.0%	56.6%	58.5%
Total Expenditures	$3,922,000	$4,307,000	$4,680,063
INCOME:			
Quotas	$2,001,000	$2,102,000	$2,136,897
Participant Assessments	610,000	636,000	667,166
Total Quotas & P.A.	$2,611,000	$2,738,000	$2,804,063
% of Total Income	66.6%	63.6%	59.9%
Non Quota:			
Investment Income	1,286,000	1,544,000	1,876,000
% of Total Income	32.8%	35.8%	40.1%
Transfer of Funds for:			
Shared Minister Fund	-	-	
Quota Equalization	25,000	25,000	-
Total Transfers	$ 25,000	$ 25,000	-
% of Total Income	0.6%	0.6%	-
Total Income	$3,922,000	$4,307,000	$4,680,06

CANADA MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985, 1986 & 1987

	9-1-84 8-31-85 Budget	9-1-85 8-31-86 Budget	9-1-86 8-31-87 Budget
EXPENDITURES:			
Program Services:			
Pension payments to disabled & retired ministers & widows	$ 286,000	$ 294,000	$ 302,820
% of Total Expenditures	26.7%	25.3%	23.9%
Supportive Services:			
Allocated & Direct Administrative Expenses:			
Personnel Services	$ 14,870	$ 16,178	$ 15,977
Other Administrative Expenses	14,093	14,439	19,414
Total Administrative	$ 28,963	$ 30,617	$ 35,391
% of Total Expenditures	2.7%	2.6%	2.8%
Fees of Financial Investing Institutions & Actuary	$ 35,888	$ 43,448	$ 54,300
% of Total Expenditures	3.4%	3.8%	4.3%
Transfer of Funds for:			
Shared Minister Fund	-	-	-
Quota Equalization	33,000	33,000	-
Total Transfers	$ 33,000	$ 33,000	-
% of Total Expenditures	3.1%	2.8%	-
Payments to Financial Institutions For Funding Past Services	686,149	760,935	874,539
% of Total Expenditures	64.1%	65.5%	69.0%
Total Expenditures	$1,070,000	$1,162,000	$1,267,050
INCOME:			
Quotas	$ 693,000	$ 730,000	$ 758,000
Participant Assessments	70,000	73,000	77,250
Total Quotas & P.A.	$ 763,000	$ 803,000	$ 835,250
% of Total Income	71.3%	69.1%	65.9%
Non Quota:			
Investment Income	$ 307,000	$ 359,000	$ 431,800
% of Total Income	28.7%	30.9%	34.1%
Total Income	$1,070,000	$1,162,000	$1,267,050

U.S. MINISTERS' SUPPLEMENTAL FUND
FINANCIAL REPORTS SUMMARY
BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985, 1986 & 1987

	9-1-84 8-31-85 Budget	9-1-85 8-31-86 Budget	9-1-86 8-31-8 Budget
EXPENDITURES:			
Program Services:			
Supplementary Benefit Payments	$21,000	$22,000	$23,(
Moving Expense Payments	25,000	25,000	27,(
Total Program Services	$46,000	$47,000	$50,(
% of Total Income	104.8%	96.9%	74.
Transfer to Canada Supplemental Fund	11,250	11,250	14,5
% of Total Income	25.6%	23.2%	22.
Supportive Services & Expenses:	1,958	2,074	2,
% of Total Income	4.5%	4.3%	3.
Total Expenditures	$59,208	$60,324	$67,
INCOME:			
Quotas	$38,000	$46,000	$64,
% of Total Income	86.5%	94.8%	95.
Non Quota:			
Interest Income	2,700	2,500	2,
% of Total Income	6.2%	5.2%	4.
Bequest	3,200	-	
% of Total Income	7.3%	-	-
Total Income	$43,900	$48,500	$67,
SURPLUS (DEFICIT)	(15,308)	(11,824)	
% of Total Income	(34.9%)	(24.4%)	

CANADA MINISTERS' SUPPLEMENTAL FUND
FINANCIAL REPORTS SUMMARY
BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985, 1986 & 1987

	9-1-84 8-31-85 Budget	9-1-85 8-31-86 Budget	9-1-86 8-31-87 Budget
EXPENDITURES:			
Program Services:			
Supplementary Benefit Payments	$22,000	$24,000	$26,000
Moving Expense Payments	10,000	12,000	14,000
Total Program Services	$32,000	$36,000	$40,000
% of Total Income	110.0%	113.2%	92.4%
Supportive Services & Expenses:	2,146	2,274	3,300
% of Total Income	7.3%	7.2%	7.6%
Total Expenditures	$34,146	$38,274	$43,300
INCOME:			
Quotas	$13,200	$15,800	$20,250
% of Total Income	45.4%	49.7%	46.8%
Non Quota:			
Interest Income	900	1,000	2,190
% of Total Income	3.1%	3.1%	5.1%
Transfer from U.S. Supplemental Fund	15,000	15,000	20,860
% of Total Income	51.5%	47.2%	48.1%
Total Income	$29,100	$31,800	$43,300
SURPLUS (DEFICIT)	(5,046)	(6,474)	-
% of Total Income	(17.3%)	(20.4%)	-

SCORR

Financial Report Summary

1985 1986 1987

	Sept. 1, 1984 Aug. 31, 1985 Actual	Sept. 1, 1984 Aug. 31, 1985 Budget	Favorable (Unfavorable)	Revised Sept. 1, 1985 Aug. 31, 1986 Budget	Sept. 1, 1986 Aug. 31, 1987 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Leadership Development	182,240	186,760	4,520	198,341	227,680	29,339
Churches in Transition	36,453	47,830	11,377	37,783	43,180	5,397
Multiracial Churches	33,445	48,410	14,965	52,561	58,800	6,239
Educational & Gen.Program	29,509	33,040	3,531	52,515	62,305	9,790
Total Program Services	281,647	316,040	34,393	341,200	391,965	50,765
% of Total Expenses		78%		78%	79%	
Supportive Services						
Management General	28,530	42,315	13,785	42,304	47,125	4,821
Fund Raising	48,555	46,953	(1,602)	53,496	59,610	6,114
Total Supportive Services	77,085	89,268	12,183	95,800	106,735	10,935
% of Total Expenses		22%		22%	21%	
Total Expenditures	358,732	405,308	46,576	437,000	498,700	61,700
INCOME						
Quotas	232,676	253,000	(20,324)	245,550	274,795	29,245
% of Total Income		66%		61%	55%	
Non-Quota						
Voluntary Contributions	50,515	50,000	555	60,000	98,000	38,000
Church Collections	26,925	33,000	(6,075)	38,500	50,000	11,500
Special Contributions	52,160	-0-	52,160	2,300	-0-	(2,300)
Non-Quota Total	129,600	83,000	46,600	100,800	148,000	47,200
% of Total Income		22%		25%	35%	
Other Receipts						
Agency Payment	43,509	44,939	(1,430)	47,175	47,175	-0-
Miscellaneous	7,819	-0-	7,819	6,850	2,000	(4,850)
Total Other Receipts	51,328	44,939	6,389	54,025	49,175	(4,850)
% of Total Income		12%		14%	10%	
Total Income	413,604	380,939	32,665	400,375	471,970	71,595
Surplus (Deficit)	54,872	(24,369)	79,241	(36,625)	(26,730)	9,895

WORLD LITERATURE COMMITTEE
Financial Reports Summary
1985, 1986, 1987

	1984-85 Actual	1984-85 Budget	Favorable (Unfavorable)	1985-86 Budget	1986-87 Budget	Increase (Decrease)
Expenditures						
Program Services:						
Spanish	$ 94,795	$180,500	$ 85,705	$166,200	$134,800	($ 31,400)
Arabic	214	28,700	28,486	29,600	26,700	(2,900)
Chinese	8,917	33,400	24,423	40,000	39,500	(500)
French	2,325	27,700	25,375	42,000	40,000	(2,000)
Hausa	11,486	10,000	(1,486)	35,000	40,000	5,000
Total Program Services	$117,797	$280,300	$162,503	$312,800	$281,000	($31,800)
Supportive Services						
Management General	$ 5,574	$ 8,000	$ 2,426	$ 12,000	$ 33,000	$ 21,000
Fund Raising	-	-	-	-	2,000	2,000
Total Supportive Services	$ 5,574	$ 8,000	$ 2,426	$ 12,000	$ 35,000	$ 23,000
Total Expenditures	$123,371	$288,300	$164,929	$324,800	$316,000	($ 8,800)
Income						
Quotas	$133,864	$144,000	($ 10,136)	$160,000	$160,000	0
% of Total Income	73.4%	66.0%		71.3%	79.2%	
Non-Quota						
Sales	$ 26,862	$ 60,000	($ 33,138)	$ 49,250	$ 27,000	($ 22,250)
Other Receipts	21,757	14,300	7,457	15,000	15,000	0
Total Non-Quota	$ 48,619	$ 74,300	($ 25,681)	$ 64,250	$ 42,000	($ 22,250)
% of Total Income	26.6%	34.0%		28.7%	20.8%	
Cash Balance		70,000	(70,000)			
Total Income	$182,483	$288,300	($105,817)	$224,250	$202,000	($ 22,250)
Surplus (Deficit)	$ 59,112		$ 59,112	($100,550)	($114,000)	($ 13,450)

BOARD FOR WORLD MISSIONS
FINANCIAL REPORTS SUMMARY
FISCAL 1985, 1986, 1987

	Fiscal 1985 Actual	Fiscal 1985 Budget	Fiscal 1985 Favorable (Unfavorable)	Fiscal 1986 Budget	Fiscal 1987 Budget
Expenditures					
Program Services:					
Africa	$2,993,925	$3,358,125	$ 364,200	$3,321,445	$3,225,000
Asia	1,972,475	2,319,400	346,925	2,184,775	2,043,723
Latin America	2,026,725	2,552,975	526,250	2,512,440	2,332,277
Total Program Services	$6,993,125	$8,230,500	$1,237,375	$8,018,660	$7,601,000
% To Total Expense	85.0	88.2	-----	85.5	83.3
Support Services:					
Management General	687,905	604,900	(83,005)	714,225	829,250
Fund Raising	544,845	501,850	(42,995)	643,075	690,750
Total Supportive Services	$1,232,750	$1,106,750	$(126,000)	$1,357,300	$1,520,000
% To Total Expense	15.0	11.8	-----	14.5	16.7
Total Expenditures	$8,225,875	$9,337,250	$1,111,375	$9,375,960	$9,121,000
Income					
Quota	$4,570,300	$4,850,000	$(279,700)	$5,055,000	$5,009,905
% To Total Income	55.8	53.7	-----	53.9	54.9
Voluntary Contributions	1,560,900	1,707,000	(146,100)	1,916,275	2,085,552
Missionary Support	1,862,100	2,265,000	(402,900)	2,195,775	1,795,543
Field Receipts & Miscellaneous	193,950	215,250	(21,300)	208,910	230,000
Total Non-Quota	$3,616,950	$4,187,250	$ (570,300)	$4,320,960	$4,111,095
% To Total Income	44.2	46.3	-----	46.1	45.1
Total Income	$8,187,250	$9,037,250	$ (850,000)	$9,375,960	$9,121,000
Surplus (Deficit)	$ (38,625)	$ (300,000)	$ 261,375	------	------

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REPORT OF 1986 SYNOD

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PRAYER SERVICE FOR SYNOD 1986

Plymouth Heights Christian Reformed Church, Grand Rapids, MI
June 9, 1986, 8:00 P.M.

Organ Prelude: All Glory Be to Thee on High ..... **Walther**

SERVICE OF GATHERING

Call to Worship: Psalm 106:1–5
Vocal Solo: "Praise Ye the Lord" ..... **Humphreys**
God's Greeting
Mutual Greetings
Apostles Creed (unison)
Psalter Hymnal No. 479:1–5

SERVICE OF GRATITUDE

Responsive Reading: Psalm 136
Prayer of Thanksgiving

SERVICE OF PETITION

Psalter Hymnal No. 164:1–5
Silent Prayer
Prayer of Supplication

SERVICE OF DEDICATION

Psalter Hymnal No. 120:1–4
Offertory Prayer
Offering: Back to God Hour/Faith 20
Offertory: He Leadeth Me ..... **Young**
Scripture Reading: Matthew 25:14–30
Vocal Solo: "Come, Ye Blessed" ..... **Scott**
Sermon: THE RISK TAKERS
Prayer

SERVICE OF DISMISSAL

Psalter Hymnal Sampler No. 63:1–5
Benediction
Vocal Solo: "Prayer of St. Francis of Assisi" ..... **Dunqan**

Organ Postlude: March in D ..... **Bach**

Minister: Rev. Wilbert M. Van Dyk
Prayer of Thanksgiving: Rev. Dirk Hart
Prayer of Supplication: Dr. Gordon Spykman
Soloist: Mr. Carl Keiser
Organist: Mrs. David Ryskamp

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MINUTES OF 1986 SYNOD

TUESDAY MORNING, JUNE 10, 1986
First Session

ARTICLE 1

The Reverend Wilbert M. Van Dyk, pastor of the Plymouth Heights Christian Reformed Church of Grand Rapids, Michigan, the convening church, as president *pro tem*, calls the assembly to order. The assembly unites in singing *Psalter Hymnal* number 316 and in offering the Opening Prayer for Ecclesiastical Assemblies.

ARTICLE 2

On behalf of the convening church, the president *pro tem* welcomes the delegates to the Synod of 1986, to the Calvin College campus, and to the city of Grand Rapids. He reads from Ephesians 2:11–21 and I Timothy 3:15, briefly addresses the assembly with respect to the work of our Lord which is committed to his church, and encourages the delegates to be strong, courageous, and faithful. The assembly sings *Psalter Hymnal* number 167.

ARTICLE 3

The president *pro tem* requests the stated clerk to call the roll of delegates, and the credentials of the forty-one classes indicate that the following delegates are present:

DELEGATES TO THE SYNOD OF 1986

Classis	Ministers	Elders
Alberta North	William L. Vander Beek	Evert B. Emmelkamp
	Charles T. Fennema	John Leder
Alberta South	Jelle Tuininga	Homer Oudman
	Siebren A. Van Daalen	John Karsten
Atlantic Northeast	Berton Van Antwerpen	Pieter Geldermans
	Hank F. Vlaardingerbroek	Howard B. Vander Veen
British Columbia NW	Bastiaan Nederlof	Peter Houweling
	William C. Tuininga	Jan Lok
British Columbia SE	H. Aubrey Van Hoff	Fred Gietema
	Herman Salomons	Dick Bouwsema
Cadillac	Kenneth J. Nydam	Verlyn Schaap
	Gerald L. Essenburg	William J. De Kryger
California South	William Verhoef	Gerard L. Dykstra
	Harold Hiemstra	Vernon J. Ligtenberg

Central California	Barry B. Blankers	Daryl L. Stewart
	Robert E. Van Hofwegen	John C. Sloterbeek
Chatham	William Dykstra	Jack T. Kaastra
	Philip Stel	William De Jong
Chicago South	Russell Palsrok	Peter Kamp
	Neal Punt	Marvin J. Hooker
Columbia	Gary P. Hutt	Robert D. Selles
	Cornelius Pool	Harry W. Pieksma
Eastern Canada	Gerald J. Hogeterp	Melis Melissen
	John Tenyenhuis	John Oegema
Florida	Harvey A. Ouwinga	Kenneth Schrader
	John Van Hemert	Wayne De Young
Grand Rapids East	Henry Admiraal	Charles J. Miller
	Joel R. Boot	William C. Haverkamp
Grand Rapids North	Philip J. Kok	Cornelius Ball
	John Joldersma	Leslie G. Piersma
Grand Rapids South	Jacob D. Eppinga	Herman G. Beukema
	Ronald J. Noorman	Melvin Medema
Grandville	Milton R. Doornbos	John H. De Haan
	Leonard Van Drunen	Wilson E. Haarsma
Hackensack	William D. Ribbens	J. George Aupperlee
	Robert D. Boertje	Theodore E. Taylor
Hamilton	Raymond J. Sikkema	Paul Roorda
	Kenneth A. Baker	Jerry Bulthuis
Holland	Lee R. Smits	Donald Van Reken
	Peter Borgdorff	Harold S. Soper
Hudson	Raynard Vander Laan	Arthur P. Steensma
	Donald P. Wisse	Steve M. Schlissel
Huron	Jacob Kuntz	Ralph Numan
	Bernard H. De Jonge	Simon Benjamins
Illiana	Lugene A. Bazuin	John Van Til
	Laryn G. Zoerhof	Donald Dykstra
Kalamazoo	Herman Minnema	Jack Dik
	J. William Van Der Heide	Gerald Regts
Lake Erie	Harvey A. Stob	Donald J. Klompeen
	David R. Koll	Randall E. Hyde
Minnesota North	David A. Zylstra	Abe J. Vreeke
	Edwin D. Roels	Marion Van Someren
Minnesota South	Dennis J. Boogerd	Melvin De Boer
	Norman B. Haan	Calvin Groen
Muskegon	Ecko De Vries	Edward Nagelkirk
	Keith W. Tanis	Maynard De Kryger
Northcentral Iowa	Robert K. Geelhoed	Andrew M. Cannegieter
	Raymond R. Graves	Anco Baker
Northern Illinois	Douglas R. Fauble	Martin LaMaire
	James E. Wolff	Robert Hartgerink
Orange City	Carl E. Zylstra	Ralph Bootsma
	M. Bernard Fynaardt	Richard W. Vander Berg
Pacific Northwest	Robert R. Broekema	Walter S. Werkhoven
	Gordon A. Terpstra	William J. Vander Pol
Pella	Joseph A. Brinks	Ronald T. Holwerda
	Ronald L. Bouwkamp	Bass Van Gilst
Quinte	Cornelius A. Persenaire	Derk W. Wikkerink
	Anthony De Jager	Egbert Couperus
Red Mesa	Sampson T. Yazzie	Anthony Begay
	Albert J. Veltkamp	Michael G. Thompson

Rocky Mountain	Jerry A. Holleman	William L. Borger
	Ted Medema	Meindert Bosch
Sioux Center	Jerry D. Buwalda	Art Kooima
	Robert J. Timmer	Charles D. Veenstra
Thornapple Valley	Dale W. Vander Veen	Gerrit Meekhof
	Durant T. Van Oyen	Peter Paap
Toronto	John De Jong	Dirk Booy
	William C. Veenstra	Karl Schenk
Wisconsin	Gerald W. Van Den Berg	John D. Hendrikse
	Dennis A. Kamper	John W. Lammers
Zeeland	Edward J. Knott	Garth R. Brummel
	Theodore L. Brouwer	Thomas Spriensma

Note: Onnie Brink, alternate elder delegate, Classis Grand Rapids South, is present at the Tuesday morning session in place of Herman G. Beukema.

ARTICLE 4

The president *pro tem* declares that synod is now constituted and the assembly proceeds to elect officers by ballot.

The following are elected as officers:

President: Rev. Jacob D. Eppinga
Vice President: Rev. Bastiaan Nederlof
First Clerk: Rev. Milton R. Doornbos
Second Clerk: Rev. Lugene A. Bazuin

ARTICLE 5

The president of synod, Rev. Jacob D. Eppinga, expresses the appreciation of synod to the congregation of the Plymouth Heights Christian Reformed Church and the president *pro tem*, Rev. Wilbert M. Van Dyk, for his services both in the prayer service and the opening of synod. The president acknowledges with gratitude the confidence placed on the chosen officers by the assembly and requests the prayers of the delegates on the work of the officers and the entire assembly.

ARTICLE 6

The president, having requested the delegates to rise, reads the Public Declaration of Agreement with the Forms of Unity, to which the delegates respond with their assent.

ARTICLE 7

The president of synod welcomes the denominational officers, the presidents of Calvin College and Seminary, the seminary faculty advisors, the representatives of denominational boards, the editors of church periodicals, and the fraternal delegates who are present.

ARTICLE 8

The following time schedule is adopted: morning session, 8:30–11:45; afternoon, 1:30–5:45; evening, 7:30–9:30; coffee breaks at 10:00 A.M.; 3:30 P.M.; and 9:30 P.M.

ARTICLE 9

The stated clerk presents the Agenda Directory for the Synod of 1986. The Agenda Directory, which is presented to each delegate of synod, contains a complete listing of every matter on the agenda for synodical action. The Agenda Directory also indicates where the materials may be found and to which advisory committee each item has been assigned.

ARTICLE 10

The stated clerk presents the report of the Program Committee, recommending the following advisory committees for the Synod of 1986:

COMMITTEE I—*Church Order I*

Chairman: William D. Ribbens; **reporter:** William Dykstra; **ministers:** Charles T. Fennema, Dennis A. Kamper, Neal Punt, Keith W. Tanis, Raynard Vander Laan, William Verhoef; **elders:** Anco Baker, Egbert Couperus, William De Jong, Gerard L. Dykstra, William C. Haverkamp, Peter Houweling, Charles D. Veenstra; **faculty advisor:** Richard R. De Ridder.

COMMITTEE II—*Church Order II*

Chairman: Barry B. Blankers; **reporter:** Henry Admiraal; **ministers:** M. Bernard Fynaardt, Norman B. Haan, Gary P. Hutt, Raymond J. Sikkema, Sampson T. Yazzie; elders: Simon Benjamins, Donald J. Klompeen, John W. Lammers, Vernon J. Ligtenberg, Jan Lok, Gerrit Meekhof, Walter S. Werkhoven; **faculty advisor:** Richard R. De Ridder.

COMMITTEE III—*Radio/Confessional Matters*

Chairman: Theodore L. Brouwer; **reporter:** William L. Vander Beek; **ministers:** Kenneth A. Baker, Robert R. Broekema, Jerry A. Holleman, Kenneth J. Nydam, Robert J. Timmer; **elders:** Dirk Booy, Garth R. Brummel, Randall E. Hyde, Peter Kamp, John Karsten, Peter Paap, Arthur P. Steensma; **faculty advisor:** Fred H. Klooster.

COMMITTEE IV—*Publications/Psalter Hymnal Revision I (Songs)*

Chairman: Jacob Kuntz; **reporter:** Berton Van Antwerpen; **ministers:** Jerry D. Buwalda, Gerald J. Hogeterp, Philip J. Kok, Herman Minnema, Russell Palsrok, David A. Zylstra; **elders:** Melvin De Boer, Melvin Medema, Melis Melissen, Charles J. Miller, Marion Van Someren, John Van Til, Derk W. Wikkerink; **faculty advisor:** John H. Stek.

COMMITTEE V—*Publications/Psalter Hymnal II (Publications and Liturgical Matters)*

Chairman: Donald P. Wisse; **reporter:** Joel R. Boot; **ministers:** Robert D. Boertje, Dennis J. Boogerd, Anthony De Jager, Raymond R. Graves, Cornelius Pool, Durant T. Van Oyen; **elders:** William J. De Kryger, Fred Gietema, Robert Hartgerink, Michael G. Thompson, Richard W. Vander Berg, William J. Vander Pol, Donald Van Reken; **faculty advisor:** James A. De Jong.

COMMITTEE VI—*Domestic Ministries*

Chairman: Jack Dik; **reporter:** Dale W. Vander Veen; **ministers:** Douglas R. Fauble, Edward J. Knott, Ted Medema, Herman Salomons, Philip Stel, Siebren A. Van Daalen; **elders:** Donald Dykstra, Pieter Geldermans, Harry W. Pieksma, Leslie G. Piersma, Verlyn Schaap, Steve M. Schlissel, Bass Van Gilst; **faculty advisor:** Andrew J. Bandstra.

COMMITTEE VII—*World Ministries*

Chairman: John Joldersma; **reporter:** Edwin D. Roels; **ministers:** Gerald L. Essenburg, Ronald J. Noorman, William C. Tuininga, Robert E. Van Hofwegen, William C. Veenstra, Albert J. Veltkamp; **elders:** Ralph Bootsma, Dick Bouwsema, Andrew M. Cannegieter, Wayne De Young, Ralph Numan, John Oegema, Howard B. Vander Veen; **faculty advisor:** David H. Engelhard.

COMMITTEE VIII—*Educational Matters*

Chairman: Peter Borgdorff; **reporter:** Laryn G. Zoerhof; **ministers:** Ecko De Vries, Harold Hiemstra, David R. Koll, John Tenyenhuis, Jelle Tuininga, H. Aubrey Van Hoff; **elders:** Herman G. Beukema, Maynard De Kryger, Evert B. Emmelkamp, Ronald T. Holwerda, Marvin J. Hooker, Robert D. Selles, Daryl L. Stewart; **faculty advisors:** Anthony J. Diekema, James A. De Jong.

COMMITTEE IX—*Interdenominational Matters/Pastor-Church Relations*

Chairman: Harvey A. Ouwinga; **reporter:** Carl E. Zylstra; **ministers:** John De Jong, Robert K. Geelhoed, Cornelius A. Persenaire, Harvey A. Stob, James E. Wolff; **elders:** J. George Aupperlee, Anthony Begay, William L. Borger, Wilson E. Haarsma, Martin LaMaire, Gerald Regts, Abe J. Vreeke; **faculty advisor:** John W. Cooper.

COMMITTEE X—*Synodical Services*

Chairman: Lee R. Smits; **reporter:** Leonard Van Drunen; **ministers:** Ronald L. Bouwkamp, Gordon A. Terpstra, Gerald W. Van Den Berg, J. William Van Der Heide, John Van Hemert; **elders:** Calvin Groen, Jack T. Kaastra, Art Kooima, Homer Oudman, Paul Roorda, Thomas Spriensma, Theodore E. Taylor; **advisor:** Leonard J. Hofman.

COMMITTEE XI—*Financial Matters*

Chairman: Meindert Bosch; **reporter:** Harold S. Soper; **ministers:** Joseph A. Brinks, Bernard H. De Jonge, Hank F. Vlaardingerbroek; **elders:** Cornelius Ball, Jerry Bulthuis, John H. De Haan, John D. Hendrikse, John Leder, Edward Nagelkirk, Karl Schenk, Kenneth Schrader, John C. Sloterbeek; **advisor:** Harry J. Vander Meer.

—*Adopted*

ARTICLE 11

The stated clerk makes the following announcements:

I. TAPING OF SYNODICAL SESSIONS

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

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

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

II. CONFIDENTIALITY OF THE EXECUTIVE SESSIONS OF SYNOD

The Synodical Interim Committee calls the matter of confidentiality to the attention of the Synod of 1986 and urges that all necessary precautions be taken to prevent violations of confidentiality.

The Synod of 1952, which drafted rules for executive sessions, stated that "the various principles of executive sessions, or sessions that are not open to the public, involve the practical implication that reporters may not 'report.' " If reporters are not permitted to report on executive sessions of synod, it is certainly a breach of confidentiality also for delegates to the synodical assembly

to report—publicly, orally, or in print—on the discussions held in an executive session of synod.

(*Acts of Synod 1982*, Art. 11, pp. 15–16)

ARTICLE 12

President Jacob D. Eppinga leads in prayer and synod adjourns to reassemble on Wednesday at 8:30 A.M.

WEDNESDAY MORNING, JUNE 11, 1986
Second Session

ARTICLE 13

Rev. Harvey Stob announces *Psalter Hymnal* number 373, stanzas 1 and 4. He reads a prayer from Ephesians and leads in opening prayer.

The roll call reveals all members are present.

The president welcomes and introduces to synod the following fraternal delegates:

Mr. Iyortyom Achineku—The Church of Christ in the Sudan Among the TIV

Rev. Joseph Dzenda—The Church of Christ in the Sudan Among the TIV

Rev. Carlos Ramos is introduced as an observer from the Puerto Rico Christian Reformed Church.

The minutes of June 10, 1986, are read and approved.

ARTICLE 14

The officers of synod announce the following appointments:

Devotions arrangements, Rev. Harvey Stob

Reception Committee, Rev. Durant Van Oyen and Elder William Haverkamp

Arrangements for Testimonial Dinner, Rev. Donald Wisse, Rev. Jelle Tuininga, and Rev. Berton Van Antwerpen

Reporter for nominations, balloting, and appointments, Rev. Leonard J. Hofman

ARTICLE 15

The stated clerk, Rev. Leonard J. Hofman, presents a list of accumulated nominations and appointments for boards/agencies and/or committees. Balloting will take place at a later session of synod (see Article 21).

ARTICLE 16

Advisory Committee 8, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. APPOINTMENT TO SEMINARY STAFF

A. *Material:* Report 2, pp. 26–30

B. *Recommendations:*

1. That synod interview Rev. Wilbert M. Van Dyk, with a view to approving his appointment as Academic Dean at Calvin Theological Seminary for a period of three years, with a concurrent academic appointment as Assistant Professor of Homiletics, and with the understanding that his academic appointment is contingent on his administrative appointment.

2. That this interview be held according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69–70) and implemented as follows:

a. That on behalf of synod Rev. Harold Hiemstra serve as the primary questioner with a maximum time of thirty minutes.

b. That questions be allowed from the delegates with a maximum time of thirty minutes.

3. That synod approve the appointment of Rev. Wilbert M. Van Dyk, subject to a satisfactory interview.

—*Adopted*

II. DECLARATION OF CANDIDATES

A. *Materials:*

1. Report 2-A, II, B, 1, pp. 500–01
2. Supplementary profile of each candidate

B. *Recommendations:*

1. That synod declare the following persons, who have received the recommendation of the seminary faculty and/or the Board of Trustees, as candidates for the ministry of the Word in the Christian Reformed Church:

Anderson, Victor
Baar, Larry D.
Baird, Thomas
Bergman, Carl W.
Binnema, Jacob
Claus, Charles H.
Couperus, Sidney
De Jong, George
Eising, Adrian
Fisher, John C.
Foss, Richard W.
Graff, Russell J.
Huizenga, Jonathan L.
Hunderman, Douglas J.
Koopman, James I.
Kotman, Loren J.
Laarman, Edward J.
Libolt, Clayton G.
Maan, Tony
Oord, Wybren H.
Pennings, Arie (Eric)
Riemersma, Leonard T.
Sanders, Kenneth C.
Scripps, Stanley
Sparks, Roger W.
Struyk, David A.
Timmermans, Duane J.
Vander Leek, Andrew G.
Van Giessen, Adrian G.
Voss, Keith
Winters, Harry R., Jr.

—*Adopted*

2. That synod declare the above candidates eligible for call to the churches on June 27, 1986. —*Adopted*

3. That synod declare the following to be candidates for the ministry of the Word in the Christian Reformed Church contingent upon the completion of their academic requirements.

Berends, Timothy J.
Dykstra, Bernard
Eising, Henry
Gangar, Joghinda S.
Korf, Louis M.
Mobach, Martin T.
Reyneveld, Clarence A.
Vander Kooi, Joel A.

—*Adopted*

4. That synod extend the candidacy of the following persons for one year:

Kruis, Stanley D.
Tryon, Steven F.
Tung, John

—*Adopted*

5. That synod designate its officers as the persons responsible for making the appropriate arrangements for a reception for the candidates. —*Adopted*

6. That 4:00 P.M. Friday, June 13, be designated as the time and date for the public announcement of candidacy and the presentation of the candidates and their families to synod. —*Adopted*

III. RETIREMENT FROM THE SEMINARY STAFF

A. *Material:* Report 2-A, II, B, 2, p. 501

B. *Recommendations:*

1. That synod confirm the action of the Board of Trustees in granting retirement to Professor Richard R. De Ridder and in conferring on him the title of Professor of Church Polity and Church Administration, Emeritus. —*Adopted*

2. That synod recognize with appreciation the services rendered by Professor De Ridder at a testimonial dinner to be held on Tuesday, June 17, 1986. —*Adopted*

IV. TWENTY-FIVE YEARS OF SEMINARY SERVICE

A: *Material:* Report 2-A, II, B, 3, p. 501

B. *Recommendation:*

That synod recognize at a testimonial dinner to be held on Tuesday, June 17, the twenty-fifth anniversary of the appointment of Professor John H. Stek to Calvin Theological Seminary. —*Adopted*

(The report of Advisory Committee 8 is continued in Article 26.)

ARTICLE 17

Elder Harold Soper leads in prayer and synod adjourns at 9:35 A.M. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 8:30 A.M. Thursday.

THURSDAY MORNING, JUNE 12, 1986
Third Session

ARTICLE 18

Prior to morning devotions the president notes the following prayer concerns: A member of delegate Rev. Leonard Van Drunen's congregation is in serious condition following a fall; Dr. Richard R. De Ridder, faculty advisor, is absent to attend his brother's funeral; five members of the First CRC and Bethel CRC, Edgerton, MN, were killed in an automobile accident; Rev. and Mrs. Donald Van Beek's son Daniel met with sudden death in an accident Saturday.

Elder Donald Klompeen, Classis Lake Erie, announces the song "Your Hands, O Lord, in Days" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal.* He reads Mark 7:31–37 and leads the assembly in prayer.

Roll call reveals all members are present.

The minutes of the session of June 11, 1986, are read and approved.

The president welcomes and introduces to synod fraternal delegate Dr. Pieter Holtrop from de Gereformeerde Kerken in Nederland.

ARTICLE 19

Advisory Committee 3, *Radio/Confessional Matters*, Rev. William L. Vander Beek reporting, presents the following:

I. TRANSLATION OF THE CANONS OF DORT

A. *Material:* Report 31, p. 285–310

B. *Recommendation:*

That synod adopt the following procedure:

That any suggested changes in the proposed new translation of the Canons of Dort be presented in writing to the chairman or reporter of Committee III before Thursday evening, June 12, 1986, 6 P.M. and that no new suggestions be considered by this synod after that deadline, except such as may be proposed by the advisory committee.

Grounds:

1. Ample opportunity for such suggested changes has been given.
2. The procedure followed in the revision of the Church Order in 1965 and the translation of the Heidelberg Catechism in 1975 has set the precedent (*Acts of Synod 1975*, Art. 92, p. 9).

—Adopted

II. THE BACK TO GOD HOUR

A. *Material:* Report 1, pp. 15–24

B. *Recommendations:*

1. That its president, Rev. Hans Uittenbosch; its director of ministries, Dr. Joel Nederhood; and its executive director, Mr. Ira Slagter, be given the privilege of the floor when Back to God Hour matters are discussed. *—Adopted*

2. That Rev. Juan Boonstra of the Spanish-language ministry be given permission to address synod on behalf of the Back to God Hour. *—Adopted*

(The report of Advisory Committee 3 is continued in Article 58.)

ARTICLE 20

Advisory Committee 7, *World Ministries,* Dr. Edwin D. Roels reporting, presents the following:

I. PRESENTATION OF MISSIONARIES

A. *Material:* Report 6, II, A, p. 123

B. *Recommendation:*

That synod receive the greetings of missionaries on home service or under appointment at a time of mutual convenience. —*Adopted*

(The report of Advisory Committee 7 is continued in Article 25.)

ARTICLE 21

(Elections continued from Article 15.)

The stated clerk presents the master ballot and the delegates proceed to vote. The following recommended appointments are also presented:

CRC Publications:

That synod approve the appointment of Mr. Robert Edmiston for a three-year term, effective September 1, 1986, as representative of NAPARC churches in the area of church education. Mr. Edmiston is the coordinator of training for the Presbyterian Church in America. —*Adopted*

Committee for Educational Assistance to Churches Abroad (CEACA):

That synod approve the reappointment of Mr. Jay Van Groningen (chairman), Dr. Richard R. De Ridder (secretary), and Mr. James Tamminga (treasurer) to a second three-year term, effective September 1, 1986.

CEACA makes this request in light of the special need for their services, particularly in view of the ongoing reevaluation of the committee's mandate and the definition of its long-range goals. All are eligible for second three-year terms.

—*Adopted*

Board of World Ministries:

That synod approve the following nominations of the World Missions Committee members to the Board of World Ministries:

Rev. John De Jong, Classis Toronto
Mrs. Ruth Krabbe, Classis Alberta South
Mr. David Radius, Classis Thornapple Valley
Mr. Dirk Vander Steen, Classis Kalamazoo
Dr. Carl E. Zylstra, Classis Orange City
Alternates: Rev. Gerry G. Heyboer, primus, Classis Illiana
Rev. Marvin Beelen, secundus, Classis Holland

—*Adopted*

That synod approve the following nominations of World Relief Committee members to the Board of World Ministries:

Mr. Ronald Bode, Classis Pacific Northwest
Mr. Peter Feddema, Classis Quinte
Mr. Sid Tabak, Classis Eastern Canada
Mr. Gerald Van Noord, Classis Holland
Dr. Wendell Wierenga, Classis Kalamazoo
Alternate: Mr. Peter Haaksma, Classis Grand Rapids South

—*Adopted*

Unordained Employees' Pension Fund Committee:

That synod approve the appointment of Mr. Merle Grevengoed, CRWRC, effective September 1, 1986. —*Adopted*

World Literature Committee:

That synod approve the following nominations to the World Literature Committee: Dr. Alvin J. Vander Griend, Board of Home Missions, for a second three-year term and Rev. Dirk J. Hart as alternate; Mr. Wayne Medendorp, CRWRC, for a second three-year term and Mr. William C. Haverkamp as alternate; Rev. Bassam H. Madany, Back to God Hour, for a three-year term and Rev. Isaac I. C. Jen as alternate. —*Adopted*

ARTICLE 22

Advisory Committee 5, *Publications/Psalter Hymnal II (Publications and Liturgical Matters),* Rev. Joel R. Boot reporting, presents the following:

I. CRC PUBLICATIONS REPRESENTATION AT SYNOD

A. *Material:* Report 3, II, E, p. 36

B. *Recommendation:*

That synod grant the privilege of the floor to Rev. Alvin Hoksbergen, president of the board; Dr. Henry ten Hoor, secretary of the board; Mr. Gary Mulder, executive director; Rev. Andrew Kuyvenhoven, editor of *The Banner;* Dr. Sierd Woudstra, editor of *De Wachter;* Mr. Allen Van Zee, finance director; Dr. Harvey Smit, director of the Education Department; Dr. Emily Brink, music and liturgy editor; a member of the Psalter Hymnal Revision Committee; and a member of the Liturgical Committee when matters concerning CRC Publications are discussed. —*Adopted*

II. PUBLICATION OF A PERIODICAL DIRECTED TO THE NORTH AMERICAN PUBLIC

A. *Material:* Report 3, IV, A, p. 46; Appendix D, pp. 74–78

B. *Background:*

The long-range plan of CRC Publications called for an investigation into the publication of a periodical directed to the North American public intended "to report on, comment on, and prophetically address our culture from a Calvinistic perspective." The task force met four times and discussed the issues involved and researched the feasibility of such a publication. The task force considered the following: audience intended, whether or not to make this an ecumenical endeavor, whether the ethnicity of the CRC would detract from ability to write such a periodical, whether or not the CRC is able to address a culture so diverse, whether we could arrive at a consensus on what it means to

be Reformed, whether or not the public would be interested in reading such a periodical, as well as what kind of magazine it should be.

Based on the study of this task force and its findings the advisory committee makes the following recommendations.

C. *Recommendations:*

1. That synod concur with the recommendation of the task force of CRC Publications that "CRC Publications not proceed further with this effort," i.e., "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."

Grounds:
a. Surveys discovered little interest in reading such a publication.
b. The venture appears to be cost-prohibitive.

—*Adopted*

2. That synod express its thanks to the task force for its work. —*Adopted*

III. CRC PUBLICATIONS STAFF REAPPOINTMENTS

A. *Material:* Report 3, VII, B, p. 49

B. *Recommendations:*

1. That synod reappoint Rev. Andrew Kuyvenhoven for a four-year term as editor in chief of *The Banner,* beginning September 1, 1986.

Ground: As editor in chief of *The Banner,* Andrew Kuyvenhoven has shown himself to be a gifted writer, courageous in his convictions and pastoral in his approach. He has displayed a high level of skill as a planner and as a judge of publishable material. He has a clear understanding of the issues facing the CRC, and is willing to assume leadership in discussing them. In his position he speaks with a strong voice to our denomination and to the church at large.

—*Adopted*

2. That synod reappoint Dr. Harvey Smit for a four-year term as theological editor and director of education, beginning September 1, 1986.

Ground: In his two positions, Harvey Smit has shown imaginative and solid leadership, theological expertise and journalistic excellence. His ability to plan new projects and to provide leadership to a growing, increasingly complex department has been commendable. He works well with others, both within and outside our denomination. His maturity of judgment is highly valued by the staff.

—*Adopted*

3. That synod reappoint Mr. Gary Mulder for a four-year term as executive director of CRC Publications, beginning September 1, 1986.

Ground: Under Gary Mulder's direction, CRC Publications continues to function smoothly. He has earned the respect of his co-workers and has displayed sensitivity to the importance of his position in the denomination.

His concern for individuals and his respect for their professional expertise result in willing cooperation from those who work with him.

—*Adopted*

IV. MANDATE CRC PUBLICATIONS BOARD TO CONSIDER PUBLISHING MATERIALS IN BRAILLE

A. *Material:* Overture 14, p. 479

B. *Recommendation:*

That synod accede to Overture 14 and mandate the CRC Publications board to look into the possibility of publishing church curriculum materials and other related materials in Braille and report to the Synod of 1987 as to its feasibility.

Grounds:

1. Education and information for our visually handicapped are as much a priority as these are for the mentally handicapped, for whom provisions have been made.
2. Through the *Friendship Series* the church is already caring for our mentally handicapped members.

—*Adopted*

V. WORLD LITERATURE COMMITTEE

A. Materials:

1. Report 3, IV, B, p. 46
2. Report 21, IV, B, 4, p. 251; Appendix, pp. 256–61

B. *Background:*

In 1982 synod organized the World Literature Committee. This committee prepares and publishes Reformed literature in the major or strategic languages of the world.

The tasks of the WLC are broad and complex. The supervision of five language committees and the expertise required to publish and distribute literature within a foreign country became too large for a volunteer committee meeting only a few times per year.

The WLC opted in the direction of merging with CRC Publications.

C. *Recommendations:*

1. That synod grant Dr. H. A. Smit, chairman; Mr. W. Medendorp, treasurer; and Dr. A. J. Vander Griend, secretary, privilege of the floor when matters that concern the World Literature Committee are discussed. —*Adopted*

2. That synod approve the proposed plan to reassign WLC tasks to CRC Publications (pp. 251, 256–61).

Grounds:

a. WLC efforts would benefit from the administrative support that the staff of a publishing organization like CRC Publications could provide.
b. WLC efforts would benefit from having a staff person assigned to this task, under whom there would also be a greater coordination of ideas and common concerns of the present language committees.

c. CRC Publications is in a strategic position to provide a vision for foreign-language publishing. This vision should in turn assist each of the language committees in the difficult task of prioritizing activities.
d. Other aspects of CRC Publications' ministry would be positively influenced by an increased emphasis on worldwide ministries.
e. This would encourage the development of Third-World (simple) English publications that would reach across the major world language areas.
f. CRC Publications board endorses this merger proposal.

—*Adopted*

Note: Merger officially takes place on September 1, 1986. The Synod of 1991 will be provided an evaluation of the merger, with recommendation for continuation of WLC under CRC Publications, reassignment as an agency of the Board of World Ministries, reinstatement as a separate agency of synod, or another acceptable structure.

VI. ADULT EDUCATION PLAN

A. *Material:* Report 3, IV, C, pp. 46–47; Appendix E, pp. 79–86

B. *Background:*

The Education Department has completed the evaluation of the existing adult education plan as stipulated in "Setting a Course"—"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)."

C. *Recommendation:*

That synod approve the adult education plan as presented in Appendix E (pp. 79–86).

Grounds:
1. "Setting a Course" stipulated that such a revised plan be submitted through the board to the Synod of 1986.
2. This revised plan will help guide the board and staff in future planning, approval, and development of adult education materials.

—*Adopted*

VII. SERMONS FOR READING SERVICES

A. *Material:* Report 17, pp. 222–23

B. *Recommendations:*

1. That synod approve the publication of the *Living Word* sermon series from January 1, 1987, to December 31, 1987. —*Adopted*

2. That synod commend the use of this sermon series to our churches.

—*Adopted*

(The report of Advisory Committee 5 is continued in Article 99.)

ARTICLE 23

Advisory Committee 2, Church Order II, Rev. Henry Admiraal reporting, presents the following:

I. WORLD COMMUNION SUNDAY

A. *Material:* Overture 8, p. 477

B. *Observation:*

The overture as it is written does not so much urge churches to observe World Communion Sunday as such, but it urges our churches to observe it "*in place of* the present practice of having an 'All Nations Heritage' observance."

C. *Recommendation:*

That synod not accede to Overture 8.

Grounds:

1. Though there is overlap between World Communion Sunday and All Nations Heritage Week, the emphasis of WCS—namely, to recognize our oneness in Christ around the world—differs from the emphasis of ANHW, which is to celebrate the ethnic and racial diversity within the denomination.
2. Churches which want to observe WCS can do so on their own. In fact, the annual observance of ANHW coincides with WCS.

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 76.)

ARTICLE 24

Advisory Committee 1, *Church Order I,* Rev. William Dykstra reporting, presents the following:

I. ALTER CHURCH ORDER ARTICLE 23-b RE POINT OF TERMINATION OF THE OFFICE OF EVANGELIST

A. *Materials:*

1. Overture 6, pp. 475–76
2. Overture 38, p. 552

B. *Observations:*

These overtures rise out of a concern that a newly organized church that has been served to the point of organization by an evangelist should not be deprived of his experience and service during the transition period while it does not yet have an ordained minister. The last line of Article 23-b states, "His office will terminate when the group of believers is formed into an organized church."

C. *Recommendation:*

That synod amend Church Order Article 23-b as follows:

Ordinarily the office of evangelist will terminate when a group of believers is formed into an organized church. However, upon organization, and with the approval of the newly formed consistory and classis, the ordained evangelist may continue to serve the newly organized church until an ordained minister is installed or until he has served the newly organized church for a reasonable period of transition.

Grounds:

1. The leadership of the evangelist who was instrumental in bringing the church to this stage of spiritual and numerical maturity may be especially valuable during this crucial transition period.
2. This modification of Church Order Article 23-b has already been approved by synod in the case of Classis Red Mesa.
3. Several classes have already given permission to evangelists to remain in newly organized churches as stated supply during the transition period.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 35.)

ARTICLE 25

(The report of Advisory Committee 7 is continued from Article 20.)

Advisory Committee 7, *World Ministries*, Dr. Edwin D. Roels reporting, presents the following:

I. CHRISTIAN REFORMED WORLD MISSIONS

A. *Material:* Report 6, VI, A, pp. 131–32

B. *Recommendation:*

That synod recognize Mr. David Radius, president, or Dr. Carl E. Zylstra, vice president; Mr. Dirk Vander Steen, secretary/treasurer, or Rev. Marvin Beelen, assistant secretary/treasurer; Rev. William Van Tol, interim director; and Mr. Richard Eppinga, administrative services director, in matters pertaining to Christian Reformed World Missions. —*Adopted*

(The report of Advisory Committee 7 is continued in Article 59.)

ARTICLE 26

(The report of Advisory Committee 8 is continued from Article 16.)

Advisory Committee 8, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. REPRESENTATION AT SYNOD

A. *Material:* Report 2-A, II, A, p. 500

B. *Recommendation:*

That synod give the privilege of the floor to Dr. Roger Brummel, vice president of the Board of Trustees, and to Rev. Henry C. Van Wyk, assistant secretary of the Board of Trustees, to represent the Board of Trustees in matters pertaining to Calvin College and Seminary. —*Adopted*

II. NEW APPOINTMENTS TO COLLEGE STAFF

A. *Materials:*

1. Report 2, B, p. 30
2. Report 2-A, II, C, pp. 501–02

B. *Recommendations:*

1. That synod approve the following new *regular* appointments to the staff of Calvin College:

a. Anton E. Armstrong, M.M., Assistant Professor of Music
b. Lionel L. Basney, Ph.D., Professor of English
c. Patricia Vanden Berg Blom, Ph.D., Associate Professor of Communication Arts and Sciences
d. James Bradley, Ph.D., Professor of Mathematics and Computer Science
e. James D. Bratt, Ph.D., Associate Professor of History
f. Laurence L. Louters, Ph.D., Associate Professor of Chemistry
g. Brian M. Post, M.S.E.E., Instructor in Engineering

—*Adopted*

2. That synod approve the following new *term* appointments to the staff of Calvin College:

a. Michael A. Anderson, Ph.D. candidate, Instructor in Economics and Business for two years
b. Linda L. Belleville, Ph.D. candidate, Assistant Professor of Religion and Theology for two years
c. Michael J. Dodson, Ph.D., Professor of Political Science, Texas Christian University, CCCS Visiting Fellow for one year
d. Thomas B. Dozeman, Ph.D., Assistant Professor of Religion and Theology for two years
e. Susan V. Gallagher, Ph.D., Visiting Assistant Professor of English for one year
f. Lance R. Grahn, Ph.D., Professor of History, Radford University, CCCS Visiting Fellow for one year
g. Terry M. Gray, Ph.D., Assistant Professor of Chemistry for two years
h. Ray A. Gsell, Ph.D., Associate Professor of Chemistry for one year
i. Raja F. Hajjar, Ph.D., Multicultural Lecturer for 1987–88
j. Morton H. Harwood, M.S., M.Phil., Instructor in Physics for one and one-half years
k. Bruce A. Johnson, Ph.D. candidate, Assistant Professor of English for one year
l. Violeta Lopez-Gonzaga, Ph.D., Multicultural Lecturer for 1986–87
m. E. George Lorio, M.F.A., Assistant Professor of Art for one year (1985–86)
n. Sidney H. Rooy, Th.D., Teacher/Administrator, ISEDET, CCCS Visiting Fellow for one year
o. Wesley J. Rozema, M.S., Visiting Associate Professor of Mathematics and Computer Science for one year
p. John R. Schneider, Ph.D. candidate, Visiting Associate Professor of Religion and Theology for one year
q. William E. Van Vugt, Ph.D., Assistant Professor of History for two years
r. Carol J. Winters, Ph.D., Assistant Professor of English for one year

—*Adopted*

3. That synod approve the following new *administrative* appointment to the staff of Calvin College

Jeanette R. Bult De Jong, Vice President for Student Affairs (with faculty status) for two years (to begin no later than July 1, 1987)

—*Adopted*

III. COLLEGE REAPPOINTMENTS WITH TENURE

A. *Material:* Report 2, II, B, 2, p. 30

B. *Recommendation:*

That synod approve the following *reappointments with tenure* to the staff of Calvin College (italics indicate a raise in rank):

1. Hessel Bouma III, Ph.D., Professor of Biology
2. Ruth Rus, M.Mus., Associate Professor of Music (reduced load)
3. Quentin J. Schultze, Ph.D., *Professor* of Communication Arts and Sciences
4. R. Scott Stehouwer, Ph.D., *Professor* of Psychology
5. Charles E. Strikwerda, Ph.D., Professor of Political Science
6. Gerard A. Venema, Ph.D., Professor of Mathematics and Computer Science

—*Adopted*

IV. COLLEGE REAPPOINTMENTS TO THE STAFF

A. *Materials:*
1. Report 2, II, B, 2, b-e, pp. 30–31
2. Report 2-A, II, C, 3, p. 502

B. *Recommendation:*

That synod approve the following *regular reappointments* to the staff of Calvin College (italics indicate a raise in rank):

1. Faculty
   a. Henry Aay, Ph.D., Professor of Geography and Environmental Studies
   b. Jack E. Brothers, M.B.A., Associate Professor of Economics and Business
   c. James A. Clark, Ph.D., *Professor* of Geology
   d. Cloe Ann Danford, M.S., Assistant Professor of Nursing
   e. John W. Dodge, Ph.D., Associate Professor of Economics and Business
   f. Edward R. Douma, M.A., Assistant Professor of Physical Education
   g. Robert J. Hoeksema, Ph.D., *Associate Professor* of Engineering
   h. Gertrude A. Huizenga, Ph.D., Associate Professor of Music (one year, reduced load)
   i. Gene A. Klaasen, Ph.D., Professor of Mathematics and Computer Science
   j. W. David Laverell, Ph.D., Professor of Mathematics and Computer Science
   k. Bonnie W. Medema, M.N., Assistant Professor of Nursing (reduced load)
   l. Douglas K. Medema, M.S.E.E., Assistant Professor of Engineering

m. Nancy L. Meyer, M.S., *Assistant Professor* of Physical Education
n. Kirk D. Peterson, M.S.E., *Assistant Professor* of Engineering
o. Jeffrey R. Pettinga, M.A. Assistant Professor of Physical Education (one year)
p. Raymond L. Slager, M.S., C.P.A., Associate Professor of Economics and Business
q. Gary W. Talsma, Ph.D., Assistant Professor of Mathematics and Computer Science
r. Glen A. Van Andel, M.S., Associate Professor of Physical Education
s. David A. Van Baak, Ph.D., *Professor* of Physics
t. William J. Vande Kopple, Ph.D., Associate Professor of English
u. Evert M. Van Der Heide, Ph.D., Associate Professor of Economics and Business

—*Adopted*

2. Administrators and Professional Staff
   a. Evelyn J. Diephouse, Ed.M., Director of the Academic Support Program and Director of Academic Advising (with faculty status) for four years
   b. Anamarie L. Joosse, M.A., Ed.S., Counselor in the Broene Counseling Center (with faculty status) for a continuing term
   c. Michael J. Van Denend, M.A., Director of Alumni Relations for two years
   d. John Verwolf, M.Ed., Director of Placement (with faculty status) for a continuing term

—*Adopted*

C. *Recommendation:*

That synod approve the following *term reappointments* to the staff of Calvin College (italics indicate a raise in rank):

1. Gerry M. Adams, M.A., Instructor in Mathematics and Computer Science for one year
2. Marilyn R. Bierling, M.A., Instructor of Spanish for two years
3. David H. De Heer, Ph.D., Associate Professor of Biology for one year
4. Donald R. Hettinga, Ph.D., Assistant Professor of English for two years
5. Kerry J. Hollingsworth, M.A., Assistant Professor of Political Science for one year
6. E. George Lorio, M.F.A., Assistant Professor of Art for one year
7. Ellen B. Monsma, Ph.D., Assistant Professor of French for one year
8. Philip R. Prins, M.S., *Assistant Professor* of Mathematics and Computer Science for two years
9. Scott H. Vander Linde, M.A., Instructor in Economics and Business for two years

—*Adopted*

V. RETIREMENT OF MEMBERS OF THE CALVIN COLLEGE STAFF

A. *Material:* Report 2-A, II, C, 5, p. 502

B. *Recommendations:*

1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate titles upon the following members of the Calvin staff:

a. Jack Kuipers, M.S.E., Info. and Cont. E., Professor of Mathematics, Emeritus
b. Steven J. Van Der Weele, Ph.D., Professor of English, Emeritus

—*Adopted*

2. That synod recognize with appreciation the services rendered by the named retirees at a testimonial dinner to be held on Tuesday, June 17, 1986.

—*Adopted*

VI. TWENTY-FIFTH ANNIVERSARY OF APPOINTMENT TO THE FACULTY OF CALVIN COLLEGE

A. *Material:* Report 2-A, II, C, 6, p. 502

B. *Recommendation:*

That synod recognize the twenty-fifth anniversary of the appointments to Calvin College of the following at a testimonial dinner to be held on Tuesday, June 17, 1986.

1. Al D. Bratt, Professor of Biology
2. Roger D. Griffioen, Academic Dean and Professor of Physics
3. Beverly J. Klooster, Professor of Biology
4. Gordon L. Van Harn, Provost and Professor of Biology
5. Edwin J. Van Kley, Professor of History
6. Richard F. Wevers, Professor of Classical Languages
7. Marvin A. Zuidema, Professor of Physical Education

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 36.)

ARTICLE 27

MATTERS NOT LEGALLY BEFORE THE SYNOD OF 1986

The officers of synod report that the stated clerk has informed them of matters which in his judgment and in that of the Synodical Interim Committee are not legally before synod.

Note: Some items were received too late for consideration by the Synodical Interim Committee.

1. Communication of Mike and Linda Doucette of Hamilton, ON
   —Not processed as far as possible through the minor assemblies.
2. Communication of Mr. Gary Lenderink for the Denver Chapter of Concerned Members
   —Not processed as far as possible through the minor assemblies.
3. Communication of Grace Paas and Helen Tangelder of Strathroy, ON
   —Not processed as far as possible through the minor assemblies. The letter was forwarded to the Psalter Hymnal Revision Committee.
4. Communication of the consistory of the Lynwood CRC, IL
   —Not processed as far as possible through the minor assemblies.
5. Overture of the Waterloo CRC consistory, Waterloo, ON re the Ministers' Pension Plan, received on June 9, 1986.

—Received after the March 15 deadline for materials. The overture does not relate to material in the *Agenda for Synod* but to a promise of a committee to report in 1987. The consistory will be advised to send its concerns to the committee addressing those matters.

Note: Wherever appropriate, guidance was given and explanation was offered.

The officers of synod concur with the above decisions of the stated clerk and of the Synodical Interim Committee. —*Received as information*

A motion is moved and supported to place before synod the appeal of Classis Hamilton from a decision of the CCRCC, received on May 28, 1986. —*Adopted*

Note: The stated clerk requests that it be recorded that the overture is placed before synod in connection with Rules for Synodical Procedure, V, G.

ARTICLE 28

The morning session is adjourned at 11 A.M. and the delegates are led in closing prayer by Elder Steve Schlissel.

THURSDAY AFTERNOON, JUNE 12, 1986
Fourth Session

ARTICLE 29

Rev. Robert R. Broekema, Classis Pacific Northwest, announces the song "Our God Reigns" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal and* leads in prayer.

ARTICLE 30

Advisory Committee 6, *Domestic Ministries*, Rev. Dale W. Vander Veen reporting, presents the following:

I. HOME MISSIONS REPRESENTATION AT SYNOD

A. *Material:* Report 4, X, A and B, p. 109

B. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. John M. Hofman, president of CR Board of Home Missions; Rev. John G. Van Ryn, executive secretary; and Mr. Gerard J. Borst, treasurer, when matters pertaining to Home Missions are discussed. —*Adopted*

2. That synod grant permission to the Home Missions board to make a presentation of its program and some of its personnel at one of the sessions of synod. —*Adopted*

Rev. Durant Van Oyen of the reception committee presents Rev. John Van Ryn, executive secretary of Home Missions. After addressing synod briefly he introduces members of the board, staff, and support personnel, as well as synodical delegates who are home missionaries. He introduces Mrs. Laurie

Deters, who in turn addresses synod on behalf of Coffee Break Ministries. He also introduces delegate Rev. Sampson T. Yazzie, home missionary from Classis Red Mesa, who addresses synod, expressing appreciation on behalf of the home missionaries for the work of Rev. Van Ryn.

II. HOME MISSIONS PERSONNEL MATTERS

A. *Material:* Report 4, III, F, pp. 89–90; X, C-E, p. 109

B. *Recommendations:*

1. That synod adopt the following resolution:

WHEREAS Rev. John Van Ryn is completing twelve years of distinguished and effective leadership as executive secretary of the Christian Reformed Board of Home Missions, and

WHEREAS it is his personal desire to enter into another area of ministry within the Christian Reformed Church,

THEREFORE, with praise and gratitude to God for his gifts and gifted people, synod expresses its deepest appreciation to Rev. John Van Ryn for his visionary leadership and professional and pastoral ministry as the executive secretary of the Board of Home Missions. We commend him and his wife, Elizabeth, to the grace and guidance of our heavenly Father for the future. And further, we enthusiastically recommend him without qualification to the Christian Reformed denomination and to the churches for future ministry.

—*Adopted*

Note: To indicate synod's appreciation the delegates give Rev. Van Ryn a standing ovation. Rev. Van Ryn responds. Mrs. Van Ryn is recognized.

2. That synod approve the following changes of titles for Home Missions' staff positions: (*Note:* Since these position titles are included in the Home Missions Order, Article 4, Section 4, they can be changed only by synod.)

Executive secretary to executive director
Field secretary to director of field ministry
Personnel secretary to director of personnel
Minister of evangelism to director of evangelism
Treasurer to director of finance

Ground: The term *director* describes the responsibilities of these positions, corresponds to terminology used by other boards and agencies of the denomination, and provides a common terminology within the Home Missions office.

—*Adopted*

3. That synod reappoint Rev. Dirk J. Hart as director of evangelism for another four-year term.

Ground: He is a gifted and qualified staff person who has proven his value to Home Missions and the denomination.

—*Adopted*

4. That synod reappoint Rev. Alfred E. Mulder as director of field ministries for a four-year term.

Ground: His present work, his personal gifts and commitment, and his potential for significant service in the future all recommend him.
—*Adopted*

III. APPOINTMENT OF HOME MISSIONS EXECUTIVE DIRECTOR—JOHN A. ROZEBOOM

A. *Material:* Report 4, III, F, 4, p. 91; X, F, p. 109

B. *Background:*

1. Selection Process

In February 1985 the board appointed a search committee consisting of six board members. This committee solicited the denomination for suggestions. All persons who responded or were recommended were invited to provide a resume and responses to several questions. The committee evaluated these responses and proceeded to work intensively with those they considered to be the most suitable candidates. They prepared a nomination of two and presented these two persons to the board. The two men were interviewed by the entire board, and after prayer the board chose John A. Rozeboom.

2. Biographical Information

John A. Rozeboom was born in Edgerton, MN. He attended Dordt College and Calvin College. He was graduated from Calvin Theological Seminary; he earned a Th.M. from Calvin and another Th.M. from Fuller Theological Seminary. He was ordained to the ministry in 1969 and served the Riverside, CA, CRC as a home missionary pastor from 1969 to 1976. He has served as the regional home missionary for the Western U.S. from 1976 until the present. He, his wife (Linda), and two children are living in Newark, CA. They are members of the Hayward congregation.

John Rozeboom is a gifted person who loves the CRC. He has been deeply involved in the Home Missions program of the denomination and is committed to outreach ministries. The board enthusiastically recommends him.

C. *Recommendation:*

1. That synod interview Rev. John A. Rozeboom, with a view to approving his appointment as Executive Director of the Board of Home Missions for an initial term of two years beginning in August 1986. —*Adopted*

2. That this interview be implemented as follows:

a. That on behalf of synod Rev. Edward Knott serve as the primary questioner with a maximum time of fifteen minutes.

b. That questions be allowed from the delegates with a maximum time of fifteen minutes.

—*Adopted*

Rev. John A. Rozeboom, nominee for the position of Executive Director of Home Missions, is introduced to the synod. Rev. Edward J. Knott interviews Rev. Rozeboom, who also responds to questions from the floor.

3. That synod approve the appointment of Rev. John A. Rozeboom subject to a satisfactory interview.

Ground: His past work has proven his value to Home Missions and the denomination. His personal gifts and commitment, and his potential for significant service in the future all qualify him for this position. —*Adopted*

The president of synod announces the election of Rev. John A. Rozeboom. Rev. Rozeboom responds and thanks the synod for their faith in him.

Rev. Dale Vander Veen leads the assembly in a prayer of thanksgiving for the leadership of Rev. Van Ryn and for blessings on Rev. Rozeboom as he takes up his task as executive director of Home Missions.

IV. CLASSICAL BOUNDARIES

A. *Material:* Report 4, IX, B, p. 108

B. *Background:*

A classis is a "group of neighboring churches" (Church Order Art. 39). In other words, a classis is a group of churches in a given geographical area. Some classes consist of churches concentrated in a particular area; in others, congregations are scattered over a large area. Most classes do not have defined boundaries, and there are areas for which no classis assumes outreach responsibilities.

Both classes and Home Missions would be well served if classical boundaries were clearly defined. Classes would then know the extent of the areas for which they should be concerned. Home Missions would know which classis should be involved. Some lines can be easily drawn; others will require discussion. From time to time the lines will need to be redrawn as the number of churches increases and new classes are formed. To assist the classes and Home Missions in meeting the new church development challenge, synod should provide classical boundaries which include all of Canada and the U.S.

C. *Recommendation:*

That synod mandate the Synodical Interim Committee, in consultation with classes and Home Missions, to define the boundaries of the classes in such a way as to incorporate all of Canada and the U.S., and present this report to the Synod of 1987 for approval.

Ground: This will help the denomination face the challenge of planning for and developing new congregations.

—Adopted

(The report of Advisory Committee 6 is continued in Article 43.)

ARTICLE 31

Advisory Committee 9, *Interdenominational Matters/Pastor-Church Relations*, Dr. Carl E. Zylstra reporting, presents the following:

I. INTERCHURCH RELATIONS COMMITTEE REPRESENTATION AT SYNOD

A. *Material:* Report 13, XV, p. 195

B. *Recommendation:*

That the president, Dr. John H. Primus, and the administrative secretary, Rev. Clarence Boomsma, be permitted to represent the Interchurch Relations Committee at synod and that they be authorized to call on other members of the committee who may be able to serve in special matters raised in this report.

—Adopted

II. PASTOR-CHURCH RELATIONS COMMITTEE

A. *Material:* Report 16, pp. 217–21

B. Recommendations:

1. That synod grant the committee chairman, Rev. Peter Borgdorff, the secretary, Rev. Robert De Vries, and the director. Rev. Louis Tamminga, the privilege of speaking before synod and its advisory committee on matters pertaining to the committee's ministry. —*Adopted*

2. That synod grant Director Tamminga the privilege of addressing synod briefly at a time of synod's choosing.

Grounds:

a. Synod of 1982 stipulated that the director alert synod to "trends and relevant issues bearing on the relationship between congregations and pastors."

b. At the Synods of 1984 and 1985 the director did this in a brief address, which was found to be a suitable format.

—*Adopted*

3. That synod approve the work of the Pastor-Church Relations Committee. —*Adopted*

III. MINISTERIAL INFORMATION SERVICE

A. *Material:* Report 14, pp. 204–06

B. *Recommendation:*

That synod approve the work of the committee. —*Adopted*

IV. REFORMED ECUMENICAL SYNOD MATTERS

A. *Material:* Report 13, XI, pp. 189–93

B. *Recommendations:*

1. *RES Theological Forum*

That synod call the attention of the churches to the *RES Theological Forum* and commend it to them for their study and discussion. —*Adopted*

2. Library Books for Theological Schools and Seminaries

a. That synod commend the RES Library Fund to our churches for their generous support. —*Adopted*

b. That synod inform our educational institutions, churches, and individuals who have extra copies of theological books, of the opportunity to donate them to Third World seminaries, Bible schools, pastors, and theological students. Interested parties should contact the RES secretariat for more information. —*Adopted*

3. RES Committee on Constitutional Revision

a. That synod receive this report of the IRC regarding the CCR as information. —*Adopted*

b. That synod endorse the amendment of Article XII of the RES constitution to delete the concluding phrase: "the proposed amendment not being

amendable," and approve the immediate implementation of the amendment at RES 1988. —*Adopted*

4. RES Testimony on Human Rights

a. A Call to Commitment and Action

That synod express its general support for the statement found in Appendix A (pp. 196–99) and commend it to the churches for study. —*Adopted*

b. Declaration on Human Rights

1) That synod give general approval to this declaration found in Appendix B (pp. 200–01) and submit it to the churches for study. —*Adopted*

2) That synod ask CRC Publications to consider preparing a study guide written in a popular style based on this declaration for use by church classes and study groups.

(*Observation:* This request has been endorsed by the CRC Publications Board.)

—*Adopted*

5. RES Pronouncements on Human Rights

That synod urge our churches to give close attention to these pronouncements of the RES for study and implementation (pp. 191–92). —*Adopted*

6. Church, Science, and Technology—Study Guide

a. That synod encourage the use of the study guide when it becomes available. —*Adopted*

b. That synod commend this study to our educational institutions and members with expertise in science and technology, inviting them to forward their reflections to the RES secretariat. —*Adopted*

7. RES Report on Youth (*RES Acts 1984*, p. 47)

That synod call the attention of our congregations to the RES statement on the integral place of children and youth in the life of the church. —*Adopted*

8. Reformed Churches in the Netherlands (GKN)

That synod receive this account of the RES concerns regarding the GKN as information. —*Adopted*

9. Third World Concerns (Mission, Relief, etc.)

That synod urge our churches and agencies to heed the appeal of the RES for the Third World churches and authorize the IRC to be alert to specific needs recommended by the RES and make them known to our churches and agencies for their generous support. —*Adopted*

10. *RES News Exchange* (*RES Acts 1984*, p. 101)

That synod take note that it is the policy of the IRC to keep the RES secretariat informed as the RES has requested. —*Adopted*

V. ADOPTION OF NAPARC COMITY AGREEMENT

A. *Material:* Report 13, VIII, C, p. 186

B. *Recommendation:*

That synod adopt the so-called Golden Rule comity agreement to guide member churches in their church-planting ministries. —*Adopted*

VI. PROPOSED ECUMENICAL CHARTER OF THE CHRISTIAN REFORMED CHURCH (*ACTS OF SYNOD 1985*, REPORT 12, INTERCHURCH RELATIONS COMMITTEE, APPENDIX F, pp. 237–41)

A. *Material:* Report 13, p. 194

B. *Observation:*

Although synod gave the churches two years to respond to the proposed ecumenical charter, no responses have been received to date.

C. *Recommendation:*

That synod remind the churches of the decision of the Synod of 1985 to refer the charter to the churches for study and request that their responses be forwarded to the IRC. —*Adopted*

VII. IDENTIFICATION OF REFORMED CHURCH IN AMERICA ISSUES

A. *Material:* Report 13, III, A, 2, b, pp. 182–83

B. *Background:*

The Synod of 1985 submitted two matters to the IRC for implementation:

1. The IRC was instructed "to convey to the appropriate body of the Reformed Church in America the decision of Synod 1972 'that synod affirm that an induced abortion is an allowable option only when the life of the prospective mother is genuinely threatened by the continuation of the pregnancy' " (*Acts of Synod 1985, Art. 109, C, p. 798).*

After consulting with the Reformed Church members of the RCA-CRC Joint Committee, it was decided to ask the stated clerk of the CRC to forward our decision of 1972 to the general secretary of the RCA, requesting him to convey it to the appropriate body of the RCA. The matter was implemented by our stated clerk.

2. In the context of the cooperation between the CRWRC and RCAWM, "as well as other cooperative ventures with agencies of the Reformed Church in America," synod instructed the IRC "to engage the Reformed Church in America Commission on Church Unity in a discussion of the specific theological and Christian practice issues which pose a barrier to us. The IRC shall report their findings to the Synod of 1988" (*Acts of Synod 1985*, Art. 40, C, 10, p. 711).

Two grounds were adduced for this decision:

a. Our engagements in joint activities with this specific denomination, the Reformed Church in America, call for careful attention to theological issues which are of concern to many within our denomination.

b. Although these issues may be addressed at the denominational level, the church at large has legitimate interest in the progress of these discussions.

The problem for the IRC is the indefinite and uncertain character of this mandate. What specific theological and Christian practice issues pose a barrier

to such cooperation as is practiced by the CRWRC and other agencies of the CRC with agencies of the RCA? Why and how are these issues barriers to hinder the cooperation of CRC agencies with RCA agencies? What are the issues which are of such concern to many within our denomination about which the IRC is to engage the RCA in specific discussion?

Before the IRC can fulfill this mandate it needs clarification from synod regarding what specific theological and Christian practice issues synod would have the IRC pursue with the RCA. As indicated above, the IRC is aware of differences with the RCA and is engaged in discussing these in our RCA-CRC Joint Committee, but we are not clear which issues are of such consequence as to pose a barrier to the cooperation of our agencies with agencies of the RCA. Therefore if synod is minded to continue this instruction to its IRC, the committee requests synod to clarify its instruction.

C. *Observations:*

The mandate given to the IRC by the Synod of 1985 sought to address the theological issues which arose in the context of joint activities between CRC and RCA agencies. However, the mandate was given to the Interchurch Relations Committee which exercises the synod's oversight of general ecclesiastical relationships and is not primarily concerned with agency cooperation. As a matter of fact, the IRC has already identified eighteen areas of potential difficulty in our general ecclesiastical relationship which they are presently discussing with representatives of the RCA.

D. *Recommendation:*

That synod withdraw the 1985 mandate to the IRC that they "engage the Reformed Church in America Commission on Church Unity in a discussion of the specific theological and Christian practice issues which pose a barrier to us" (*Acts of Synod 1985*, Art. 40, C, IV, p. 711).

Grounds:

1. Synod addresses issues of agency cooperation through the boards and committees which supervise denominational agencies.
2. The IRC already is engaged in extensive discussion with the RCA regarding barriers to our general ecclesiastical relationship.

—*Adopted*

VIII. INSTRUCT IRC TO INCLUDE COVENANT THEOLOGY AND ECCLESIOLOGY IN ITS DISCUSSION WITH THE RCA COMMISSION ON CHURCH UNITY

A. *Material:* Overture 19, pp. 482–84

B. *Recommendation:*

That synod not accede to this overture but present its information and concerns to the IRC as information.

Grounds:

1. This information and concern may be useful to the IRC in its ongoing discussion with the RCA regarding barriers to general ecclesiastical relationships.

2. Issues regarding joint ministries should be addressed initially to the boards and committees by which synod supervises its agencies.

—*Adopted*

IX. RELATIONS WITH THE REFORMED CHURCHES IN SOUTH AFRICA (RCSA)

A. *Materials:*

1. Overture 16, pp. 480–81
2. Overture 17, pp. 481–82
3. Report 13, Appendix C, pp. 202-03

B. *Background:*

The 1985 Synod struggled to formulate an appropriate ecclesiastical response to the perceived justification of apartheid by the RCSA. That procedure included appointing a Joint Committee on South Africa, composed of two members of SCORR and two members of the IRC. This committee was instructed to report annually until 1989 through the IRC. The 1989 Synod then will be charged with conducting a thorough review of our ecclesiastical fellowship with the RCSA.

C. *Observations:*

Overtures 16 and 17 as well as the report of the Joint Committee on South Africa are indicative of growing frustration over the slow pace of discussions with the RCSA as well as alarm over the rapidly deteriorating situation in South Africa. At the same time, the 1985 Synod has set a course for the next three years which scarcely can be accelerated since the next RCSA synod will not meet until 1988.

Recognizing the frustration over present inaction while still seeking to maintain the integrity of the process begun by the 1985 Synod, the committee makes the following recommendations.

D. *Recommendations:*

1. That synod mandate the Joint Committee on South Africa to

a. quicken and intensify the pace of discussions between the CRC and the RCSA.

b. ensure that the RCSA recognizes that without meaningful change it will be almost impossible to maintain ecclesiastical fellowship between the CRC and the RCSA after 1989; and

c. report to the 1987 Synod, indicating what concrete efforts have been made to intensify discussions with the RCSA and giving specific assurances that the RCSA recognizes that their ecclesiastical fellowship with us is in grave danger.

Grounds:

1) The slow pace of discussion in the past year has led to considerable frustration.
2) The increasing tension in South Africa makes necessary an increased sense of urgency during the next three years of discussion.
3) The perception of CRC sympathy with the RCSA in its support of apartheid is weakening our witness to the gospel in North America, South Africa, and throughout the world.

—*Adopted*

The stated clerk, in response to a request, reads a letter received from the RCSA in response to an invitation to send fraternal delegates to the Synod of 1986.

The following record their negative votes: Cornelius Pool, Columbia; Keith W. Tanis, Muskegon; Melis Melissen, Eastern Canada; Gerald J. Hogeterp, Eastern Canada; Kenneth J. Nydam, Cadillac; Gerald L. Essenberg, Cadillac; Verlyn Schaap, Cadillac.

The following protests are registered:

John Tenyenhuis, Eastern Canada, and Gordon A. Terpstra, Pacific Northwest: We strongly believe the synod should accept Overture 16 and immediately sever relations with the GKSA of South Africa. We believe the CRC should now move with swiftness on reacting to the apartheid heresy.

Walter S. Werkhoven, Pacific Northwest: The church needs to view the issue of apartheid very seriously. The present policy of the South African church is such that I believe we must cut off our relationship with this church. This is a basic issue of value for me.

2. That synod declare this to be its answer to Overtures 16 and 17. —*Adopted*

(The report of Advisory Committee 9 is continued in Article 40.)

ARTICLE 32

Advisory Committee 10, *Synodical Services*, Rev. Leonard Van Drunen reporting, presents the following:

I. HISTORICAL COMMITTEE

A. *Material:* Report 12, pp. 176–78

B. *Background:*

The Synod of 1985 decided to "instruct the Historical Committee to specify rotating terms for the members of its committee." The Historical Committee is asking this synod to allow them to be an exception to the rule.

C. *Recommendation:*

That synod instruct the Historical Committee to conform to the decision of the Synod of 1985 "to specify rotating terms for the members of its committee" with the exception that the members be allowed to serve an indefinite number of terms.

Grounds:

1. This will cause the committee structure to conform to the rules governing all other synodical committees.
2. This allows for the continued services of a person with special expertise in this area or provides synod with the opportunity to select another person.

—*Adopted*

II. SYNODICAL INTERIM COMMITTEE

A. *Materials:*

1. Report 19, III, pp. 233–34
2. Report 19-A, I, pp. 520

B. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. John A. De Kruyter, president; Rev. Leonard J. Hofman, stated clerk; and Mr. Harry J. Vander Meer, denominational financial coordinator, when matters pertaining to its report are discussed; and that Finance Committee representatives also represent the committee when matters of finance are discussed. —*Adopted*

2. That synod approve the SIC interim appointments to boards and committees. —*Adopted*

3. That synod note the nominations for SIC membership. —*Adopted*

III. REAPPOINTMENT OF DENOMINATIONAL STATED CLERK

A. *Material:* Report 19, IV, p. 234

B. *Recommendation:*

That synod reappoint Rev. Leonard J. Hofman to a second four-year term as Denominational Stated Clerk.

Ground: An evaluation of his work reveals excellent performance.

—*Adopted*

Note: The president expresses appreciation to the stated clerk.

(The report of Advisory Committee 10 is continued in Article 51.)

ARTICLE 33

Synod adjourns at 5:45 P.M. and Elder Art Kooima leads in closing prayer.

THURSDAY EVENING, JUNE 12, 1986
Fifth Session

ARTICLE 34

Rev. Robert Timmer, Classis Sioux Center, announces the song "Here, O Lord, Your Servants Gather" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal,* and offers opening prayer.

Rev. Ben J. Ridder, replacing Rev. Dale Vander Veen of Classis Thornapple Valley, stands to signify his agreement with the Forms of Unity.

ARTICLE 35

(The report of Advisory Committee 1 is continued from Article 24.)

Advisory Committee 1, *Church Order I,* Rev. William Dykstra reporting, presents the following:

I. ISSUE OF COVENANT CHILDREN PARTAKING OF THE LORD'S SUPPER

A. *Materials:*

1. Report 34, pp. 346–70
   a. Majority Report, pp. 346–66
   b. Minority Report I, pp. 366–67
   c. Minority Report II, pp. 367–70

2. Overture 10, p. 478

3. Communication 1

B. *Observations:*

The committee appointed to study the issue of children at the Lord's Supper has presented Synod 1986 with a majority and two minority reports. All three reports agree that this issue is a significant one and that it needs to be studied further by the church.

All three reports also move in the direction of earlier participation of covenant children at the Lord's Supper.

As evidenced by the fact that there are three reports, however, there are differences of opinion about the nature of the sacrament of the Lord's Supper and what the biblical requirements are for participation. This in itself supports the need for further study. To send these three reports to the churches for further study may be a good beginning. However, some of the issues raised in the 1984 overture from Classis Rocky Mountain and also in the minority reports have not been fully worked out.

The advisory committee believes that several issues need to be addressed more fully. The study committee has taken the necessary first step, but additional work needs to be done.

C. *Recommendations:*

1. That synod appoint a new study committee to continue the evaluation of the issue of covenant children partaking of the Lord's Supper, giving particular attention also to the following areas:
   a. the relationship of the Lord's Supper to the Passover;
   b. the history of children's participation in the Lord's Supper;
   c. a study of such Scripture passages as Exodus 12–13; Deuteronomy 16:1–5, 13–17; Matthew 18:1–10; 26:17–30 and parallels; I Corinthians 7:14; 10:1–5, 14–22; 11:17–34;
   d. biblical requirements for participation in the Lord's Supper;
   e. the relationship of the Lord's Supper to the covenant;
   f. the relationship of the Lord's Supper to public profession of faith.

   Grounds:
   1) The existing reports raised several issues which need further definition and clarification.
   2) All three reports recommend further study.
   3) In view of the long history of our present practice this issue needs thorough study before substantial changes be made.

2. That this constitute synod's answer to Overture 10 and Communication 1.
3. That synod express its thanks to the study committee for its work.

Note: The above material is read as information.

The recommendations of the majority study committee report are read by Dr. Carl E. Zylstra.

A. We recommend that synod affirm the following principles regarding participation in the Lord's Supper:

1. The biblical requirements for meaningful participation in the Lord's Supper is faith that discerns, remembers, and proclaims the body of Christ while partaking.

2. The Christian family carries primary responsibility for leading covenant youth into the faith that will make possible meaningful partaking of the Lord's Supper.

3. The body of Christ assists parents in bringing covenant youth to the table of the Lord through its appointed elders who supervise admission to the table.

4. Covenant youth need to be brought to the table as soon as they are able to partake with blessing.

5. The education and training of covenant youth needs to continue even after they are admitted to the table.

B. We recommend that synod make the following declarations:

1. So that they can be led by Christ's Word and Spirit from baptism to the table of the Lord's fellowship, covenant youth ought not to be excluded from attendance at the means of grace, either the proclamation of the Word or administration of the sacraments.

2. Consistories properly supervise the Lord's Supper only when they require a profession of faith on the part of all who partake.

3. Faithful covenant youth should be urged to make profession of faith and begin partaking of the Lord's Supper no later than early adolescence.

4. Local consistories retain the right to decide at what age professing members are entitled to vote.

C. We recommend that synod instruct the Education Department of CRC Publications:

1. To review church education materials, revising where necessary, in order to ensure that covenant youth, from an early age, are repeatedly encouraged to accept the meaning of their baptism and to anticipate participation in the Lord's Supper.

2. To prepare a junior-high course which will equip covenant youth for an informed profession of faith leading to meaningful participation in the Lord's Supper.

D. We recommend that the report on Children at the Lord's Supper be referred to the churches for study and that the Committee on Children at the Lord's Supper be continued for one year with the following mandate:

1. Receive reaction from the churches by December 1, 1986, and make revisions in the report and its recommendations accordingly.

2. Receive an outline from the Education Department of CRC Publications for the proposed junior-high course and make recommendations to the Synod of 1987 regarding it.

Grounds:

1. Recommendations regarding "major issues" such as children at the Lord's Supper should receive adequate reflection by the churches (cf. *Acts of Synod 1985*, Art. 112).

2. The proposed educational course is so critical to the suggested change in church practice that direct synodical review is warranted.
3. The current committee is well equipped to serve synod with advice in this matter.

Recommendation A, 1 of the majority report is placed before synod.

According to Rules for Synodical Procedure the minority report of the study committee is read by Dr. Russell Maatman.

Synod is requested to declare that:

1. It is desirable for covenant children to begin partaking of the Lord's Supper at whatever age they begin to be a part of worship services.

2. The present practice linking partaking of the Lord's Supper to public profession of faith should be continued for those who are converted to the Christian faith.

3. Congregations are not to implement the above change in the administration of the Lord's Supper until

a. synod judges that such a change is in harmony with the standards of the church and the Church Order,

b. a committee is constituted to advise synod on what must be done to enable synod to make such a judgment.

4. The above decisions are not to affect present practices concerning catechetical instruction and public profession of faith.

Recommendation A, 1 of the majority report is tabled to move to Advisory Committee recommendation 1.

Advisory Committee recommendation 1 is tabled.

It is moved that synod refer the report of the Committee on Children at the Lord's Supper to the churches for study and that the Committee on Children at the Lord's Supper, augmented by two additional members, be continued for two years with the following mandate:

1. Receive reaction from the churches by March 1, 1987, and make revisions in the report and its recommendations accordingly.

2. That the committee continue the evaluation giving particular attention to the following areas:

a. the relationship of the Lord's Supper to the Passover;
b. the history of children's participation in the Lord's Supper;
c. a study of such Scripture passages as Exodus 12–13; Deuteronomy 16:1–5, 13–17; Matthew 18:1–10; 26:17–30 and parallels; I Corinthians 7:14; 10:1–5, 14–22; 11:17–34;
d. biblical requirements for participation in the Lord's Supper;
e. the relationship of the Lord's Supper to the covenant;
f. the relationship of the Lord's Supper to public profession of faith.

3. That this committee report to the Synod of 1988.

—*Adopted*

A motion is made that this constitute synod's answer to Overture 10 and Communication 1. —*Adopted*

(The report of Advisory Committee 1 is continued in Article 46.)

ARTICLE 36

The president welcomes fraternal delegates Rev. E. Crowell Cooley from the Presbyterian Church in America and Rev. Sigeru Yosioka from the Reformed Church in Japan.

ARTICLE 37

The evening session is adjourned at 10:00 P.M. and the delegates are led in closing prayer by Elder Donald Van Reken of Classis Holland.

FRIDAY MORNING, JUNE 13, 1986
Sixth Session

ARTICLE 38

Rev. Joel R. Boot reads from Revelation 4:7–11 and 5:7–13. After the assembly sings "Heavenly Hosts in Ceaseless Worship" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal* he leads in opening prayer.

The roll call indicates that Elder Henry De Vries has replaced Wilson E. Haarsma (Classis Grandville) and Elder George Heeringa has replaced Gerald Regts (Classis Kalamazoo). They rise to express agreement with the Forms of Unity.

The minutes of the sessions of June 12, 1986, are read and approved as corrected.

ARTICLE 39

(The report of Advisory Committee 8 is continued from Article 26.)

Advisory Committee 8, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

SEMINARY STAFF APPOINTMENT

Material: Report 2, p. 30

Rev. Wilbert M. Van Dyk, appointee for the position of Academic Dean with a concurrent academic appointment as Assistant Professor of Homiletics for Calvin Theological Seminary, is introduced to the synod by Dr. James A. De Jong. Rev. Harold Hiemstra interviews Rev. Van Dyk, who also responds to questions from the floor.

Synod enters into executive session for discussion of Rev. Van Dyk's appointment and returns to open session to act on the recommendation.

A motion is adopted to limit to fifteen minutes the time for additional questions addressed to Rev. Van Dyk. Rev. Hiemstra asks the question brought in executive session and Rev. Van Dyk responds. Time remaining permits questions from delegates.

Recommendation:

That synod approve the appointment of Rev. Wilbert M. Van Dyk as Academic Dean at Calvin Theological Seminary for a period of three years, with a concurrent academic appointment as Assistant Professor of Homiletics.

—Adopted

Note: Synod applauds Rev. Van Dyk to indicate its pleasure with his handling of the interview and on his appointment.

The president congratulates Rev. Van Dyk and expresses the desire and prayer of synod that the Lord bless him as he takes up his task at the seminary. He thanks him for his candidness in the interview process.

Rev. Peter Borgdorff offers a prayer of thanksgiving.

(The report of Advisory Committee 8 is continued in Article 48.)

ARTICLE 40

(The report of Advisory Committee 9 is continued from Article 31.)

PASTOR-CHURCH RELATIONS COMMITTEE

For the Reception Committee, Rev. Durant Van Oyen introduces Rev. Louis M. Tamminga, who addresses synod in regard to his work as director of Pastor-Church Relations Services. Rev. Anthony De Jager responds.

(The report of Advisory Committee 9 is continued in Article 63.)

ARTICLE 41

The morning session is adjourned and the delegates are led in closing prayer by Rev. Robert D. Boertje.

FRIDAY AFTERNOON, JUNE 13, 1986
Seventh Session

ARTICLE 42

Elder Anthony Begay announces Psalm 8, "Lord, Our Lord, Your Glorious Name," from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal* and leads in opening prayer.

ARTICLE 43

(The report of Advisory Committee 6 is continued from Article 30)

Advisory Committee 6, *Domestic Ministries*, Rev. Dale W. Vander Veen reporting, presents the following:

I. CHAPLAIN COMMITTEE

A. *Material:* Report 8, A and B, p. 162

B. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. Harold Bode, executive secretary; Rev. Peter Niewiek, assistant executive secretary; or Prof. Robert Recker, committee chairperson, when matters pertaining to the Chaplain Committee are discussed. —*Adopted*

2. That the chaplains who may be present while synod is in session be presented to synod immediately after the noon recess on June 13, and that two of them be allowed to speak briefly to synod. —*Adopted*

ARTICLE 44

Elder William C. Haverkamp, for the Reception Committee, presents Rev. Harold Bode, executive secretary of Christian Reformed Chaplain Committee, who briefly reports on the work of the committee. He presents Rev. Karl Willoughby, representing military chaplains, and Rev. Duane A. Visser, representing institutional chaplains, who address synod. Rev. Bode then presents the following chaplains (and, in some instances, their wives):

Military Chaplains

Air Force:
- Capt. Richard M. Hartwell, Jr., Griffis AFB, NY
- Capt. Carl L. Kammeraad (Reserves Chaplain)
- COL Donald P. Wisse (Reserves Chaplain)

Army:
- Capt. Dale Ellens, Ft. Knox, KY
- Major Karl and Nancy Willoughby, Stuttgart, Germany
- Lt. Col. Marvin and Ena Konynenbelt, Darmstadt, West Germany
- Capt. Anthony Begay, Army National Guard Chaplain
- Lt. Col. Harvey A. Ouwinga, Retired Army Chaplain

Navy:
- Lt. Norman F. and Ruth Brown, Norfolk, VA
- CAPT Albert J. (Bud) and Sylvia Roon, Barbers Point Naval Air Station, Hawaii
- CAPT Esler L. Shuart (Reserves Chaplain)
- Lt. Richard J. and Lucy Silveira, Camp Pendleton, CA

Hospital Chaplains

A. Dirk and Elly Evans	Harper Hospital, Detroit, MI
Eric and Nancy Evenhuis	Horizon Hospital, Upland, CA
Gerald W. Frens	NW Community Hospital, Des Plaines, IL
Donald J. Klompeen	Harper Hospital, Detroit, MI
Philip J. Koster	Pontiac General Hospital, Pontiac, MI
Henry R. Post, Jr.	Foote Memorial Hospital, Jackson, MI
Howard A. and Linda Sponholz	St. Vincent and Cabrini Hospitals, New York, NY
Robert H. Uken	Pine Rest Christian Hospital, Grand Rapids, MI
Thomas Vanden Bosch	Veterans' Adm. Hospital, Sioux Falls, SD
Kenneth Vander Heide	West Mesa Hospital, Albuquerque, NM
Samuel VanderJagt	Mercy Hospital, Davenport, IA
Nicholas Vander Kwaak	Pine Rest Christian Hospital, Grand Rapids, MI
Duane A. Visser	Pine Rest Christian Hospital, Grand Rapids, MI

Counseling Chaplains

William Brander	Marriage and Family Center, Grand Rapids, MI

Marvin P. and Thelma Hoogland	Christian Counseling Center, Chicago, IL
Gordon J. Kieft	Bethesda Pastoral Counseling Center, Denver, CO
Elton J. and Evelyn Piersma	Marriage and Family Center, Muskegon, MI

Prison Chaplain

John H. Lamsma	Federal Correctional Institution, Milan, MI

Specified Chaplains

Richard E. and Barb Grevengoed	Christian Care Center, Chicago, IL
Allen J. Hoogewind	Jellema House, Grand Rapids, MI
Jim R. Kok	Crystal Cathedral, Garden Grove, CA
Theodore Verseput	Hope Rehabilitation Services, Grand Rapids, MI
Ronald C. and Margaret Vredeveld	Regional Developmental Center, Mt. Pleasant, MI

Others

Harold and Helen Bode	Executive secretary, Chaplain Committee
Peter J. and Mary Niewiek	Assistant executive secretary, Chaplain Committee
Marlys Grevengoed	Secretary

Rev. Harvey A. Ouwinga responds to the chaplains in behalf of synod.

Note: Rev. Neal Punt informs the officers he will leave at 3:30 P.M. because of a funeral in his church and will return Monday A.M.

(The report of Advisory Committee 6 is continued in Article 47.)

ARTICLE 45

(The report of Advisory Committee 7 is continued from Article 25)

Elder William C. Haverkamp, for the reception committee, presents Rev. William Van Tol, interim executive secretary of World Missions, who addresses synod briefly, acknowledges members of the staff, and then introduces the following missionaries:

Africa

NIGERIA
Mr. Jerry Cremer, houseparent, Mt. View
Mrs. Nelle Evenhouse, teacher, Hillcrest School
Mr. Albert and Sue Rumph, pilot
Mr. Ronald and Sue Geerlings, director of Associate Missionaries and Urban Evangelism

Asia:

BANGLADESH
Rev. Albert and Mindy Hamstra, media ministries

JAPAN
Rev. Michiel M. and Trudy De Berdt, church developer
Mrs. Sharon Hommes, school nurse, Christian Academy in Japan
Mr. Paul and Laurie Theule, teacher and elementary principal, CAJ

PHILIPPINES
Mr. Alex and Renona Munro, church developer
Rev. David and Jan Stravers, church developer (in transition to work in North America)

Mr. Steve and Lori De Vries, seminary intern
Candidate Stanley Kruis, church developer

Latin America:

CITE
Dr. Winabelle Gritter, consultant for Cooperative International Theology by Extension (CITE)

DOMINICAN REPUBLIC
Rev. Raymond and Gladys Brinks, field director and church developer; teacher, establishing Christian schools

HAITI
Candidate Adrian and Rosanne Eising, church developer

MEXICO
Rev. Arie C. Leder, transferred from Puerto Rico to Mexico, church developer and teacher

CENTRAL AMERICA
Candidate Eric and Carla Pennings, church developer

After the introduction of the missionaries on furlough the following, in turn, address synod:
Rev. W. Thomas De Vries, Latin America
Mr. Ronald Geerlings, African Missions
Rev. Michiel De Berdt, Asian Missions

Elder Abe J. Vreeke responds in behalf of synod.

(The report of Advisory Committee 7 is continued in Article 59.)

ARTICLE 46

(The report of Advisory Committee 1 is continued from Article 35.)

Advisory Committee 1, *Church Order I*, Rev. William Dykstra reporting, presents the following:

AMENDMENT OF CHURCH ORDER SUPPLEMENT ARTICLE 23-b RE EXAMINATION OF EVANGELISTS

A. *Material:* Overture 7, pp. 476–77

B. *Recommendations:*

1. That synod amend the final paragraph of the supplement to Church Order Article 23-b to read as follows:

When he accepts another call his ordination shall require the approval of the classis to which his calling church belongs, to which the evangelist shall have presented good ecclesiastical testimonies of doctrine and life given to him by his former consistory and classis. Classis shall determine whether or not another examination is required.

Grounds:
a. The evangelist's initial examination has already proven his ability to function adequately in the work of evangelism.

b. Some classes have waived the examination when an evangelist accepted a call to serve an emerging church in that classis, and when he came with good ecclesiastical testimonies.
c. Classis is the best judge as to whether another examination is needed and what kind of examination is appropriate.

—*Adopted*

2. That synod add the word "Initial" to supplement, Article 23-b, so that it reads as follows:

Initial ordination to the office of evangelist shall not take place until a person has proved his ability to function adequately in the work of evangelism, and has sustained the classical examination for evangelist.

Ground: This change clarifies the above paragraph in the light of the amendment proposed in Recommendation 1.

—*Adopted*

3. That synod declare these amendments to Church Order Article 23-b and its supplement as synod's answer to Overtures 6, 7, and 38. —*Adopted*

(The report of Advisory Committee 1 is continued in Article 116.)

ARTICLE 47

(The report of Advisory Committee 6 is continued from Article 44.)

Advisory Committee 6, *Domestic Ministries*, Rev. Dale W. Vander Veen reporting, presents the following:

I. CHAPLAIN COMMITTEE

A. *Material:* Report 8, V, p. 159; VI, p. 160; IX, C, p. 162

B. *Recommendation:*

1. That synod approve the following changes of titles for Chaplain Committee positions:

Executive Secretary to Executive Director
Assistant Executive Secretary to Assistant Executive Director

Grounds:

a. The term *director* describes the responsibilities of these positions.
b. The term *director* corresponds to terminology used by other boards and agencies.
c. These titles will be more consistent with the titles of similar positions in other denominations.
d. Rev. Harold Bode and Rev. Peter Niewiek are in agreement with this proposed change.

—*Adopted*

2. That synod reappoint Rev. Harold Bode, executive director, to a four-year term.

Grounds:

a. Under his leadership, the ministry of chaplaincy in the CRC continues to expand and deepen.

b. He has a comprehensive view of the church, a strong denominational identity and loyalty, and he works actively and well within its structures.
c. The spectrum of his knowledge is broad and his involvement in leadership in national chaplaincy organizations is extensive; both of these are valuable to our denomination and to the execution of his tasks.
d. His pastoral attitudes and skills gain for him high respect from chaplains and their families.

—*Adopted*

3. That synod reappoint Rev. Peter Niewiek, assistant executive director, to a two-year term.

Grounds:
a. He is innovative in his administrative functions, and his overall performance is effective.
b. The chaplains have expressed respect for him and he has gained recognition in pastoral care organizations during the short time he has held this position.
c. He is enthusiastic about his ministry and desires to continue in this position.

—*Adopted*

4. That synod encourage ministers, both active and retired, to inform the Chaplain Committee if they are involved in any form of part-time and/or volunteer chaplaincy.

Ground: Each year the Chaplain Committee receives requests from pastors for information on various kinds of volunteer chaplaincies. Having this information on hand will facilitate their responses.

—*Adopted*

II. SERVICE COMMITTEE FOR MINISTRY WITH RETARDED PERSONS

A. *Material:* Report 29, pp. 276–81

B. *Background:*

In response to a 1978 overture from Classis Rocky Mountain, synod appointed a committee to study the need, availability, and adequacy of Christian institutional care for covenant members of the CRC who are profoundly retarded. The Synod of 1979 reappointed the committee to study how the churches could be effectively involved in meeting the needs of persons with retardation and their families. The study committee asked the Synod of 1982 for appointment as a standing committee with a full-time administrator. Instead, synod reappointed the committee for two years as a *service* committee, mandating it to serve *all* persons with retardation and to address a broad array of needs. In 1983 synod extended the service committee's appointment for another three years.

C. *Recommendations:*

1. That synod grant the privilege of the floor to Dr. Thomas B. Hoeksema, chairman, and Mr. Lee Vander Baan, administrative coordinator, when

matters pertaining to the Service Committee for Ministry with Retarded Persons are discussed. —*Adopted*

2. That synod change the status of the Service Committee for Ministry with Retarded Persons to that of a *standing committee,* continuing the mandate given by the Synod of 1981.

Grounds:

a. Since the inception of the Service Committee in 1981, the awareness of the needs and opportunities for ministry with retarded persons has increased substantially. The mandate of the committee as given by the Synod of 1981 can best be fulfilled by a standing committee.
b. Mental retardation is a permanent condition which requires different responses at different times in an individual's life. These needs require the ongoing attention of a standing committee.
c. The inconsistent and rapidly changing approach of government agencies to the habilitation and integration of persons with retardation requires the attention of a standing committee that can provide consistent direction to the church.
d. There is no existing agency in the denomination which possesses the experience, professional competence, and organizational structure needed to function in this complex and specialized area.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 79.)

ARTICLE 48

(The report of Advisory Committee 8 is continued from Article 39.)

Dr. James A. De Jong, president of Calvin Seminary, introduces a number of the men, together with their families, who were declared candidates for the ministry of the Word on Thursday, June 12, 1986.

Rev. Jacob Eppinga, president, congratulates the candidates, and their wives, offers them words of encouragement, and charges them, giving thanks for them and expressing his prayer that God bless and be present with each one.

Rev. Milton R. Doornbos, first clerk of synod, leads the assembly in the following litany:

LITANY FOR SEMINARY CANDIDATES

Leader: God was in Christ, reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation (II Cor. 5:19).

Synod: But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have not heard? And how are they to hear without a preacher? And how can men preach unless they are sent? (Rom. 10:14–15a).

Leader: I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his appearing and his kingdom, preach the Word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching (II Tim. 4:1–2).

Synod: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations" (Jer. 1:5).

Candidates: Then I said, "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth" (Jer. 1:6).

Leader: But the Lord said to me, "Do not say, 'I am only a youth'; for to all to whom I send you you shall go, and whatever I command you you shall speak. Do not be afraid of them, for I am with you to deliver you, says the Lord" (Jer. 1:7–8).

Candidates: Then the Lord put forth his hand and touched my mouth; and the Lord said to me, "Behold, I have put my words in your mouth. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant" (Jer. 1:9–10).

Synod: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18–19).

Leader: So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God (II Cor. 5:20).

All: How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, "Your God reigns" (Isa. 52:7).

The delegates sing "Now Blessed Be Jehovah God." Rev. Bastiaan Nederlof, vice president, concludes the reception for candidates with a prayer of thanksgiving and intercession.

Note: The delegates give the candidates and their families a standing ovation.

(The report of Advisory Committee 8 is continued in Article 50)

ARTICLE 49

Rev. Tymen E. Hofman replaces Rev. Neal Punt (Classis Chicago South). He rises to express his agreement with the Forms of Unity.

ARTICLE 50

(The report of Advisory Committee 8 is continued from Article 48)

Advisory Committee 8, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. RECONSIDER POLICY RE CONTEMPORIZATION OF SONGS

A. *Material:* Overture 20, pp. 484–86

B. *History:*

The Synod of 1979 approved the following statement of principle to guide the Psalter Hymnal Revision Committee in its work:

> The music of the church should be appropriate for worship—that is, it should be liturgical and have aesthetic integrity. The music of worship should serve the dialogue between God and his people. It must be true to the full message of the Scriptures and reflective of biblical Christian experience. Along with this biblical motif, the music of worship should give expression to the other motifs of liturgy: the catholic, the confessional, and the pastoral. The music of worship should satisfy the aesthetic laws that are conditions of good art, such as imaginative craftsmanship and seriousness of expression. It should reflect the church at worship today and throughout the ages in ways that are relevant, enduring, festive, and dignified.

C. *Recommendations:*

1. That synod not accede to Overture 20.

Grounds:

a. The statement of principle approved by the Synod of 1979 is sound.
b. The Psalter Hymnal Revision Committee has conscientiously applied this statement of principle on a case-by-case basis.

—*Adopted*

2. That synod take seriously in its deliberations the concerns of Overture 20 re the contemporization of traditional hymns, and refer these concerns to the CRC Publications Board and the Psalter Hymnal Revision Committee in its further editing process.

Ground: Excessive contemporization of traditional hymns might result in a hymnal which is largely out of favor with the average worshiper.

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 71.)

ARTICLE 51

(The report of Advisory Committee 10 is continued from Article 32)

Advisory Committee 10, *Synodical Services*, Rev. Leonard Van Drunen reporting, presents the following:

I. MODE OF CARE FOR SMALLER CHURCHES AND RULES FOR FNC

A. *Material:* Report 19, V, C, p. 234

B. *Recommendation:*

That synod approve the request of the SIC that the report on the study of care for smaller churches and the Fund for Needy Churches be presented to the Synod of 1987. —*Adopted*

II. BOARD OF WORLD MINISTRIES

A. *Material:* Report 19, VII, pp. 235–36

B. *Recommendation:*

That synod approve the actions of the SIC in synod's behalf (*Acts of Synod 1985*, pp. 765–66) in the organization of the Board of World Ministries.

—*Adopted*

III. AGENCY COORDINATION

A. Materials:

1. Report 19, VIII, pp. 236–37; XI, B, p. 240
2. Report 19-A, III, p. 522

B. *Recommendation:*

That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council, the Missions Coordination Council, and Coordinated Services. —*Adopted*

IV. PUBLICATIONS AND SERVICES

A. *Material:* Report 19, IX, pp. 237–39

B. *Recommendation:*

That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination. —*Adopted*

V. CONVENING CHURCHES FOR SYNOD

A. *Materials:*

1. Report 19-A, IV, p. 521
2. Letter from Oakdale Park CRC

B. *Recommendations:*

1. That synod accept the invitation of La Grave Avenue CRC, Grand Rapids, MI, and designate it as convening church for the Synod of 1987.

Ground: 1987 is the centennial year for La Grave Avenue CRC.

—*Adopted*

2. That synod accept the invitation of Oakdale Park CRC, Grand Rapids, MI, and designate it as convening church for the Synod of 1990.

Ground: 1990 is the centennial year for Oakdale Park CRC.

—*Adopted*

VI. COMMITTEE ON CENTER OF HOPE NOTEHOLDERS

A. *Material:* Report 36, pp. 422–25

B. *Recommendations:*

1. That Dr. Ray Vander Weele, chairman, or the other committee members be given the privilege of the floor when their report is being considered.

—*Adopted*

2. That synod note and affirm the recommendations adopted by the Synod of 1985. —*Adopted*

3. That synod accept their report and discharge the committee. —*Adopted*

VII. DIVISION OF CLASSIS HAMILTON

A. *Material:* Overture 1, p. 472

B. *Recommendation:*

That synod approve the division of Classis Hamilton, effective September 1986, in the manner proposed in the overture.

Grounds:

1. The size of Classis Hamilton comprising 26 churches, 3,156 families and 13,413** members warrants a division.
2. The proposed division allows for approximately the same number of churches and families in each classis and for a good geographical split.

**1985 figure

3. More attention can be given to the challenges and problems of a particular area in which a church or group of churches is involved.
4. Smaller meetings can operate more efficiently and will allow greater use of human resources and mutual spiritual care.
5. There is good growth potential in the greater Hamilton and Niagara region.

—*Adopted*

VIII. LIST LOCAL SOCIAL ACTION COMMITTEE IN *YEARBOOK*

A. *Material:* Overture 3, pp. 474–75

B. *Recommendation:*

That synod not accede to Overture 3.

Grounds:
1. Such a listing of social action committees would be contrary to the spirit of the mandate of the Synod of 1978 which stressed concern for social action on the local level when it decided to "urge each congregation to establish a social justice committee to gather information and to recommend action on social justice matters of local concern, and to initiate procedures for consideration of broader social justice issues at broader ecclesiastical assemblies." The initiation of social action on a broader level ought to be addressed to the broader assemblies.
2. Although such a listing would provide a central informational source, a mere listing of social action committees would not automatically lead to more social action on the local level.
3. The *Yearbook* is a denominational directory and ought to remain so.

—*Adopted*

IX. CHANGE DESIGNATION FROM "NONPROFESSING" TO "BAPTIZED" MEMBERS

A. *Material:* Overture 4, p. 475

B. *Recommendation:*

That synod not accede to Overture 4.

Ground: Professing members of a church as well as those who have not professed their faith have been baptized. The term "baptized members" could be misconstrued and might lead to confusion.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 91.)

ARTICLE 52

The afternoon session is adjourned and Elder Egbert Couperus leads the delegates in closing prayer.

FRIDAY EVENING, JUNE 13, 1986
Eighth Session

ARTICLE 53

Rev. Philip Stel, Classis Chatham, announces the song "Glory to God" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal* which is sung in the Dutch version. He offers the opening prayer.

Rev. Ben R. Ridder replaces Rev. Dale Vander Veen (Classis Thornapple Valley) for the evening session. He rises to express his agreement with the Forms of Unity.

ARTICLE 54

Rev. Durant Van Oyen of the Reception Committee introduces Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, who addresses the assembly. Rev. Ronald Noorman responds.

Rev. Lugene Bazuin, second clerk, introduces Rev. David Bast, fraternal delegate from the Reformed Church in America, who addresses the assembly. Elder Walter S. Werkhoven responds.

Elder William Haverkamp and Rev. Durant Van Oyen introduce the following fraternal delegates:

Rev. E. Crowell Cooley, fraternal delegate from the Presbyterian Church in America, addresses the assembly. Rev. Keith W. Tanis responds.

Mr. Donald Mc Crory, fraternal delegate from the Reformed Presbyterian Church of America, addresses the assembly. Rev. Douglas R. Fauble responds.

Dr. Pieter Holtrop, fraternal delegate from de Gereformeerde Kerken in Nederland, addresses the assembly. Rev. Charles T. Fennema responds.

Mr. Iyortyom Achineku, fraternal delegate from The Church of Christ in the Sudan Among the TIV, addresses the assembly. Elder Donald Van Reken responds.

Rev. Donald F. Stanton, fraternal delegate from the Orthodox Presbyterian Church, addresses the assembly. Elder Steve Schlissel responds.

Rev. Carlos Ramos, observer from the Puerto Rico Christian Reformed Church, addresses the assembly. Elder Anthony Begay responds.

Rev. Edward A. Van Baak, Asia secretary, World Missions, is presented by the Reception Committee. He introduces the following fraternal delegates:

Rev. Jung Il Kim, fraternal delegate from the Korean American Presbyterian Church, addresses the assembly. Rev. H. Aubrey Van Hoff responds.

Rev. Sigeru Yosioka, fraternal delegate from the Reformed Church in Japan, addresses the assembly. Rev. Russell Palsrok responds.

Letters of greeting are received from the following churches:

Die Gereformeerde Kerk in Suid Afrika
Henk Denkema, correspondent

Christelijke Gereformeerde Kerken in Nederland
J. Westerink, general secretary

Reformed Churches of Australia
R. Hoeksema, stated clerk

Reformed Churches of New Zealand
D. G. Vanderpyl, stated clerk

Iglesias Reformadas en la Argentina
German' Zijlstra, president

ARTICLE 55

The evening session is adjourned and Elder Bass Van Gilst leads in closing prayer.

SATURDAY MORNING, JUNE 14, 1986
Ninth Session

ARTICLE 56

Rev. Gerald J. Hogeterp reads Isaiah 35. The assembly sings Psalm 138, "With All My Heart I Thank You, Lord," from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal* with the third stanza being sung as the opening prayer.

The roll call reveals Rev. Neal Punt (Classis Chicago South), and Rev. Jerry A. Holleman (Classis Rocky Mountain) are absent. Elder Gerald Regts has returned to synod as delegate representing Classis Kalamazoo.

The minutes of the sessions of June 13, 1986, are read and approved.

ARTICLE 57

The president reads a letter from Rev. Wilbert M. Van Dyk accepting the position of Academic Dean and Assistant Professor of Homiletics at Calvin Theological Seminary.

ARTICLE 58

(The report of Advisory Committee 3 is continued from Article 19.)

Advisory Committee 3, *Radio/Confessional Matters,* Rev. William L. Vander Beek reporting, presents the following:

TRANSLATION OF THE CANONS OF DORT

A. *Material:* Report 31, pp. 285–310

B. *Recommendations:*

1. That synod grant to committee members Dr. Richard Tiemersma and either Dr. Donald Sinnema or Dr. Albert M. Wolters the privilege of the floor when matters concerning this report are discussed. —*Adopted*

2. That synod approve the following changes in the report as published in the *Agenda:*

a. Page 286, New Introduction, 1st line—Change "Chapters" to "Main Points."

b. Page 286, New Introduction, 2nd par., line 5—Change "view" to "views."

c. Page 287—Delete solid line before chapter title; also on pages 294, 297, and 304.

d. Page 287—Main chapter title should be in larger type; also on pages 294, 297, and 304.

e. Page 287—In main title, change "Chapters" to "Main Points."

f. Page 287—Change "THE FIRST CHAPTER OF DOCTRINE" to "THE FIRST MAIN POINT OF DOCTRINE."

g. Pages 287–91; 294–95; 297–301; 304–06—Insert a colon (:) between article number and name in every instance (example: Article One: God's Right . . .)

h. Page 288, Art. 7, line 16—Change "mercy and to give praise to the" to "mercy, to the praise of the."

i. Page 288, line 16—Remove indent; "God did . . . " should be flush left.

j. Page 289, Art. 9, second to the last line—Change "might" to "should."

k. Page 290, Art. 15, line 5—Insert "his" before "entirely."

l. Page 291, Art. 18, line 7—Change "past" to "beyond."

m. Page 291, Rej. II, lines 3 and 4—Put "or conditional" and "or absolute" in same bold type as error.

n. Page 292, Rej. IV, line 9—After "Christ Jesus" insert a comma instead of period; then insert verse 7 of Ephesians 2:3–9:
in order that in the coming ages we might show the surpassing riches of his grace, according to his kindness toward us in Christ Jesus.

o. Page 292, Rej. V, line 2 of para 2—Change "of works, but of him" to "by works, but by him."

p. Page 293, Rej. VIII, lines 7 and 8—Change "secret things" to "secrets."

q. Page 293, Rej. IX, line 6—Change "belongs heaven and the heaven of heavens" to "belong the heavens and the highest heavens."

r. Page 294, Rej. IX, 3rd to the last line—Change "Chorazin" to "Korazin" (NIV)

s. Page 294—Change "THE SECOND CHAPTER" to "THE SECOND MAIN POINT."

t. Page 294, Art. 3 subheading—Change "Infinte" to "Infinite."

u. Page 294, Art. 6, line 2—Delete comma after "unbelief."

v. Page 296, Rej. IV, line 2—Delete comma after "death."

w. Page 297—Change "THE THIRD AND FOURTH CHAPTERS" to "THE THIRD AND FOURTH MAIN POINTS."

x. Page 297—Change the subheading on the first line from "ON MAN'S CORRUPTION, HIS CONVERSION" to "HUMAN CORRUPTION, CONVERSION TO GOD."

y. Page 297, Art. 3, heading—Delete "Man's."

z. Page 303, Rej. IX, line 3—Change "that is to say" to the same regular type as "Who teach."

aa. Page 304—Change "THE FIFTH CHAPTER" to "THE FIFTH MAIN POINT."

ab. Page 304—Delete "On" from the subtitle.

ac. Page 304, Art. 4, lines 7 and 9—Change "can" and "are" from bold italics to bold type (as in I, 9).

ad. Page 305, Art. 8, heading—Last word should read "Preservation" rather than "Assurance."

ae. Page 305, Art. 10, line 4—Italicize "the" before "Holy Spirit."

af. Page 309—The title "CONCLUSION: REJECTION OF FALSE ACCUSATIONS" should be in bold type as in subheadings, but retain capitals throughout.

ag. Page 309, Conclusion, par. 2, line 1—Insert "on" before "the points."

ah. Page 310—Conclusion, 2nd to the last par., line 2—Change "universities" to "academic institutions."

—*Adopted*

3. That synod adopt this translation of the Canons of Dort with the subheadings and the new introduction as proposed. —*Adopted*

4. That, with respect to format, synod reaffirm the declaration of the Synod of 1985 (*Acts of Synod 1985*, p. 742) that future printings should incorporate the following features of this translation:

a. The use of separate and distinct printing fonts to distinguish the body of the text, Scripture quotations*, and the errors cited in the Rejection of Errors and in the Conclusion.

b. The indentations in Chapter I, Article 7, and in Chapter I, Article 15.

—*Adopted*

**Note:* Since there were no exceptions to the use of the Latin text in Scripture quotations, Recommendation B, 4, d of *Acts of Synod 1985* (p. 742) was not implemented.

5. That the committee be given the privilege of close consultation with CRC Publications in the various stages of production in preparing this translation for publication.

Grounds:

a. The importance of this document warrants such scrutiny.

b. The committee has great concern for and competency in this aspect of their work.

—*Adopted*

6. That the committee's services be retained until this translation has been published in the liturgical materials of our denomination. —*Adopted*

(The report of Advisory Committee 3 is continued in Article 87.)

Note: The (corrected) new translation of the Canons of Dort appears as Appendix B of the *Acts of Synod 1986*.

ARTICLE 59

(The report of Advisory Committee 7 is continued from Article 25.)

Advisory Committee 7, *World Ministries*, Dr. Edwin D. Roels reporting, presents the following:

I. WORLD MISSIONS AND RELIEF COMMISSION

A. *Materials:*

1. Report 37, pp. 426–71
2. Report 37-A, II, pp. 533–36; VI, pp. 540–41
3. Report 5-A, pp. 508–09

B. *Recommendations:*

1. That synod grant the privilege of the floor to Professor Harold Dekker and Dr. John Kromminga, and recognize all members of the commission for representation at meetings of the synodical advisory committee to which this report is assigned. —*Adopted*

2. That synod grant CRWRC's request that its president, Mr. James K. Haveman; pastoral advisor, Rev. Harvey Baas; and its executive director, Mr. John De Haan, be granted the floor when matters pertaining to CRWRC are discussed. —*Adopted*

3. That synod endorse the definitions and the policy statements contained in Report 37, III, pp. 449–52:

B. *Definitions of a Field and a Region*

Field and *region* are terms frequently used in describing the organization of the work of World Missions and World Relief. Consistency in the use and meaning of these terms is important; hence, they were defined for the commission by the task force. These definitions have now been accepted by the commission and by both agencies. If granted general endorsement by synod, they will be normative.

1. Definition of a Field

a. Definition of a Single-Agency Field

A single-agency field is a geographical area, approved by the Board of World Ministries (hereafter, "the board") within which the work and personnel of one of the agencies are developed, coordinated, and evaluated by an administrative structure recognized by the board. A geographical area includes within it a location or group of locations among a group of people or a group of peoples which are socially or politically cohesive. The geographical area may be a nation, part of a nation, or larger than a nation.

b. Definition of a Joint-Agency Field

A joint-agency field is a geographical area, defined by the board, within which the work and personnel of both agencies are developed, coordinated, and evaluated by the field directors of the two agencies, or the field director, and by the field executive council with the advice of the members of the field assembly. A geographical area includes within it a location or group of locations among a group of people or a group of peoples which are socially or politically cohesive. The geographical area may be a nation, part of a nation, or larger than a nation.

2. Definition of a Region

A region is a geographical area including one or more fields, defined by either or both of the agencies for the sake of administrative efficiency and approved by the board. Regions need not be coterminous for both of the agencies.

C. *Status of Field Reorganization*

1. The places of joint-agency work are the following:

Africa	*Latin America*	*Asia*
Guinea	Central America	Bangladesh
Mali	Dominican Republic	Philippines
Nigeria	Haiti	
Sierra Leone	Mexico	

2. Field executive councils as prescribed by Synod 1985 have been constituted and are now functioning in Central America, Dominican Republic, Mexico, and the Philippines.

3. A structure has been designed for Haiti. However, World Missions has not yet assigned a staff.

4. Reorganization is presently under negotiation and refinement in Bangladesh, Guinea, Mali, Nigeria, and Sierra Leone.

D. *Relationship with Other Churches and Agencies*

1. Background

Christians worldwide have come to recognize their dependence on one another under God. Churches have developed and Christians have joined together in organizations and agencies across denominational lines for a variety of tasks in building the kingdom.

These churches and agencies have a common desire to establish the church and build the kingdom. They have a considerable variety in their goals and methods.

Because the Christian Reformed Church in North America and its agencies also seek to establish the church and extend the kingdom, they must have guidelines understandable to other churches and agencies.

Following are principles and guidelines for the establishment of relationships and interdependency agreements with other churches and agencies outside of North America, and the procedures by which these relationships are established. North American work and overseas work which is planned and administered from North America are not regulated by this document. These principles and guidelines have been accepted by the commission and by both agencies. If granted general endorsement by synod, they will be normative.

2. Principles and Guidelines for Interdependency Agreements

When establishing interdependency agreements with other churches and agencies, the agencies of the board are to be guided by the principles and guidelines which follow.

a. Agency relationships with other churches and agencies are understood to be relationships between the agencies of the board and other parties; they are not relationships of the Christian Reformed Church as such. Ecclesiastical fellowship and other official denominational relationships may be effected only through proper ecclesiastical channels and must have the approval of synod.

b. The agencies of the board do represent the Christian Reformed Church; hence the churches and agencies with which they establish working agreements of interdependency must be acceptable to the board in accordance with specific criteria established by the board.

c. The agencies of the board and other churches and agencies with whom interdependency agreements are established enter these agreements as autonomous bodies and continue to remain autonomous (though interdependent) as cooperating partners in the agreement.

d. The aim of assistance given by the agencies of the board—

1) The aim of assistance to national churches is the furtherance of those ministries which nurture those churches and enhance their outreach. Assistance will be carefully designed to nurture them toward self-sufficiency, to respect their autonomy and integrity, and to promote the development of one another's ministries mutually.

2) The aim of assistance to other agencies is to help in achieving the objectives of the local Christian community which are beyond the domain and/or re-

sources of the institutional church. The autonomy and integrity of these agencies shall be respected and efforts will be made to stimulate their administrative and financial self-sufficiency.

e. The terms of interdependency agreements with other churches and agencies shall be stated in writing as succinctly as possible, with special attention being paid to the mutual responsibilities of the parties to the agreement. The agreement shall state what is to be accomplished, how, by whom, when, and at what cost.

f. At the field level, in the case of either a single-agency or joint-agency field, interdependency agreements with other churches and agencies shall be negotiated, approved, coordinated, and evaluated by and/or through the field executive council.

g. Distinctions may be made between long-term (more than one year) direct service or developmental relationships, and short-term (less than one year) emergency relationships.

h. World Relief shall assist World Missions and its related national churches in their ministries to members and neighbors of the local churches; World Missions shall actively cooperate with World Relief in its wider outreach to the poor.

3. Establishment and Implementation of Interdependency Agreements

Interdependency agreements may be made on joint-agency fields or single-agency fields, and may be long-term or short-term agreements. These are explained below.

a. Long-term, joint-agency field agreements

The process for establishing long-term interdependency agreements on joint-agency fields is as follows:

1) The field executive council shall make known its policies for providing personnel or financial assistance to approved churches and agencies.

2) Requests for assistance shall be initiated by the other churches or agencies. The terms of their requests shall be stated clearly and unambiguously.

3) While either agency may have preliminary consultation with other churches or agencies, only the field executive council may authorize the negotiation of an agreement, assign the responsibility for the negotiation, and approve the agreement.

4) The agreements approved by the field executive council shall be reviewed by the regional directors respectively and recommended to the home office for approval by the agency-committees respectively and by the board.

5) The field directors shall annually review and report all interdependency agreements to the regional directors and the agency directors.

b. Long-term, single-agency field agreements

The process is the same as above for joint-agency fields, except that the field director or other authorized person shall make the contacts with the national church or agency, negotiate the agreements, and make recommendations through the field executive councils and the regional director to the home office, the agency-committee, and the board. The field director is responsible for the annual review, evaluation, and report of all long-term agreements.

c. Short-term agreements on single-agency and joint-agency fields

1) Either agency itself or both agencies jointly may negotiate and implement short-term agreements which will terminate in one year or less. These agreements require approval of the field director on single-agency fields, and of the field executive council on joint-agency fields.

2) Some short-term agreements, such as instances of disaster relief, may have preapproval by category, such preapproval having been given by the field director, or the field directors of both agencies, and approved by the field executive council. Implementation shall be effected by the the field director(s).

3) All short-term agreements shall be reported to the regional director(s), the agency director(s), the appropriate agency-committee(s), and the board.

—*Adopted*

4. That synod approve the organizational recommendations contained in Report 37:

IV, B, 2 (pp. 455–56):

2. Regulation of Agency Representation on the Board of World Ministries

The SIC decision to regionalize the representation of the agency-committees on the Board of World Ministries by allowing no more than three delegates from any one region was made to accommodate only the situation which would prevail at the February 1986 meeting of the board. Therefore, a more permanent regulation satisfying regional representation of agency delegates became the concern of the commission for a recommendation to synod.

Regionalization is but one of the difficulties, however, which arises out of the nature of the agencies' representation on the board. The small number of five delegates allotted each agency induces the agencies to propose their officers for membership since the officers would be the most involved in and best informed on agency matters. However, officers are chosen annually; hence, it would be uncertain that every officer thus elected could, as an officer, serve for more than one year. Such short-term membership could result in serving the interests of the agency rather than the unifying purpose of World Ministries.

Moreover, the concentration of agency officers on the board, and especially if the agencies' wish were achieved that three of such officers would regularly constitute the full complement of each agencies' representation on the executive committee of the board, would create, at best, a questionable situation.

To meet these problems the commission, while recognizing both the validity of the agencies' desired use of their most informed delegates and the potential difficulties inherent in such representation by officers, recommends to synod the following regulations for agency representation on the board and its executive committee:

a. That agency regional representation will be satisfied by the nomination and election of no more than three representatives from any one of the six regions, except no more than two from Western Michigan (which includes Classes Cadillac, Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Holland, Kalamazoo, Muskegon, Thornapple Valley, and Zeeland);

b. That no more than two officers of each agency-committee or its executive committee may be elected to the executive committee of the board;

c. That the term of the members of the agency-committee representation on the board shall be for one year with the right to stand for reelection so as to serve six successive years as is allowed under synod's six-year rule;

d. That no more than two alternate members be required to be elected to serve, as needed, in each agency-committee's representation on the board; and

e. That these special rules for agency-committee representation be noted for reconsideration when the reorganization plan comes under review.

D, 1 and 2 (pp. 458–59):

D. *The Agency-Committees*

1. The Request to Continue the At-Large Members of the CRWM and CRWRC Boards (to become committees)

Both agencies requested that the members-at-large on their agency boards be allowed to retain their membership until September 1, 1986. The agencies, particularly World Relief, have depended very much on their at-large members as the source of supply for their officers on the governing boards and committees. By extending the tenure of the current at-large members until the new members of the committees take office on September 1, 1986, the agencies will be able to make an easier transition to the new organization.

The commission granted permission to the agencies to extend to September 1, 1986, the tenure of their at-large membership (WMARC Minutes, January 10, 1986, item 7, a). The commission judges this decision to be in agreement with the decision of Synod 1985 which declared: "The present at-large members will retain their tenure until the formation of the new committees" (*Acts of Synod 1985*, Art. 88, B, 10, b, [2], p. 761).

The decision of synod to restrict the number of agency-committee members to one from each classis has eliminated the at-large members. CRWRC regards this as a serious difficulty since much of its leadership and its officers come from that group. CRWRC now has six members at-large on its board but would be satisfied if the number were reduced to three—a pastoral advisor, an accountant, and a lawyer. World Missions does not have a similar problem and has no objection to favoring CRWRC in this matter.

"The commission recommends that synod permit the World Relief agency-committee to increase its membership by the addition of three at-large delegates—a pastoral advisor, a professional accountant, and a lawyer—nominated by CRWRC, approved by the Board of World Ministries, and elected by synod. This exception shall continue for three years, whereupon, at the time of the review of the entire reorganization plan, this exception shall be especially noted for review and definite determination" (WMARC Minutes, January 10, 1986, item 7, b).

2. Agency-Committees' Right of Appeal to Synod from the Decisions of the Commission

The material given in Section IV, B, 4, b of this report gives the provisions for the agency committees' right of appeal to synod from the decisions of the Board of World Ministries. Those instances of appeal concern the rights of individuals in matters of appointment and reappointment, questions of doctrine, and the rights of agencies in cases of proposed constitutional changes.

The commission also recommends to synod that the agency-boards (which become agency-committees) do have the right to appeal directly to Synod 1986 the decisions made by the commission during the period from the time of the end of the meeting of Synod 1985 to the end of the meeting of Synod 1986. It is understood that the commission shall be informed if and when any appeal(s) is made. This will be a one-time right of the agencies to appeal directly to synod the decisions of the commission, since the commission as such will have completed its assignment in June 1986.

—*Adopted*

5. That synod receive as information the plan for "Regional Administration and Foreign Operations of CRWM and CRWRC" and note its endorsement by the Commission (Report 37-A, II, p. 535). —*Adopted*

6. That synod pursue no further the matter of "The Questions of Social Justice and Human Rights" as these arose in the early stages of WMARC's work (Report 37-A, VI, p. 540).

Grounds:

a. WMARC was not able to complete a report on this subject and suggests that synod pursue it no further in this context.
b. The useful study of social justice and human rights by various committees, agencies, and authors in the church is steadily increasing.

—*Adopted*

7. That synod assign to the Board of World Ministries the matter of the ordination or commissioning of onfield agency personnel and request the board to prepare a report for the 1987 Synod (Report 37-A, VI, p. 540).

Grounds:

a. WMARC was not able to complete a report on this matter in time for synod's consideration.

b. It is appropriate for the Board of World Ministries to complete this task since it concerns its own staff.

—Adopted

8. That synod give long-term approval to CRWRC's cooperative program with SERCON (Report 37-A, VII, A, p. 541).

Ground: Synod 1985 gave provisional approval and since that time the work has developed satisfactorily to all concerned.

—Adopted

9. That synod extend the conditional approval granted in 1985 for CRWRC's work with the Ambassadors Development Agency in Kenya and Vision Terudo in Uganda (Report 37-A, VII, B, p. 541).

Grounds:

a. It is not yet clear that the interdependency agreements involved are in conformity with the guidelines submitted to synod by the commission.
b. The related World Ministries field organization is not yet well in place.

—Adopted

10. That synod extend the provisional agreement of 1985 to work with the Reformed Church in America World Missions according to a prescribed "Cooperation Agreement" (Report 37-A, VII, C, p. 541).

Ground: Synod 1985 approved the agreement but no actual work has yet been planned or undertaken.

—Adopted

II. APPROVAL OF CONSTITUTION OF THE BOARD OF WORLD MINISTRIES

A. *Materials:*

1. Report 5, IV, A, pp. 126–27,
2. Report 5-A, pp. 508–09
3. Report 6-A, pp. 510–13
4. Report 37, VI, pp. 460–70
5. Report 37-A, III, pp. 536–38

THE CONSTITUTION OF THE
CHRISTIAN REFORMED BOARD
OF WORLD MINISTRIES PREAMBLE

Our Lord Jesus Christ, upon his ascension into heaven, entrusted the gospel of the kingdom to his apostles who were commanded to be his witnesses to the ends of the earth.

As beneficiaries of their obedience, each church and every member, led by the Holy Spirit, is obligated to share this gospel, in word and deed, with the lost and needy throughout the world.

In fulfillment of this obligation the members of the Christian Reformed Church in North America unite their efforts in a worldwide mission of word and deed. In this task the announcement and proclamation of the Word has the central place.

To execute this mission, the Synod of the Christian Reformed Church in North America (hereafter, "synod") creates, among other ministries, the Christian Reformed Board of World Ministries (hereafter, "the board") with its two agencies, the Christian Reformed World Missions Committee and the Christian Reformed World Relief Committee (hereafter also called, "agency-committee[s]").

This constitution shall be the standard by which all previous actions of synod relative to the World Missions and World Relief agencies shall be evaluated.

Article I

PURPOSE

This constitution establishes the Christian Reformed Board of World Ministries with its two agencies, the Christian Reformed World Missions Committee and the Christian Reformed World Relief Committee. The purpose of this board and its agencies is the glorification of God through the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God. To accomplish this purpose the board coordinates the work of the two agencies in the one mission of the church, while ensuring their continued identity and integrity; and regulates the work of the two agencies in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

Article II

THE SYNOD OF THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Synod, as the major assembly of the Christian Reformed Church in North America, has been given the responsibility of that church for the ministries of evangelism and church development among peoples of all nations and of emergency relief and community development worldwide.

Synod shall exercise the following responsibilities:

II-A: Provide the constitution and any later amendment to it according to the procedure given in Article VIII;

II-B: Establish and maintain the ministries of the World Missions and World Relief agencies;

II-C: Exercise jurisdiction over all programs of the two agencies and determine the location in which work is assigned;

II-D: Establish the Board of World Ministries whose members and alternate members shall be appointed by synod in order to effect coordination of and unity in the operations of the two agencies in the one mission of the Christian Reformed Church;

II-E: Appoint the executive director of the board and the agency directors, all upon nomination by the board;

II-F: Provide for the collective support of the unified evangelistic and diaconal ministries of the church carried out by the two agencies by stimulating interest, encouraging prayer, and authorizing the procurement and expenditure of funds;

II-G: Encourage the churches to call, ordain or commission, and support the personnel appointed by synod, by the board, or by each agency; and

II-H: Ensure that the board fulfills its purpose.

Article III

THE CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

III-A: Responsibility of the Board

The announcement and demonstration of the love of God for the peoples of the world constitutes a unified ministry of word and deed. The board is the agent of synod for the furtherance of this ministry.

This ministry has developed in two organizations, now designated the World Missions Agency and the World Relief Agency. These agencies are distinct from each other because of the specialization of their tasks but united with each other in their common pursuit of the purpose of the board. As a general rule, the two agencies should work on joint-agency fields in order to achieve most appropriately and effectively the one complete mission of the church, and in order to exercise Christian stewardship most efficiently and fruitfully. On joint-agency fields neither agency should become so intent on its own specialized task as to neglect the interests of the other. At the same time, neither

should be so involved in joint ministry as to inhibit the fulfillment of its own particular responsibilities.

Single-agency fields may be assigned by the board with the approval of synod in the following cases:

1. In response to a disaster or other emergency, the World Relief Agency may enter a field even without the prior approval of synod, such projects continuing no more than one year without synodical approval.
2. The World Missions Agency may be assigned a separate field where there are no compelling demands for community development or emergency relief. Here the World Missions Agency would also be responsible for developing the diaconal ministry of the national church.
3. The World Relief Agency may be assigned a separate field where there are no compelling demands for evangelism or church development because the need is acceptably met by an approved church or where an approved Christian community already exists.
4. In particular circumstances, the board may assign a "pathfinder" role to either agency.
5. The domestic program of the World Relief Agency is a single-agency program.

It is the responsibility of the board so to regulate and supervise the work of these two agencies that the church may minister to the spiritual and physical needs of the peoples of the world and do so speaking with one voice.

It is also, and equally, the responsibility of the board to honor the identity and integrity of the two agencies so that the dynamics by which they have developed may be preserved and enhanced and their special competencies may be applied to the common purpose of the church's mission.

In these tasks the board is the agent of synod to ensure that the work is carried on in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

The organization and functions of the board in fulfilling these tasks are set forth in the provisions which follow.

III-B: Organization of the Board

1. Membership

The board shall consist of twenty members, all elected by synod, in the following manner of representation:

ten members nominated by the board, elected by synod;
five members nominated by and from the World Missions Committee, elected by synod; and
five members nominated by and from the World Relief Committee, elected by synod.

2. Meetings

The board shall meet at least once a year.

3. Officers

The board shall elect its officers annually from its own membership.

The officers shall be: president, elected from among the members nominated by the board; vice president, and secretary, one elected from among the membership nominated by the World Missions Committee, and the other elected from among the membership nominated by the World Relief Committee.

4. Executive Committee

The board may elect an executive committee annually from its own membership. In that case the executive committee shall consist of the officers of the board and four other

members elected by the board, two from those nominated by the board and one from each of the other membership categories.

5. Regulations governing regional representation on the board, the manner of nominations and elections, and agency officer representation on the executive committee are set forth in board and agency bylaws.

III-C: Duties and Powers of the Board

1. The board shall approve policy and goals for the unified ministry of the Christian Reformed Church through the World Missions Committee and the World Relief Committee while ensuring the identity and integrity of the two agencies.
2. The board shall regulate the two agencies to ensure that their work is done in such a manner that scriptural standards for all aspects of the work are maintained and the constitution is observed. It shall ensure adequate procedures for planning, implementation, and evaluation.
3. The board, subject to synodical approval and in accordance with the mandates governing both agencies, shall approve the designation of fields for its agencies.
4. The board shall determine the nature of the coordination and unity which shall prevail on fields of joint ministry.
5. The board, subject to synodical approval, shall establish the principles and guidelines which shall govern interdependency agreements with other churches and agencies.
6. The board shall nominate candidates for the office of executive director of World Ministries and for the office of agency director of each agency, all of which staff offices must be filled by synodical appointment.

   Directors who report to the agency directors shall be appointed by the respective agency-committees, subject to confirmation by the board. Further specification of the rights of appointment by the agency-committees and agency directors will be made in the bylaws of the respective agency-committees.
7. The board shall submit an annual report to synod, including a single, combined budget.
8. The board shall enforce the provisions of the constitution and shall have the power to recommend to synod amendments to it. It shall adopt and/or amend such bylaws as are needed to fulfill its own assignment in accordance with synodical decisions. It shall approve or disapprove such additions or amendments to the bylaws of each agency as have been adopted by such agency.
9. The board shall ensure that properties are rightfully held and conveyed by its two agencies.
10. The board and its agencies shall exercise jurisdiction over personnel called or commissioned by local churches under the following conditions: The agency director is specifically responsible for the performance of the agency personnel in the duties assigned to them, including their doctrine and life insofar as these bear upon their functioning in their agency assignments. Agency personnel may appeal a director's decision to the agency-committee according to the stipulations of Article VII. The consistories of local Christian Reformed churches in which the memberships of agency personnel are lodged also have supervision over their members' doctrine and life insofar as these bear upon church membership or office. Appeals from the decisions of these consistories may be made in accordance with the procedure stipulated in the Church Order of the Christian Reformed Church.
11. The board shall ensure the annual evaluation of all personnel of the agencies.
12. The board shall adopt such bylaws as needed.

III-D: Staff of the Board

The chief staff officer of the board shall be the executive director of World Ministries, who shall be elected to this position by synod from a nomination prepared and submitted by the board. The functions of the executive director shall be as follows:

1. The executive director shall be the immediate agent for the implementation of board policy within the structure of World Ministries, and shall administer board policies through a chain of accountability. To discharge this function the executive director must know each agency independently.
2. The executive director shall supervise the work of the agency directors and shall head the administrative management team on which the agency directors also serve.
3. The executive director, together with the agency directors, shall effect the one mission of the church within the structure of World Ministries, while ensuring the identity and integrity of the two agencies.
4. The executive director shall be responsible for giving leadership in the coordination of the operations of joint-agency fields and in the administration of the agencies. In single-agency fields and domestic programs the executive director shall monitor operations, consult with the agency directors, and advise the board.
5. The executive director shall submit to the board an annual report on the entire operation of World Ministries, based upon the reports of the agency directors.
6. The executive director shall be responsible for the budget procedure and shall present a single, combined budget for both agencies to the board.

III-E: Administrative Management Team

1. The administrative management team shall be a formally constituted administrative entity. The membership shall be constituted of the executive director, who is its chairperson, the two agency directors, and the principal staff directors of the agencies as needed.
2. The functions of the administrative management team include the following:
   a. Planning, coordinating, and providing information;
   b. Reconciling interagency differences;
   c. Giving direction to concerns which are common to both agencies; and
   d. Such further functions as directed by the board.

Article IV

CHRISTIAN REFORMED WORLD MISSIONS COMMITTEE

IV-A: Mandate

It shall be the primary task of the World Missions Committee and Agency to proclaim the coming of the kingdom of God, to call people of all the world to repentance, faith in Jesus Christ, and obedience to God in their personal lives and their societal relations, and to build the church of Christ. In fulfilling this task, the agency shall also work to relieve suffering and to minister to human needs; it shall effect this dimension of the task with the help of the World Relief Agency wherever possible.

In addressing this task, the World Missions Committee and Agency shall have primary responsibility for the parts of the mission called evangelism, the organization and development of the church, the development of Christian education, and the training of pastors, evangelists, elders, and teachers. This responsibility includes preaching, teaching, administration of the sacraments, local communication of the gospel through various media, Bible translation, literature production and distribution, development of Christian worship and music, church education, development of Christian schools, and the training of nationals for all of these.

The agency-committee is the agent of the board to ensure that these responsibilities are exercised in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

IV-B: Organization of the World Missions Committee

In order to fulfill its mandate the Christian Reformed World Missions Committee is organized in the following manner:

1. Membership

   The committee shall be constituted of one representative from each classis, elected by classis and confirmed by synod.

2. Meetings

   The committee shall meet at least once a year.

3. Officers

   The committee shall elect annually from its membership a president, a vice president, a secretary-treasurer, and an assistant secretary-treasurer.

4. Executive Committee

   The committee shall elect annually from its membership an executive committee. The executive committee shall exercise the responsibilities of the agency-committee between its meetings in accordance with the procedures set forth in the agency-committee bylaws.

IV-C: Duties and Powers of the World Missions Committee

In order to fulfill its mandate the committee is given the following duties and powers:

1. Adopt such bylaws and/or amendments to its bylaws as are needed to establish appropriate agency policy which then will be subject to approval by the board;
2. Prepare priorities, guidelines, and proposals for endorsement by the board;
3. Initiate and/or review preliminary planning of new projects;
4. Nominate candidates for office which require board approval, and appoint personnel to positions as named in the bylaws;
5. Review and approve the annual agency budget prepared by the agency staff and the administrative management team for recommendation to the board;
6. Ensure appropriate fundraising, communications, and promotional activities;
7. Ensure activities which appropriately recruit, train, and support the staff;
8. Exercise the right to acquire, hold, and convey property subject to the approval of the board;
9. Supervise, through its director, the administrative staff of the agency;
10. Approve intra-agency administrative policy in agreement with board policy;
11. Authorize and approve such contracts as are concomitant with the purpose of the mission and as are subject to approval by the board;
12. Engage in such decision-making as will achieve the responsibilities delegated to it by the board, promote the unification of the full mission of the church, enlarge the vision of that mission for the constituency of the agency, and fulfill the mandate of that one mission; and
13. Recommend to the board amendments to the constitution and bylaws of the board.

IV-D: The Director of World Missions

The agency director is responsible to the executive director of the board and to the World Missions Committee. The director is responsible for the administration of the

entire agency, and functions within the boundaries of this constitution and within board and agency-committee bylaws.

The functions of the director shall be as follows:

1. Supervise the staff of the agency through a chain of accountability, and report to the committee the matters of business which require committee endorsement;
2. Be a member of the administrative management team;
3. Supervise recruitment, training, and evaluation of field and office personnel;
4. Promote the interests of the board and agency throughout the church;
5. Maintain a firsthand acquaintance with field operations;
6. Supervise the preparation of the budget for presentation to the administrative management team and the agency-committee;
7. Effect the one mission of the church within the structure of World Ministries while ensuring the identity and integrity of the two agencies;
8. Provide key decision makers with the necessary, valid information to enable them to make informed decisions; and
9. Perform all other duties assigned by the agency-committee or the executive director.

Article V

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

V-A: Mandate

It shall be the primary task of the World Relief Committee and Agency to promote the kingdom of God and demonstrate the gospel by administering the mercy of Jesus Christ to people in need everywhere, doing good "to all people, especially to those who belong to the family of believers." The agency shall accompany this ministry with the presentation of the gospel of Jesus Christ and the call to Christian discipleship in the totality of human life; it shall effect this dimension of its task with the help of the World Missions Agency wherever possible.

In addressing this task, the World Relief Committee and Agency shall have primary responsibility for those parts of the mission called emergency relief, diaconal development and need, and community development. This includes disaster relief, benevolence, training of deacons, health care, agricultural development, industrial development, literacy training, income generation, socioeconomic aid, and the training of nationals for all of these.

The agency-committee is the agent of the board to ensure that these responsibilities are exercised in keeping with the Word of God, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.

V-B: Organization of the World Relief Committee

In order to fulfill its mandate the Christian Reformed World Relief Committee is organized in the following manner:

1. Membership

   The committee shall be constituted of one representative from each classis, nominated by the diaconal conference or diaconal committee of the classis, elected by classis and confirmed by synod, and three members-at-large. The members-at-large will be a pastoral advisor, an accountant, and an attorney. These shall be elected according to the rules of synod.

2. Meetings

   The committee shall meet at least once a year.

3. Officers

   The committee shall elect annually from its membership a president, a vice president, a secretary, and a treasurer.

4. Executive Committee

   The committee shall elect annually from its membership an executive committee. The executive committee shall exercise the responsibilities of the agency-committee between its meetings in accordance with the procedures set forth in the agency-committee bylaws.

V-C: Duties and Powers of the World Relief Committee

In order to fulfill its mandate the committee is given the following duties and powers:

1. Adopt such bylaws and/or amendments to its bylaws as are needed to establish appropriate agency policy which shall then be subject to approval by the board;
2. Prepare priorities, guidelines, and proposals for endorsement by the board;
3. Initiate and/or review preliminary planning of new projects;
4. Nominate candidates for office which require board approval, and appoint personnel to positions as named in the bylaws;
5. Review and approve the annual agency budget prepared by the agency staff and administrative management team for recommendation to the board;
6. Ensure appropriate fundraising, communications, and promotional activities;
7. Ensure activities which appropriately recruit, train, and support the staff;
8. Exercise the right to acquire, hold, and convey property subject to the approval of the board;
9. Supervise, through its director, the administrative staff of the agency;
10. Approve intra-agency administrative policy in agreement with board policy;
11. Authorize and approve such contracts as are concomitant with the purpose of the mission and as are subject to approval by the board;
12. Engage in such decision making as will achieve the responsibilities delegated to it by the board, promote the unification of the full mission of the church, enlarge the vision of that mission for the constituency of the agency, and fulfill the mandate of that one mission; and
13. Recommend to the board amendments to the constitution and bylaws of the board.

V-D: The Director of World Relief

The agency director is responsible to the executive director of the board and to the World Relief Committee. The director is responsible for the administration of the entire agency and functions within the boundaries of this constitution and within board and agency-committee bylaws. The functions of the director shall be as follows:

1. Supervise the staff of the agency through a chain of accountability, and report to the committee the matters of business which require committee endorsement;
2. Be a member of the administrative management team;
3. Supervise recruitment, training, and evaluation of field and office personnel;
4. Promote the interests of the board and agency throughout the church;
5. Maintain a firsthand acquaintance with field operations;
6. Supervise the preparation of the budget for presentation to the administrative management team and the agency-committee;
7. Effect the one mission of the church within the structure of World Ministries while ensuring the identity and integrity of the two agencies;

8. Provide key decision makers with the necessary, valid information to enable them to make informed decisions; and
9. Perform all other duties assigned by the agency-committee or the executive director.

Article VI

FIELD ORGANIZATION

The organization of single-agency fields shall be described in the bylaws of each agency, and shall be modeled after the organizational plan for joint-agency fields which is described in this article.

The organization on fields of joint ministry shall include the following elements in order to ensure the unity of the work and its effective implementation.

VI-A: The Field Directors

There shall be a field director for each agency or, owing to special circumstances, a single director for a joint-agency field.

Agency field directors shall be appointed, after consultation with the respective field staff, by the agency directors or, if there is to be a single field director of a joint-agency field, by the executive director.

Field directors shall supervise the work of the staff members under their jurisdiction and provide support in the development, implementation, coordination, and evaluation of programs and personnel in their fields. They shall, in turn, report to their agencies' regional or home office directors.

The advisory committee minority report, relevant at this point in the discussion of the constitution, is presented by Rev. Gerald L. Essenburg.

The Advisory Committee Report is tabled to consider the minority report.

Minority Report

I. NUMBER OF FIELD DIRECTORS

A. *Material:* Report 37, Constitution Art. VI, A and B, pp. 468–69

B. *Recommendation:*

That synod approve the following amendments in Article VI of the Constitution of the Christian Reformed Board of World Ministries:

1. In Article VI-A, the first paragraph, delete the words "owing to special circumstances," and add the words "The Board of World Ministries shall determine whether" at the beginning of the sentence.

Grounds:

1. Synod recognized the need for a plan that will do justice to seven needs or concerns. The seventh is: "The need for a unified posture toward the unevangelized peoples of the world and the developing church in their midst (*Acts of Synod 1985*, p. 748).
2. Synod approved the plan for reorganization of all fields of joint ministry as proposed by WMARC (*Acts of Synod 1985*, p. 759). This plan calls for: "A field director for each agency, or one field director for the joint field" (*Acts of Synod 1985*, p. 423).
3. Article VI, Section A, of the proposed constitution neither recognizes this need for a unified posture nor follows the plan approved by synod because it states that a single field director is possible only when the joint-agency field *owns special circumstances*.

4. From the point of view of financial savings, it makes just as much sense to argue that two field directors ought to require special circumstances.
5. This amendment is desired by the Christian Reformed World Missions Committee.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 64.)

ARTICLE 60

Elder Peter Houweling leads the assembly in closing prayer.

MONDAY MORNING, JUNE 16, 1986
Tenth Session

ARTICLE 61

Rev. Harvey Stob leads the assembly in morning devotions, noting and remembering in prayer Professor Stanley Wiersma who is in intensive care in a hospital in Amsterdam following major surgery. He leads the assembly in a litany which reflects the tenth anniversary of the Soweto uprising in South Africa. The assembly sings number 426 from the *Psalter Hymnal*, "Jesus, with Thy Church Abide," stanzas 1, 3, 5, and the litany is concluded with a prayer for the South African churches.

The roll call indicates Elder Maynard De Kryger (Classis Muskegon) is absent. (He was scheduled to be here the first week only and his alternate is unable to attend.) Elder Wilson Haarsma (Classis Grandville) has returned to synod.

The minutes of the morning session of June 14, 1986, are read and approved.

ARTICLE 62

The president announces the death this morning of Professor M. Howard Rienstra. He served Calvin College as Professor of History, director of the H. H. Meeter Center for Calvin Studies, and as city commissioner in Grand Rapids, MI. The president concludes a moment of silent prayer, remembering the work of Professor Rienstra and asking that his family be comforted and sustained at this time.

ARTICLE 63

(The report of Advisory Committee 9 is continued from Article 40.)

Advisory Committee 9, *Interdenominational Matters/Pastor-Church Relations*, Dr. Carl E. Zylstra reporting, presents the following:

APPEAL OF CLASSIS HAMILTON REGARDING DECISION OF COUNCIL OF CHRISTIAN REFORMED CHURCHES IN CANADA

A. *Materials:*

1. Appeal 4—Classis Hamilton, pp. 555–57

2. *Acts of Council*, November 1985, Christian Reformed Churches in Canada

a. Art. 20, pp. 6–7
b. Report—ICCHRLA pp. 112–19

B. *Background:*

1. In November 1985, the Council of Christian Reformed Churches in Canada (CCRCC) voted to continue membership in the Inter-Church Committee on Human Rights in Latin America (ICCHRLA). Noting that Classis Hamilton had overtured the CCRCC not to continue membership in ICCHRLA, the Mount Hamilton CRC of Hamilton, ON, sent an appeal to the Synod of 1986. The stated clerk informed the consistory that this appeal was not properly before synod because it had not been processed through classis. Subsequently Classis Hamilton endorsed the appeal during its May meeting. On June 12, 1986, synod decided to consider the appeal which was then distributed to the members of Advisory Committee 9.

2. The CCRCC is a voluntary association of classes in Canada. At present all Canadian classes except Eastern Canada are members of the CCRCC.

In 1966 synod declared that the mandate of the CCRCC was to consider matters of common concern to the member classes which could not be dealt with equally well either by the local churches or by synod. The following areas were specified as legitimate:

a. Official contact with the Canadian government
b. Matters of public relations within Canada
c. Spiritual care in the Canadian Armed Forces
d. Contact with other churches in Canada
e. Liaison with Christian institutions of mercy and socio-cultural organizations within Canada
f. Evangelism in the national context

3. The report on the ICCHRLA describes the organization as follows (*Acts of CCRCC*, p. 112):

"The Inter-church Committee on Human Rights in Latin America (ICCHRLA) is organized to assist member Canadian churches in effectively supporting our Latin American church partners as they minister to those who suffer from gross and systematic human rights violations in their countries. The ICCHRLA members include the Anglican Church of Canada, the Canadian Conference of Catholic Bishops, the Canadian Council of Churches, the Canadian Lutheran World Relief and Development, the Council of Christian Reformed Churches in Canada, the Presbyterian Church in Canada, the United Church of Canada, the Scarboro Foreign Mission Society, the Canadian Religious Conference, the Jesuit Fathers, the Society of Friends, the School Sisters of Notre Dame and the Sisters of St. Joseph."

The objectives of ICCHRLA are

1. to assist the churches in exchanging information and in creating a sense of unity between Canadian churches and their sister organizations in Latin America.

2. To assist the churches in coordinating the sharing of information and resources among ecumenical and communication organizations across the country.

3. To assist the churches in monitoring Canadian external affairs policy and international economic policy and in developing and proposing specific policies which protect and express concern for human rights within the Canadian government's overall foreign policy. It also helps to facilitate feedback from churches and local groups to Canadian leaders and institutions on these issues.

4. To assist the churches in educating Canadian Christians, the public, and the government regarding the violation of human rights in Latin America and in recommending ways in which Canadians can respond to specific violations of human rights. *Acts of Council 1985*, pp. 112–13

C. *History:*

Already in 1982, Classis Hamilton had urged the CCRCC not to join ICCHRLA. The CCRCC, however, decided to apply for membership in November 1983. In September 1985, Classis Hamilton recommended that CCRCC terminate its membership in ICCHRLA. In November 1985, the CCRCC, however, decided to continue membership through 1987.

Classis Hamilton now appeals the decision of CCRCC "that Council continue its membership in ICCHRLA through 1986 and 1987" (*Acts of Council*, Art. 20, p. 6). Classis Hamilton adduces three grounds to support their appeal.

1. The theology—philosophy!—of the ICCHRLA is in conflict with the Word of the Lord as confessed in/by the Reformed creeds, which leads it to give one-sided, colored information to its member churches. Such colored information, rather than helping the church, will in fact hinder the church in effectively pastorally ministering the Word of the Lord to people living in areas of great conflict and distress.

2. The matters addressed by the ICCHRLA are beyond the jurisdiction and mandate of the CCRCC.

3. The concerns of the ICCHRLA must be addressed by synod through its World Missions Board, which has at present a Committee on Justice and Oppression.

B. *Observation:*

The advisory committee believes that this appeal can properly be judged by synod since it concerns the mandate of the CCRCC which has been established by synod.

C. *Recommendations:*

1. That synod give the privilege of the floor to Rev. Arie Van Eek, administrative director of the CCRCC, in matters pertaining to the appeal of Classis Hamilton. *—Adopted*

2. That synod not sustain the appeal of Classis Hamilton.

Grounds:

a. The membership of CCRCC in ICCHRLA appears to be within the mandate established by the Synod of 1966.
   1) ICCHRLA provides contact with other churches in Canada.
   2) ICCHRLA is a particular social-cultural organization within Canada.
   3) ICCHRLA provides joint contact with the Canadian government.

b. In its research and information gathering service and its ongoing contact with the Canadian government, ICCHRLA performs a function that the local churches, synod, and Christian Reformed agencies cannot do equally well.

—Adopted

Note: The following record their negative votes: Raymond Sikkema, Paul Roorda, Jelle Tuininga, Anthony De Jager, and Thomas Spriensma.

3. That synod recognize the legitimate concern about possible ideological biases within ICCHRLA and encourage CCRCC not only to continue its vigilant assessment of such biases but also to actively present a Reformed witness on social-political issues.

Grounds:

a. CCRCC, not synod, is best able to perform such ongoing assessments.
b. CCRCC has already demonstrated sensitivity to this matter by their previous decision "that council mandate our representative to assess as much as possible the sources of information, giving particular attention to the political or ideological biases that may affect their reliability" (*Acts of Council,* November 1985, Art. 20, p. 7).

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 70.)

ARTICLE 64

(The report of Advisory Committee 7 is continued from Article 59.)

Advisory Committee 7, *World Ministries,* Rev. Edwin D. Roels reporting, presents the following:

I. NOMINATION AND APPOINTMENT OF THE WORLD MISSIONS DIRECTOR

A. *Materials:*

1. Report 6, IV, B, pp. 127–29
2. Report 6-A, II, p. 513
3. Personal Profile of William Van Tol

B. *Recommendations:*

1. That synod approve the following standard procedure for nomination and appointment of the World Missions Director:

a. When the need for an appointment has been established, this need will be referred to a search committee appointed by the World Missions Committee. The search committee shall canvass the field of possible candidates, gather the required personal, academic, experiential, and other relevant information concerning them, evaluate them, and submit one or two nominations to the World Missions Committee.

b. The World Missions Committee will receive the nomination(s) from its search committee, review information regarding the nominee(s), interview the nominee(s), and submit one or two nominations to the Board of World Ministries.

If the World Missions Committee believes that new or additional names should be considered, its search committee will be requested to submit new names to the next meeting of the committee. Nominations from the floor will not be accepted.

c. The Board of World Ministries will receive the nomination(s) from the World Missions Committee, review information regarding the nominee(s), interview, and submit the nomination(s) to synod.

If the Board of World Ministries believes that new or additional names should be considered, the World Missions Committee will be requested to

obtain and submit new names to the next meeting of the board in accordance with the aforesaid procedure. Nominations from the floor will not be accepted.

The nomination(s) of Board of World Ministries to be submitted to synod will be published twice in the church papers immediately after the meeting of the board so as to give the church ample time for consideration and expression of possible objections.

d. Synod will receive nomination(s) from the Board of World Ministries. Its advisory committee will provide delegates to synod with written information about the nominee(s) assembled from material submitted by the Board of World Ministries.

Nominations from the floor of synod will not be accepted. Synod will interview the nominee(s) in open session for approximately thirty minutes including opportunity for questions from the floor.

Before voting, synod will be given opportunity to discuss the nominee(s), this discussion to take place in executive session following the interview. Following the discussion of the nominee(s) the president of synod, or one designated by him, shall lead in prayer for God's guidance in making the choice.

e. The ballots shall be cast for election of the World Missions director and tallied according to our present procedure. The president shall notify the candidate(s) of the results as soon as possible and before the announcement of the choice is made to the members of synod.

f. In the presence of the elected candidate, the president shall publicly announce the outcome of the election and address the appointee with appropriate words.

g. The president shall call on a representative of the World Missions Committee to offer a concluding prayer of gratitude.

h. Synodical rules for length of appointment (an initial term of two years followed by terms of four years, if warranted) and starting date of appointment (September 1) will be observed.

—Adopted

1. That synod appoint Rev. William Van Tol as director of Christian Reformed World Missions for an initial term of two years, beginning on September 1, 1986, subject to a favorable interview by synod. *—Adopted*

II. NUMBER OF FIELD DIRECTORS

Continuing discussion on the Constitution of the Board of World Ministries, Advisory Committee 7 Minority Report is presented, Rev. Gerald L. Essenburg reporting.

A. *Materials:* (See Article 59.)

B. *Recommendation:*

That synod approve the following amendments in Article VI of the Constitution of the Christian Reformed Board of World Ministries:

1. In Article VI-B, the second paragraph, delete the words "usually six in number," so that the sentence reads: "The council shall be constituted of members representing both agencies, as follows:"

2. In Article VI-B, amend item 1 to read: "The field directors or the field director;"

3. In Article VI-B, amend the third paragraph to read: "Where there are two field directors, the members of the field executive council shall annually elect one of the agency field directors to serve as chairperson of the council, and the other agency field director shall serve as secretary. Where there is one field director, the field director shall serve as chairperson, and the secretary shall be chosen from among the members of the other agency."

Ground: These amendments will enable the field executive council to function with either one or two field directors.

—*Adopted*

The Advisory Committee Report, Constitution, is considered at this time, Dr. Edwin D. Roels, reporting.

VI-B: The Field Executive Council

There shall be a field executive council to coordinate the strategies, policies, and budgets of the two agencies in order to achieve maximum integration and effectiveness in their joint ministries.

The council shall be constituted of members representing both agencies, usually six in number, as follows.

1. The field directors of both agencies;
2. Two members elected from among their number, by the regular World Missions staff members serving on the joint-agency field at the time of the annual assembly meeting; and
3. Two members elected from among their number by the regular World Relief staff members serving on the joint-agency field at the time of the annual assembly meeting.

The members of the field executive council shall annually elect one of the agency field directors to serve as chairperson of the council, and the other agency field director shall serve as secretary.

The field executive council shall prepare a single, annual plan and a single, combined budget including components from each agency. The plan shall be submitted to each agency-committee by way of planning procedures approved by the board. The field executive council shall monitor the execution of the plan. It shall also represent the entire field in establishing relations and agreements with other churches and agencies.

VI-C: The Field Assembly

There shall be a field assembly including voting and nonvoting members. Voting members shall include all regular, board-appointed or approved, full-time staff members and their spouses. Nonvoting members shall include volunteers and associate staff members.

The chairperson and secretary of the field executive council shall also serve as the chairperson and secretary of the field assembly.

The purpose of the field assembly is to provide advice to the field executive council and support to its own members. It shall conduct an advisory review of the annual plan prepared by the field executive council. It shall provide its own members with mutual encouragement, exchange of information, training, fellowship, and opportunities for spiritual development.

The voting members of each agency shall meet separately to elect their respective representatives to the field executive council.

Article VII

APPEALS

All appeals in matters pertaining to policy, personnel, or program shall be made to one's supervisor and, if necessary, to successive levels of supervision and authority. The following regulations shall apply:

VII-A: The World Missions Committee and the World Relief Committee shall be the last instance of appeal pertaining to intra-agency matters, except personal performance matters involving directors appointed by synod and agency-committee appointees whose appointments are confirmed by the board.

VII-B: The board shall be the last instance of appeal pertaining to interagency matters and the determination of whether an issue is an administrative or policy matter.

VII-C: An appeal from board decisions to synod may be made in the following cases:

1. Directors who have been appointed by synod may appeal to synod those matters affecting their persons or appointments.

2. An agency or an individual related to an agency may appeal to synod matters involving a doctrinal issue.

3. An agency-committee may appeal to synod matters pertaining to proposed changes in this constitution.

Article VIII

Amendments to the Constitution

Amendments to this constitution shall require approval by synod. The board shall have sole authority to recommend amendments to synod in accordance with the following procedures:

VIII-A: Proposed amendments shall be presented to the secretary of the board in writing at least ninety days prior to the meeting date of the board, and copies of such proposed amendments shall be mailed by the secretary to each board member and to each member of the two agency-committees at least sixty days prior to the meeting.

VIII-B: Representatives from each agency-committee shall be given an opportunity to present written and oral comments concerning any proposed amendments at the meeting of the board prior to its vote on the proposed amendments.

VIII-C: All amendments to this constitution shall be adopted, prior to their recommendation to synod for approval, by a minimum of fourteen members present and voting at a duly-constituted meeting of the board.

Recommendations:

1. That synod adopt the constitution for the Board of World Ministries as amended. —*Adopted*

2. That synod declare the above actions to be its response to the recommendations of the Board of World Missions regarding proposed changes in the Constitution. —*Adopted*

III. EXECUTIVE DIRECTOR OF WORLD MINISTRIES

A. *Materials:*

1. Report 37, pp. 457–58
2. Report 37-A, V, pp. 538–40
3. Personal Profiles

4. Job Description

5. Overture 29, p. 492

B. *Recommendations:*

1. That synod not accede to Overture 29.

Grounds:

a. Any proposed changes in the structure of the church will likely take several years to implement.
b. The differences which continue to exist between the two agencies require that a full-time director be appointed as soon as possible in order to accomplish most expeditiously the purposes of the reorganization plan.
c. The appointment of a full-time director this year would not add significantly to the total expenses of the two agencies and might, in fact, significantly increase the effectiveness of the funds currently being expended (see Report 37-A, IV, p. 539).

—*Adopted*

2. That synod adopt the following procedure in the consideration and election of the Executive Director of World Ministries:

a. Synod declare that the office of Executive Director of World Ministries, while not requiring the appointment of an ordained minister, is compatible with the office of minister of the Word as set forth in Article 12 of the Church Order. —*Adopted*

b. Synod receive the commission's nomination of Rev. Peter Borgdorff and Dr. Roger S. Greenway for the office of Executive Director of World Ministries. —*Adopted*

c. Synod establish an initial term of appointment for three years, beginning September 1, 1986. —*Adopted*

d. Synod approve the following procedures for interviewing and electing the executive director.

1) The nominees shall be presented to synod by the president of the Board of World Ministries.
2) The interviews, to be held in open session, shall each be no longer than one hour in duration and conducted by a member of synod selected by the advisory committee.
3) The questions to be asked shall be selected by a subcommittee of the advisory committee from suggestions forwarded by members of the committee and by members of synod. Questions used by the commission in its inquiries and interviews of candidates will also be available to the subcommittee.
4) The same prepared questions shall be asked of each nominee in the absence of the other. The interviewer may also pose additional questions which he considers desirable and appropriaate.
5) Following the prepared questions the interrogator shall moderate the questions asked by the synodical membership at large. This part of the one-hour interview shall be no longer than thirty minutes in duration.

6) Following the interviews there shall be a discussion of the nominees. It shall be held in executive session and begin no later than one hour after the last interview.

—*Adopted*

e. Following the discussion of the two nominees, the president of synod, or one designated by him, shall lead in prayer for God's guidance in making the choice. —*Adopted*

f. The ballots shall be cast for election of the Executive Director of World Ministries and tallied according to our present procedure. The president shall notify the candidates of the results as soon as possible and before the announcement of the choice is made to the members of synod. —*Adopted*

g. In the presence of the elected candidate, the president shall publicly announce the outcome of the election and address the appointee with appropriate words. —*Adopted*

h. The president shall call on the president of the Board of World Ministries to offer a concluding prayer of gratitude. —*Adopted*

i. The terms of appointment, including possible transition and preparation time, shall be negotiated by the acting director of World Ministries, representing the commission, and the officers of the Board of World Ministries. —*Adopted*

3. That synod arrange for the interview of Peter Borgdorff and Roger S. Greenway according to the provisions of 2, d (above). —*Adopted*

IV. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE: COOPERATIVE RELATIONSHIPS OVERSEAS

A. *Materials:*

1. Report 7, III, C, 2, c, pp. 140–43; III, C, 2, f, pp. 144–45

2. Report 7-A, pp. 516–19

B. *Recommendations:*

1. That synod approve the request of CRWRC to begin work with the Baptist Association of El Salvador (Report 7, III, C, 2, c, pp. 140–43). —*Adopted*

2. That synod approve the request of CRWRC to begin work with the Honduran Development Institute (Report 7, III, C, 2, f, pp. 144–45). —*Adopted*

3. That synod approve the new projects with FEINE and FALED in Ecuador (Report 7-A, I, pp. 516–18). —*Adopted*

4. That synod appoint the World Missions and Relief Commission to provide consultation to the Board of World Ministries (Report 7-A, II, pp. 518–19). —*Adopted*

5. That synod not accede to CRWRC's request that synod explore the feasibility of obtaining another source of funding for the Board of World Ministries (Report 7-A, III, p. 519).

Ground: The procedure established by the Synod of 1985 for funding the Board of World Ministries appears to be fair and equitable (*Acts of Synod 1985*, p. 765).

—Adopted

The report of Advisory Committee 7 is continued in Article 69.)

ARTICLE 65

The stated clerk introduces Dr. James P. Wesberry, director of the Lord's Day Alliance of U.S., and his wife, Margaret. They are asked to stand and synod greets them with applause.

ARTICLE 66

Elder Melis Melissen closes the morning session in prayer.

MONDAY AFTERNOON, JUNE 16, 1986
Eleventh Session

ARTICLE 67

Rev. Robert K. Geelhood asks the delegates to sing Psalm 113, "Praise God, You Servants of the Lord" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal*. He announces a request for prayers for Rev. Jacob Dykstra, pastor of 1st Lynden, WA, CRC, who has been diagnosed as being seriously ill with cancer. He leads in prayer.

ARTICLE 68

The stated clerk introduces ballot number 2 and delegates proceed to vote.

ARTICLE 69

(The report of Advisory Committee 7 is continued from Article 64.)

Advisory Committee 7, *World Ministries*, Dr. Edwin D. Roels reporting, presents the following:

I. WORLD MISSIONS DIRECTOR APPOINTMENT

Rev. William Van Tol, nominee for the position of Director of the World Missions Committee, is introduced to the synod. His wife, Laura, and three children, who are in the audience, are also introduced. Rev. William C. Veenstra interviews Rev. Van Tol who also responds to questions from the floor.

Synod enters into executive session for discussion of the nominee. Synod returns to open session. The president prays for the guidance of the Holy Spirit.

Recommendation:

That synod approve the appointment of Rev. William Van Tol as director of the World Missions Committee. *—Adopted*

The president congratulates Rev. Van Tol, wishing him the Lord's guidance and assuring him of synod's prayerful support. Dr. Carl Zylstra leads in a prayer of thanksgiving.

II. REQUEST OF WORLD MISSIONS FOR ASSISTANCE IN EXAMINING POLICIES AND OPERATING PRACTICES

A. *Material:* Report 6, V, C, p. 130

B. *Background:*

In its report to synod, Christian Reformed World Missions asked for synod's assistance in examining their (CRWM's) policies and operating practices. Specific concern was expressed over a perceived decline in the church's confidence in CRWM and a resulting decline in financial support.

The advisory committee discussed this expressed concern at some length with the acting director of CRWM and learned that the concern, though still present, is not as great now as it was at the time the report was initially submitted. Moreover, it was learned that certain elements of the concern were based on information that later turned out to be incorrect.

C. *Recommendation:*

That synod not accede to the request of CRWM to examine their policies and operating practices, but rather to refer the expressed concerns of CRWM to the Christian Reformed Board of World Ministries.

Grounds:

1. Some definite progress has been made in recent months in meeting the concerns expressed by CRWM in its report.
2. It would be appropriate for the Board of World Ministries to begin the kind of investigation and examination which was asked for, since the request concerns one of its agencies.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 83.)

ARTICLE 70

(The report of Advisory Committee 9 is continued from Article 63.)

Advisory Committee 9, *Interdenominational Matters/Pastor-Church Relations,* Dr. Carl E. Zylstra reporting, presents the following:

RESPONSE TO OVERTURE 18: INFORMATION SOUGHT FOR HELPING THE OPPRESSED

A. *Material:* Overture 18, p. 482

B. *Observation:*

The synod and the entire Christian Reformed Church is deeply concerned about the victims of persecution and injustice, and the violation of their human rights. For instance, the editor of *The Banner* has indicated a willingness to publish in an upcoming issue information regarding organizations which claim to be aiding the oppressed.

C. *Recommendation:*

That synod not accede to Overture 18.

Grounds:

1. Synod is not equipped to seek out and provide information on all organizations alluded to in this overture.
2. There is a procedure already established for worthy organizations to be placed on the list of approved causes. —*Adopted*

ARTICLE 71

The report of Advisory Committee 8 is continued from Article 50.)

Advisory Committee 8, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. DORDT COLLEGE

A. *Material:* Report 22, pp. 262–63

B. *Recommendation:*

That synod note with gratitude to God the continuing and longstanding "kingdom perspective" of Dordt College, and the new efforts to internationalize their educational programs. —*Adopted*

II. INSTITUTE FOR CHRISTIAN STUDIES

A. *Material:* Report 23, pp. 264–65

B. *Recommendation:*

That synod note with thanksgiving the renewal of support for the Institute for Christian Studies. The appointment of Dr. Clifford Pitt as president has added to the Institute for Christian Studies leadership in promoting biblically based, reformational perspectives in the Christian community. Synod regards the death of Dr. Bernard Zylstra as an immense loss to the whole denomination; his prophetic work will be sorely missed. —*Adopted*

III. REDEEMER COLLEGE

A. *Material:* Report 24, p. 266

B. *Recommendation:*

That synod note with gratitude to God that Redeemer College graduated its first class of students this year, and looks forward to moving to a new campus this summer. —*Adopted*

IV. REFORMED BIBLE COLLEGE

A. *Material:* Report 25, pp. 267–69

B. *Recommendation:*

That synod gratefully acknowledge the expansion of academic programs at the Reformed Bible College, and her dedication to preparing for service in the

church students majoring in the study of Bible and Christian doctrine from a Reformed perspective. —*Adopted*

V. THE KING'S COLLEGE

A. *Material:* Report 26, p. 270

B. *Recommendation:*

That synod note with gratitude to God the increased enrollment at The King's College and the considerable improvement in their financial situation. Synod encourages The King's College in their efforts to become a degree-granting institution. —*Adopted*

VI. TRINITY CHRISTIAN COLLEGE

A. *Material:* Report 27, pp. 271–72

B. *Recommendation:*

That synod gratefully note the growth at Trinity Christian College, both in student numbers and in academic advancements. There was a 6 percent increase in enrollment over last year and academic strengthening in two major concentrations, nursing and computer science. Praise the Lord for his continued blessings. —*Adopted*

VII. UNITED CALVINIST YOUTH

A. *Material:* Report 28, pp. 273–75

B. *Recommendation:*

That synod acknowledge with gratitude to God the growth of the United Calvinist Youth organizations, and encourage them as they give spiritual guidance to our youth and reach out in new areas of ministry. —*Adopted*

VIII. COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. *Material:* Report 10, pp. 167–71

B. *Recommendations:*

1. That synod grant the privilege of the floor to the chairman of the committee, Mr. Jay Van Groningen, and to the treasurer, Mr. James Tamminga, during consideration of this report. —*Adopted*

2. That synod note with gratitude to God the efforts of this committee in training national leaders of overseas churches of the Reformed community, and approve the work of the committee. —*Adopted*

IX. COMMITTEE ON THEOLOGICAL EDUCATION IN QUEBEC

A. *Material:* Report 30, pp. 282–84

B. *Recommendations:*

1. That synod grant the privilege of the floor to the chairman of the committee, Dr. John H. Kromminga, and to the secretary, Rev. Peter Borgdorff. —*Adopted*

2. That synod instruct the committee to explore with the Board of Home Missions the integration of the CRC's support of Institut Farel with the present Home Missions effort in the province of Quebec and make appropriate recommendations on this matter to the Synod of 1987. —*Adopted*

3. That synod authorize the Committee for Theological Education in Quebec to disburse the 1987 budgeted funds to Institut Farel as needed to accomplish the work previously carried out by the coordinator, Rev. Martin Geleynse.

Grounds:

a. The Synod of 1984 approved financial support for the coordinator position through August of 1987 and it had been anticipated that Rev. Geleynse would serve at least until then.
b. Rev. Geleynse's acceptance of a call to another field creates the need for others to assume the functions previously done by him, and these may have to be shared by several part-time persons.

—*Adopted*

4. That synod express appreciation to Rev. Geleynse for his devoted service to Institut Farel. —*Adopted*

X. DENOMINATIONAL STUDENT AID FUND

A. *Materials:*

1. Report 2, I, B, 4, a, p. 27
2. Overture 24, p. 488
3. Overture 25, p. 488
4. Overture 26, p. 489
5. Overture 27, pp. 489–90

B. *Observation:*

From the responses the Board of Trustees received to its proposal for a denominational student aid fund it is evident that there is insufficient support for this concept on the denominational level.

Therefore the Board of Trustees has withdrawn the proposal.

C. *Recommendation:*

1. That synod not sustain the overture of Classis British Columbia Northwest.

Grounds:

a. There is insufficient support for the concept of a denominational student aid fund.
b. The Board of Trustees, together with the seminary, is pursuing alternate ways of insuring equitable and adequate financial assistance for seminary students.

—*Adopted*

2. That synod declare this to be its answer to Overtures 24, 25, and 27.

—*Adopted*

XI. SECOND CRC, TORONTO, ON, APPEALS DECISION OF CLASSIS TORONTO RE DESIGNATING QUOTA MONIES FOR ICS

A. *Material:* Appeal 2, pp. 495–96

B. *Observation:*

The appeal of Second CRC, Toronto erroneously speaks of "quota money" being designated to the ICS. It is the "monies saved" through Calvin quota reduction, not actual quota money that is in question.

C. *Recommendation:*

That synod not sustain the appeal of Second CRC, Toronto, ON.

Ground: Since the funds in question are local funds, it is outside the jurisdiction of synod to determine how they should be used. —*Adopted*

ARTICLE 72

Advisory Committee 4, *Publications/Psalter Hymnal Revision I (Songs)*, Rev. Berton Van Antwerpen reporting, presents the following:

I. CRC PUBLICATIONS REPRESENTATION AT SYNOD

A. *Material:* Report 3, II, E, p. 36

B. *Recommendation:*

That synod grant the privilege of the floor to Rev. Alvin Hoksbergen, president of the board; Dr. Henry ten Hoor, secretary of the board; Mr. Gary Mulder, executive director; Rev. Andrew Kuyvenhoven, editor of *The Banner*; Dr. Sierd Woudstra, editor of *De Wachter*; Mr. Allen Van Zee, finance director; Dr. Harvey Smit, director of the Education Department; Dr. Emily Brink, music and liturgy editor; a member of the Psalter Hymnal Revision Committee; and a member of the Liturgical Committee when matters concerning CRC Publications are discussed. —*Adopted*

II. PSALTER HYMNAL REVISION

A. *Materials:*

1. Report 3, III, C, 4, a, pp. 41–43; Appendix A, pp. 52–69
2. Report 3-A, Appendix A, p. 504–07
3. *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal*, I, Appendix A; IV, Indices
4. Overture 37, p. 550–51
5. Communication 4
6. Communication 6

B. *Background:*

The Synod of 1985 addressed itself to the hymns section and half of the Bible songs of the proposed *Psalter Hymnal*, with the understanding that the remaining sections would be dealt with by the Synod of 1986.

C. *General Observations:*

1. The responsibility of the advisory committee was to review the proposed Psalms and the remaining hymns and Bible songs for the *Psalter Hymnal*. The committee has done that in detail, recommending specific changes where appropriate. As the committee began its work it was fully aware of the magnitude of its task, the concerns being raised throughout the denomination, and the countless hours already invested in this project. In an attempt to fulfill its task responsibly the committee utilized the following resource persons: Professor John Stek, professor of Old Testament at Calvin Seminary; Dr. Emily Brink, music and liturgy editor; Dr. Harvey Smit, director of the Education Department; and Rev. Jack Reiffer, a member of the Revision Committee. In the course of its discussion the committee dealt with the issues of the Genevan tunes, the removal of familiar tunes, the use of inclusive language, the option of publication delay, and the importance of listing alternative tunes, also as an aid to introducing the new publication to the denomination.

Procedurally the committee evaluated each of the proposed songs, examining both the tune and the text. Among the strengths of the proposed *Psalter Hymnal* is the fact that it attempts to blend the diverse musical traditions within the CRC into a *Psalter Hymnal* which the committee is ready to recommend.

2. The advisory committee requests that the discussion on the floor of synod proceed in the following manner:

a. The Psalms and the remaining hymns and Bible songs will be considered in groups. Selected songs will be sung from each group as needed.

b. Minor changes such as words, notes, and harmonization should be submitted to the music editor in writing.

c. Substantial changes should come as amendment to the main motion.

D. *Recommendation:*

That synod approve the Psalms section with the following changes mandated to CRC Publications:

Psalms 1–25

Psalm 13 (see Report 3-A, Appendix A)
That the new tune, THE CHURCH'S DESOLATION, be used in place of BROTHER JAMES'S AIR.

Ground: The tune BROTHER JAMES'S AIR is associated with Psalm 23. Several people expressed problems not only with the association but with this particular match of text and tune. The tune BROTHER JAMES'S AIR has been retained for an additional setting of Psalm 23 (BS 159a).

—Adopted

Psalm 22: to revise the language of the proposed versification, making every effort to reflect more directly the familiar phraseology of key lines of the psalm, especially those that are echoed in the Gospels.

Ground: The present phraseology of the proposed versification in certain key lines lacks the desirable continuity with the tradition.

—Adopted

—Psalms 1–25 section is adopted.

Psalms 26–50

Psalm 32 (see Report 3-A, Appendix A)
That the first stanza be changed to plural pronouns and verb forms throughout.

Ground: The singular pronouns are distracting; the solution of plural pronouns is more in keeping with language changes made in other songs. —*Adopted*

Psalm 45 (see Report 3-A, Appendix A)
A substantially revised text

Ground: The tune O DASS ICH TAUSEND was shortened to accommodate a four-line stanza. A number of church musicians expressed a desire for the entire melody. The text was revised accordingly (five six-line rather than nine four-line stanzas).

—*Adopted*

It is moved and supported to instruct the Psalter Hymnal Revision Committee to include either page 56 or 57, Psalm 33, of the present *Psalter Hymnal* to the section of Bible Songs in the new *Psalter Hymnal*. —*Adopted*

—*Psalms 26–50 section is adopted.*

Psalms 51–75

Psalm 72 (see Report 3-A, Appendix A)
A new tune, ES FLOG EIN WALDVOGELEIN, in place of ROCKPORT.

Ground: The tune has a more joyful and triumphant character in keeping with the text.

—*Adopted*

Psalm 73: to retain P.H. #138 "In Sweet Communion, Lord, with Thee" in the Bible Songs section

Ground: This Psalm setting is used frequently in the denomination.

—*Adopted*

—*Psalms 51–75 section is adopted.*

(The report of Advisory Committee 4 is continued in Article 84.)

ARTICLE 73

The afternoon session is adjourned and delegates are led in closing prayer by Elder J. George Aupperlee.

MONDAY EVENING, JUNE 16, 1986
Twelfth Session

ARTICLE 74

Rev. Gary P. Hutt announces the song "Christ Is Alive!" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal*, and offers opening prayer.

Dr. Maynard De Kryger (Classis Muskegon) has returned to synod for the evening session.

ARTICLE 75

Rev. Cornelius Pool introduces Rev. Juan Boonstra, who addresses synod. He expresses gratitude for the support given to the ministry of the Back to God Hour, the trust placed in its ministers, and asks for continued support and prayers. Rev. Cornelius Persenaire responds.

ARTICLE 76

(The report of Advisory Committee 2 is continued from Article 23.)

Advisory Committee 2, *Church Order II*, Rev. Henry Admiraal reporting, presents the following:

GUIDELINES RE USE AND ABUSE OF ALCOHOL AND OTHER DRUGS

A. *Material:* Report 35, pp. 371–421

B. *Observations:*

Your advisory committee has carefully studied the report on alcohol use and abuse. We appreciate the report very much and commend it to the churches for study and for help in their ministry to alcoholics. Because of our appreciation for the report, we come with largely the same recommendations that the study committee makes in its report.

C. *Recommendations:*

1. That synod recognize for purposes of discussion the chairman, Rev. George Holwerda; the secretary, Dr. Alex C. De Jong; and the other members of the committee whose unique qualifications may help synod in its consideration of the committee's recommendations.

Ground: The report reflects the special qualifications of committee members in the areas of medicine, sociology, counseling, and recovering experience which synod may wish to use in discussing this complex subject.

—Adopted

2. Since the report indicates that substance abuse and addictions are very extensive problems in our churches and calls for urgent action in the areas of education, intervention, and treatment, we recommend that synod:

a. Accept Section III of the report as being in accord with the biblical teachings on the use and abuse of alcoholic beverages.

—Adopted

b. Accept Section V, which deals with the nature of alcoholism, as a useful and acceptable model for working with alcoholics. Using this model in no way compromises the biblical teachings or the moral responsibilities of all persons involved.

It is moved to table a motion to adopt 2, b.

—Adopted

It is moved from the floor that synod refer the entire report, which

includes Recommendation 2, b through j, to the churches for reflection and implementation. —*Defeated*

Note: See motion following n, 5.

c. Accept Section VI as a workable model for the formation of Family Outreach Teams which facilitate interventions and minister to alcoholic families. Further, we recommend that synod urge the churches to form Family Outreach Teams, either for their local ministry, or in cooperation with neighboring congregations for a joint ministry in the local classis.

d. Urge the churches to study carefully Section VIII of the report, and use these materials as guidelines for giving pastoral counsel to family members who are suffering from family dysfunction arising out of problem drinking and/or alcoholism.

e. Accept the guidelines of Section IX for exercising the work of Christian discipling and formal church discipline, and earnestly recommend that consistories work with alcoholics in the spirit of these guidelines.

f. Adopt the guidelines regarding responsible and irresponsible use of alcoholic beverages contained in Section X.

g. Strongly advise all pastors and elders to recommend abstinence from alcohol and other mood-altering drugs for all persons in the high-risk groups discussed in Section XI.

h. Urge local congregations to examine the practice of using wine exclusively in the celebration of the Lord' Supper.

i. Adopt the principles of an Employee Assistance Program as outlined in Section XIII.

j. Adopt the entire report and recommend it to the churches for reflection and, above all, for implementation.

—*Adopted*

k. Encourage the churches to support the local Christian schools in their educational efforts to develop resources for dealing with the problems which surround alcohol/drug use, abuse, and alcoholism.

l. Encourage pastors and all church leaders to recommend participation in A.A., AlAnon, Alateen, and other self-help groups, as well as professional Christian treatment centers if possible, or a competent program in the community.

m. Encourage consistories to host meetings of the above-mentioned self-help groups in church facilities.

n. Promote the following educational efforts:

1) Request the Education Department of CRC Publications to develop alcohol/drug educational materials, incorporating them in its existing series beginning at the primary level.

2) Request the CRWRC to include training about alcoholism and chemical abuse in diaconal conference training sessions.

3) Encourage elders, in cooperation with elders of neighboring churches, to promote training sessions for elders to foster knowledgeable and biblical sensitivity in dealing with the rising incidence of alcohol/drug abuse and addiction.

4) Request the Education Department of CRC Publications to prepare a study manual based on materials in this report suitable for an adult education ministry. (Members of the Study Committee are ready to assist in this effort as schedules permit.)
5) Request the Board of Trustees of Calvin College and Seminary to urge the faculties of these institutions to regularly provide students with an annual program on alcoholism and substance abuse.

A motion is adopted that synod intend the adoption of 2, j to include Recommendation 2, b through n.

3. That before the report is printed and distributed to the churches:

a. Scripture quotations be from the NIV.

b. The Study Committee prepare a list of persons able to address our churches on this subject.

c. The following additions or changes in wording be incorporated:

1) p. 377, the second item under "Summary":
Add "when not abused."
2) p. 377, under "Summary":
The fifth summary should be placed in the fourth position
3) p. 377, under "Summary":
The fourth summary should be listed last and the word *however* followed by a comma should be inserted to read:
"Abstaining from drinking alcoholic beverages is, however, . . ."
4) p. 388, first line under "Problem Drinking"—following the word *behavior*:
Insert the following phrase:
which arises out of a lifestyle that conflicts with the Word of God,
5) p. 394, sections 3, 4, and 5 become sections 4, 5, and 6.
Insert the following as section 3:
The alcoholic person must be approached when he is most able to hear the intervention comments of his family and other concerned persons. Obviously, this should not be attempted when the addicted person is clearly under the influence. Rather, the intervention should occur at a time when the effects of the substance are minimal, such as the day after a binge when firm, but caring confrontations about misbehavior can combine with his feelings of remorse to bring about a decision to receive treatment.
6) pp. 399–401:
The sections called DO and DON'T should read DO'S and DON'TS;
also, numbers 15 and 16 under DON'T should be transferred to the DO section.
7) p. 406, fifth paragraph, following "chronic":
Insert this parenthetical phrase:
(often called third-stage)
8) p. 412,
Delete the opening sentence "We must address . . ." and replace with this short paragraph:
"In concern for the prevention of substance abuse problems in our churches and communities, we must address the following is-

sues: high-risk groups, warning signs for high-risk and lower-risk persons, and goals of prevention.

9) pp. 412–413:
Change the order of high-risk groups as follows:
2 becomes 6
3 becomes 4
4 becomes 2
6 becomes 3

10) p. 415, third paragraph from bottom, last line:
Add to the sentence:
or serve only grape juice.

11) p. 418, in last paragraph under "When Treatment Is Refused":
Italicize the sentence that begins "Whatever action the consistory takes . . . ."

12) p. 419, last paragraph of the report, first sentence:
Change "sometimes fatal" to "fatal, if not arrested."

—Adopted

4. That synod instruct the study committee to add to the report an appendix on "Similarities and Differences Between Alcoholism and Addiction to Other Drugs."

Note: This appendix is to be short, and to deal with the effects of marijuana, cocaine, heroin, prescription drugs, and peyote. We ask the SIC to approve this Appendix by September 15, 1986, and include it in copies of the report to be published and distributed to the churches.

Grounds:

a. Many people are addicted to combinations of alcohol and other drugs.
b. People abusing drugs other than alcohol need to be made aware of the serious hazards involved.
c. The dynamics of addiction to other drugs and treatment approaches are so similar to the dynamics and treatment of alcoholism that a separate report on other drugs is not warranted.

—Adopted

5. That synod express its thanks to the members of the study committee and discharge it after it completes the appendix. *—Adopted*

ARTICLE 77

The evening session adjourns at 10:30 P.M. and Elder Theodore Taylor offers the closing prayer.

TUESDAY MORNING, JUNE 17, 1986
Thirteenth Session

ARTICLE 78

Elder John Van Til reads Colossians 1:3–20. The assembly joins him in singing "The Lord's Prayer."

The minutes of the sessions of June 16 are read and approved.

ARTICLE 79

(The report of Advisory Committee 6 is continued from Article 47.)

Advisory Committee 6, *Domestic Ministries*, Rev. Dale W. Vander Veen reporting, presents the following:

I. SYNODICAL COMMITTEE ON RACE RELATIONS

A. *Material:* Report 18, pp. 224–31

B. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. William (Bud) Ipema, director of SCORR, and Mr. Bing Goei. —*Adopted*

2. That synod recognize with gratitude the fifteen years of service given by Mr. Karl Westerhof and the six years of service given by Rev. William (Bud) Ipema, codirectors of SCORR, and that Rev. Ipema be invited to address synod. —*Adopted*

Rev. Ipema briefly addresses synod at this time, expresssing his gratitude for the years he was permitted to serve as codirector of SCORR.

3. That synod encourage the churches to celebrate our All Nations Heritage during the week of September 29 through October 5, 1986.

Grounds:

a. The enthusiastic participation in the past three All Nations Heritage celebrations affirms the value of such a week as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.
b. It provides a focused way for SCORR to increase denominational awareness and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.
c. It testifies to our denomination's commitment to increasing racial diversity.

—*Adopted*

4. A motion is adopted to establish the position of Executive Director of SCORR to replace the present codirector administration.

II. APPOINTMENT OF SCORR EXECUTIVE DIRECTOR, BING GOEI

A. *Material:* Report 18, VI, p. 229; VII, A, p 231

B. *Background:*

1. Selection Process

This is the year the SCORR staff structure will undergo a change— the codirector model is being phased out and a new position, that of Executive Director is being inaugurated. This plan was reported to last year's advisory committee of synod as information. It was noted at the Synod of 1985 as one of the grounds for SCORR's recommendation of a terminal appointment for Rev. Ipema.

SCORR is delighted to bring a recommendation to the Synod of 1986 for a person to fill the new position of Executive Director of SCORR.

Public announcement of this opening included advertisements in *The Banner*, advertisement in the quarterly "SCORR Sheet," and mailings to SCORR's mailing list of leaders in the denomination. SCORR was delighted to receive applications from many people with strong qualifications. From these, five were rigorously screened and interviewed by SCORR's Search Committee, who then narrowed the field to two finalists. These finalists were interviewed by SCORR and a selection was made.

2. Biographical Information

Mr. Bing Goei was born in Jakarta, Indonesia. In 1954 his family emigrated to the Netherlands and lived in The Hague until December of 1959. His family, under the sponsorship of the Fuller Avenue Christian Reformed Church of Grand Rapids, MI, arrived in America on January 6, 1960. Mr. Goei attended Central Michigan University and Grand Valley State College from 1966 to January 1970. He is presently owner of Reliable Wholesale, Inc., a wholesale floral company located in Grand Rapids, MI, which he started in 1972. He, his wife, Jean, and their five children are living in Grand Rapids, MI, and are members of the East Leonard Christian Reformed Church.

C. *Recommendations:*

1. That synod interview Mr. Bing Goei, with a view to approving his appointment as Executive Director of SCORR for an initial term of two years.

—Adopted

2. That this interview be implemented as follows:

a. That on behalf of synod, Rev. Douglas Fauble serve as the primary questioner with a maximum time of fifteen minutes.

b. That questions be allowed from the delegates with a maximum time of fifteen minutes.

—Adopted

Mr. Bing Goei, nominee for the appointment to the position of Executive Director of SCORR, is introduced to the synod. Rev. Douglas Fauble interviews Mr. Goei, who also responds to questions from the floor.

c. That synod approve the appointment of Mr. Biing Goei, subject to a satisfactory interview.

Grounds:

1) Mr. Goei is a dedicated Christian who has been active in various ministries through the congregation of which he is a member and demonstrates sincere loyalty and dedication to the Christian Reformed denomination.
2) Mr. Goei has a strong vision for the church as a gathered community from all nations. He is committed to the purpose and goals of SCORR in fulfilling this vision.
3) Mr. Goei has proven competence and experience in the areas of responsibility assigned to the executive director (e.g., administration, business and finance, long-range planning, etc.).
4) Mr. Goei has indicated a high level of interest in the position of executive director.

5) Mr. Goei's references agree unanimously as to his qualifications for the position.
6) The Executive Director Search Committee and the Synodical Committee on Race Relations unanimously agree on Mr. Goei's nomination.

—*Adopted*

The president leads in a prayer for guidance and delegates proceed to vote. The decision is unanimous to recommend the appointment of Mr. Bing Goei. The president congratulates him.

Rev. Vander Veen recognizes Mr. Karl Westerhof and synod shows him its appreciation with applause. Rev. Vander Veen leads in a prayer of thanksgiving for the appointment of Mr. Goei and for the service given by the codirectors.

(The report of Advisory Committee 6 is continued in Article 107.)

ARTICLE 80

Synod enters into strict executive session until the close of the morning meeting. The vice president assumes the chair.

Elder Andrew Cannegieter closes in prayer.

TUESDAY AFTERNOON, JUNE 17, 1986
Fourteenth Session

ARTICLE 81

Rev. Bastiaan Nederlof, vice president, assumes the chair for the afternoon session.

Rev. William Verhoef announces "How Shall They Hear the Word of God," a Bible song from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal,* and offers prayer.

The vice president welcomes Rev. William Fleming, fraternal delegate from the Associate Reformed Presbyterian Church.

ARTICLE 82

A letter is received from Rev. William Van Tol accepting the position of Director of the World Missions Committee for a two-year term. He expresses gratitude and requests the prayers of the church. —*Received as information*

ARTICLE 83

(The report of Advisory Committee 7 is continued from Article 69.)

Advisory Committee 7, *World Ministries,* Dr. Edwin D. Roels reporting, presents the following:

I. APPOINTMENT OF EXECUTIVE DIRECTOR OF WORLD MINISTRIES

A. *Materials:*

1. Report 37-A, V, pp. 538–40
2. Personal Profiles
3. Job Description, pp. 543–46

B. *Procedure:*

1. Dr. Roger Van Harn, president of the Board of World Ministries, presents the nominees for the position of Executive Director of World Ministries, Rev. Peter Borgdorff and Dr. Roger S. Greenway.

Note: The order in which the nominees are interviewed was established by the advisory committee.

2. Dr. Roger S. Greenway is interviewed by Dr. Edwin Roels. He also responds to questions from the floor.

3. Rev. Peter Borgdorff is interviewed by Dr. Edwin Roels. He also responds to questions from the floor.

Synod enters into executive session for discussion of the nominees interviewed.

Synod returns to open session.

The vice president announces that Dr. Roger S. Greenway has been elected to the position of Executive Director of World Ministries. The vice president congratulates Dr. Greenway and wishes him God's blessing and guidance. Dr. Greenway responds, thanking the synod for the faith placed in him and asks for prayers that God will give guidance in the challenge given him. Dr. Van Harn offers a prayer of thanksgiving, asking for wisdom, vision, and courage for the new executive director, and for a blessing on the Board of World Ministries.

Note: To indicate its pleasure with Dr. Greenway's handling of the interview and his appointment as executive director of the Board of World Ministries, synod gives him a standing ovation.

II. DISCHARGE OF THE WMARC

A. *Material:* Report 37-A, IX, p. 542

B. *Recommendation:*

That synod discharge the World Missions and Relief Commission except for extending its tenure as executive director until the Director of World Ministries assumes his responsibilities.

Grounds:

1. The Board of World Ministries has requested WMARC to meet with them at their next meeting (Report 5-A, p. 509).
2. The World Relief Committee has requested this extension of WMARC's tenure (Report 7-A, pp. 519–20).
3. WMARC acknowledges that it has the mandate to serve as executive director of World Ministries until the filling of the office by a permanent

director. This mandate may be understood to include the continuing advisory and consultative functions requested (Report 37-A, XI, p. 543).

—*Adopted*

III. EXPRESSION OF APPRECIATION FOR THE WORK OF THE WORLD MISSIONS AND WORLD RELIEF COMMISSION

Recommendation:

That synod express its sincere appreciation to the members of the World Missions and Relief Commission, namely Harold Dekker, chairman; Norman De Graff, secretary; Gerard Berghoef, John H. Kromminga, and William Spoelhof, for their exceptional dedication in accomplishing the various synodical mandates given to them during the past few years.

Further, that synod note with gratitude the excellent quality of their work, giving praise to God for another demonstration of his faithfulness to the church and the truth of Scripture which says, "From him [Christ] 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. 4:16).

—*Adopted*

Note: To indicate its gratitude to the World Missions and Relief Commission, synod gives the committee members a standing ovation. Dr. John Kromminga responds on behalf of the Commission.

ARTICLE 84

(The report of Advisory Committee 4 is continued from Article 72.)

Advisory Committee 4, *Publications/Psalter Hymnal Revision I (Songs)*, Rev. Berton Van Antwerpen reporting, presents the following:

PSALTER HYMNAL REVISION

A. *Materials:*

1. Report 3, III, C, 4, a, pp. 41–43; Appendix A, pp. 52–69
2. Report 3-A, Appendix A, pp. 504–07
3. *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal*, I, Appendix A; IV, Indices
4. Overture 37, p. 550–51
5. Communication 4
6. Communication 6

B. *Recommendations:*

Psalms 76–100

Psalm 76: to use the tune TEMPLE BORO P.H. #144 "God Is Known Among His People"

Ground: This will retain the current association of this tune with Psalm 76.

—*Adopted*

Psalm 78: that synod accept the following replacement for stanza 5:

In spite of blessings they complained;
against their God they cried.
His awful anger flamed from heaven;
that generation died.

Ground: The word "suicide" in original stanza 5 was problematic.
—Adopted

Psalm 93: to retain P.H. #181 "Jehovah Sits Enthroned" in the Bible Songs section

Ground: This psalm setting is used frequently in the denomination.

—Adopted
—Psalms 76–100 section is adopted.

Psalms 101–125

Psalm 103: to retain P.H. #205 "The Tender Love a Father Has" in the Bible Songs section

Ground: This psalm setting is used frequently in the denomination.

—Adopted

to adopt the amended text

Ground: This solves problems which had been previously noted.
—Adopted

Psalm 107: to search for a new tune

Ground: This tune was found to be very difficult to sing.
—Defeated

(The report of Advisory Committee 4 is continued in Article 96.)

ARTICLE 85

The afternoon session is adjourned for the testimonial dinner. Elder John Lammers leads in closing prayer.

WEDNESDAY MORNING, JUNE 18, 1986
Fifteenth Session

ARTICLE 86

Rev. Dennis Boogerd leads opening devotions, announcing *Psalter Hymnal* number 463 "He Leadeth Me," reading from Isaiah 54:10, and offering prayer. The roll call indicates all present.

ARTICLE 87

The report of Advisory Committee 3 is continued from Article 58.)

Advisory Committee 3, *Radio/Confessional Matters,* Rev. William L. Vander Beek reporting, presents the following:

CONTEMPORARY TESTIMONY

A. *Materials:*

1. Report 32, pp. 311–40
2. Overture 11, p. 478
3. Overture 12, pp. 478–79
4. Overture 36, p. 550

B. *Observations:*

It is obvious that this document is of great interest to our churches. The committee which prepared it received a high number of responses to their work. This synod received three overtures concerning this testimony and when the advisory committee began its work several delegates handed it written comments.

In view of the overtures, the advisory committee first addressed the question whether indeed there had been insufficient time for the churches to consider the proposed revised version and the additional materials which the study committee offered to this synod.

The advisory committee concluded that the revisions were mostly improvements in response to concerns which the study committee had received, but that the basic themes, the style, and the format of the material had been left intact, and in particular, that the revisions did not substantively alter the 1983 draft of this document. The advisory committee's item-by-item study of the testimony, and the fact that its own proposals for change are relatively few, bore out the fact that its initial judgment was correct.

C. *Recommendations:*

1. That synod grant the privilege of the floor to Dr. Gordon Spykman, chairman of the Contemporary Testimony Committee, Rev. Morris N. Greidanus, reporter, and other committee members present while the testimony is being discussed. —*Adopted*

2. That synod approve the following changes in the draft of the Contemporary Testimony, "Our World Belongs to God," prepared by the committee and presented in the *Agenda:*

Note: The study committee also endorses these changes.

a. Par. 1, line 1—Replace the dash at the end with a comma.
line 2—Place a dash after line 2.

b. Par. 4, line 10—Substitute "promised" for "promises."

c. Par. 12, line 3—Substitute "Creator" for "Father."

Rev. Neal Punt registers his negative vote as follows: I wish to have my negative vote recorded regarding the adoption of Section 12 of the Contemporary Testimony. Neither the Bible nor our creeds teach that "We are the presumably the Father's human family together, for the Creator made us all." According to both the Scriptures and the creeds created flesh and blood must be adopted into God's family and it necessarily follows "if children, then heirs" (Rom. 8:17).

d. Par. 13, line 4—Read "all things" instead of "all events."

e. Par. 19, line 1—Instead of "In his just anger" read "While justly angry."
line 6—Delete the colon.

f. Par. 34, next to last line—Substitute "write" for "speak."
last line—Instead of "written word," use the word "Bible."

g. Par. 40, line 4—After "reminds" and before "us" insert the words "and assures."
line 6—Substitute the present tense "saves" for "has saved."

h. Par. 42, line 3—End with a comma instead of a dash.

i. Par. 44, line 3—Transpose line to follow present line 8, substituting period for comma.
line 8—Substitute dash for period ("and believe—").

j. Par. 47, line 5—Delete "more."
line 6—Delete "than to"; substitute "as we shape our."

k. Par. 48, line 3—Substitute "undivided" for "single-minded."

l. Par. 50, line 4—Delete period, substituting comma.
line 4—For "There" substitute "where."

m. Par. 51, line 11—Transpose "us set" to read "set us."

n. Par. 54, line 6—Replace the word "protect" with the word "ensure."

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 90.)

ARTICLE 88

Rev. Durant Van Oyen, for the Reception Committee, introduces Rev. William (Billy) Fleming, fraternal delegate from the Associate Reformed Presbyterian Church, who addresses synod. Rev. Robert Boertje responds.

ARTICLE 89

The president reads a letter of acceptance from Mr. Bing Goei to the position of Executive Director of SCORR. He expresses the sentiment that he accepts this position with humility and requests the prayers of the church.

ARTICLE 90

(The report of Advisory Committee 3 is continued from Article 87.)

Advisory Committee 3, *Radio/Confessional Matters*, Rev. William L. Vander Beek reporting, presents the following:

3. That synod give final approval to the Contemporary Testimony, "Our World Belongs to God" as a testimony of faith for our times, subordinate to our creeds and confessions.

Grounds:

a. Current society, becoming pervasively secular, presents both dangers and challenges to the church—dangers and challenges not focused on in the Reformed creeds (*Acts of Synod 1977*, p. 89).

b. A contemporary testimony can guide and direct the church in remaining truly Reformed, and in speaking to the current world situation (*Acts of Synod 1977*, p. 89).
c. The Synod of 1983 gave provisional approval to a version of this testimony which was substantially the same as this document. The churches have had three years to evaluate this testimony. The document as now presented includes a number of changes and improvements in response to the many suggestions received.
d. This document is true to the Scriptures and our confessions, and is helpful in expressing our faith in a contemporary manner.

—*Adopted*

4. That synod approve the biblical references provided by the Contemporary Testimony Committee.

Grounds:
a. These passages are sufficient to demonstrate that the language and concepts used here are an obedient answer in our time to what God speaks to us in his Word.
b. Attaching biblical references meets the expressed desire of many respondents to the draft.

It is noted that a correction to Paragraph 40 is made to include the biblical reference Rev. 19:6–9.

—*Adopted*

5. That synod indicate to CRC Publications its preference for placing the biblical references in the margin next to the relevant lines in the testimony.

Grounds:
a. The Contemporary Testimony Committee recommends this placement of the texts.
b. In that position they will be most convenient and most helpful.

—*Adopted*

6. That synod instruct CRC Publications to include the Contemporary Testimony (with the biblical references) in the liturgical section of the new *Psalter Hymnal,* and/or in a liturgical service book.

Ground: This will facilitate use of the Contemporary Testimony in worship.

—*Adopted*

7. That synod receive the confessional references and instruct CRC Publications to include them in future versions of the Contemporary Testimony intended for study and/or educational purposes.

Ground: They are helpful tools for those who study the interrelationships between the Contemporary Testimony and the Forms of Unity.

—*Adopted*

8. That synod present the Contemporary Testimony, "Our World Belongs to God," to the churches in ecclesiastical fellowship, to NAPARC, and to the RES for their information and possible endorsement.

Ground: This fulfills the following decision by the Synod of 1979: "The final draft of the testimony shall be presented to the churches in ecclesiastical fellowship, to NAPARC, and to RES for their information and possible endorsement" (*Acts of Synod 1979*, Art. 65, III, C, 5, e, p. 76).
—*Adopted*

9. That synod declare this to be its answer to Overtures 11, 12, and 36.
—*Adopted*

II. COMMENTARY ON CONTEMPORARY ISSUES

A. *Material:* Report 32, pp. 328–33

B. *Observations:*

With respect to the commentary it is well to note that in preparing this Commentary on Contemporary Issues the committee served us beyond its specific mandate. The advisory committee tends to deal with this material as with any other helpful study guide which is published by our churches. It was an effort on the part of the study committee to make available for study purposes many of the insights which our synods have approved over the years.

C. *Recommendations:*

1. That synod gratefully receive the proposed changes and additions to the Commentary on Contemporary Issues. —*Adopted*

2. That synod present the Commentary on Contemporary Issues to the churches as a helpful guideline for the discussion of current issues in the church. —*Adopted*

3. That synod instruct CRC Publications to make the commentary available for the education and outreach of the church. —*Adopted*

4. That synod discharge the committee with thanks for their work.
—*Adopted*

Synod expresses its thanks with applause and the president thanks the committee.

ARTICLE 91

(The report of Advisory Committee 10 is continued from Article 51.)

Advisory Committee 10, *Synodical Services*, Rev. Leonard Van Drunen reporting, presents the following:

I. PRINT FOUR COPIES OF *AGENDA* AND *ACTS OF SYNOD* FOR EACH CONSISTORY

A. *Material:* Overture 5, p. 475

B. *Recommendations:*

1. That synod instruct the stated clerk to supply each church with a number of copies of the *Agenda* and *Acts of Synod* equal to one half the number of consistory members but not less than four copies.

Grounds:

a. It is important for consistory members to be informed of the various reports, studies and decisions of synod.
b. A savings will be realized.

—*Adopted*

2. That an item be included on the *Yearbook* questionnaire giving churches an opportunity to order additional copies up to the maximum number of consistory members.

Grounds:

a. This specifies a method for ordering additional copies.
b. This provides a deadline for ordering additional copies.
c. This provides flexibility.

—*Adopted*

3. That this become effective with the *Agenda* and *Acts of Synod 1987*.

Ground: This would avoid confusion concerning the number of copies to be distributed for 1986.

—*Adopted*

II. MINISTERIAL RETIREMENTS

A. *Information:*

Synod has received notice of the following ministerial retirements because of age (or disability*)

Minister	Classis	Effective Date
*G. John Bosma	Pella	September 30, 1985
Harvey D. Bultje	Muskegon	February 1, 1986
Fred Bultman	Northern Illinois	June 29, 1986
James A. Bultman	Minnesota South	January 31, 1986
*Guy Corvers	British Columbia	September 30, 1985
John A. De Kruyter	Chicago South	August 30, 1986
Richard R. De Ridder	Grand Rapids East	August 30, 1986
Alfred Hannink	Minnesota North	October 31, 1985
Jacob Hasper	Holland	January 5, 1986
Jacob Hekman	Kalamazoo	January 1, 1986
John A. Hoeksema	Wisconsin	May 2, 1986
*Bruce Leiter	Pacific Northwest	May 1, 1986
*Jack J. Matheis	Pacific Northwest	August 5, 1986
Bastiaan Nederlof	British Columbia NW	May 31, 1986
Lewis B. Smedes	California South	August 20, 1986
Fred W. Van Houten	Chicago South	September 1, 1986
William F. Vander Hoven	Grand Rapids North	October 7, 1985
Bernard A. Van Someren	Hackensack	January 1, 1986
*Alvin H. Venema	Alberta North	January 1, 1986

Recommendation:

That synod express its appreciation for the faithful labor of these ministers.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 95.)

ARTICLE 92

Elder Garth Brummel closes the Wednesday morning session with prayer.

WEDNESDAY AFTERNOON, JUNE 18, 1986
Sixteenth Session

ARTICLE 93

Rev. James Wolff announces "He Is Lord" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal,* and opens in prayer.

ARTICLE 94

The president reads a letter from Dr. Roger S. Greenway accepting the position of Executive Director of Christian Reformed World Ministries. He accepts this position with humble dependence upon God and requests prayers for guidance for himself and for the World Ministries Board.

Rev. Peter Borgdorff expresses his gratitude for synod's consideration of him for the position of Director of World Ministries and thanks the delegates for the expressions extended to him. The president responds.

ARTICLE 95

(The report of Advisory Committee 10 is continued from Article 91.)

Advisory Committee 10, *Synodical Services,* Rev. Leonard Van Drunen reporting, presents the following:

I. REVISE AND ADD TO RULES FOR SYNODICAL PROCEDURE

A. *Material:* Overture 2, pp. 472–74

B. *Background:*

It is commonly assumed that the seminary faculty members are advisors to synod because of their theological and biblical expertise and because they are uniquely qualified to address the issues of the church. This overture wishes to affirm that contribution of seminary faculty members, while at the same time suggesting that the present practice be amended to include personnel from other college and seminary faculties who have been ordained to office in the Christian Reformed Church at the time of their service to synod.

C. *Recommendation:*

That synod not accede to Overture 2.

Ground: The current Rules for Synodical Procedure for duties of non-delegated synodical functionaries (Rules for Synodical Procedure, III, A, B, p. 49) are working well and synod in the past has been well served with this arrangement without placing an undue burden upon our advisors.

—*Adopted*

Note: Prior to the adoption of this motion a minority report, presented by Rev. J. William

Van Der Heide, Rev. Lee R. Smits, and Mr. Thomas Spriensma, is read and received as information.

II. NONDENOMINATIONAL AGENCIES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Materials:*

1. Report 19-A, IX, pp. 524–26
2. Overture 28, pp. 490–92

B. *Recommendation:*

That synod approve the following nondenominational agencies for financial support but not necessarily for one or more offerings. Any amount/offering to be given is a matter that each council should decide.

1. Benevolent Agencies
   - Bethany Christian Services
   - Bethesda Hospital
   - Calvary Rehabilitation Center
   - Christian Health Care Center (2nd year of 3-year transition to regional cause
   - Elim Christian School
   - Luke Society
   - Pine Rest Christian Hospital Association
2. Educational Agencies
   - Association for Public Justice Education Fund
   - Canadian Christian Education Foundation Inc.
   - Christian Schools International
   - Christian Schools International Foundation
   - Dordt College
   - Institut Farel
   - Institute for Christian Studies
   - International Theological Seminary
   - Redeemer Reformed Christian College
   - Reformed Bible College
   - Roseland Christian School
   - The King's College
   - Trinity Christian College
   - Westminster Theological Seminary
3. Miscellaneous Agencies
   - American Bible Society
   - Canadian Bible Society (Canadian churches only)
   - Christian Labour Association of Canada (Canadian churches only)
   - Faith, Prayer & Tract League
   - Friendship Foundation
   - Friendship Series Charities
   - Gideons International—USA (Bible distribution only)
   - Gideons International—Canada (Bible distribution only)
   - Inter-Varsity Christian Fellowship—USA
   - Inter-Varsity Christian Fellowship—Canada
   - Lord's Day Alliance—USA

Metanoia Ministries
People for Sunday Association of Canada
The Evangelical Literature League (TELL)
World Home Bible League—USA
World Home Bible League—Canada

—*Adopted*

C. *New Requests for Accreditation*

1. Wycliffe Bible Translators

Recommendation:

a. That synod approve Wycliffe Bible Translators for placement on the list of accredited causes.

Grounds:

1) The cause of Bible translation worldwide meets the guidelines used in determining which causes should be placed on the list of recommended causes. It is a cause "closely allied with our ecclesiastical task" (*Acts of Synod 1974*, p. 49f.).
2) Christian Reformed mission work has benefited from the services of Wycliffe Bible Translators in the training of linguistic and translation principles, use of their facilities and workshop centers, and cooperative efforts on the mission fields.
3) At present there are at least forty CRC members who serve with Wycliffe, and interest in the work continues to grow. Most of these members are dependent on financial and prayer support from Christian Reformed churches.
4) Synod has previously encouraged our churches to support Wycliffe personnel of Reformed persuasion and their projects. Because this recommendation has not appeared on the list there has been misunderstanding on the part of our churches with regard to the support of Wycliffe Bible Translators.
5) Wycliffe Canada states publicly that an audited financial report is available upon request, and it is a member of the Canadian Council of Christian Charities for financial accountability.

—*Adopted*

b. That this constitues synod's answer to Overture 28. —*Adopted*

2. International Aid, Inc.

Recommendation:
That synod approve International Aid, Inc., for placement on the list of accredited causes.

Ground: This organization is committed to helping Christian missionaries, including our own.

—*Adopted*

Rev. Philip Stel registers his negative vote for the following reasons: "I cannot support synod's approval of International Aid, Inc., and thereby recommend this organization to the churches for (financial) support, because we at synod were not given written information nor consistent verbal advice about this organization, nor were we assured that the proper channels had been followed to gain denominational accreditation."

3. Middle East Reformed Fellowship

Recommendation:

That synod not approve this cause for accreditation.

Grounds:

a. The program and purpose are not clearly defined.
b. Their method of operation is without clear structure.
c. Mideast Reformed Fellowship should seek recommendation from the Back to God Hour and World Missions.

—*Adopted*

III. SYNODICAL DEPUTY REPORTS

A. *Classical Examination of Candidates*

Information:

Synodical deputies report their concurrence with the decisions of classes to admit the following to the office of minister of the Word:

Candidate	Classis	Synodical Deputies and Classis
Steven J. Alsum	Northern Illinois	A. J. Schoonveld, Chicago South L. J. Howerzyl, Illiana J. A. Hoeksema, Wisconsin
Stephen M. Arrick	Thornapple Valley	J. Timmer, Grand Rapids East A. J. Bultman, Grandville J. De Vries, Grand Rapids North
James M. Beach	Orange City	N. B. Haan, Minnesota South G. J. Kamps, Sioux Center P. Vander Weide, Pella
Robert L. Bierenga	Minnesota South	J. T. Ebbers, Orange City A. L. Kuiper, Northcentral Iowa G. J. Kamps, Sioux Center
Robert D. Bolt	Grand Rapids East	A. J. Bultman, Grandville J. De Vries, Grand Rapids North D. W. Vander Veen, Thornapple Valley
Alan Breems	Muskegon	J. O. De Bruyn, Cadillac H. G. Arnold, Kalamazoo H. D. Vanderwell, Zeeland
Daniel W. Brouwer	Sioux Center	M. G. Zylstra, Minnesota South J. T. Ebbers, Orange City E. D. Roels, Minnesota North
James C. Busscher	Holland	A. J. Bultman, Grandville H. D. Vanderwell, Zeeland N. L. Meyer, Muskegon
John A. Byker	Rocky Mountain	J. D. Hellinga, Sioux Center A. J. Veltkamp, Red Mesa M. G. Zylstra, Minnesota South
John W. Cooper	Grand Rapids East	D. W. Vander Veen, Thornapple Valley G. F. Van Oyen, Grand Rapids South A. J. Bultman, Grandville
Christopher J. De Vos	Rocky Mountain	J. D. Hellinga, Sioux Center A. J. Veltkamp, Red Mesa M. G. Zylstra, Minnesota South
Gary A. De Vries	Kalamazoo	L. J. Dykstra, Holland N. Punt, Chicago South H. D. Vanderwell, Zeeland

Larry J. Doornbos	Red Mesa	R. D. De Young, California South N. J. Gebben, Central California R. J. Buining, Rocky Mountain
John Groen	Quinte	D. C. Los, Eastern Canada L. Slofstra, Hamilton G. Ringnalda, Toronto
Robert A. Heerema	Grandville	J. C. Medendorp, Thornapple Valley L. J. Dykstra, Holland W. D. Buursma, Kalamazoo
William C. Hensen	Lake Erie	D. W. Vander Veen, Thornapple Valley J. D. Eppinga, Grand Rapids South H. J. Baas, Grand Rapids North
John R. Huizinga	Alberta South	A. H. Venema, Alberta North J. S. Mantel, British Columbia NW G. G. Vink, Columbia
Gerald A. Koning	Minnesota North	J. D. Hellinga, Sioux Center J. A. Hoeksema, Wisconsin M. G. Zylstra, Minnesota South
Michael J. Kooy	Pella	A. J. Van Schouwen, Orange City J. Vanden Heuvel, North Central Iowa F. Bultman, Northern Illinois
Randal S. Lankheet	Zeeland	G. F. Van Oyen, Grand Rapids South A. J. Bultman, Grandville L. J. Dykstra, Holland
James A. Lucas	Grand Rapids East	D. W. Vander Veen, Thornapple Valley G. F. Van Oyen, Grand Rapids South A. J. Bultman, Grandville
Virgil L. Michael	Thornapple Valley	A. J. Bultman, Grandville J. D. Eppinga, Grand Rapids South W. M. Gebben, Grand Rapids East
Cornelius N. Overduin	Chatham	L. Slofstra, Hamilton D. Velthuizen, Huron W. L. De Jong, Lake Erie
Matthew A. Palsrok	Cadillac	D. W. Vander Veen, Thornapple Valley J. De Vries, Grand Rapids North W. M. Gebben, Grand Rapids East
Jung Suck Rhee	California South	R. J. Buining, Rocky Mountain C. Vander Plate, Central California A. J. Veltkamp, Red Mesa
Daniel J. Roeda	Illiana	N. Punt, Chicago South E. J. Knott, Zeeland F. Bultman, Northern Illinois
Daniel H. Ryou	Central California	R. J. Buining, Rocky Mountain G. W. Sheeres, Pacific Northwest R. D. De Young, California South
John F. Schuurman	Sioux Center	M. G. Zylstra, Minnesota South E. D. Roels, Minnesota North J. T. Ebbers, Orange City
John D. Suk	Chatham	L. Slofstra, Hamilton D. Velthuizen, Huron W. L. De Jong, Lake Erie
Dwayne F. Thielke	Huron	H. R. De Bolster, Hamilton W. L. De Jong, Lake Erie G. Ringnalda, Toronto

*Henry Vander Beek	Alberta North	J. S. Mantel, British Columbia J. S. Hielema, Alberta South G. W. Sheeres, Pacific Northwest
Jacob M. Van de Hoef	Alberta South	C. T. Fennema, Alberta North G. G. Vink, Columbia J. S. Mantel, British Columbia SE
Karl J. Van Harn	Rocky Mountain	R. D. De Young, California South N. J. Gebben, Central California A. Begay, Red Mesa
Raymond C. Van Leeuwen	Grand Rapids East	A. J. Bultman, Grandville J. De Vries, Grand Rapids North D. W. Vander Veen, Thornapple Valley
Barton P. Velthuizen	Eastern Canada	J. W. Van Weelden, Hamilton A. De Jager, Quinte J. Westerhof, Toronto
Ralph W. Vunderink	Lake Erie	D. W. Vander Veen, Thornapple Valley J. D. Eppinga, Grand Rapids South H. J. Baas, Grand Rapids North
Clarence H. Witten	Eastern Canada	J. W. Van Weelden, Hamilton A. De Jager, Quinte J. Westerhof, Toronto

Note: The minutes of classis and its stated clerk report that he was approved but no synodical deputies' report was received.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

B. *Classical Examinations via Church Order Article 7*

1. Synodical deputies A. J. Schoonveld (Chicago South), L. J. Howerzyl (Illiana), and J. A. Hoeksema (Wisconsin) concurred with Classis Northern Illinois in session on September 18, 1985, to admit **Pedro Aviles** to the ministry of the Word in the Christian Reformed Church according to Church Order Article 7.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

2. Synodical deputies A. J. Schoonveld (Chicago South), L. J. Howerzyl (Illiana), and J. A. Hoeksema (Wisconsin) concurred with Classis Northern Illinois in session on September 18, 1985, to admit **Rafael Maldonado** to the ministry of the Word in the Christian Reformed Church according to Church Order Article 7.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

3. Synodical deputies J. De Vries (Grand Rapids North), W. M. Gebben (Grand Rapids East), and V. Geurkink (Classis Hackensack) concurred with Classis Florida on November 13, 1985, to admit **John A. Nash** to the ministry of the Word in the Christian Reformed Church according to Church Order Article 7.

Recommendation:

That synod approve the work of the synodical deputies. —Adopted

4. Synodical deputies A. Begay (Red Mesa), N. J. Gebben (Central California), and R. J. Buining (Rocky Mountain) concurred with Classis California

South in session on January 15, 1986, to grant **Soo Il Hyun** licensure to exhort according to Church Order Article 7.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

5. Synodical deputies C. Vander Plate (Central California), A. Begay (Red Mesa), R. J. Buining (Rocky Mountain) did not concur with Classis California South in session May 13 and 14, 1986, to admit **Soo Il Hyun** to the ministry of the Word in the Christian Reformed Church because the need earlier established (according to Article 7-a) no longer exists.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

C. *Ministers from Other Denominations, Church Order Article 8*

1. Synodical deputies W. Dykstra (Chatham), H. Eshuis (Huron), and J. Westerhof (Toronto), having heard the *colloquium doctum* of **Rev. Nicolaas Cornelisse**, pastor of the Nederlands Gereformeerde Kerk, on September 18, 1985, concurred with Classis Hamilton's decision to admit him to the ministry of the Word in the Christian Reformed Church. Rev. Cornelisse had received a provisional call issued to him by the Ebenezer CRC of Jarvis, ON.

Recommendation:

That synod approve the work of the synodical deputies. —Adopted

2. Synodical deputies D. P. Wisse (Hudson), N. Punt (Chicago South), and B. A. Averill (Atlantic Northeast), having heard the *colloquia docta* of **Rev. J. Marcelo Sanchez** and **Rev. Ambrose D. Francois** on September 25, 1985, concurred with Classis Florida's decision to admit these men into the ministry of the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —Adopted

3. Synodical deputies R. J. Buining (Rocky Mountain), C. Vander Plate (Central California), and A. J. Veltkamp (Red Mesa), having heard the *colloquium doctum* of **Rev. David Hwan Jo** on September 18, 1985, concurred with Classis California South's decision to admit him to the ministry of the Word in the Christian Reformed Church.

Recommedation:

That synod approve the work of the synodical deputies. —*Adopted*

4. Synodical deputies R. J. Buining (Rocky Mountain), C. Vander Plate (Central California), and A. J. Veltkamp (Red Mesa), having heard the *colloquium doctum* of **Rev. Chul Soo Hahn** on September 18, 1985, concurred with Classis California South's decision to admit him to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

5. Synodical deputies W. M. Gebben (Grand Rapids East), J. D. Eppinga (Grand Rapids South), and A. J. Bultman (Grandville), having heard the *colloquium doctum* of **Rev. Byung Nam Choi** on June 25, 1985, concurred with Classis

Grand Rapids North's decision to admit him to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

6. Synodical deputies J. H. Binnema (Alberta South), H. Salomons (British Columbia SE), B. Nederlof (British Columbia NW), and G. G. Vink (Columbia), having heard the *colloquium doctum* of Pastor **Samuel (Youn-Kyong) Sung** on November 6, 1985, concurred with Classis Pacific Northwest's decision to admit him to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

7. Synodical deputies J. A. Hoeksema (Wisconsin), A. J. Schoonveld (Chicago South), and L. J. Howerzyl (Illiana) concurred with Classis Northern Illinois on March 4, 1986, "that need exists to admit **Rev. Jerome Batts** to the ministry of the Word in the Christian Reformed Church according to Church Order Article 8."

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

8. Synodical deputies C. Vander Plate (Central California), A. Begay (Red Mesa), and R. J. Buining (Rocky Mountain) concurred with Classis California South on May 13–14, 1986, to admit **Eui Nam Pyun** to the ministry of the Word in the Christian Reformed Church according to Church Order Article 8.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

D. *Ministers in Specialized Services, Church Order Article 12-c*

Synodical deputies report their concurrence with the decisions of classes to declare the following work consistent with the calling of a minister of the Word:

Minister	Work	Classis & Date	Synodical Deputies
J. L. Alferink	Chaplain, Pine Rest Chr. Hosp.	Grand Rapids South (9/20/85)	J. De Vries, Grand Rapids North W. M. Gebben, Grand Rapids East J. Fondse, Holland
W. A. Bierling	Chaplain of Care Ministry	California South (9/18/85)	R. A. Buining, Rocky Mountain C. Vander Plate, Central California A. J. Veltkamp, Red Mesa
R. W. Bronkema	Assoc. Pastor for Special Ministries, Grace CRC, Indian Harbor Beach, FL	Florida (1/22/86)	J. De Vries, Grand Rapids North H. J. Vugteveen, Hudson V. Geurkink, Hackensack
J. D. Fox	Bible teacher and school pastor Kalamazoo Chr. High School	Kalamazoo (1/28/86)	L. J. Vander Zee, Grand Rapids East W. L. De Jong, Lake Erie L. J. Dykstra, Holland
G. W. Frens	Chaplain, NW Community Hosp.	Northern Illinois (9/18/85)	A. J. Schoonveld, Chicago South L. J. Howerzyl, Illiana J. A. Hoeksema, Wisconsin

J. S. Hielema	Dir. of Studies Middle East Ref. Fellowship Training Center	Alberta South	C. T. Fennema, Alberta North G. G. Vink, Columbia J. S. Mantel, British Columbia SE
J. G. Kruis	Dir.-Counselor, Nouthetic Chr. Counseling Assoc.	Grandville (9/16/86)	J. Vander Schaaf, Grand Rapids East J. De Vries, Grand Rapids North D. W. Vander Veen, Thornapple Valley
Mark J. Lucas*	Pastoral Counselor, Bible teacher, Eastern Christian High	Hudson (1/22/86)	B. Van Antwerpen, Atlantic Northeast W. L. De Jong, Lake Erie V. Geurkink, Hackensack
H. Pott*	Inter-Varsity Christian Fellowship	Pacific Northwest (9/18/85)	G. V. Vink, Columbia J. Hielema, Alberta South J. S. Mantel, British Columbia
A. Rumph	Prof. of Theology & Academic Dean, Int'l. Theol. Seminary	California South (1/15/86)	A. Begay, Red Mesa R. J. Buining, Rocky Mountain N. J. Gebben, Central California
M. Vander Hart	Teacher, Mid-America Reformed Seminary	Sioux Center	E. D. Roels, Minnesota North J. T. Ebbers, Orange City M. G. Zylstra, Minnesota South
R. W. Vunderink	Ass't. Prof. of Chr. Theology & Ethics, Winebrenner Seminary, Findlay, OH	Lake Erie 9/13/85	D. W. Vander Veen, Thornapple Valley W. M. Gebben, Grand Rapids East J. De Vries, Grand Rapids North
Positions:	Resident Chaplain/Counselor at Kalamazoo Youth Ministry	Kalamazoo 9/10/85	L. J. Dykstra, Holland H. D. Vanderwell N. Punt, Chicago South
	Chaplain, Hope Rehabilitation Network	Muskegon 9/19/85	J. O. De Bruyn, Cadillac H. G. Arnold, Kalamazoo H. D. Vanderwell, Zeeland
	Director of Development, SCORR	Illiana 5/13/86	F. Bultman, Northern Illinois E. J. Knott, Zeeland N. Punt, Chicago South

Recommendations:

*1. That synod take note of the irregular procedure that the synodical deputies were not present at the meeting of classis in the following instances.

Mark J. Lucas—Classis Hudson

H. Pott—Classis Pacific Northwest

—*Adopted*

2. That synod approve the work of the synodical deputies. —*Adopted*

E. *Temporarily Loaning a Minister Outside of the Christian Reformed Church, Church Order Article 13-b*

Synodical deputies J. De Vries (Grand Rapids North), H. J. Vugteveen (Hudson), and V. Geurkink (Hackensack) concurred with Classis Florida's approval on January 22, 1986, of loaning **Rev. Ralph W. Bronkema** to the Eastminster Presbyterian Church of Indiatlantic on a part-time basis on contract to assist in the ministry of the Word and pastoral care.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

F. *Ministerial Release via Church Order Article 14-a*

Synodical deputies A. Begay (Red Mesa), R. J. Buining (Rocky Mountain), and N. J. Gebben (Central California) concurred with Classis California South in their decision on January 15, 1986, to release **Rev. Y. S. Kang** from the ministry of the Word since he terminated his ministerial status in the Christian Reformed Church by leaving his church without permission to serve the Hebron Presbyterian Church of Los Angeles.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

G. *Ministerial Release via Church Order Article 14-b*

1. Synodical deputies A. Begay (Red Mesa), R. J. Buining (Rocky Mountain), and N. J. Gebben (Central California) concurred with Classi California in their decision of January 15, 1986, in the honorable release of **Rev. John Tuinstra** from the ministry of the Word in the Christian Reformed Church according to Article 14-b of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

2. Synodical deputies H. Mennega (Quinte) and D. Velthuizen (Huron) concurred with the decision of Classis Toronto on September 19, 1985, to release **Rev. John De Winter** from office according to Article 14-b of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

3. Synodical deputies J. Vander Schaaf (Grand Rapids East), N. L. Meyer (Muskegon), and E. J. Knott (Zeeland) concurred with the decision of Classis Holland on January 16, 1986, to release **Rev. Dr. Hans Weerstra** from the ministry of the Word according to Article 14-b of the Church Order

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

H. *Reinstatement to the Ministry, Church Order Article 14-d*

1. Synodical deputies R. J. Buining (Rocky Mountain), C. Vander Plate (Central California), and A. J. Veltkamp (Red Mesa) concurred with the decision of Classis California South in session September 18, 1985, to declare **Jerry L. Alferink** eligible for call to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

I. *Ministerial Release via Church Order Article 17*

1. Synodical deputies J. S. Hielema (Alberta South), G. W. Sheeres (Pacific Northwest), and J. S. Mantel (British Columbia) concurred with Classis Alberta North's decision July 9, 1985, to release **Rev. Jacob Ypma** from active ministerial service in the Rocky Mountain House Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

2. Synodical deputies J. De Vries (Grand Rapids North), J. D. Eppinga (Grand Rapids South), and J. Vander Schaaf (Grand Rapids East) concurred with Classis Thornapple Valley's decision May 27, 1986, to extend the eligibility of call for **Rev. Cecil Van Dalfsen** for a period of one year.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

J. *Ministers Deposed from Office*

1. Synodical deputies W. M. Gebben (Grand Rapids East), J. S. Meyer (Grandville), and J. C. Medendorp (Thornapple Valley) concurred with the decision of Classis Grand Rapids North in session September 17, 1985, to depose **John R. Jackson** from the ministry of the Word in the Christian Reformed Church on the basis of Church Order Article 89-a.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

2. Synodical deputies G. W. Sheeres (Pacific Northwest), J. S. Mantel (British Columbia Southeast), J. Hielema (Alberta South) concurred with the decision of Classis Alberta North in session October 1, 1985, to dismiss **Jacob Ypma** as a minister of the Word in the CRC (Church Order Art. 89-b and 90-c), and consider his status as that of one deposed from office.

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

ARTICLE 96

(The report of Advisory Committee 4 is continued from Article 84.)

Advisory Committee 4, *Publications/Psalter Hymnal Revision I (Songs)*, Rev. Berton Van Antwerpen reporting, presents the following:

Psalms 101–125 (continued)

Psalm 109: to redo the tune—*Defeated*
to redo the text

Ground: The stanzas are too long and some of the imagery is not found in the psalm.

—*Adopted*

Psalm 121: to retain P.H. #261 "I Lift Up Mine Eyes to the Mountains" in the Bible Songs section

Ground: This psalm setting is used frequently in the denomination.

—*Adopted*

—*Psalms 126–150 section is adopted.*

Psalms 126–150

Psalm 132: to search for a new tune

Ground: This tune was found to be very difficult to sing.

—*Adopted*

Psalm 133: to retain P.H. #278 "How Good and Pleasant Is the Sight" in the Bible Songs section

Ground: This Psalm setting is used frequently in the denomination.

—Adopted

—Psalms 126–150 section is adopted.

II. PSALTER HYMNAL REVISION

A. *Materials:*

1. Report 3, III, C, 4, a, p. 41–43; Appendix A, pp. 52–69
2. Report 3-A, Appendix A, pp. 504–07
3. *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal*, I, Appendix A; IV, Indices
4. Overture 37, p. 550–51
5. Communication 4
6. Communication 6

B. *Recommendations:*

1. That synod approve the Bible Songs section with the following changes mandated to CRC Publications:

Old Testament Songs

BS 152 "I Will Sing unto the Lord"
to add a verse to reflect New Testament theme. *—Adopted*

BS 159 "In the Presence of Your People" (see Report 3-A, Appendix A)
That two additional stanzas be added. *—Adopted*

BS 159a "The Lord's My Shepherd" (see Report 3-A, Appendix A)
another setting of Psalm 23, using the text from the current P.H. #38 with the tune BROTHER JAMES'S AIR

Ground: The text is traditional and well known, as is the melody. This combination of text and tune is found in many hymnals.

—Adopted

BS 187 "Take Me as Seal to Wed Your Heart" (see Report 3-A, Appendix A)
A motion to recommit the text of this song for revision to the Psalter Hymnal Revision Committee. *—Adopted*

BS 196 "I am the LORD Your God"
to search for a new tune

Ground: The tune is too difficult to sing.

—Adopted

BS 199 "Song of Jonah"
to adopt the revised text *—Adopted*

BS 201 "The Lord Is Saying, I will Make All Things New"
to search for a new tune

Ground: The tune is too difficult to sing.

—Defeated
Bible Songs O.T. section is Adopted

New Testament Songs

BS 208 "My Soul Proclaims"
to replace with P.H. #332 "My Soul Doth Magnify the Lord," with text revision
Ground: This song is frequently used in the denomination.

—Adopted

BS 216 "I Am the Holy Vine" (see Report 3-A, Appendix A)
to replace tune, WYNGATE CANON, in place of RHOSYMEDRE

Ground: The tune RHOSYMEDRE was shortened to accommodate a six-line stanza. Several church musicians expressed interest in retaining the tune in its original form. The new tune matches the structure and character of the text well, and RHOSYMEDRE has been retained for a new hymn text (17a–24).

—Adopted

BS 225a "Christ, You Are the Fullness" (see Report 3-A, Appendix A)
to add this new song with a Korean melody

Ground: This song would provide our sole example of music from the Korean tradition. The tune is a Korean folk song known and loved by all Koreans.

—Adopted
New Testament Songs section is Adopted

2. That synod approve the remaining hymns with the following changes mandated to CRC Publications:

Sections 1–7

Hymn 2–1 "Out of the Depths I Cry to You"
that this song be dropped

Ground: We already have two other known settings of Psalm 130.

—Adopted
—Section 1–7 is adopted.

(The report of Advisory Committee 4 is continued in Article 110.)

ARTICLE 97

Elder Arthur Steensma closes the afternoon session in prayer.

WEDNESDAY EVENING, JUNE 1986
Seventeenth Session

ARTICLE 98

Rev. John De Jong announces "The Spirit Came, as Promised" from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal* and leads in opening prayer.

Elder Maynard De Kryger (Classis Muskegon) is present for the evening session.

ARTICLE 99

(The report of Advisory Committee 5 is continued from Article 22.)

Advisory Committee 5, *Publications/Psalter Hymnal II (Publications and Liturgical Matters)*, Rev. Joel R. Boot reporting, presents the following:

I. PSALTER HYMNAL REVISION

A. *Materials:*

1. Report 3, III, C, 4, b, pp. 43–46; Appendix B, pp. 70–72, Appendix C, p. 73
2. *Proposed Psalms, Hymns and Bible Songs for the Psalter Hymnal*, Appendix B; Appendix C
3. Report 3-A, Appendix C, p. 507
4. Overture 13, p. 479
5. Overture 15, pp. 479–80
6. Overture 21, p. 486
7. Overture 35, p. 549
8. Overture 37, Recommendation C, p. 551
9. Communications 3, 7, 8, 9, and 10

B. *Observations:*

In 1984 CRC Publications requested and received permission to review and edit the liturgical materials to be included in the back of the new *Psalter Hymnal*. Several changes were proposed and adopted in 1985. Subsequent to that time, the CRC Publications Board came to the realization that no systematic examination of the liturgical materials had been undertaken and that prior to the publication of the new *Psalter Hymnal* such an examination would be advisable. It also became apparent that the final opportunity for such an examination and editing would be in 1986 since the *Psalter Hymnal* is scheduled for publication in 1987. It was felt by the CRC Publications Board that a closer scrutiny of all the liturgical materials would provide more uniformity. It was further realized that, while no group had been mandated to do this work, this was not only possibly the final opportunity for it to be done, but CRC Publications was the appropriate agency to do it.

C. *Recommendations:*

1. That synod consider updating the language used in the Apostles' Creed and the Nicene Creed so as to make it conform to the standards of vernacular (nonarchaic) language that have been used in revising the psalms and hymns and the liturgical forms.

Grounds:

a. These two ecumenical creeds have extensive liturgical use in the worship services in our churches. Consequently, for the sake of consistency within the new book, their language should be modernized to conform to the usage adopted in the rest of the *Psalter Hymnal*.

b. The types of changes suggested are judged not to alter the essential meaning of these creeds.

—Adopted

Note: Mr. Thomas Spriensma registers his negative vote.

2. That synod approve the edited version of the Apostles' Creed (Report 3, Appendix B, p. 70).

Apostles' Creed

I believe in God the Father, almighty,
Maker of heaven and earth.
And in Jesus Christ, his only begotten Son, our Lord;
Who was conceived by the Holy Spirit,
born of the virgin Mary;
Suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
and is seated at the right hand of God the Father almighty;
From there he shall come to judge the living and the dead.
I believe in the Holy Spirit.
I believe a holy catholic Church,
the communion of saints;
the forgiveness of sins;
the resurrection of the body:
and the life everlasting.
AMEN

—Adopted

3. That synod approve the edited version of the Nicene Creed (Report 3, Appendix B, pp. 70–71), with the following exceptions:

a. The deletion of the word "for" from line 1, page 71 (Report 3, Appendix 3).

b. Retaining the words "according to" rather than "fulfilling" in line 8, page 71 (Report 3, Appendix B).

Grounds:

1) The current translation conforms to Pauline language in I Corinthians 15.
2) There is no real advantage to the suggested change.
3) The words "according to" are not archaic language.

—Adopted

The Nicene Creed

I believe in one God,
the Father almighty,
Maker of heaven and earth,
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of the Father before all worlds;
God of God,

Light of Light,
very God of very God;
begotten, not made,
being of one substance with the Father,
by whom all things were made.
Who for us and our salvation,
came down from heaven,
and was incarnate by the Holy Spirit of the virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again,
according to the Scriptures;
and ascended into heaven,
and is seated at the right hand of the Father;
and he shall come again, with glory,
to judge the living and the dead;
whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of life;
who proceeds from the Father and the Son;
who with the Father and the Son together is worshiped and glorified;
who spoke by the prophets.

And I believe one holy catholic and apostolic church.
I acknowledge one baptism for the forgiveness of sins;
And I look for the resurrection of the dead,
and the life of the world to come.
AMEN

4. That synod consider updating the language used in the Heidelberg Catechism so as to make it conform to the standards of vernacular (nonachaic) language that have been used in revising the psalms and hymns and the liturgical forms.

Grounds:

a. The Heidelberg Catechism is often used liturgically in the worship services of our churches, especially in connection with the preaching of the catechism. Its language should be consistent with the usage adopted in the rest of the *Psalter Hymnal.*
b. The Heidelberg Catechism is widely used in the church education (catechism and church school) programs of our churches. Consequently, it should use language that is clear to children and conforms to the usages they have been taught in school.
c. The changes suggested are judged not to alter the essential meaning of the catechism.

—*Adopted*

5. That synod incorporate the edited version of the Apostles' Creed (cf. 2 above) into the Heidelberg Catechism (Q & A 23 and 50). —*Adopted*

6. That synod use the NIV for all Scripture quotations in the Heidelberg Catechism (Q & A 10, 92, 119, 121, 122, 123, 124, 125, 126, and 128) (cf. Report 3, Appendix B, p. 71).

Grounds:

a. The RSV, especially of the Lord's Prayer, contains a great deal of archaic language. The NIV of the Lord's Prayer, Ten Commandments, and summary of the law are more vernacular.
b. The NIV is the Scripture version being used in Christian Schools International's curriculum materials and in the BIBLE WAY curriculum on the elementary and junior high levels. It is also being used ever more widely within our churches.

—Adopted

7. That Synod 1986 not update the language used in the Heidelberg Catechism so as to make it conform to the standards of inclusive language that have been used in revising the psalms and hymns and the liturgical forms, nor effect "changes that bring into agreement the number and person of pronouns within each question and answer of the Heidelberg Catechism," but rather appoint a study committee to consider the changes suggested by CRC Publications and report to the Synod of 1988.

Grounds:

a. The churches have not had sufficient opportunity to study the proposed changes.
b. The issues raised by the suggested changes require more deliberative study.

—Adopted

8. That synod reconsider the liturgical forms approved in 1985 in order to make further changes.

Grounds:

a. Further study of these forms by CRC Publications and the Liturgical Committee have resulted in some further changes being recommended.
b. The goal for release of the new *Psalter Hymnal* is May 1987. Once the new version is released, further changes in the liturgical forms included in the hymnal would be confusing to the churches. It would be advisable for synod to carefully consider whether there are further changes that should be made before publication.
c. The increased use of the NIV translation of the Bible in our churches encourages consideration of the use of this version in the liturgical forms.

—Adopted

9. That synod use the NIV translation of the Bible throughout the liturgical forms.

Grounds:

a. The NIV is more vernacular than the RSV, which retains some archaic language.

b. The NIV is the version of Scripture used in a great number of our churches and in the education programs of children both in the church and the Christian day school.

—*Adopted*

10. That synod use the edited version of the Apostles' Creed throughout the liturgical forms.

Ground: This will bring the version of the creed in conformity with what is printed elsewhere in the *Psalter Hymnal.*

—*Adopted*

11. That synod make additional editing changes in the liturgical forms intended to modernize further the language as follows:

Note: References to Appendix C refer to material found in CRC Publication Report 3, Appendices A, B, and C, *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal.* A copy of this book was sent to each consistory. L.J.H.

a. Baptism of Children, Form 2—as suggested, Appendix C, pp. 1–3.
An amendment is adopted to change "in" back to "into."

b. Baptism of Children, Form 3—as suggested, Appendix C, pp. 4–7.

c. Baptismal Service, Form 3—as suggested, Appendix C, pp. 8–12.
An amendment is adopted to change "lead" to "enable," p.11, Appendix C.

d. Baptism of Adults, Form 2—as suggested, Appendix C, pp. 13–16.

e. Baptism of Adults, Form 3—as suggested, Appendix C, pp. 17–20.

f. Preparatory Exhortation for Communion—as suggested, Appendix C, pp. 21–22.

g. Lord's Supper, Form 2—as suggested, Appendix C, pp. 23–28. In addition:
1) That synod change the words "for a complete remission of sins" (p. 27) to "for the complete forgiveness of sins."
2) That synod retain the words "of thanksgiving" (p. 27) so the sentence reads: "The cup of thanksgiving for which we give thanks . . ."

h. Lord's Supper, Form 3—as suggested, Appendix C, pp. 29–33

i. Communion Service—as suggested, Appendix C, pp. 34–39
In addition:
That synod change the words "for a complete remission of all our sins" (p. 39) to "for the complete forgiveness of all our sins."

j. Excommunication, Form 2—as suggested, Appendix C, pp. 40–42

k. Readmission, Form 2—as suggested, Appendix C, pp. 43–44

l. Ordination of Ministers, Form 1—as suggested, Appendix C, pp. 45–48. Except:

Delete the words "and Sacraments" from the title "Ministry of the Word and Sacraments" throughout.

Ground: The correct term for referring to the office of minister is "minister of the Word." The Synod of 1965 did not accede to an overture requesting that the title be made "minister of the Word and sacraments" because the term "'minister of the Word' is commonly accepted among us as including the administration of the sacraments" (*Acts of Synod 1965*, p. 58).

m. Ordination for a Foreign Missionary—as suggested, Appendix C, pp. 49–50

n. Ordination for a Home Missionary—as suggested, Appendix C, pp. 51–52

o. Ordination for the Teacher of Theology—as suggested, Appendix C, pp. 53–54 (with the deletion of the words "and sacraments" from the title "Minister of the Word and sacraments" throughout)

p. Ordination of an Evangelist—as suggested, Appendix C, pp. 55–56

q. Ordination of Elders and Deacons, Form 2—as suggested, Appendix C, pp. 57–59

r. Marriage, Form 1—as suggested, Appendix C, pp. 60–62

s. Marriage, Form 2—as suggested, Appendix C, pp. 63–65

t. Prayers—as suggested, Appendix C, pp. 66–67

u. Profession of Faith, Form 1—as suggested, Appendix C, pp. 68–69

v. Profession of Faith, Form 2—as suggested, Appendix C, pp. 70–71

w. Ordination of Ministers of the Word—as suggested, Appendix C, pp. 72–75. Except:

Delete the words "and sacraments" from the title "Minister of the Word and sacraments" throughout.

—*Adopted*

12. That synod change the forms entitled Baptism of Children, Form 2, and Baptism of Adults, Form 2, to clarify certain questionable theological points, as follows:

a. For the first sentence in the second paragraph, pages 1 and 13, Appendix C, substitute: "First, Scripture teaches that we and our children are sinners from birth, sinful from the time our mothers conceived us" (*Ps. 51:5*).

b. Adopt the changes marked "R-4" on pages 2 and 14, Appendix C.

c. For the third sentence in the final paragraph, pages 3 and 16, Appendix C, insert the underscored words as indicated:

"Make them champions of righteousness under the direction of Jesus Christ, our chief teacher, eternal king, and only high priest."
—*Adopted*

13. That synod change the form for Public Profession of Faith 1, as indicated ("R-5") on page 68, Appendix C.

Ground: The traditional order of questions in this form appears to give priority to "believe the doctrine" over "love the Lord" and "accept God's covenant promise." The suggested order seems more appropriate.
—*Adopted*

Note: The changes adopted in items 11, 12, and 13 above are incorporated into the liturgical forms which appear as Appendix A of the *Acts of Synod 1986*.

14. That synod declare the above (B, C, 1–13) to be its answer to Overture 35, Overture 37, c, and Communications 3, 7, 8, 9, and 10. —*Adopted*

ARTICLE 100

Synod enters into strict executive session for the remainder of the evening session.

Synod decides to publicly declare the following action:

Recommendation: That synod not accede to the request of Classis Alberta North in their overture. —*Adopted*

ARTICLE 101

The evening session is closed in prayer by Rev. Russell Palsrok.

THURSDAY MORNING, JUNE 19, 1986
Eighteenth Session

ARTICLE 102

Rev. Jelle Tuininga leads morning devotions, reading from II John. He announces *Psalter Hymnal* number 241, "Thy Promised Mercies Send to Me," and leads in opening prayer.

The roll call indicates Rev. Gerald Van Den Berg (Classis Wisconsin) is absent.

The minutes of the sessions of June 18, 1986, are read and are approved as amended.

ARTICLE 103

Advisory Committee 11, *Financial Matters*, Mr. Harold S. Soper reporting, presents the following:

I. CHRISTIAN REFORMED CHURCH LOAN FUND

A. *Material:* Report 9, pp. 164–66

B. *Recommendations:*

1. That synod note that the CRC Loan Fund is now qualified to sell notes to the public in fifteen states and in Washington, D.C. —*Adopted*

2. That synod note that the board has been meeting with representatives of the Alberta North and the Ontario Extension Funds in an attempt to implement the decision of synod to "urge the Denominational Loan Fund to continue the discussion with the Canadian loan funds—working toward the establishment of a Canadian denominational loan fund with mandates identical to the existing CRC Loan Fund." —*Adopted*

3. That synod note that Mr. Garrett C. Van de Riet was appointed executive director effective January 1, 1986. —*Adopted*

II. FUND FOR NEEDY CHURCHES

A. *Material:*

1. Report 11, pp. 172–75
2. Communication 2
3. Communication 5

B. *Recommendation* re Representation at Synod

That the secretary and treasurer be consulted when matters pertaining to FNC are considered by synod. In the absence of either, that the same privilege be granted other members of the committee. —*Granted*

C. *Recommendations* re Financial Matters

1. That the minimum salary for ministers serving churches receiving assistance from FNC be set at $19,800 for the year 1987 ($18,900 for 1985 and for 1986). —*Adopted*

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

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

4. That an automobile allowance of $2,000 continue to be granted (FNC to pay $1,000, congregation to pay $1,000). —*Adopted*

5. That an allowance of up to 14 percent of the salary subsidy be granted each congregation for providing its minister with health, dental, and life insurance comparable to that offered through the Consolidated Group Insurance of the CRC. —*Adopted*

6. That salary allowance for a stated supply be set at $200 for 1987 ($200 for 1986). —*Adopted*

7. That the per-family contribution toward the minister's salary in congregations receiving assistance from the FNC in 1987 be not less—and if possible more—than $335 for 1987 ($325 in 1985 and 1986). —*Adopted*

8. That congregations in the United States receiving assistance from the FNC shall pay a Social Security offset to their pastor in the amount of at least $1,750 for the year 1987. —*Adopted*

9. That FNC churches in the United States be assisted in the Social Security offset according to the following formula for 1987: Churches shall receive assistance in the amount of 9 percent of the approved salary subsidy for 1987. —*Adopted*

10. That an exchange allowance of 20 percent be added to the minimum salary and allowances paid by FNC to Canadian congregations. The Canadian congregations shall also be expected to contribute at a rate of 1.20 of the per-family contribution established for 1987.

Grounds:

a. The present disparity in the rate of exchange between the United States and Canada makes some adjustment necessary.
b. Home Missions presently offers a "premium subsidy" to those in her employ in Canada. This rate is set each year to reflect the economic conditions of the time.

—*Adopted*

D. *Policy Matters*

1. Background:

The FNC Committee has operated on the basis of internal policy based on broader synodical decisions.

The Synod of 1971 made the following decisions regarding smaller congregations:

2. That synod declare that an organized church which cannot support itself should not ordinarily become a calling church until it has reached at least the level of thirty families.

Grounds:

a. Good stewardship of denominational and local funds requires this.

b. A thirty-family congregation is able to pay approximately 50 percent of the salary of the minister and contribute to quotas.

c. This has been the rule of thumb of the Board of Home Missions for some time.

3. That synod declare that exceptions to this rule shall be made only after a thorough investigation by the classis involved in cooperation with the FNC committee and approval of both bodies.

4. That synod instruct the FNC Committee to study those churches which number less than thirty families and have not shown any growth for some time, in order to determine whether continuation of denominational financial assistance from FNC is warranted. The investigation, *in loco* when necessary, must take into account the history of the church involved, the local situation, geographical location, evangelistic program, and proximity of other churches. The committee shall work with the consistory of the church involved and the classis in which the church resides.

(*Acts of Synod 1971*, Art. 32, II, B, 2–4, p. 23).

We believe that the church is best served by articulating more specific policies within the parameters already established by synod.

The rationale for the policies is based on three major considerations:

a. Long-term dependency is injurious to congregations.

b. A full-time ordained pastor is neither necessary for, nor the right of, every small congregation.

c. Good stewardship demands that assistance end at some point.

Grounds:

1) The limit on the resources within the CRC requires that wisdom must be exercised as to allocation of those resources.

2) In some cases we are being asked to support congregations at a level in excess of $1,000 per family. We believe that level justifiable only for the short term if significant ministries aimed at growth of that church are being carried out.

2. *Recommendation* re More Specific Policies

That synod adopt the following policies regarding FNC's relationship to smaller congregations:

a. No congregation of fewer than thirty families shall be considered for new enrollment in FNC.

b. Congregations of more than thirty families applying for the first time, or after a period of self-sufficiency, shall be examined for viability of ministry and potential for self-sufficiency.

c. In churches which have been assisted by the FNC, but have become congregations with between twenty-two and thirty families, the following rules shall apply:

1) If a pastor is present:

a) The congregation shall not receive support greater than that which a thirty-family congregation would receive.

b) The classically designated committee may be asked to examine the viability of the congregation's ministry. A written report of

their assessment shall be sent to the FNC Committee.
c) Factors to be considered in the examination shall include distance from other Reformed ministries, effectiveness of Reformed witness, degree of ministry involvement by the congregation, level of stewardship within the congregation, potential for merger or a shared ministry, history of the congregation, and any other factors which are deemed relevant by the FNC Committee.
d) In case of a disagreement between the classically designated committee and the FNC Committee, conversations between the two—including a meeting *in loco*, if necessary—shall be held.
e) If the termination of subsidy is deemed warranted by the FNC Committee, the congregation shall receive notification at least twenty months before the end of the funding.

2) If vacant:
a) A ministry review for viability shall be conducted prior to the granting of "assurance of continued support."
b) If assurance is granted, it may be for a stated time period, with any future consideration for assistance at the end of the time period tied to the achievement of stated goals during the period of assistance.

d. In churches which have been assisted by the FNC, but have become congregations of fewer than twenty-two families, the following rules shall apply:

1) If a pastor is present:
a) The congregation shall be examined for viability of ministry and may be denied FNC funds, with notification twenty months prior to termination of funds.
b) The congregation shall not receive support greater than that which a thirty-family congregation would receive.

2) If vacant:
No assurance of continued support, except in most unusual circumstances.

A motion is adopted that synod withhold action on Recommendation 2, a, b, c, d, until the study committee report on the care for smaller churches is presented to the Synod of 1987 (Report 19, V, C, p. 234).

3. *Recommendation* re Communication 2
That synod not accede to Communication 2 which requests that FNC delay action on its proposed policy changes until the SIC subcommittee studying the care of smaller churches reports to the Synod of 1987.

Ground: The rationale for the policy changes regarding smaller congregations is set forth in D, 2 above and good stewardship requires timely implementation.

A motion is adopted that because synod withheld action on Recommendation 2, this be synod's answer to Communication 2.

E. *Response to Communication 5:*

Recommendation: That synod accede to this communication and declare that congregations receiving assistance from FNC be required to provide its ministers with health, dental, and life insurance comparable to that offered through the Consolidated Group Insurance of the CRC.

Grounds:

1. An overwhelming percentage of employers provide such insurance for their employees.
2. This action will assist in fulfilling synod's directive that FNC and Home Missions churches approach parity in compensation matters.

—*Adopted*

III. MINISTERS' PENSION FUNDS

A. *Materials:*

1. Report 15, pp. 207–15
2. Overture 32, p. 493
3. Overture 33, p. 494

B. *Recommendations:*

1. Representation at synod

That synod grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee; to Dr. Ray Vander Weele, administrator; or to Counselor Donald Oosterhouse when matters pertaining to the Ministers' Pension Plans are discussed. —*Adopted*

2. Housing Allowance

That synod designate up to 100 percent of the Ministers' early and normal retirement pension or disability pension for 1986 as housing allowance for United States income tax purposes (IRS Ruling 1.107–1), but only to the extent the pension is used to rent or provide a home. —*Adopted*

3. Thanks

That synod express appreciation to the following members for their services:

a. Canadian Ministers' Pension Trustee Rev. William Suk, who has served for six years. —*Adopted*

b. United States Ministers' Pension Committee Members:

1) Mr. Roger Helder, who has served three years;
2) Rev. Herman Hoekstra, who has served two years.

—*Adopted*

4. Benefits and Contributions

a. That synod increase the former plan maximum pension benefits from $6,900 to $7,050 in 1987.

Ground: This represents a modest 2.2 percent increase in partial recognition of the cost-of-living increase.

—*Adopted*

b. That synod increase the contributions-other from $2,250 in 1986 to $2,325 for 1987. —*Adopted*

1. Disabled Ministers

a. That synod direct the United States Ministers' Pension Committee and the Canadian Pension Trustees to further study the needs of ministers who are forced to retire early for reasons of poor health or other disability and to recommend to the synod of 1987 policies that will, in their opinion, provide adequately for disabled ministers.

Grounds:

1) These committees are the duly appointed bodies to make such recommendations.
2) These committees have already done considerable work in this area.
3) Such action would be in accord with the general spirit of Overture 32 and 33.

—*Adopted*

b. That synod declare that recommendation 5 be its answer to Overtures 32 and 33. —*Adopted*

IV. UNORDAINED EMPLOYEES PENSION FUND

A. *Material:* Report 20, pp. 248-49

B. *Recommendation:*

1. That any member of the committee be accorded the privilege of the floor when the recommendations for the Unordained Employees Pension Fund are considered by synod. —*Granted*

2. That synod take note of the material in Report 20, pp. 248-49. —*Adopted*

V. QUOTA STUDY COMMITTEE

A. *Materials:*

1. Report 19, V, B, p. 234; Appendix A, pp. 244–47

2. Overture 30, p. 492.

B. *Recommendation:*

That synod adopt the following recommendations of the SIC and its Quota Policy Study Committee, as amended by the advisory committee.

1. That synod adopt a modified definition of family for purposes of counting as follows:

a. A family in which husband and wife are confessing members; or

b. A family in which husband or wife by confession of faith belongs to the congregation and the marriage partner is a member by baptism or there are one or more baptized or communicant children; or

c. A family in which a widow, *widower, or single parent is the acting head and a member by confession of faith, and where there are one or more baptized or communicant children.*

Note: Italics indicate amendment.

—*Adopted*

2. That synod continue the present system of allocating a portion of de-

nominational ministries' costs on the basis of family count under the modified definition.

Grounds:

a. The system is basically sound, acceptable, working, and it should be continued.
b. It is unique to the CRC and it is successful in providing base support to denominationwide ministries.
c. It is perceived as having a strong relevance to covenant theology.

—*Adopted*

3. That synod agree that even though single confessing or baptized members are, by definition, not part of the arithmetic of the family count for determining the congregation's quota, churches are nevertheless urged to fully acknowledge their single wage earners in setting the congregation's method for raising the quota amount. —*Adopted*

4. That synod adopt the following as guidelines for use by classes in arriving at an attainable quota percentage when a local congregation believes it cannot pay the full quota allocation.

a. The presence of a significant number of families where no breadwinner is present.

b. A higher than average number of families on low income or public welfare.

c. A significant number of families in which only one of the marriage partners is a member of the church.

d. A significant number of student families.

—*Adopted*

Note: The above gives the classes a more strategic role in the administration of both classical and denominational quotas.

5. That synod declare that the following steps are appropriate for the implementation of the quota system:

a. The classical treasurer informs the church of its quota allocation on the basis of the family count as reported in the CRC *Yearbook*.

b. If the church determines that the above guidelines prevail, then that church presents its position to classis with the percentage of allocation it feels is attainable. The classis confirms the percentage of allocation.

c. Based on this commitment from the churches the classical treasurer reports the overall classis percentage of allocation to the denominational financial coordinator. Based on the responses of the classes, the DFC determines the overall percentage to be used by denominational agencies in preparing their budgets.

—*Adopted*

6. That synod underscore the basic principle the Bible sets before us, namely, that God's covenant people are encouraged to give according to their ability (not an equal amount from everyone) (I Cor. 16:2; Acts 11:29; Deut. 16:17; Mal. 3:10; Matt. 6:33). This justifies the percent-of-income giving practice at the local church level even though the quota-allocation system is maintained at the denominational level. —*Adopted*

7. That synod be reminded of previous synodical actions pertaining to quotas and that synod instruct the synodical office to include the following information in an appropriate communication to each congregation explaining the adopted recommendations of the SIC Quota Study Committee:

a. With respect to all the work in God's kingdom for which we as CRC are jointly responsible we use the term *quota* to indicate the amount per family recommended by synod to the congregations.

b. That synod remind the consistories of the urgent necessity to keep before their congregations not only the privilege but also the sacred duty to contribute liberally toward the work of the Lord which we have taken upon ourselves as CRC.

c. "The classes shall (may) consult with delinquent congregations through the consistories and, if necessary, admonish them to become more abundant in manifesting their love for the Lord's cause. However, if the classis is satisfied—with or without investigation—that a congregation has done what it could, the matter shall rest there; nor shall any unpaid portion of any quota be thereafter held against such a congregation as a debt" (*Acts of Synod 1939*, p. 72).

d. "That synod urge its classes to instruct its church visitors, in addition to their regular duties, to also delve into reasons for any church not meeting its denominational quotas. When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible, through a combined effort should be requested to assist a church to meet is denominational obligations" (in accordance with our duty) to bear "one another's burdens, Galatians 6:2" (*Acts of Synod 1970*, p. 81).

—*Adopted*

8. That synod not accede to Overture 30 which requests that quotas be established on a percent-per-confessing member basis.

Ground: That synod consider the report of the Quota Study Committee its answer to Overture 30.

—*Adopted*

VI. BUILDING EXPANSION

A. *Materials:*

1. Report 19, XI, D, p. 240
2. Report 19-A, VII, p. 522–23

B. *Recommendations:*

1. That synod take note of the target dates established for completion of a new office facility in Burlington, ON, and the beginning of denominational building expansion construction in Grand Rapids, MI. —*Adopted*

2. That synod approve the continuance of the denominational building program (Grand Rapids) at a cost not to exceed $4,300,000, an increase of $800,000 over the $3,500,000 amount approved by the Synod of 1985.

Grounds:

a. In the design and design-development phase of the architectural work, it became apparent to the Building Expansion Committee that this project was not another in a series of building additions; that because expansion

is needed for nearly all agencies, it would be prudent to adapt an integrated design for the current building and the proposed expansion ($285,500).

b. The Building Expansion Committee and the architects also have become aware of the necessity to consolidate the mechanical systems in the building and replace certain existing heating, ventilating, and air conditioning equipment scheduled for replacement whether or not new construction would take place ($349,500).
c. Installation of energy saving improvements to equipment and building are cost effective; operating cost avoidance is conservatively estimated to result in a payback period of eight to ten years ($148,000).
d. No increase in denominational quota is needed ($4.50 per family was approved by the Synod of 1985).

—*Adopted*

VII. SALARY RANGES

A. *Material:* Report 19, XI, F, 241–42

B. *Recommendation:*

That for 1987 synod increase the salary ranges originally adopted in 1984 (for 1985 and 1986 budgets) as follows:

1. Increase minimum scale 4.25 percent
2. No increase in maximum scale
3. Adjust midpoint in accordance with these revised scales. Midpoint would reflect a 1.7 percent increase.

Grounds:

a. Although SIC recommendation is for a 4.25 percent increase to minimum, midpoint, and maximum scales, the advisory committee determines the above increase adequate.
b. With the above increase, salary range spread will be adjusted from 50 percent to 43.3 percent, a more appropriate spread in the opinion of the advisory committee.

—*Adopted*

VIII. MINISTERS' COMPENSATION GUIDE

A. *Material:* Report 19-A, V, p. 521

B. *Recommendation:*

That synod urge the churches' participation in and use of the Ministers' Compensation Guide. —*Adopted*

IX. REPRINTING AGENDA IN ACTS OF SYNOD

A. *Material:* Report 19-A, VI, p. 521–22

B. *Recommendation:*

That synod approve the publication of the *Acts of Synod* without reprinting the *Agenda*.

Grounds:

1. The format adopted in recent years' printing of the *Acts of Synod*, whereby the *Agenda* portion was reprinted intact, permits easy transition to a two-volume publication.
2. Cost avoidance is conservatively estimated at $16,500 annually.

—*Adopted*

(The report of Advisory Committee 11 is continued in Article 106.)

ARTICLE 104

A motion carries to reconvene for the afternoon session at 1 P.M. Elder Peter Paap closes the morning session in prayer.

THURSDAY AFTERNOON, JUNE 19, 1986
Nineteenth Session

ARTICLE 105

Elder Kenneth Baker announces "Sing to the Lord, Sing His Praise," Psalm 96, from the *Proposed Psalms, Hymns, and Bible Songs for the Psalter Hymnal*. He leads in opening prayer.

ARTICLE 106

(The report of Advisory Committee 11 is continued from Article 103.)

Advisory Committee 11, *Financial Matters*, Mr. Harold S. Soper reporting, presents the following:

FINANCIAL REPORTS, ACCREDITED AGENCIES, AND QUOTAS

A. *Materials:*

1. Reports of denominational agencies and SIC as published in the *Agenda for Synod 1986* and as detailed in the *Financial and Business Supplement for 1986*

2. Report 19-A, VIII, p. 523–24; IX, p. 524-26

B. *Recommendations:*

1. That synod approve the financial statements of denominational agencies contained in the *Agenda for Synod 1986-Financial and Business Supplement*.

—*Adopted*

2. That synod approve the denominational agencies recommended for one or more offerings from our churches:

Back to God Hour—above-quota needs
CRC TV—above-quota needs
Home Missions
1. above-quota needs
2. Hospitality House Ministries
Board for World Missions—above-quota needs
Calvin Theological Seminary Revolving Loan Fund

Chaplain Committee—above-quota needs
Christian Reformed World Relief Committee
Committee for Ministry with Retarded Persons
Committee for Educational Assistance to Churches Abroad—above-quota needs
Synodical Committee on Race Relations
1. above-quota needs
2. Multiracial Student Scholarship Fund
United Calvinist Youth
World Literature Committee—above-quota needs

—Adopted

3. That synod review all quota requests from denominational agencies before acting on any of them. *—Adopted*

(The report of Advisory Committee 6 is continued in Article 108.)

ARTICLE 107

(The report of Advisory Committee 6 is continued from Article 79.)

Advisory Committee 6, *Domestic Ministries*, Rev. Dale W. Vander Veen reporting, presents the following:

SERVICE COMMITTEE FOR MINISTRY WITH RETARDED PERSONS

A. *Material:* Report 29, pp. 276–81

B. *Recommendation:*
That synod authorize the appointment of a full-time administrative coodinator.

Grounds:
1. The committee has been unable to fulfill its mandate with the services of a part-time administrative coordinator. A full-time person will better enable the committee to accomplish its mandate.
2. A full-time administrative coordinator will better enable the committee to implement the strategies outlined in the "Service Plan."

—Adopted

ARTICLE 108

(The report of Advisory Committee 11 is continued from Article 106.)

Advisory Committee 11, *Financial Matters*, Mr. Harold S. Soper reporting, presents the following:

FINANCIAL REPORTS, ACCREDITED AGENCIES, AND QUOTAS

A. Materials (see Art. 106)

B. *Recommendation:*
That synod adopt the advisory committee's recommendations for the per-family quota as listed in Exhibit I.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Denominational Agencies Quota Detail

Exhibit 1

	1984 Quota	1985 Quota	1986 Quota	1987 Quota Request	1987 Finance Comm Recomm.	Advisory Comm. Recommendations	Percent Change from 1986 Quota
Back to God Hour	$45.00	$ 48.50	$ 50.80	$ 54.30	$ 53.30	52.20	2.76%
CRC TV	15.00	16.00	16.70	17.70	17.45	17.05	2.10
Board of Home Missions	79.50	84.00	86.70	92.85	91.85	91.85	5.94
Board of Publications	2.25	1.75	2.10	2.10	2.10	2.10	-
Psalter Hymnal Revision	1.75	1.75	-	-	-	-	-
Board for World Missions	77.00	81.55	85.20	89.45	89.05	89.05	4.52
Calvin College & Seminary	58.75	62.25	64.50	68.80	68.00	68.00	5.43
Chaplain Committee	5.35	5.90	7.90	8.90	8.30	8.30	5.06
Comm for Educ Ass't to Churches Abrd	.50	.75	.75	.75	.75	.75	-
Oenominational Services	17.95	18.50	24.35	25.15	25.10	24.35	1.03
Fund for Needy Churches	17.00	12.00	13.00	16.00	15.00	15.00	15.38
Ministers' Pension Fund	39.50	41.00	42.35	43.00	40.00	42.35	-
Supplemental Fund	.75	.75	.95	1.40	1.40	1.05	10.53
SCORR	3.95	3.95	4.85	5.10	5.05	5.05	4.12
World Literature Committee	2.40	2.40	2.40	2.40	.40	.40	(83.33)
Comm for Ministry with Retarded				1.25	.25	.25	-
TOTAL	$366.65	$381.05	$402.55	$429.15	$418.00	$417.75	3.78%

CALVIN COLLEGE AND SEMINARY
Quota Computation and Distribution for 1987

Note: Of the total $4,850,000 gross quota, 65% ($3,200,000) is distributed according to student enrollment from the various areas, and 35% ($1,720,000) is distributed among all Christian Reformed families.

	% Distribution of Chr. Ref. Students	Area Allocation of 65% Portion	Number of Families in Area	65% Portion Per Family	35% Portion Per Family	Total Per Family	1987 Rounded Off	Total Projected Receipts
Area #1	31.4	1,004,800	12,418	80.91	23.80	104.71	104.70	1,300,100
Area #2	24.6	787,200	12,212	64.46	23.80	88.26	88.20	1,077,100
Area #3	12.3	393,600	7,483	52.60	23.80	76.40	76.40	571,700
Area #4	3.6	115,200	9,426	12.22	23.80	36.02	36.00	339,300
Area #5	7.0	224,000	2,993	74.84	23.80	98.64	98.60	295,100
Area #6	10.7	342,400	9,239	37.06	23.80	60.86	60.80	561,700
Area #7	7.8	249,600	12,394	20.14	23.80	43.94	43.90	544,100
Area #8	2.6	83,200	6,161	13.50	23.80	37.30	37.30	229,800
	100.0%	$ 3,200,000	72,326					

Projected Total Gross for 1987	$ 4,918,900
Less Estimated 17.5% Shortfall	858,900
Projected Total Net for 1987	$ 4,060,000

1987 = $4,918,900 / 72,326	= $68.00
1986 + $4,625,000 / 72,326	= 63.95
Increase	$ 4.05

Quota Computation for Fiscal 1986-87

From 1986 Quota -- 55% of $3,820,000	$ 2,103,000
From 1987 Quota -- 45% of $4,060,000	1,827,000
Total Net Quota Income for 1986-87	$ 3,930,000

Grounds:

1. A large number of our churches continue to have difficulty in meeting the denominational quotas; consequently, the advisory committee believes that the overall increase in denominational quotas of 6.6 percent as proposed by the agencies should be reduced.
2. The reductions recommended by the SIC Finance Committee were made after interviews with each agency and a review of their financial data. The advisory committee concurs in the reductions recommended by the SIC Finance Committee except for two agencies.
3. The advisory committee believes that the 1987 proposed quotas of two agencies should be changed from those recommended by the SIC Finance Committee as follows:
   a. That the pension committees' per-family quota be $42.35, the same as in 1986, rather than $40.00 recommended by the SIC Finance Committee.
   b. That the pension committees' supplemental fund quota per family be $1.05 instead of $1.40 recommended by the SIC Finance Committee. This is an increase of 10¢ over 1986.
   c. That the Back to God Hour radio and TV quotas, in total, be $69.25 per family. This compares with the $70.75 recommended by the SIC Finance Committee, and is an increase of $1.75 over the 1986 quota amount.
   d. With these changes, the total 1987 per-family quota totals $418.50, up 3.96 percent from 1986, the increase approximating the expected inflation for 1987. (The SIC Finance Committee recommended total per-family quotas of $418.00, up 3.84 percent from 1986.)

A motion is adopted that the Denominational Services quota be reduced .75 from $25.10 to $24.35. This reflects anticipated savings as a result of distributing fewer copies of *Agenda* and *Acts of Synod*, and not reprinting the *Agenda* in the *Acts of Synod* (see Articles 91 and 103).

II. OVERTURES TO REDUCE OR FREEZE QUOTAS

A. *Materials:*

1. Overture 31, p. 493
2. Overture 34, p. 549

B. Observations:

1. The request in each overture states that the economic difficulties presently troubling many farming communities forms the basis for seeking quota relief.

2. Overture 31 was submitted by the overturing congregation to its classis, but the overture was not adopted by classis.

C. *Recommendation:*

That synod not accede to Overtures 31 and 34.

Grounds:

1. It is recognized that some churches in our denomination are suffering from adverse economic conditions. However, it appears that the majority of our churches are enjoying favorable economic conditions.

2. Congregations suffering economic distress may bring their plight to classis under the guidelines set forth in the SIC Quota Study.
3. The advisory committee and the SIC Finance Committee have recommended reductions in the quota amounts requested by the various denominational agencies in an effort to keep quota increases approximately in line with inflation increases.

—*Adopted*

ARTICLE 109

The report of Advisory Committee 6 is continued from Article 107.)

Advisory Committee 6, *Domestic Ministries*, Rev. Dale W. Vander Veen reporting, presents the following:

I. COMMITTEE ON ORDINATION OF PASTORS FROM MULTIRACIAL GROUPS

A. *Materials*: Report 33, pp. 341–45

B. *Recommendations:*

1. That synod grant the privilege of the floor to Dr. Melvin Hugen, chairperson, and Rev. William (Bud) Ipema, reporter, when matters pertaining to the ordination of pastors from multiracial groups are being discussed.

—*Granted*

2. Biannual Orientation Conference/Ethnic Planning Workshop

a. That, instead of biannual (two per year) meetings as recommended by Synod of 1985 (*Acts of Synod 1985*, pp.446–50), synod endorse the development of a biennial (every other year) orientation conference/ethnic planning workshop for the various ethnic minority groups in the CRC beginning in 1987 to be held in Grand Rapids simultaneously with the first week of synod.

Grounds:

1) This conference/workshop provides for broader exposure of the emerging leaders and churches to the functions of the denomination than the classical orientation programs do.
2) Mutual acquaintance and interaction between synodical delegates, agency staff, and representatives of the ethnic minority groups will be facilitated.
3) The geographically scattered and smaller ethnic minority groups will be able to participate in a fully planned and executed conference/workshop.
4) The frequency of one conference/workshop every two years for all emerging ethnic minority leaders and churches more adequately serves the orientation of these emerging leaders and groups.
5) The need for ethnic minority planning workshops is evident in the current development of several workshops independently sponsored by agencies of the CRC.
6) Cross-cultural communication, learning, and worship is an added benefit of this proposal.
7) Stewardship is exercised by eliminating overlap in conferences, by permitting travel with synodical delegates, by reducing the sponsoring agency staff involvement, and by concentrating on one con-

ference every two years in CRC facilities rather than two per year in a variety of locations. The budgeted amount for synod and the two agencies of the biennial conference is equal to that of the two local orientation programs per year endorsed by the Synod of 1985.

—*Adopted*

b. That the Synodical Interim Committee instruct the stated clerk to participate in planning these conference/workshops and to arrange for appropriate interaction between the conference/workshop and synod.

—*Adopted*

3. Translation of Our Confessional Standards and Church Order

a. That synod provide the necessary translations (in a bilingual, English/non-English format) of our confessional standards and the Church Order for the non-English-speaking congregations of the CRC.

b. That synod appoint a committee of three or four persons who will arrange for such translations by working with small satellite committees of the various linguistic groups to produce these translations. (We envision this supervisory committee to be constituted of persons with expertise in the areas of our Church Order, doctrinal standards, and theology.)

c. That this committee be mandated to consult with leaders of the various linguistic groups and with other Reformed churches to determine what translations have already been made (and the adequacy of these translations), to oversee the new translations needed to meet the current need, and to monitor the emergence of worshiping congregations of other language groups with a view to adding translations into these languages.

d. That this committee explore the possibility of cooperative efforts with other Reformed churches in making new translations and in sharing the costs.

e. That priority be given to the translation of the Heidelberg Catechism and the Church Order into Navaho, Spanish, Korean, and Chinese, with the committee being authorized to determine future priorities. The committee shall report to synod on its work, and present to synod the committee's choice of additional translations.

Grounds:

1) The Church Order of 1914–65, adapting the regulations of the Church Order of Dort (1618–19), specified that "inasmuch as several languages are spoken in the churches, the necessary translations shall be made in the ecclesiastical assemblies, and in the publication of recommendations, instructions, and decisions" (Art. 52).
2) Additionally, the Rules for Synodical Procedure adopted in 1934 provided that "since we [were] a bilingual church" the necessary translations were to be made during the sessions of synod and in the publication of recommendations, instructions, and decisions (*Acts of Synod 1934*, pp. 298–306, 313).
3) The need for these translations is even more urgent for the growth and development of the churches today than in earlier days. Many of those entering the CRC today do not have the orientation to the

Reformed faith and practice that those in the early days of our denomination had.

4) The current influx of multiracial members and the increasing diversity of the CRC (close to 6 percent of our total membership is now of ethnic minority backgrounds) require that every means must be used to strengthen our unity in faith and practice. The priorities proposed in this recommendation represent significant language groups in the CRC today. These four have been selected from the fourteen languages currently being used in worshiping congregations in the CRC.
5) Some individually produced translations of the Church Order and confessions do exist, but they need to be reviewed as to their accuracy.
6) These translations will be valuable in acquainting persons and groups from non-English-speaking backgrounds with the confessional and church polity stance of the CRC and as an orientation tool for those seeking affiliation with our denomination. They will also serve as important helps for our home missionaries in church-planting ministries.

—Adopted

II. THE MATTER OF CLERGY SILENCE

A. *Material:* Report 8, VIII, p. 161

B. *Background*:

Report 8 includes a section entitled "The Matter of Clergy Silence." The report highlights the increasing difficulties chaplains are facing regarding "communications" which transpire between a chaplain and another person. However, no specific recommendations are made by the Chaplain Committee.

The advisory committee believes (with the Chaplain Committee) that this critical matter extends beyond the chaplaincy to all who serve the church in an official capacity. Therefore, we make the following recommendation.

C. *Recommendation:*

That synod appoint a committee to study the legal and ecclesiastical ramifications of receiving confidential information by all those who serve the church in an official capacity, with a view to providing advice and guidelines.

Grounds:

1. This issue is of sufficiently broad concern to warrant the attention of the entire denomination.
2. Those who serve the church in an official capacity are at times made aware of information that might be used in court against them and/or their counselees.
3. Those who serve the church in an official capacity are increasingly vulnerable to challenges concerning their right to silence regarding certain communication which transpires between them and another person. The possibility of legal action is growing due to the litigious mindset of Western society.

—Adopted

ARTICLE 110

(The report of Advisory Committee 4 is continued from Article 96.)

Advisory Committee 4, *Publications/Psalter Hymnal Revision I (Songs)*, Rev. Berton Van Antwerpen reporting, presents the following:

Recommendation:

That synod approve the remaining hymns with the following changes mandated to CRC Publications:

Sections 8–17

Hymn 9–10

"Away in a Manger" (see Report 3-A, Appendix A)
That synod reconsider its decision of 1985 to eliminate stanza 2.

Ground: The text is loved and well known by children. Other songs (e.g., 9–8) prevent the possible conclusion that Jesus was not human.

—Adopted

Hymn 10–15

"Silence, Frenzied Unclean Spirit"
to delete

Ground: The meaning of the text is not clear.

—Adopted

Hymn 11–10

"No Weight of Gold or Silver"
to use the tune of P.H. #40 "The Lord My Shepherd Holds Me" PASTORALE in place of the tune MORDEN PARK approved last year for 11–10 "No Weight of Gold or Silver"

Ground: This retains a well-known tune from the *Psalter Hymnal*.

—Adopted

Hymn 17a–2

"Glorious Things of You Are Spoken"
to retain the tune AUSTRIAN HYMN P.H. #402 and list CHRIST CHURCH as an alternate tune

Ground: This hymn setting is used frequently in the denomination.

—Defeated

to search for a new tune

—Adopted

Hymn 17a–21

"Jesus with Thy Church Abide"
to retain the tune GOWERS LITANY P.H. #426

Ground: This hymn is used frequently in the denomination.

—Adopted

Hymn 17a–24

"Our World Belongs to God" (Report 3–A, see Appendix A)
A new song based on the Contemporary Testimony

Ground: The Contemporary Testimony is already being used liturgically; a song based on it would strengthen this liturgical use. The text was written for the tune RHOSYMEDRE which can then be retained in the book. Several attendees at the conferences expressed interest in retaining this tune in its complete form (see BS 216, Art. 96).

—Adopted

Hymn 17b–RPH 410
"Come to the Savior Now"
to retain P.H. #410 with a request to edit the text

Ground: This hymn setting is used frequently in the denomination.

—Adopted

Hymn 13–5
"Shout, for the Blessed Jesus Reigns," P.H. #400 to be included in revised *Psalter Hymnal*

—Adopted
—Section 8–17 is adopted.

Section 18

Hymn 18a–9
"O For a Closer Walk with God"
to retain the tune BEATITUDO P.H. #453

Ground: This hymn setting is frequently used in the denomination.

—Adopted

Hymn 18a–RPH 463
"He Leadeth Me"
to retain this hymn

Ground:
This hymn is used frequently in the denomination.

—Adopted

Hymn 18c–16
"As Stewards of a Vineyard"
to use the tune "Workers Song"

Ground: This tune is too weak for the text.

—Adopted

to include stanza 3 *—Adopted*

Hymn 18c–18
"God of All Living"
to search for another tune

Ground: This tune is too weak for the text.

—Adopted
—Section 18 is adopted.

It is moved and supported that synod adopt the Psalms, Bible Songs, and Hymns as amended by this synod.

—Adopted

Note: To show its gratitude to the Psalter Hymnal Revision Committee synod gives the members a standing ovation.

(The report of Advisory Committee 4 is continued in Article 114.)

ARTICLE 111

Elder Melvin Medema closes the afternoon session in prayer.

THURSDAY EVENING, JUNE 19, 1986
Twentieth Session

ARTICLE 112

Rev Philip Kok announces *Psalter Hymnal* number 304, "Hallelujah, Praise Jehovah." It is announced that Professor Stanley Wiersma's condition is very serious and he is remembered in opening prayer by Rev. Kok.

Rev. Merlin N. Buwalda replaces Rev. Durant Van Oyen (Classis Thornapple Valley) for the evening session. He rises to express his agreement with the Forms of Unity.

ARTICLE 113

The president reads a letter from Rev. Leonard J. Hofman, acknowledging his reappointment as stated clerk for a four-year term.

ARTICLE 114

(The report of Advisory Committee 4 is continued from Article 110.)

Advisory Committee 4, *Publications/Psalter Hymnal Revision I (Songs)*, Rev. Berton Van Antwerpen reporting, presents the following:

I. PSALTER HYMNAL REVISION

A. *Materials:* (see Article 84)

B. *Recommendations:*

1. In 1984 synod approved a selection of liturgical materials to be included in the new *Psalter Hymnal* (pp. 197–98, 631). These included a collection of prayers of approximately thirty pages. The advisory committee recommends that this decision be reconsidered and that this collection of prayers not be included.

Grounds:

a. The new *Psalter Hymnal* as approved by synod already exceeds 1,000 pages.
b. The collection of prayers will seldom be used by the entire congregation in worship.
c. CRC Publications will make available for the churches copies of these prayers (and all other litergical materials approved by synod).

—*Adopted*

2. That the list of indices proposed for the *Psalter Hymnal* be approved. — *Adopted*

II. *PSALTER HYMNAL* REVISION

A. *Materials*:

1. Overture 37, pp. 550–51
2. Communication 4
3. Communication 6

B. *Observations:*

The overture from Truro asks synod to give serious consideration to Overture 20 of Classis Chicago South (Section A), to reconsider thirty hymns deleted by the Synod of 1985 (Section B), and to delay publication of the new *Psalter Hymnal* for two years (Section D). Section C has been given to Advisory Committee 5.

The concerns that are expressed in Communication 4 are referred to CRC Publications. The kind of change requested has been handled by synod on the level of editorial suggestion.

C. *Recommendations:*

1. That synod not accede to Overture 37, A.

Ground: Synod has already decided not to accede to Overture 20.

—*Adopted*

2. That synod not accede to Overture 37, B which contends that "there is no real reason to change by deletion" since "many of the reasons given to justify the changes were disregarded in selecting hymns to be added to the hymnal."

Ground: No substantially new grounds which would justify reconsideration have been given.

—*Adopted*

3. That synod not accede to Overture 37, D.

Grounds:

a. The churches have had opportunity to react to the proposed revision.
b. The process and procedures for revision of the *Psalter Hymnal* adopted and reviewed by previous synods have been followed.
c. Delay of publication for the reasons stated would complicate the procedures for revision of the *Psalter Hymnal* and possibly lead to even further delay in publication.

—*Adopted*

4. That any changes mandated by synod be referred back to CRC Publications for final handling and to the Synodical Interim Committee for final approval; depending on the character and complexity of the changes mandated, these will be dealt with on the appropriate level and brought to the September 1986 meeting of the executive committee of the board of CRC Publications. —*Adopted*

Note: Committee members Melvin De Boer and Melvin Medema register their opposition to this recommendation "because synod alone has the task of adopting a *Psalter Hymnal* (Church Order, Art. 47) and should give final approval to all changes only after reviewing the change."

ARTICLE 115

(The report of Advisory Committee 5 is continued from Article 99.)

Advisory Committee 5, *Publications/Psalter Hymnal II (Publications and Liturgical Matters)*, Rev. Joel R. Boot reporting, presents the following:

I. REVISE MARRIAGE FORM 2

A. *Materials:*

1. Report 3, Appendix C, pp. 63–65

2. Overture 13, p. 479

B. *Recommendation:*

That synod not accede to Overture 13.

Grounds:

1. Marriage Form 1 has vows which provide what Overture 13 requests.
2. One of the texts which Overture 13 cites in ground 2 is quoted in the first paragraph on page 64, Appendix C.
3. The answer to the question on page 64, Appendix C, implies agreement with the headship of the husband.
4. Scripture does not require that marriage vows state specifically agreement with the principle of male headship.
5. The vows in Marriage Form 2 are faithful to Ephesians 5:21.

—Defeated

A motion is adopted that synod accede to Overture 13, referring this overture to the Liturgical Committee, their work to be processed through the CRC Publications with final approval by the SIC.

II. INCLUSION OF LITURGICAL FORMS 1 IN THE NEW *PSALTER HYMNAL*

A. *Material:* Overture 21, p. 486

B. *Recommendation:*

That synod not accede to Overture 21.

Grounds:

1. The forms for the Baptism of Children 2, the Baptism of Adults 2, and the Lord's Supper 2 are retranslations of the forms for the Baptism of Children 1, the Baptism of Adults 1, and the Lord's Supper 1, not replacements of them.
2. It was judged that no more than one form each for excommunication and readmission was necessary.
3. The form for the Ordination of Elders and Deacons 1 is a theologically problematic twentieth-century translation and revision of a sixteenth-century form.
4. In view of the limitations of space, the Synod of 1984 decided not to include these forms in the new *Psalter Hymnal.*
5. To retain these forms would violate the mandate of the Liturgical Committee to translate and update our liturgical forms.
6. CRC Publications has promised to retain a master of each of these forms so that any church may conveniently obtain a copy.

—Adopted

III. FORM FOR THE ORDINATION OF MINISTERS OF THE WORD

A. *Material:* Report 3, V, pp. 47–48, Appendix C, pp. 72–75.

B. *Recommendation:*

That synod give final approval to Form 2 for Ordination of Ministers.

Grounds:

1. Synod granted three-year provisional approval for this form in 1983.

2. Although synod solicited comments from the churches, none have been received. From this we infer that the form is satisfactory.

—*Adopted*

IV. PROVIDE A NEW TRANSLATION OF THE ECUMENICAL CREEDS

A. *Material*: Overture 15, pp. 479–80

B. *Recommendation:*

That synod refer the matter of translating and/or revising the ecumenical creeds to the committee studying the Heidelberg Catechism (cf. IX, 7, above) for further investigation.

Ground: The possibility of such a new translation and/or revision requires careful, deliberate study.

—*Adopted*

ARTICLE 116

(The report of Advisory Committee 1 is continued from Article 46.)

Advisory Committee 1, *Church Order I*, Rev. William Dykstra reporting, presents the following:

I. ALTER 1985 DECISION RE CERTAIN PROTESTS AND APPEALS

A. *Material*: Overture 23, pp. 487–88

B. Background:

The Synod of 1978 adopted the following:

That consistories be allowed to ordain qualified women to the office of deacon, provided that their work be distinguished from that of elders.

Grounds:

a. There is some evidence in the Bible for opening the office of deacon to women. At least two passages in the New Testament (Romans 16:1 and I Timothy 3:11) indicate that women may serve as deacons (deaconesses).
b. 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.
c. There is historical precedent for this in the Reformed tradition (see Calvin's Institutes, Book IV, Chapter 3, Section 9, and Synod of Wezel, 1568).

(*Acts of Synod 1978*, p. 104)

Synod 1985 said:

The reaffirmation by the 1984 Synod of the decision of Synod of 1978 implied the adoption of the decision on its original grounds.

(*Acts of Synod 1985*, p. 773)

Overture 23 from Classis Zeeland is asking synod to sustain protests and appeals that were not sustained by the Synod of 1985. Overture 23 also refers to the substantial amount of disunity within the denomination that is fostered by the lack of clarity and direction given in the decision made by the Synod of 1978 and reaffirmed by the Synod of 1984. This "lack of clarity" prompted the Synod of 1985 to appoint a committee to report in 1987 mandating it to:

Define the work of the elders and deacons in such fashion that the local churches will be assisted in carrying out the decision of synod 1984, that "the work of women as deacons be . . . distinguished from that of elders" (Church Order Supplement, Art. 3). (*Acts of Synod 1985*, p. 781)

C. *Observation:*

Our recommendation is very brief and as such does not indicate the time and serious concern the advisory committee has given to this overture. We are concerned about the strong tensions these issues have stirred among us and remind everyone of the words of the apostle Paul: "I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:1–3).

D. *Recommendation:*

That synod not accede to Overture 23.

Grounds:

1. Article 31 of the Church Order does not take away the right guaranteed in Article 29, as the overture contends. Rather it defines the procedure to be followed to exercise this right.
2. The overture does not present "sufficient and new grounds."
3. The decision of the Synod of 1984, ratifying the decision of the Synod of 1978, that "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 deacons is expressed in terms of assistance and service" provides the guidelines for the churches. In addition, Synod 1985 has mandated a committee to define the work of deacons so that it is clearly distinguished from that of elders.

—*Adopted*

Note: Rev. Edward Knott and Mr. Thomas Spriensma record their negative votes.

II. PROTEST AMENDMENT OF CHURCH ORDER ARTICLE 3

A. *Material:* Protest and Appeal 3

B. *Recommendation:*

That synod take note of the protest of Bethel CRC, Waupun, WI, and receive it as information.

Ground:

Synod 1984 left implementation of its decision concerning women deacons to the judgment of the local consistories (*Acts of Synod 1984*, Article 88, 1, p. 638).

—*Adopted*

ARTICLE 117

(The report of Advisory Committee 2 is continued from Article 76.)

Advisory Committee 2, *Church Order II*, Rev. Henry Admiraal reporting, presents the following:

I. APPEAL REGARDING THE USE OF LOTS

A. *Materials:*

1. Personal Appeal 1, p. 496
2. Documents submitted by the appellants

B. *Background:*

In July 1983, the council of Mayfair CRC of Grand Rapids decided to cast lots to select elders and deacons. Elders and deacons were selected by lot in December 1983 and in the spring of 1984.

The appellants sent a letter to the council asking that the decision to select by lot be reversed and that the practice be discontinued. The Mayfair council, however, reaffirmed its earlier decision and continued the practice.

The appellants then appealed the decision and action of the Mayfair council to Classis Grand Rapids North. The classis appointed a committee to consider the appeal. This committee reported to classis at its next meeting (May 1985) and recommended that classis sustain the appeal. The classis, however, voted to postpone action on the committee's recommendation until the Synod of 1985 considered an overture from Classis Central California asking that churches be permitted to select elders and deacons by casting lots and recommending appropriate changes in the Church Order. The Synod of 1985 did not adopt this overture.

In view of this, Classis Grand Rapids North appointed a committee to study the biblical basis for the casting of lots to select elders and deacons. The majority of this committee recommended to sustain the appellants in their appeal. But this motion failed to carry.

Their appeal having been denied by both the Mayfair council and Classis Grand Rapids North, the appellants—E. Kok, L. D. Bos, and D. F. Oosterhouse—now ask synod (1) to "declare that the Church Order does not permit selection of elders and deacons by lot" and (2) to "advise the council of the Mayfair Christian Reformed Church to cease using the lot to select elders and deacons."

C. *Recommendations:*

1. That appellant Mr. Donald F. Oosterhouse be given the privilege of the floor. —*Adopted*

2. That synod sustain the appeal of E. Kok, L. D. Bos, and D. F. Oosterhouse.

Grounds:

1. The Church Order recognizes and requires election by the congregation. Article 4-c: "The *election* by the congregation shall take place under the supervision of the consistory after prayer and in accordance with the regulations established by the consistory. *The right to vote* shall be limited to confessing members in good standing." (Italics by the advisory committee; cf. also Articles 23 and 37.)
2. The "Church Order, having been adopted by common consent, shall be faithfully observed" (Art. 96).

—*Adopted*

II. LEAVE METHOD OF SELECTING ELDERS AND DEACONS TO THE DISCRETION OF THE CHURCHES

Rev. B. Blankers reports for the committee majority.

A. *Material*: Overture 9, p. 477

B. *Observation*:

The Synod of 1985 dealt with an overture similar to Overture 9. Specifically, last year's overture read as follows:

> Classis Central California overtures synod to modify existing Church Order Articles 4, 23-a, 37; and any other related articles, so as to allow for the selection of officebearers by the casting of lots. We also request that synod establish guidelines for this method so that churches opting to use this method in place of the more traditional method of elections will do so in a way which will be in harmony with Scripture and our confessions (cf. Belgic Confession, Art. 31).
>
> *Grounds*:
> 1. This method of choosing officebearers is a biblical one (cf. Acts 1:23–26).
> 2. Several churches already are using this method, although in varied ways. Since it has never been determined whether or not the casting of lots is consistent with our Reformed confessions, clear guidelines need to be presented to the churches so as to ensure a practice that would be in harmony with our confessions and Church Order, and greater uniformity of practice for those choosing this method.

The Synod of 1985 decided not to accede to this overture on the following grounds:

Grounds:

1. The need for providing the lot as an alternative procedure in the election of officebearers has not been demonstrated.
2. The use of the lot for the election of Matthias is the only instance of such a procedure in the Scripture. There is no other evidence in the history of the early church of the use of the lot for choosing officebearers.
3. The use of the lot limits the responsibility of the office of the believer in the election of officebearers. He may suggest names and pray, but at the moment of choice he is merely an observer.

—(*Acts of Synod 1985*, p. 714)

C. *Recommendation:*

That synod not accede to Overture 9.

Ground: Overture 9 presents no significantly new material. (Church Order Article 31 states that a request for revision "shall be honored only if sufficient and new grounds for reconsideration are presented.")

A minority report, presented by Rev. Henry Admiraal, is read as information.

A motion is adopted to refer Overture 9 and materials, and the Advisory Committee Report to the Church Polity and Program Committee for study, and to report to the Synod of 1987.

III. APPEAL OF EBENEZER CRC, BERWYN, IL

A. *Material:* Appeal No. 1, p. 495

B. *Background:*

For fifteen years, Chicago West Side Christian School has struggled to operate as a parentally controlled school. This method of operating the school did not work in the Lawndale area. In fact, the school floundered and was near closing its doors.

In view of this struggle and decline, the Lawndale CRC, working through the Classical Home Missions Committee, asked for and was granted permission by the Classis to own and operate the school. The church and the school meet in the same building; the consistory appoints the school board and receives regular reports from the school board; and the consistory approves the school's budget.

As a result of this new arrangement, the school has begun to flourish again. There are now fifty-four students and four teachers. Because the school has been identified much more with Lawndale Church, a number of parents whose children attend the school have joined the church. The school serves not only as an educational institution but also serves as a mission arm of the church in the community.

In addition to endorsing the decision of Lawndale CRC to own and operate the school, Classis Northern Illinois decided to "include in its annual budget a financial commitment to support the work of Chicago West Side Christian School (CWSCS) as a part of the ministry of Lawndale Christian Reformed Church." This financial commitment amounts to $50,000 to be paid in five years in decreasing amounts.

The consistory of Ebenezer CRC of Berwyn, IL, appeals the decision of Classis Northern Illinois with respect to Lawndale CRC and CCWSCS.

C. *Recommendation:*

That synod not sustain the appeal.

Ground: Though Church Order Article 71 does suggest parentally controlled schools as the norm, the extenuating circumstances described above warrant the decisions of Classis Northern Illinois. Particularly, we note that the school, a parochial school, not only serves to educate the children of the church but also serves as a mission arm of the church in the community. We further note the financial support provided by classis is understood to be temporary.

—Adopted

IV. DECLARATION RE "HEADSHIP PRINCIPLE" AND OFFICE OF EVANGELIST

A. *Material:* Overture 22, p. 486

B. Recommenation:

That synod not accede to Overture 22.

Ground: The Church Order already states clearly that the office of evangelist is open only to male members. (Article 3–a, says: "Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist.")

—Adopted

V. APPEAL OF SYNOD'S DECISION IN 1985 RE THE HEADSHIP PRINCIPLE

A. *Materials:*

1. Personal Appeal No. 2, p. 496
2. Correspondence by Rev. Francis D. Breisch, Jr.

B. *Background:*

In 1984 synod considered the following motion: "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" (*Acts of Synod 1984*, p. 624). This motion was defeated. The next year, Classis Kalamazoo brought the following overture to synod:

Classis Kalamazoo overtures the Synod of 1985 to "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."

Grounds:

1. The Synod of 1984 made a decision which declared "that the headship principle, which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and New Testament" (*Acts of Synod 1984*, p. 623).

   According to Reformed church polity, the "primary leadership and direction-setting" in the church is exercised by the elders and ministers. The Form for the Ordination of Elders and Deacons clearly indicates this when it says that "the office of elder is based on the kingship of our Lord Jesus Christ, who, when he ascended, left his church in the world and provided it with officers who should rule in his name"; and this form adds that the elders "have the supervision of the church together with the ministers of the Word."

   The Synod of 1984 recognized the ruling nature of the office of elders when it permitted women to serve as deacons "provided that their work is distinguished from that of the elders" (*Acts of Synod 1984*, p. 655).

   It is confusing, therefore, if not contradictory, for the Synod of 1984 to have refused to declare that women may not serve in the offices of minister, elder, or evangelist (*Acts of Synod 1984*, p. 624). For women to serve in these ruling offices would certainly place them in positions of exercising primary leadership and direction-setting in the church, which synod declared to be the prerogative of the man, and is what headship means, according to the Bible.
2. There is much concern on the part of many church members that the opening of the office of deacon to women will inevitably lead to the opening of all the church offices to women. Adopting the overture will allay this concern and diminish further polarization within our denomination.

Synod adopted this overture.

Rev. Frank Breisch, a CRC minister on loan to St. Paul's Presbyterian Church in Banff, AB, protests this action of synod and requests synod to rescind and reconsider its 1985 decision. His basis for the protest is that synod violated its own rules by considering and adopting a motion which it had rejected the year before without new evidence or biblical warrant being presented. In doing so, he appeals to the Rules of Synod VIII, B, 2.

C. *Recommendation:*

That synod not sustain the protest and appeal.

Grounds:

1. Synod did not act in conflict with its own rules.

2. In submitting its overture, Classis Kalamazoo did come with additional and new material.

—Adopted

ARTICLE 118

Appointments, officers, and functionaries are presented for review. This listing reflects the results of the synodical elections and appointments, and includes study committees which are synodically approved.

I. OFFICERS AND FUNCTIONARIES

A. *Officers*

1. Stated Clerk: Rev. Leonard J. Hofman (1990)
2. Denominational Financial Coordinator: Mr. Harry J. Vander Meer (1988)
3. Synodical Treasurer: Mr. Lester Ippel

B. *Functionaries*

1. Arrangements and Report for Synod: Mr. Lester Ippel and Mr. Robert Struyk
2. Archivist: Dr. Herbert Brinks
3. Convening Church of 1987 Synod: La Grave Avenue Christian Reformed Church, Grand Rapids, MI

II. SYNODICAL DEPUTIES

Classis	Deputies	Alternates	Term Expires
Alberta North	Rev. A. H. Venema	Rev. C. E. Fennema	1987
Alberta South	Rev. J. H. Binnema	Rev. J. Tuininga	1988
Atlantic Northeast	Rev. B. Van Antwerpen	Rev. B. A. Averill	1987
British Col. NW	Rev. B. Nederlof	Rev. P. Brouwer	1988
British Col. SE	Rev. J. S. Mantel	Rev. H. Salomons	1987
Cadillac	Rev. J. O. De Bruyn	Rev. J. Morren	1988
California South	Rev. R. D. De Young	Rev. D. A. Warners	1988
Central California	Rev. N. J. Gebben	Rev. C. Vander Plate	1989
Chatham	Rev. W. Dykstra	Rev. P. Kranenburg	1988
Chicago South	Rev. N. Punt	Rev. A. J. Schoonveld	1987
Columbia	Rev. D. Vander Wall		1989
Eastern Canada	Rev. D. C. Los	Rev. G. Bieze	1989
Florida	Rev. W. Hofman	Rev. H. F. Harnden	1987
Grand Rapids East	Rev. L. J. Vander Zee	Rev. J. Timmer	1989
Grand Rapids North	Rev. J. De Vries	Rev. H. J. Baas	1988
Grand Rapids South	Rev. J. D. Eppinga	Rev. G. F. Van Oyen	1988
Grandville	Rev. A. J. Bultman	Rev. J. S. Meyer	1988
Hackensack	Rev. V. Geurkink	Rev. I. J. Apol	1989
Hamilton	Rev. L. Slofstra	Rev. J. W. Van Weelden	1987
Holland	Rev. L. J. Dykstra	Rev. J. Fondse	1988
Hudson	Rev. D. P. Wisse	Rev. H. J. Vugteveen	1989
Huron	Rev. D. Velthuizen	Rev. H. Eshuis	1989
Illiana	Rev. R. Leestma	Rev. L. J. Howerzyl	1988
Kalamazoo	Dr. H. G. Arnold	Rev. W. D. Buursma	1987
Lake Erie	Rev. W. L. De Jong		1988
Minnesota North	Dr. E. D. Roels		1988
Minnesota South	Rev. M. G. Zylstra	Rev. N. B. Haan	1988

Muskegon	Rev. N. L. Meyer	Rev. E. De Vries	1988
Northcentral Iowa	Rev. R. B. Vermeer	Rev. G. Compaan	1989
Northern Illinois	Rev. D. J. Negen	Rev. G. D. Vander Hill	1989
Orange City	Rev. J. T. Ebbers	Rev. A. J. Van Schouwen	1988
Pacific Northwest	Rev. G. W. Sheeres	Rev. R. J. Holwerda	1988
Pella	Rev. P. Vander Weide	Rev. S. Kramer	1987
Quinte	Rev. H. Mennega	Rev. J. M. Koole	1989
Red Mesa	Rev. A. J. Veltkamp	Rev. A. Begay	1988
Rocky Mountain	Rev. R. J. Buining	Rev. T. Medema	1988
Sioux Center	Rev. J. D. Hellinga	Rev. G. J. Kamps	1987
Thornapple Valley	Rev. J. C. Medendorp	Rev. G. Bouma	1989
Toronto	Rev. J. Westerhof	Rev. G. Ringnalda	1989
Wisconsin	Rev. G. W. Van Den Berg	Rev. T. Wevers	1989
Zeeland	Rev. H. D. Vanderwell	Rev. E. J. Knott	1988

III. BOARDS AND COMMITTEES

A. *Back to God Hour*

Member	Area	Term Expires
Mr. Fred Le Febre	Northern California	1987
Mr. George Groen	Southern California	1987
Mr. Jerry Hertel	Michigan	1987
Rev. Kenneth D. Koeman	Pacificc Northwest	1987
Rev. James R. Kok	Rocky Mtn./Red Mesa	1987
Rev. Frank E. Pott	Northern Midwest	1987
Rev. Hans Uittenbosch	Eastern Canada	1987
Mrs. Mary DeSmith	Wisconsin	1988
	Michigan	1988
Mrs. Mary Kooy	British Columbia	1988
Mr. Richard Loerop	Chicagoland	1988
Dr. Henry Ottens	Michigan	1988
Rev. Harvey A. Ouwinga	Florida	1988
Rev. Howard J. Vugteveen	Eastern United States	1988
Rev. Calvin P. Van Reken	Chicagoland	1989
Rev. Merle Den Bleyker	Iowa	1989
Mr. George Visser	Calgary	1989
Mr. Jack Thalen	Toronto	1989

B. *Board of Trustees—Calvin College and Seminary*

Classis	Delegates	Alternates	Term Expires
Alberta North	Mr. W. Wildeboer	Dr. S. De Waal	1989
Alberta South		Dr. S. Van Popta	1988
Atlantic Northeast	Mr. C. N. Hutt	Mr. D. Lankford	1989
British Col. NW	Dr. E. Piers	Rev. J. G. Groen	1988
British Col. SE	Mr. B. de Regt	Rev. H. A. Van Hoff	1988
Cadillac	Mrs. E. Potts	Mr. B. Mulder	1988
California South	Mr. B. Keuning	Rev. W. Verhoef	1987
Central California	Dr. R. Vander Molen	Dr. H. De Jong	1989
Chatham	Dr. N. Buma	Rev. J. Tuininga	1988
Chicago South	Rev. R. M. Hartwell, Sr.	Mr. J. J. Vos	1987
Columbia	Dr. J. Vander Beek	Mr. R. Korthuis	1987
Eastern Canada	Mr. H. de Ruyter	Rev. W. De Jong	1988
Florida	Rev. R. A. Westenbroek	Rev. H. A. Ouwinga	1988

Grand Rapids East	Mr. G. Proctor	Rev. M. N. Greidanus	1989
Grand Rapids North	Dr. T. Vanden Berg	Mr. M. De Boer	1988
Grand Rapids South	Rev. A. Petroelje	Mr. D. Lukaart	1989
Grandville	Rev. H. C. Van Wyk	Rev. J. L. Witvliet	1987
Hackensack	Rev. R. W. De Vries	Rev. J. Vugteveen	1987
Hamilton	Rev. H. Katerberg	Rev. A. A. Van Geest	1988
Holland	Mr. D. Vander Ark	Rev. C. E. Bajema	1989
Hudson	Ms. V. Christian	Rev. S. J. Van Heest	1987
Huron	Mr. H. Rumph	Rev. F. Heslinga	1989
Illiana	Rev. L. B. Mensink	Rev. A. H. Jongsma	1988
Kalamazoo	Dr. J. A. Vanderlaan		1988
Lake Erie	Dr. O. Gelderloos	Mrs. C. Rottman	1988
Minnesota North	Rev. M. Toonstra	Rev. N. Shepherd	1988
Minnesota South	Rev. R. L. Scheuers	Rev. N. B. Haan	1987
Muskegon	Rev. C. J. De Ridder	Rev. E. W. Los	1989
Northcentral Iowa	Rev. A. J. Stienstra	Rev. F. R. De Boer	1987
Northern Illinois	Dr. W. Venema	Rev. J. E. Wolff	1989
Orange City	Rev. J. T. Ebbers	Dr. H. Vander Griend	1987
Pacific Northwest	Mr. J. De Waard	Rev. K. R. Rip	1986
Pella	Rev. D. L. Slings	Rev. A. S. Luke	1988
Quinte	Rev. J. Zantingh	Rev. J. M. Koole	1987
Red Mesa	Ms. A. Frazier	Mr. J. Jasperse	1988
Rocky Mountain		Mr. G. Van Kooten	1988
Sioux Center	Rev. J. Van Regenmorter	Dr. G. Blankespoor	1987
Thornapple Valley	Rev. J. Vigh	Rev. G. Bouma	1987
Toronto	Rev. J. G. Klomps	Miss A. Masselink	1989
Wisconsin	Rev. T. Wevers	Dr. J. De Roos	1988
Zeeland	Rev. H. B. Vanden Heuvel	Mr. D. Huisingh	1989

Members at Large	**Alternate Members at Large**	
Mr. J. Breuker	Mrs. P. Nederveld	1988
Mrs. M. Buma	Mr. P. Pettinga	1988
Mr. J. De Korne	Mr. E. Stuursma	1988
Dr. S. Konynenbelt	Dr. P. Van Alten	1988

C. *CRC Publications*

Classis	**Delegates**	**Alternates**	**Term Expires**
Alberta North	Rev. W. L. Vander Beek	Rev. G. H. Pols	1987
Alberta South	Miss G. Heinen	Rev. G. J. Bomhof	1989
Atlantic Northeast	Mrs. R. Machiele	Dr. T. Dykstra	1989
British Col. NW	Mr. N. Loenen	Mrs. L. Bomhof	1987
British Col. SE	Mr. D. Bouwsema	Rev. A. Schweitzer	1988
Cadillac	Rev. N. J. Thomasma	Mrs. M. Ouwinga	1988
California South	Rev. G. Van Enk	Rev. D. Draayer	1987
Central California	Mr. J. Van Spronsen	Mr. P. Duyst	1989
Chatham	Rev. P. C. Hogeterp	Rev. L. H. Batterink	1987
Chicago South	Rev. J. A. De Kruyter	Rev. R. Palsrok	1987
Columbia	Mrs. S. Imig	Dr. J. Kittel	1987
Eastern Canada	Mr. E. Geertsema	Mrs. N. Halse	1989
Florida	Dr. K. Timmer	Mr. J. Fennema	1987
Grand Rapids East	Miss N. Vander Ark	Mrs. V. Hart	1988
Grand Rapids North			1989
Grand Rapids South	Mr. R. Otte	Rev. G. Meyer	1987
Grandville	Rev. C. Bolt	Rev. J. L. Witvliet	1987
Hackensack	Mr. B. Nawyn	Ms. M. Nagelkirk	1989

Hamilton	Mr. S. De Jong	Mr. J. Hobers	1988
Holland	Dr. H. ten Hoor	Dr. J. Strikwerda	1987
Hudson	Mrs. F. Kooistra	Rev. R. Vander Laan	1989
Huron	Mrs. E. Kamp	Mrs. D. Damsma	1987
Illiana	Rev. J. A. Holwerda		1989
Kalamazoo	Dr. S. Dykstra	Dr. D. Hendriksen	1988
Lake Erie	Rev. A. L. Hoksbergen	Rev. J. P. Heerema	1987
Minnesota North	Mrs. C. Rudie	Mrs. H. Beekman	1988
Minnesota South	Mr. S. Sprik		1989
Muskegon	Rev. E. De Vries	Rev. L. Roossien	1987
Northcentral Iowa	Mrs. H. Crandall	Rev. R. Graves	1987
Northern Illinois	Mrs. A. Vilaro	Rev. G. D. Vanderhill	1987
Orange City	Mr. C. De Boer		1989
Pacific Northwest	Mr. C. Bratt	Mr. M. Hollander	1987
Pella	Mrs. G. Nieuwsma	Rev. A. Zylstra	1987
Quinte	Rev. J. Heidinga	Rev. C. R. Cornelisse	1988
Red Mesa	Rev. M. A. Harberts	Rev. T. J. Niehof	1989
Rocky Mountain	Rev. J. Holleman	Mrs. M. De Vries	1988
Sioux Center	Dr. M. Vanden Bosch	Mr. N. Van Schouwen	1989
Thornapple Valley	Dr. P. Boonstra	Rev. G. Terpstra	1987
Toronto	Rev. W. C. Veenstra	Rev. P. W. De Bruyne	1989
Wisconsin	Mr. A. De Jong	Mr. J. De Master	1988
Zeeland	Rev. H. D. Vanderwell	Rev. J. Van Marion	1989

Members at Large

(To serve as members with expertise in finance and law)
Mr. Charles Walker
Mr. Gordon Quist
Mr. Philip Vanden Berge

(To serve as advisor and consultant representing NAPARC churches in the area of church education)
Mr. Robert Edmiston

(To serve as fraternal delegate from the Reformed Church in America)
Rev. George Brown

D. *Christian Reformed Board of Home Missions*

Classis	Delegates	Alternates	Term Expires
Alberta North	Rev. T. J. Oosterhuis	Rev. E. Gritter	1989
Alberta South	Mr. W. Havinga	Rev. D. J. Tigchelaar	1989
Atlantic Northeast	Rev. B. Van Antwerpen	Rev. B. A. Averill	1989
British Col. NW	Mr. M. Jurrius	Rev. J. A. Ooms	1989
British Col. SE	Rev. M. J. Contant	Mr. R. Slaney	1988
Cadillac	Rev. J. D. Lion	Ms. J. Dykstra	1989
California South	Rev. L. Van Essen	Rev. D. G. Zandstra	1987
Central California	Rev. V. Vanderzee	Rev. L. K. Tanis	1989
Chatham	Mr. H. Mulder	Mr. J. Geschiere	1989
Chicago South	Dr. F. D. Steen	Mr. J. A. Kuiper	1988
Columbia	Rev. B. J. Niemeyer	Rev. G. P. Hutt	1989
Eastern Canada	Mr. H. Van Mansum	Rev. W. De Jong	1988
Florida	Mr. H. Vanderlaan	Mr. E. Syens	1989
Grand Rapids East	Mrs. M. Griffioen	Mrs. L. Klooster	1988
Grand Rapids North	Rev. A. Gelder	Mr. N. Van Andel	1989
Grand Rapids South	Rev. J. M. Hofman		1989
Grandville	Rev. S. Mast	Rev. A. J. Bultman	1988

Hackensack	Rev. S. J. Vander Klay	Rev. D. C. Sherow	1988
Hamilton	Mr. P. Hoogendam	Mrs. J. Posthumus	1988
Holland	Mr. A. Huisman	Rev. K. M. Doornbos	1987
Hudson	Rev. R. J. Kuiken	Rev. D. R. Zimmerman	1988
Huron	Rev. J. W. Hielkema	Mr. G. Veening	1989
Illiana	Rev. C. L. Bremer	Mr. R. Wunderink	1987
Kalamazoo	Dr. E. Feenstra	Rev. G. E. De Vries	1988
Lake Erie	Rev. K. L. Schepel	Mrs. G. Smith	1988
Minnesota North	Dr. W. Stienstra	Rev. J. D. Osterhouse	1988
Minnesota South	Rev. P. W. Brouwer	Mr. G. Kuik	1988
Muskegon	Rev. K. W. Tanis	Rev. J. Dykema	1989
Northcentral Iowa	Rev. T. R. Dykstra	Mr. J. Eekhoff	1987
Northern Illinois	Rev. B. De Jong	Rev. H. De Vries	1989
Orange City	Mr. E. Ruisch		1988
Pacific Northwest	Rev. P. J. Holwerda	Mr. E. Maas	1988
Pella	Mr. D. Ward	Mr. C. Fopma	1987
Quinte	Rev. P. J. De Vries	Mrs. D. Glasbergen	1987
Red Mesa	Mr. H. Thomas, Jr.	Mr. C. Hubbard	1988
Rocky Mountain	Rev. R. J. Buining		1989
Sioux Center	Rev. J. D. Buwalda	Mr. R. Oostra	1987
Thornapple Valley	Rev. D. W. Vander Veen	Rev. B. W. Mulder	1989
Toronto	Rev. J. Kuipers	Rev. H. P. Praamsma	1988
Wisconsin	Mr. R. Wiersum	Rev. D. A. Kamper	1989
Zeeland	Rev. J. Stulp	Mr. P. Osterbaan	1989
Members at Large			
Central U.S.	Mr. D. Sall	Mr. J. Simerink	1987
Finance	Mr. C. Baarda	Mr. J. Morren	1988
Architectural	Mr. P. Vander Leek	Mr. J. Volkers	1988
Banking	Mr. J. Fredricks	Mr. W. Faber	1988

E. *Board of World Ministries*

Area	Member	Alternate	Term Expires
U.S. East Coast	Mr. Arthur R. Jackson	Mr. Herbert Van Denend	1987
Eastern Canada	Mr. Fred Wind	Mr. Co Zondag	1987
U.S. Great Lakes	Rev. Roger E. Van Harn	Rev. Joel R. Boot	1987
U.S. Far West	Dr. Lawrence Den Besten	Dr. Melvin J. Mulder	1988
U.S. West & Mid-West	Mr. Stanley Ver Meer	Mr. Kenneth Van Gilst	1988
U.S. Great Lakes	Rev. Charles Terpstra	Rev. Raymond Opperwall	1988
Eastern Canada	Rev. Derk Pierik	Rev. Jack B. Vos	1988
Western Canada	Rev. Nicholas J. Knoppers	Rev. Mel Pool	1989
U.S. West & Mid-West	Rev. James R. Kok	Rev. Merle Den Bleyker	1989
U.S. Great Lakes	Mr. Milton Kuyers	Rev. Lester W. Van Essen	1989

World Missions Committee Representatives:

Rev. John De Jong	Classis Toronto
Mrs. Ruth Krabbe	Classis Alberta South
Mr. David Radius	Classis Thornapple Valley
Mr. Dirk Vander Steen	Classis Kalamazoo
Dr. Carl Zylstra	Classis Orange City
Alternate: Rev. Gerry G. Heyboer, Primus	Classis Illiana
Alternate: Rev. Marvin Beelen, Secundus	Classis Holland

World Relief Committee Representatives:

Mr. Ronald Bode	Classis Pacific Northwest
Mr. Peter Feddema	Classis Quinte

Mr. Sid Tabak	Classis Eastern Canada
Mr. Gerald Van Noord	Classis Holland
Dr. Wendell Wierenga	Classis Kalamazoo
Alternate: Mr. Peter Haaksma	Classis Grand Rapids South

F. *World Missions Committee*

Classis	Delegates	Alternates	Term Expires
Alberta North	Mr. J. Berkenbosch	Rev. A. Vanden Berg	1987
Alberta South	Mrs. R. Krabbe	Rev. S. A. Van Daalen	1989
Atlantic Northeast	Rev. J. M. Gray	Rev. R. A. De Lange	1989
British Col. NW	Rev. S. M. Jung	Rev. P. Sluys	1988
British Col. SE	Rev. L. Chen	Mr. G. Ouwerkerk	1988
Cadillac	Dr. E. Stehouwer	Mr. W. Vander Ark	1988
California South	Rev. C. J. Nyenhuis	Rev. A. A. Cammenga	1989
Central California	Rev. B. B. Blankers	Rev. J. Huttinga	1989
Chatham	Mr. A. De Haan	Mr. J. Eising	1988
Chicago South	Rev. N. Punt	Rev. L. Van Essen	1988
Columbia	Rev. A. J. Machiela	Mr. D. Koetje	1988
Eastern Canada	Rev. J. La Grand	Rev. B. B. Bakker	1988
Florida	Rev. R. Borrego	Mr. J. Fernandez	1988
Grand Rapids East	Mrs. S. Vander Ark	Rev. K. D. Van De Griend	1989
Grand Rapids North	Dr. H. J. Bratt	Rev. P. J. Kok	1988
Grand Rapids South	Rev. G. F. Van Oyen	Mr. L. K. Toering	1988
Grandville	Rev. P. H. Vruwink	Rev. T. C. Vanden Heuvel	1989
Hackensack	Mr. Q. Remein	Rev. R. J. de Groot	1987
Hamilton	Rev. J. D. Pereboom	Rev. J. A. Quartel	1989
Holland	Rev. M. Beelen	Rev. H. Dykema	1989
Hudson	Rev. D. P. Wisse	Rev. H. J. Vugteveen	1989
Huron	Rev. D. F. Thielke	Rev. B. H. De Jonge	1989
Illiana	Rev. G. G. Heyboer	Rev. W. H. Kooienga	1986
Kalamazoo	Mr. D. Vander Steen	Mr. N. Kroeze	1987
Lake Erie	Mr. P. Limburg	Dr. D. Miller	1989
Minnesota North	Rev. A. C. Leegwater	Rev. M. Stegink	1987
Minnesota South	Mr. L. Vanderaa	Rev. N. B. Haan	1988
Muskegon	Dr. R. Prins	Rev. N. L. Meyer	1987
Northcentral Iowa	Rev. H. Vander Aa	Rev. J. A. Houseward	1988
Northern Illinois	Dr. E. Van Reken	Rev. R. J. Van Antwerpen	1989
Orange City	Dr. C. E. Zylstra	Mr. R. Zwier	1988
Pacific Northwest	Rev. R. R. Broekema		1989
Pella	Rev. T. E. Pettinga	Rev. R. L. Bouwkamp	1987
Quinte	Rev. H. Mennega	Rev. R. G. Fisher	1988
Red Mesa	Ms. Ellouise De Groat	Mr. M. Redhouse	1988
Rocky Mountain	Rev. T. J. De Vries	Rev. J. Gunnink	1987
Sioux Center	Rev. R. Ruis	Mr. D. Bajema	1988
Thornapple Valley	Mr. D. Radius	Rev. W. H. Lammers	1987
Toronto	Rev. J. De Jong	Rev. C. H. Salomons	1988
Wisconsin	Rev. J. Kroon	Rev. G. W. Van Den Berg	1988
Zeeland	Rev. K. E. Van Wyk	Rev. L. J. Kuiper	1989

G. *World Relief Committee*

Classis	Delegates	Alternates	Term Expires
Alberta North	D. Prokuda	R. Prins	1989
Alberta South	D. Vander Wekken	J. Vandendool	1988
Atlantic Northeast	R. Machiele	T. Dykstra	1989

British Col. NW	H. Blok	B. Breedveld	1988
British Col. SE	J. Snel		1986
Cadillac	W. Hoekwater	R. Rexford	1987
California South	M. Sterk	J. Den Ouden	1989
Central California	L. De Ruiter	M. Fernandez	1987
Chatham	H. Vander Laan	M. Vander Zwan	1987
Chicago South	P. Kamp	R. Regneris	1987
Columbia	W. Taylor	A. Leep	1988
Eastern Canada	S. Tabak	N. Van Dyk & D. Walker	1987
Florida	R. Hoeksema	D. Bouwer	1987
Grand Rapids East	E. Dykema	Mrs. M. Jager	1989
Grand Rapids North	T. Van Dam	H. Ippel	1988
Grand Rapids South	P. Haaksma	G.R. Rietberg	1987
Grandville	A. Schierbeck	D. Veltkamp	1989
Hackensack	Ms. I. Greidanus	W. Roper	1987
Hamilton	J. Van Wely	A. Bezuyen	1988
Holland	G. Van Noord	E. Vander Ploeg	1988
Hudson	H. Jost		1989
Huron	F. Vandersterre	E. Kuipery	1987
Illiana	F. Porter	P. Persenaire	1987
Kalamazoo	W. Wierenga	J. Hofman	1989
Lake Erie	L. Mac Donald	P. Vander Velde	1988
Minnesota North	A. Van Someren	A. Geurkink	1989
Minnesota South	P. Boer	M. Vander Pol	1987
Muskegon	R. Retsema	J. Koens	1989
Northcentral Iowa	W. Goemaat	J. Gerdes	1988
Northern Illinois	D. De Groot	I. Chacko	1987
Orange City	R. Bouma	J. Rens	1987
Pacific Northwest	R. Bode	D. Vander Woude	1988
Pella	R. Groenenboom	C. Rozenboom	1988
Quinte	P. Feddema	G. Charron	1988
Red Mesa	R. Krug	Ms. J. Irving	1988
Rocky Mountain	W. Smits	R. Buteyn	1988
Sioux Center	D. Postma	J. Obbink	1987
Thornapple Valley	R. Poel	D. Vander Woude	1989
Toronto	J. De Best	A. Goodhoofd	1987
Wisconsin	S. Konings	S. Homan	1989
Zeeland	M. Johnson	K. Johnson	1987
Members at Large			
Attorney	Mr. P. Kladder	Mr. T. Waalkes	1987
Financial Advisor	Mr. E. Zeilstra	Mr. T. Bonthuis	1989
Minister	Rev. H. Baas	Rev. D. R. Fauble	1989

H. *Synodical Interim Committee*

District	Member	Alternate	Term Expires
Western Canada	Rev. E. Gritter	Rev. B. Nederlof	1989
Eastern Canada	Mr. M. Koole	Mr. J. Wynia	1989
	Rev. A. De Jager	Rev. J. B. Vos	1987
Far West U.S.	Rev. L. G. Christoffels	Rev. E. L. Marlink	1987
	Mr. G. Vander Sluis	Mr. P. Hoekstra	1987
Mississippi River	Rev. P. W. Brouwer	Rev. G. J. Gunnink	1989
to Rocky Mountain	Mr. G. Vermeer	Dr. R. Post	1987
Eastern Coast U.S.	Rev. I. J. Apol	Rev. B. A. Averill	1987
Central U.S.	Rev. J. A. De Kruyter	Rev. W. R. Witte	1988

Mr. H. Johnson	Mr. W. Postma	1989
Dr. R. Seven	Mr. R. Mulder	1989
Rev. J. Hasper	Rev. D. J. Negen	1988
Mr. M. Ozinga	Mr. J. Hertel	1988
Mr. D. Molewyk	Mr. S. Geelhoed	1988

Ex officio members: stated clerk, denominational financial coordinator, and synodical treasurer

IV. STANDING COMMITTEES

A. *Chaplain Committee*

Chaplain A. D. Evans (1987), Mr. C. Mulder (1987), Ms. N. Brubaker (1988), Miss K. Helder (1988), Ms. Jan Schregardus (1988), Mr. J. Wiersma (1988), Mr. N. Berghoef (1989), Rev. P. H. Vruwink (1989), Rev. H. Wigboldy (1989). Canadian Representation: Rev. C. D. Tuyl, Primary (1988), Rev. J. Van Til, Alt. (1988).

B. *Christian Reformed Church Loan Fund*

Mr. D. Van Leeuwen (1987), Rev. J. T. Ebbers (1987), Mr. B. De Wit (1987), Mr. C. Nagel (1987), Mr. P. Noor (1988), Mr. G. Van Wyke (1988), Mr. D. Pluim (1988), Mr. E. Miller (1988), Mr. C. Lane (1989), Mr. D. Meindersma (1989), Mr. G. Geenen (1989), Mr. Fred J. Reinders (1989). *Ex officio* members: Mr. G. Borst and Mr. H. J. Vander Meer.

C. *Committee for Educational Assistance to Churches Abroad*

Mr. D. Bosscher (1987), Rev. J. Hasper (1987), Mrs. T. Minnema (1987), Mrs. H. Timmer (1987), Mr. P. De Klerk (1988), Mrs. M. De Kock (1988), Rev. K. D. Vande Griend (1988), Dr. R. R. De Ridder (1989), Mr. J. Tamminga (1989), Mr. J. Van Groningen (1989).

D. *Committee for Ministry with Retarded Persons*

Dr. T. B. Hoeksema, Rev. P. Breedveld, Rev. P. W. De Bruyne, Dr. C. Myers, Rev. R. H. Uken, Rev. R. C. Vredeveld, Mr. I. Wassink, Mrs. D. Wiersma. Adm. Coord., Mr. L. Vander Baan

E. *Fund for Needy Churches*

Mr. M. Van Beveren (1987), Rev. C. P. Van Reken (1987), Mr. H. Ottenhoff (1988), Mr. G. Bos (1989), Rev. C. L. Bremer (1989).

F. *Historical Committee*

Dr. L. Oostendorp, Dr. H. Zwaanstra, Dr. H. Ippel, Rev. J. Leugs.

G. *Interchurch Relations Committee*

Rev. T. E. Hofman (1987), Dr. J. H. Primus (1987), Mrs. G. Visser (1987), Dr. J. H. Kromminga (1988), Mrs. T. Meyer (1988), Dr. H. Zwaanstra (1988), Rev. G. Bouma (1989), Dr. J. Timmer (1989), Miss R. Vander Laan (1989). *Ex officio* member: Rev. L. J. Hofman. Adm. Sec'y., Rev. C. Boomsma.

H. *Judicial Code Committee*

Mr. P. Feddema (1987), Rev. H. Petersen (1987), Dr. F. D. Steen (1987), Rev. J. Kuntz (1988), Dr. J. H. Primus (1988), Mr. D. Vander Ploeg (1988), Dr. H. Ippel (1989), Mr. W. Posthumus (1989), Rev. B. Slofstra (1989).

I. *Ministerial Information Service Committee*

Rev. D. Draayer (1987), Mr. C. Douma (1987), Mr. J. W. De Vries (1988), Rev. R. D. De Young (1989), Rev. J. F. Hollebeek (1986), Mr. J. Wielenga (1989).

J. *Ministers' Pension Fund*

Ministers Pension Trustees (Canada)

Mr. B. Dykstra (1987), Mr. J. Woudstra (1987), Mr. A. J. Bakker (1988), Rev. J. G. Klomps (1988), Mr. J. A. Van Rooyen (1989).

Ministers' Pension Fund Committee (United States)

Mr. D. Vander Ploeg (1987), Mr. L. Bierma (1987), Mr. G. C. Van de Riet (1988), Rev. H. Hoekstra (1989), Mr. J. F. Mellema (1989).

K. *Pastor-Church Relations Committee*

Dr. R. C. De Vries (1987), Rev. C. L. Kammeraad (1987), Rev. E. W. Los (1987), Mrs. J. De Jong (1988), Rev. P. Borgdorff (1989), Mrs. M. Vos (1989), Dr. R. Westmaas (1989). *Ex officio* member: Rev. L. M. Tamminga (nonvoting).

L. *Sermons for Reading Services*

Rev. P. W. De Bruyne (1987), Rev. R. Koops (1988), Rev. C. H. Salomons (1988), Rev. D. Miedema (1989); Alt. Rev. W. C. Veenstra.

M. *Synodical Committee on Race Relations*

Mr. F. Aviles (1987), Ms. E. Benally (1987), Mr. G. Fernhout (1987), Rev. A. S. Luke (1988), Mr. J. Tagle (1988), Ms. D. Tuinstra (1988), Dr. P. Dieleman (1989), Mr. H. Y. Chung (1989), Mr. F. Kurley (1989), Ms. Mary Szto (1989), Mr. Ted Taylor (1989), Mr. H. Washington (1989), Mr. C. Watson (1989), *Ex officio* members: Mr. B. Goei, Rev. W. Ipema. Advisory Committee members: Mr. J. De Haan, Dr. J. A. De Jong.

N. *Unordained Employees' Pension Fund Committee*

Mr. G. Borst (1987), Mr. L Vanden Bosch (1988), Mr. D. Zwier (1988), Mr. M. Grevengoed (1989), Mr. G. Raterink (1989).

O. *World Literature Committee*

Rev. R. Recker (1987), Dr. H. A. Smit (1987), Mr. G. Brinks (1987) Mr. J. Brondsema (1988), Dr. D. J. Hart (1988), Rev. B. H. Madany (1989), Mr. W. Medendorp (1989), Rev. A. J. Vander Griend (1989); Mr. J. De Jager (alt.), Rev. D. M. Mulder (alt.), Rev. H. Kallemeyn (alt.), Rev. D. Hart (alt.), Mr. W. Haverkamp (alt.), Rev. I. C. Jen (alt.).

V. STUDY COMMITTEES (First name is convener.)

A. *Psalter Hymnal Revision Committee*

Mr. J. Van Laar, Mr. V. Schultz, Mrs. S. Boomsma, Mr. D. Grotenhuis, Dr. J. Hamersma, Dr. A. A. Hoekema, Dr. B. Polman, Mrs. M. Post, Rev. J. Reiffer, Dr. C. Seerveld, Dr. D. Topp.

B. *Committee on Theological Education in Quebec*

Dr. J. H. Kromminga, Dr. A. J. Bandstra, Rev. P. Borgdorff, Mr. W. Hobe, Mr. J. Van Til, Rev. J. Visser.

C. *Committee for Translation of the Canons of Dort*
(formerly New Confessions Committee)

Mr. P. De Klerk, Dr. R. Tiemersma, Dr. D. Sinnema, Dr. A. Wolters, Rev. E. H. Oostendorp.

D. *Committee to Study Ordination of Pastors from Multiracial Groups*

Dr. M. D. Hugen, (Seminary); Rev. W. Ipema , Dr. J. D. White (SCORR); Mr. J. De Groat, Dr. J. E. Kim, Rev. M. Ortiz, (other minorities); Dr. R. R. De Ridder (Seminary); Rev. J. G. Van Ryn (Home Missions); Alts., Rev. P. H. Redhouse, Rev. Y. T. Kim.

E. *Committee to Study the Issue of Covenant Children Partaking of the Lord's Supper*

Rev. A. Helder, Rev. N. Shepherd, Dr. C. E. Zylstra, Dr. R. Maatman, Mr. J. Schaap, Rev. M. D. Vander Hart, Mr. M. Van Essen, Rev. R. Vander Laan, and Dr. B. J. Koops; Alt. Rev. J. Gunnink.

F. *Committee to Provide Guidelines re Use and Abuse of Alcohol and Other Drugs*

Rev. G. P. Holwerda, Dr. A. C. De Jong, Dr. J. De Haan, Dr. M. Doot, Dr. R. Mulder, Rev. H. A. Van Dam, Mr. C. Laning; Alts., Rev. W. R. Lenters, Rev. R. E. Grevengoed.

G. *Committee to Study Authority and Function of Deacons*

Dr. J. A. De Jong, Dr. R. R. De Ridder, Rev. N. D. Kloosterman, Rev. J. Nutma, Rev. H. G. Samplonius, Mr. J. Van Gronigen, Mrs. E. Vanderlaan, Mr. H. Lane; Alt., Rev. J. H. Bergsma.

H. *Committee to Review the Adequacy and Function of Our Calling System*

Rev. W. D. Buursma, Rev. L. J. Dykstra, Rev. R. C. De Vries, Mr. F. Visser, Mrs. C. Van Drunen, Rev. L. J. Hofman.

I. *Committee for Translation of Church Order and Confessions*

Rev. L. J. Hofman, Dr. R. R. De Ridder, Professor F. Klooster.

J. *Committee on the Heidelberg Catechism Update*

Professor F. Klooster, Professor R. Wevers, Rev. D. R. Fauble, Rev. C. D. Tuyl, Dr. D. Sinnema, Professor J. Vanden Bosch.

K. *Committee on Clergy Silence*

Rev. H. Bode, Rev. A. D. Compaan, Mr. J. Van Dam, Mr. A. J. Bakker, Mr. R. Bouma.

ARTICLE 119

The minutes were read and approved.

ARTICLE 120

The president expresses the thanks of synod to Mr. Lester Ippel, Mr. Robert Struyk; secretaries Carol Smith, Marlene Oosterhouse, Kathy Vander Stel; the Sound Room staff; and the officers of synod.

ARTICLE 121

The stated clerk presents tokens of appreciation to the officers on behalf of synod.

ARTICLE 122

The vice president voices the appreciation of synod for the gifts, and for the talents of heart and wisdom in the leadership and competent work of the president, Rev. Jacob Eppinga. Synod rises to affirm its appreciation.

The president addresses the assembly, noting that if history is linear, the church is at a point today where it has never been before. The church is moving forward into the unknown with God's Word as its guide.

The Synod of 1986 has felt the presence of the whole church. The church has problems and weaknesses, but it is healthy. The delegates of synod have worked together well, now may the church work together as well.

He closes with a favorite stanza from the *Psalter Hymnal*,

> Our restless spirits yearn for thee,
> where'er our changeful lot is cast,
> glad, that thy gracious smile we see,
> blest, that our faith can hold thee fast.

He leads in prayer and is joined by the delegates in singing the doxology.

Jacob Eppinga, president
Bastiaan Nederlof, vice president
Milton Doornbos, first clerk
Lugene A. Bazuin, second clerk

Attested a true copy
Leonard J. Hofman, stated clerk

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APPENDIX A

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APPENDIX A

LITURGICAL FORMS

BAPTISM OF CHILDREN
FORM NUMBER 2

Congregation of our Lord Jesus Christ:

What the Lord has revealed to us in his Word about holy baptism can be summarized in this way:

First, Scripture teaches that we and our children are sinners from birth, sinful from the time our mothers conceived us (*Ps. 51:5*). This means that we are all under the judgment of God and for that reason cannot be members of his kingdom unless we are born again. Baptism, whether by immersion or sprinkling, teaches that sin has made us so impure that we must undergo a cleansing which only God can accomplish. Therefore, we ought to be displeased with ourselves, humble ourselves, and turn to God for our salvation.

Second, baptism is a sign and seal that our sins are washed away through Jesus Christ. For this reason we are baptized into the name of God, the Father, the Son, and the Holy Spirit.

Our baptism into the name of God the Father is his assurance to us that he makes an everlasting covenant of grace with us and 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.

When we are baptized into the name of the Son, we are assured by Christ himself that he washes us in his blood from all our sins. Christ joins us to himself so that we share in his death and resurrection. Through this union with Christ we are liberated from our sins and regarded as righteous before God.

Baptism into the name of the Holy Spirit is the assurance that the Spirit of God will make his home within us. While living within us, the Spirit will continually work to strengthen and deepen our union with Christ. He will make real in our lives Christ's work of washing away our sins. He will also help us each day to live the new life we have in Christ. As a result of his work within us, we shall one day be presented without the stain of sin among the assembly of the elect in life eternal.

Third, because all covenants have two sides, baptism also places us under obligation to live in obedience to God. We must cling to this one God, Father, Son, and Holy Spirit. We must trust him and love him with all our heart, soul, mind, and strength. We must abandon the sinful way of life, put to death our old nature, and show by our lives that we belong to God. If we through weakness should fall into sin, we must not despair of God's grace, nor use our weakness as an excuse to keep sinning. Baptism is a seal and totally reliable witness that God is always faithful to his covenant.

Our children should not be denied the sacrament of baptism because of their inability to understand its meaning. Without their knowledge, our children not only share in Adam's condemnation but are also received into God's favor in Christ. God's gracious attitude toward us and our children is revealed in what he said to Abraham, the father of all believers: "I will establish my covenant as an everlasting covenant between me and you and your descendants after you

for the generations to come, to be your God and the God of your descendants after you" *(Gen. 17:7).* The apostle Peter also testifies to this with these words: "The promise is for you and your children and for all whom the Lord our God will call" *(Acts 2:39).* Therefore God formerly commanded circumcision as a seal of the covenant and as a declaration that righteousness comes by faith. Christ also recognized that children are members of the covenant people when he embraced them, laid his hands on them, and blessed them *(Mark 10:16).* Since baptism has replaced circumcision, our children should be baptized as heirs of God's kingdom and of his covenant. As the children mature, their parents are responsible for teaching them the meaning of baptism.

Let us turn to God, asking that in this baptism his name may be glorified, we may be comforted, and the church may be edified.

Almighty, eternal God, long ago you severely punished an unbelieving and unrepentant world by sending a flood. But you showed your great mercy when you saved and protected believing Noah and his family. Your judgment upon sin and your great mercy toward us were again shown when the obstinate pharoah and his whole army were drowned in the Red Sea, and you brought your people Israel through the same sea on dry ground.

We pray that in this baptism you will again be merciful. Look upon these your children with favor by bringing them into union with your Son, Jesus Christ, through your Holy Spirit. May they be buried with Christ into death and be raised with him to new life. Give them true faith, firm hope, and ardent love so that they may joyfully bear their cross as they daily follow Christ.

Give these children the full assurance of your grace so that when they leave this life and its constant struggle against the power of sin they may appear before the judgment seat of Christ without fear. We ask this in the name of our Lord Jesus Christ, who with the Father and the Holy Spirit, one only God, lives and reigns forever. Amen.

Address to the Parents

People of God, as you have now heard, baptism is given to us by God as proof that he does make a covenant with us and our children. We must, therefore, use the sacrament for the purpose that God intended and not out of custom or superstition. You are asked to give an honest answer to these questions as a testimony that you are doing what God commands.

First, do you acknowledge that our children, who are sinful from the time of conception and birth and therefore subject to the misery which sin brings, even the condemnation of God, are made holy by God in Christ and so as members of his body ought to be baptized?

Second, do you acknowledge that the teaching of the Old and New Testaments, summarized in the Apostles' Creed, and taught in this Christian church, is the true and complete doctrine of salvation?

Third, do you sincerely promise to do all you can to teach these children, and to have them taught, this doctrine of salvation?

Answer: We do.

____(name)____, I baptize you into the name of the Father and of the Son and of the Holy Spirit.

Prayer of Thanksgiving

Almighty God and merciful Father, we thank you and praise your name for having forgiven our sins through the blood of your dear Son, Jesus Christ. We thank you for uniting us with Christ through your Holy Spirit and adopting us as your children, and we thank you for sealing and confirming these blessings to us and our children in the sacrament of baptism.

We pray, O Lord, that you will always govern these children by your Holy Spirit. May they, through your guidance, be so nurtured in the Christian faith and godliness as to grow and develop in Jesus Christ. Help them see your fatherly goodness and mercy which surrounds us all. Make them champions of righteousness under the direction of Jesus Christ, our chief teacher, eternal king, and only high priest. Give them the courage to fight against and overcome sin, the devil, and his whole dominion. May their lives become an eternal song of praise to you, the one only true God, Father, Son, and Holy Spirit. Amen.

BAPTISM OF CHILDREN
FORM NUMBER 3

The Institution

Congregation of our Lord Jesus Christ:

Let us hear our Lord's command concerning the sacrament of holy baptism. After he had risen victorious from the grave, Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" *(Matt. 28:18–20).*

In obedience to this command the church baptizes believers and their children.

The Promises

Let us hear the promises of God which are confirmed in baptism.

The Lord made this great promise to Abraham: "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you" *(Gen. 17:7).*

In later years, though Israel was unfaithful, God renewed his promise through the prophet: " 'This is the covenant I will make with the house of Israel after that time,' declares the Lord. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, "Know the Lord," because they will all know me, from the least of them to the greatest,' declares the Lord. 'For I will forgive their wickedness and will remember their sins no more' " *(Jer. 31:33–34).*

In the fullness of time God came in Jesus Christ to give pardon and peace through the blood of the cross, the "blood of the covenant, which is poured out for many for the forgiveness of sins" *(Matt. 26:28).*

After Jesus had risen from the dead, the apostles proclaimed: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call" *(Acts 2:38–39).*

Anticipating the fulfillment of God's promises, Paul assures us, "If we died with him, we will also live with him; if we endure, we will also reign with him" *(2 Tim. 2:11–12).*

These are the unfailing promises of our Lord to those who are baptized.

The Instruction

Let us also recall the teaching of Scripture concerning the sacrament of baptism.

The water of baptism signifies the washing away of our sin by the blood of Christ and the renewal of our lives by the Holy Spirit *(Titus 3:5).* It also signifies that we are buried with Christ *(Rom. 6:4).* From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. Moreover, the water of baptism signifies that we are raised with Christ *(Col. 2:12).* From this we learn that we are to walk with Christ in newness of life. All this tells us that God has adopted us as his children, "Now if we are children, then we are heirs—heirs of God and co-heirs with Christ" *(Rom. 8:17).*

Thus in baptism God seals the promises he gave when he made his covenant with us, calling us and our children to put our trust for life and death in Christ our Savior, deny ourselves, take up our cross, and follow him in obedience and love.

God graciously includes our children in his covenant, and all his promises are for them as well as us *(Gen. 17:7; Acts 2:39).* Jesus himself embraced little children and blessed them *(Mark 10:16);* and the apostle Paul said that children of believers are holy *(1 Cor. 7:14).* So, just as children of the old covenant received the sign of circumcision, our children are given the sign of baptism. We are therefore always to teach our little ones that they have been set apart by baptism as God's own children.

The Prayer of Preparation

Father in heaven, we pray that you will never destroy us in our sin as with the flood, but save us as you saved believing Noah and his family, and spare us as you spared the Israelites who walked safely through the sea.

We pray that Christ, who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, will always keep us and our little ones in the grip of his hand.

We pray, O holy Father, that your Spirit will separate us from sin and openly mark us with a faith that can stand the light of day and endure the dark of night.

Prepare us now, O Lord, to respond with glad hope to your promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Jesus Christ our Lord. Amen!

The Vows

[The minister addresses the parents]:

Since you have presented these children for holy baptism, you are asked to answer the following questions before God and his people:

First, do you confess Jesus Christ as your Lord and Savior, accept the promises of God, and affirm the truth of the Christian faith which is proclaimed in the Bible and confessed in this church of Christ?

Second, do you believe that your children, though sinful by nature, are received by God in Christ as members of his covenant, and therefore ought to be baptized?

Third, do you promise, in reliance on the Holy Spirit and with the help of the Christian community, to do all in your power to instruct these children in the Christian faith and to lead them by your example to be Christ's disciples?

[The parents respond]: We do, God helping us.

[The minister addresses the congregation]: Do you, the people of the Lord, promise to receive these children in love, pray for them, help instruct them in the faith, and encourage and sustain them in the fellowship of believers?

[The congregation responds]: We do, God helping us.

The Sacrament

[The minister may say]:

Our Lord said: "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these" *(Mark 10:14).*

[In administering the sacrament the minister shall say]:

____(name)____, I baptize you into the name of the Father and of the Son and of the Holy Spirit.

A Triumphant Hymn

The Baptismal Prayer

Lord our God, forever faithful to your promise, we thank you for assuring us again that you will forgive us and receive us as children in Christ.

Grant wisdom and love to the parents and to us all as we carry out the vows we have just made.

We pray that you will guide our little ones throughout their lives. Enable them to respond in faith to the gospel. Fill them with your Spirit and make their lives fruitful. Give them strength to endure trials. And when Christ returns, let them celebrate with all the people of God your greatness and goodness forever in the joy of your new creation. Amen.

PUBLIC PROFESSION OF FAITH
FORM NUMBER 1

Beloved in the Lord Jesus Christ:

We thank our God for the grace that he gave you through Christ Jesus that made you desire to profess your faith publicly, here in the presence of God and his holy church, and to obtain the privileges of full communion with the people of God.

You are now requested to answer sincerely the following questions:

First, do you declare that you love the Lord, and that you desire to serve him according to his Word—to forsake the world, to put to death your old nature, and to lead a godly life?

Second, do you openly accept God's covenant promise, which has been signified and sealed to you in your baptism, and do you humbly confess that you are sinful and that you seek life not in yourselves but only in Jesus Christ your Savior?

Third, do you sincerely believe the doctrine contained in the Old and the New Testaments, and in the articles of the Christian faith, and taught in this Christian church, to be the true and complete doctrine of salvation, and do you promise by the grace of God steadfastly to continue in this profession?

Fourth, do you promise to submit to the government of the church and also, if you should become delinquent either in doctrine or in life, to submit to its admonition and discipline?

____(name)____, what is your answer?

Answer: I do *[to be given by each individually].*

I charge you, then, beloved, that you, by the diligent use of the means of grace and with the assistance of your God, continue in the profession you have just made. In the name of Christ Jesus our Lord, I now welcome you to full communion with the people of God. Rest assured that all the privileges of such communion are now yours. "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. To him be the power for ever and ever. Amen" *(1 Pet. 5:10–11).*

Prayer [optional]

Heavenly Father, we thank you that you have from the beginning embraced in your covenant the children together with their parents. We thank you that you from the first cast the lot of these your servants in the Christian church and granted them all the many blessings of Christian culture. We bless you that in their case you added the special grace of your Holy Spirit, so that of their own will they come here today to profess your truth and to consecrate their lives to your service. We earnestly pray that you will continue to carry on the good work you have begun in them until the day of complete redemption. Increase in them daily the many gifts of your grace, the spirit of wisdom and under-

standing, the spirit of knowledge and of the fear of the Lord. Grant them the happiness of promoting the glory of their Lord and the edification of his people. Deliver them in the temptations of this life and in the final trial of death. And in that day when you make up your jewels, set also these servants in your crown, that they may shine as stars, to your praise, forever and ever. Amen.

PUBLIC PROFESSION OF FAITH
FORM NUMBER 2

Congregation of our Lord Jesus Christ:

Today we are privileged to welcome into the full life of the church's fellowship those who wish to confess their faith in Christ as Lord and Savior. When they were baptized God made clear his claim on them as his own, and they were received into the church. Now they wish to share fully in the life of this congregation and of the whole church of God. And so today they will publicly accept and confirm what was sealed in their baptism, confess their faith in the Lord Jesus, and offer themselves to God as his willing servants. We thank God for having given them this desire and pray that as we now hear their confession, he will favor us with the presence and guidance of his Holy Spirit.

*The Vows**

___(name)___, will you stand now, and in the presence of God and his people respond to the following questions:

1. Do you believe that Jesus Christ is the Son of God sent to redeem the world, do you love and trust him as the one who saves you from your sin, and do you with repentance and joy embrace him as Lord of your life?

Answer: I do.

2. Do you believe that the Bible is the Word of God revealing Christ and his redemption, and that the confessions of this church faithfully reflect this revelation?

Answer: I do.

3. Do you accept the gracious promises of God sealed to you in your baptism and do you affirm your union with Christ and his church which your baptism signifies?

Answer: I do.

4. Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your love and commitment to Christ by sharing faithfully in the life of the church, honoring and submitting to its authority; and do you join with the people of God in doing the work of the Lord everywhere?

Answer: I do.

The Reception

[The minister asks the congregation to rise.]

Minister: In the name of our Lord Jesus Christ I now welcome you to all the privileges of full communion. I welcome you to full participation in the life of the church. I welcome you to its responsibilities, its joys, and its sufferings. "May the God of peace, who through the blood of the eternal covenant brought

*The questions may be changed into statements and said by the confessors. Opportunity may also be given here for additional self-expression on the part of the confessors. The response may be asked after the last question only.

back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen" *(Heb. 13:20–21).*

Congregation: Thanks be to God! We promise you our love, encouragement, and prayers.

Minister: Let us together say what we believe:

[Here follows the Apostles' Creed in unison.]

The Prayer

Lord, our God, we thank you for your Word and Spirit through which we know Jesus Christ as Lord and Savior. May those who confessed your name today never cease to wonder at what you have done for them. Help them to continue firmly in the faith, to bear witness to your love, and to let the Holy Spirit shape their lives. Take them, good Shepherd, into your care that they may loyally endure opposition in serving you.

May we, with all your children, live together in the joy and power of your Holy Spirit. We ask this, Lord Jesus, in the hope of your coming. Amen.

BAPTISM OF ADULTS
FORM NUMBER 2

Congregation of our Lord Jesus Christ:

What the Lord has revealed to us in his Word about holy baptism can be summarized in this way:

First, Scripture teaches that we and our children are sinners from birth, from the time our mothers conceived us (Ps. 51:5). This means that we are all under the judgment of God and for that reason cannot be members of his kingdom unless we are born again. Baptism, whether by immersion or sprinkling, teaches that sin has made us so impure that we must undergo a cleansing which only God can accomplish. Therefore, we ought to be displeased with ourselves, humble ourselves, and turn to God for our salvation.

Second, baptism is a sign and seal that our sins are washed away through Jesus Christ. For this reason we are baptized into the name of God, the Father, the Son, and the Holy Spirit.

Our baptism into the name of God the Father is his assurance to us that he makes an everlasting covenant of grace with us and 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.

When we are baptized into the name of the Son, we are assured by Christ himself that he washes us in his blood from all our sins. Christ joins us to himself so that we share in his death and resurrection. Through this union with Christ we are liberated from our sins and regarded as righteous before God.

Baptism into the name of the Holy Spirit is the assurance that the Spirit of God will make his home within us. While living within us, the Spirit will continually work to strengthen and deepen our union with Christ. He will make real in our lives Christ's work of washing away our sins. He will also help us each day to live the new life we have in Christ. As a result of his work within us, we shall one day be presented without the stain of sin among the assembly of the elect in life eternal.

Third, because all covenants have two sides, baptism also places us under obligation to live in obedience to God. We must cling to this one God, Father, Son, and Holy Spirit. We must trust him and love him with all our heart, soul, mind, and strength. We must abandon the sinful way of life, put to death our old nature, and show by our lives that we belong to God. If we through weakness should fall into sin, we must not despair of God's grace, nor use our weakness as an excuse to keep on sinning. Baptism is a seal and totally reliable witness that God is always faithful to his covenant.

On the basis of the covenant the children of believers are to be baptized despite their inability to understand its meaning. Adults, however, should not be baptized unless they have felt their sins and confess repentance and faith in Christ. This is why John the Baptist followed God's command by preaching the baptism of repentance for the forgiveness of sins and why he baptized those who confessed their sins *(Mark 1:4–5; Luke 3:3).* Similarly, our Lord Jesus Christ

commissioned his apostles to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit *(Matt. 28:19).* To these instructions he added the promise that he who believes and is baptized will be saved *(Mark 16:16).* And, as the book of Acts clearly shows, the apostles accordingly followed the rule of baptizing only those adults who confessed their penitence and faith. Also today, therefore, only those adults are to be baptized who have come to understand the meaning of baptism through the preaching of the gospel, and who are able to give an account both of baptism and of their own faith.

Let us turn to God, asking that in this baptism his name may be glorified, we may be comforted, and the church may be edified.

Almighty, eternal God, long ago you severely punished an unbelieving and unrepentant world by sending a flood. But you showed your great mercy when you saved and protected believing Noah and his family. Your judgment upon sin and your great mercy toward us were again shown when the obstinate pharaoh and his whole army were drowned in the Red Sea, and you brought your people Israel through the same sea on dry ground.

We pray that in this baptism you will again be merciful. Look with favor upon these brothers and sisters who are about to be baptized by bringing them into union with your Son, Jesus Christ, through your Holy Spirit. May they be buried with Christ into death and be raised with him to new life.

Give them true faith, firm hope, and ardent love so that they may joyfully bear their cross as they daily follow him. Give them the full assurance of your grace so that when they leave this life and its constant struggle against the power of sin, they may appear before the judgment seat of Christ without fear. We ask this in the name of our Lord Jesus Christ, who with the Father and the Holy Spirit, one only God, lives and reigns forever. Amen.

Address to the Adults to Be Baptized

____(name)____, since you want to be baptized as a seal of your incorporation into God's church, you are asked here in the presence of God and his people to respond without reservation to the following questions.

Your response will demonstrate that you accept the Christian faith as taught to you and professed by you, and it will also confirm your intention, by God's grace, to live according to that faith.

First, do you believe in the only true God, who is distinct in three Persons: Father, Son, and Holy Spirit? Do you believe that he has created out of nothing heaven, earth, and everything in them, and that he still upholds and rules them so that nothing happens outside his divine will?

Second, do you believe that you are sinful from the time of conception and birth, that therefore you are under the judgment of God, and that you are by nature entirely incapable of doing good and inclined to all kinds of evil? Do you declare that you have often broken the Lord's commands in your thoughts, your words, and your actions, and that with your whole heart you repent of these sins?

Third, do you believe that Jesus Christ, who is both true and eternal God and true man, and who assumed his human nature from the virgin Mary's flesh and blood, has been given you by God as your Savior; that through this faith you receive forgiveness of sins in his blood; and that by the power of the Holy Spirit you have become a member of Jesus Christ and his church?

Fourth, do you agree with all the articles of the Christian faith as taught from God's Word in this church and do you intend to continue steadfastly in this teaching? Do you also reject all heresies and errors conflicting with this doctrine? And do you promise to continue in the fellowship of this church both by listening to the preached Word and by celebrating the Lord's supper?

Fifth, do you genuinely intend always to live as a Christian and to reject the world and its evil attractions, as a member of Christ and his church should; and do you promise to submit gladly to all Christian admonitions?

Answer: I do.

May our great and good God mercifully crown with his grace and blessing the sacred commitment that you have just made, through Jesus Christ. Amen.

The Sacrament

[The minister shall say]:

I baptize you, ____(name)____, into the name of the Father and of the Son and of the Holy Spirit.

Prayer of Thanksgiving

Almighty God and merciful Father, we thank you and praise your name for forgiving our sins through the blood of your dear Son, Jesus Christ. We thank you for uniting us with Christ through your Holy Spirit and adopting us as your children, and we thank you for sealing and confirming these blessings to us and our children in the sacrament of baptism.

We pray, O Lord, that you will so govern these new members of your church by your Holy Spirit, that they will live a devout Christian life, growing and developing in Jesus Christ. Help them see your fatherly goodness and mercy surrounding us all. Make them champions of righteousness under the direction of Jesus Christ, our chief teacher, eternal king, and only high priest. Give them the courage to fight against and overcome sin, the devil, and his whole dominion. May their lives become an eternal song of praise to you, the only true God, Father, Son, and Holy Spirit. Amen.

BAPTISM OF ADULTS
FORM NUMBER 3

Congregation of our Lord Jesus Christ:

It is always a joy for the church to receive new believers into its fellowship. At our last consistory meeting ____(names)____ declared their faith in Christ and expressed their desire to receive the sacrament of baptism. Today we are happy that they will confess their faith before us all and receive the sacrament.

The Vows

____(names)____, will you stand now, and in the presence of God and his people respond to the following questions:

1. Do you believe that Jesus Christ is the Son of God sent to redeem the world, do you love and trust him as the one who saves you from your sin, and do you with repentance and joy embrace him as Lord of your life?

Answer: I do.

2. Do you believe that the Bible is the Word of God, revealing Christ and his redemption, and that the confessions of this church faithfully reflect this revelation?

Answer: I do.

3. Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your love and commitment to Christ by sharing faithfully in the life of the church, honoring and submitting to its authority; and do you join with the people of God in doing the work of the Lord everywhere?

Answer: I do.

[The questions may be changed into statements and said by the confessors. Opportunity may also be given here for additional self-expression on the part of the confessors. The response may be given after the last question only.]

The Institution

Congregation of our Lord Jesus Christ:

Let us hear our Lord's command concerning the sacrament of holy baptism. After he had risen victoriously from the grave, Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" *(Matt. 28:18–20).* In obedience to this command the church baptizes believers and their children.

The Promises

These are the promises God confirms to his people through baptism.

The Lord made this great promise to Abraham: "I will establish my covenant as an everlasting covenant between me and you and your descendants after

you for the generations to come, to be your God and the God of your descendants after you" *(Gen. 17:7).*

In later years, though Israel was unfaithful, God renewed his promise through the prophet: " 'This is the covenant I will make with the house of Israel after that time,' declares the Lord. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people . . . . For I will forgive their wickedness and will remember their sins no more' " *(Jer. 31:33–34).*

In the fullness of time God came in Jesus Christ to give pardon and peace through the blood of the cross, the "blood of the covenant, which is poured out for many for the forgiveness of sins" *(Matt. 26:28).*

After Jesus had risen from the dead, the apostles proclaimed: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all whom the Lord our God will call" *(Acts 2:38–39).*

Anticipating the fulfillment of God's promises, Paul assures us, "If we died with him, we will also live with him; if we endure, we will also reign with him" *(1 Tim. 2:11–12).*

These are the unfailing promises of our Lord to those who are baptized.

The Instruction

And this is what Scripture teaches concerning the sacrament of baptism.

The water of baptism signifies the washing away of our sin by the blood of Christ and the renewal of our lives by the Holy Spirit *(Titus 3:5).* It also signifies that we are buried with Christ *(Rom. 6:4).* From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. Moreover, the water of baptism signifies that we are raised with Christ *(Col. 2:12).* From this we learn that we are to walk with Christ in newness of life. All this tells us that God has adopted us as his children: "Now if we are children, then we are heirs—heirs of God and co-heirs with Christ" *(Rom. 8:17).*

Thus in baptism God seals the promises he gave when he made his covenant with us, calling us and our children to put our trust for life and death in Christ our Savior, deny ourselves, take up our cross, and follow him in obedience and love.

*God graciously includes our children in his covenant, and all his promises are for them as well as for us *(Gen. 17:7; Acts 2:39).* Jesus himself embraced little children and blessed them *(Mark 10:16),* and the apostle Paul said that children of believers are holy *(1 Cor. 7:14).* So, just as the children of the old covenant received the sign of circumcision, our children are given the sign of baptism. We are therefore always to teach our little ones that they have been set apart by baptism as God's own children.

The Prayer of Preparation

Father in heaven, we pray that you will never destroy us in our sin as with the flood, but save us as you saved believing Noah and his family, and spare us as you spared the Israelites who walked safely through the sea.

*This paragraph should be read in instances of family baptism.

We pray that Christ, who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, will always keep us and our little ones in the grip of his hand.

We pray, O holy Father, that your Spirit will separate us from sin and openly mark us with a faith that can stand the light of day and endure the dark of night.

Prepare us now, O Lord, to respond with glad hope to your promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Jesus Christ our Lord. Amen!

The Sacrament

[The minister addresses the confessors (standing)]:

Do you now wish to be baptized in the name of the triune God, and will you receive your baptism as a sign and seal that God accepts you in Christ, forgives all your sins, and incorporates you into his church?

[Each confessor responds]: I do, with all my heart.

*Second, do you believe that your children, though sinful by nature, are received by God in Christ as members of this covenant, and therefore ought to be baptized?

*Third, do you promise, in reliance on the Holy Spirit and with the help of the Christian community, to do all in your power to instruct these children in the Christian faith and to lead them by your example into the life of Christian discipleship?

**The parents respond:* We do, God helping us.

[The minister addresses the congregation]:

Do you, the people of the Lord, promise to receive ____(names)____ into your fellowship as members of the body of Christ, and do you promise to encourage them in the Christian faith and help them in doing the work of the Lord?

Congregation: We do, God helping us.

[In administering the sacrament the minister shall say]:

____(name)____, I baptize you into the name of the Father and of the Son and of the Holy Spirit.

Minister: In the name of our Lord Jesus Christ I now welcome you to all the privileges of full communion. I welcome you to full participation in the life of the church. I welcome you to its responsibilities, its privileges, its sufferings, and its joys.

A Triumphant Hymn

The Baptismal Prayer

Our Father in heaven, we thank you for Jesus Christ, for the new life given in him, and for the one faith, one hope, and one baptism which your people have shared through the ages. We rejoice that ____(names)____ are now one with your church and that we may receive them as members of this congregation. Guide them in the Christian way and sustain us all in the fellowship and service of our Lord. Amen.

*In case of family baptism, questions 2 and 3 for children's baptism should be asked.

PREPARATORY EXHORTATION FOR COMMUNION

Minister: As we prepare to celebrate holy communion, let us remember that Scripture calls us to examine ourselves before God. We are taught that eating and drinking unworthily brings judgment upon ourselves *(1 Cor. 11:28–29).* Let us therefore ask God for the proper spirit in which to celebrate the sacrament.

Almighty God, before whom can be neither secret thought nor hidden deed, grant us your Spirit that we may know our hearts, our lives, and our inmost thoughts as you know them.

Grant us your grace that we may repent sincerely of all sin, find peace with you through our Lord Jesus Christ, and grow in assurance of salvation in him.

May the celebration of our Savior's infinite love in his redeeming death bring joy to us and glory to you.

All: We thank you, heavenly Father, for the atoning power of our Savior's death and for our share in his victory over sin. Open our hearts as we prepare for this celebration, that it may strengthen us in our faith, establish us in our hope, and confirm us in our love. In his name, Amen.

Minister: Brothers and sisters, let us first examine our faith. We all confess the truth of God as taught by Scripture and summarized in the creeds of the church. By this faith we take to ourselves Christ and all his benefits, so that for us to live is Christ.

All: Lord God, author and finisher of all true believing, confirm our faith as we prepare for the holy sacrament.

Minister: Let us, further, examine our hope. All Christian hope rests upon the finished work of Christ as Savior. The holy gospel teaches that all our righteousness is in him alone.

God's children rely wholly upon the merits of Christ, find in him their strength and victory, and confidently expect his return in glory. They look forward to celebrating this holy supper anew with him in the kingdom. They will surely be received by God at his table.

All: Most merciful Father, fill us with all joy and peace in believing, so that by the power of the Holy Spirit we may abound in hope.

Minister: Let us also examine our love, both for God and our neighbors. Remember the great and first commandment to love the Lord our God with all our heart, soul, mind, and strength. Let us consciously determine to live a life of loving service to him, through Christ our Lord.

Let us also search ourselves to determine whether we love our neighbors as Christ commands. Do we unselfishly live for the welfare of others? Do our lives reflect the godly virtues of obedience, fidelity, integrity, justice, humility, and contentment? Do we seek reconciliation with our neighbors in all cases of offense?

All: Dear Father, daily increase in us the greatest gift of all, our Christian love.

Minister: If these marks of spiritual life are not evident in us, we may not presume to approach his table. Those, therefore, who live in self-righteousness, who hope in works or virtues of their own, and who do not show love to God and neighbor, have no true place at the Lord's supper.

Yet we should not be deterred by any sin lingering within against our will. As we find faith, hope, and love within us, we ought gladly to obey our Lord's command and come with full expectation to God's open house of mercy.

All: Gracious God, we love and adore you in Christ our Lord. We thank you for reconciling us to yourself in him. We rejoice in being received as your children.

Prepare us by your Holy Spirit for the sacrament. Help us to come in the assurance that by it we shall be spiritually revived, and strengthened in faith, hope, and love, through Christ our Lord. Amen.

[An appropriate hymn may be sung.]

CELEBRATION OF THE LORD'S SUPPER
FORM NUMBER 2

Preparatory Exhortation

Beloved in the Lord Jesus Christ, listen to the words of the institution of the holy supper of our Lord as they have been handed down by the apostle Paul:

> For I received from the Lord what I also passed on to you: the Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself *(1 Cor. 11:23–29).*

In obedience to these words and in fellowship with the church universal we shall commemorate the death of our Savior in the sacrament of the Lord's supper on the coming Lord's Day. (*Or:* we now commemorate the death of our Savior in the sacrament of the Lord's supper.) However, to do so to our comfort, we must first examine ourselves, as the apostle has admonished.

Let all of us, therefore, consider our sin and guilt. God's anger against sin is so great that he has punished it in his beloved Son with the bitter and shameful death of the cross; and let us examine whether our hearts accordingly are filled with that "godly grief" which "produces a repentance that leads to salvation."

Let us also search our hearts to see whether we truly believe in Jesus Christ as our only Savior, and accept God's gracious promise that for the sake of the passion and death of Christ all our sins are now forgiven and we are clothed with the perfect righteousness of the Son of God.

Finally, let us examine our consciences to see whether we resolve sincerely and gratefully to serve Jesus Christ as Lord and to live by his commandment: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind . . . and . . . your neighbor as yourself."

As we thus examine ourselves, let us be assured that God will certainly receive in grace and welcome to the table of his Son all those who repent and walk in faith.

However, the Lord admonishes those who do not believe or have not repented to abstain from the holy supper so as not to eat and drink judgment on themselves. Therefore we also charge those who willfully continue in their sins to keep themselves from the table of the Lord *(such as all who trust in any form

*The reading of the parenthetical list of gross sins is optional.

of superstition; all who honor images or pray to saints; all who despise God's Word or the holy sacraments; all who take God's name in vain; all who violate the sanctity of the Lord's Day; all who are disobedient to those in authority over them; all drunkards, gamblers, murderers, thieves, adulterers, liars, and unchaste persons). To all such we say in the name of the Lord that as long as they remain unrepentant and unbelieving, they have no part in the kingdom of God.

However, this solemn warning is not intended, beloved in the Lord, to discourage the contrite believer, for we do not come to this supper claiming any merit in ourselves. On the contrary, we come testifying that we seek our salvation apart from ourselves in Jesus Christ. By this testimony we humbly confess that we are full of sin and worthy of death. By this testimony we also confess that we believe the sure promise of God: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" *(1 John 1:9).* This promise assures us that no sin or weakness which still remains in us against our will can hinder us from being received by God in grace at his table as worthy partakers of this holy food and drink.

†Thus assured, let us at the appointed hour come with quiet conscience and fullness of faith to keep this sacramental feast which our Lord appointed to be a continual memorial of his atoning death until he comes again.

Let us pray.

Almighty God, our Father, by whose law all are tried and by whose gospel we have hope, we your servants look to you for help in examining ourselves.

In your grace you invite us to the table of your Son. We confess that we have sinned. Have compassion on us in our weakness. Enable us in the light of your holy Word to read the secrets of our own hearts and to recognize the fruits of your work of grace within. Strengthen us by your Holy Spirit so that we may obediently respond to your call in sincere repentance and true faith.

Graciously remove whatever in us might keep us from your table. Let no love of sin or untruth, no pride or lust, no hatred or envy toward our neighbor, no remnant of unbelief remain within us to keep us from responding gladly. By your Spirit assemble us at the appointed hour to commemorate in an unbroken bond of Christian fellowship the atoning death of our Savior.

Hear us, we pray, in the name of our ever-living intercessor, to whom, with you and the Holy Spirit, belong all praise and glory. Amen.

Formulary

Beloved in the Lord Jesus Christ, in the night in which he was delivered up to be crucified, the Lord Jesus instituted the sacrament of holy communion, saying, "Do this in remembrance of me." In obedience to that command we now celebrate this memorial feast. We therefore invite all of you who have confessed your Lord, and who have truly examined yourselves as the apostle Paul commanded, to come in repentance and in assurance of faith to commune with Christ in this holy supper.†

As we now draw near, let us acknowledge that the Lord has instituted his supper so that by it we may remember him and he may nourish and refresh us for eternal life.

†Those who wish to use this form as a single formulary for the celebration of the Lord's supper may do so by omitting the paragraphs beginning and ending with †.

To observe this holy supper in remembrance of him is to proclaim our Lord's death until he comes again. In partaking of this supper, therefore, we remember that our Lord Jesus Christ is the Savior promised to the fathers in the Old Testament; that he is the eternal and only begotten Son of God; that he assumed our human nature, in which he fulfilled for us all obedience and the righteousness of God's law; and that he bore for us the wrath of God under which we should have perished forever. We remember that he was bound that we might be loosed from our sins; that he was innocently condemned to death that we might be acquitted at the judgment seat of God; that he became a curse for us to fill us with his blessing; and that he humbled himself on the cross to hell's deep agony—which wrung from him the cry, "My God, my God, why have you forsaken me?"—that God might never forsake us. We remember also that he was buried to sanctify the grave for us, that he was raised for our justification, that he is exalted at God's right hand, and that he will come again to judge the living and the dead. And we remember that the shedding of his blood has confirmed for us the new and eternal testament, the covenant of grace.

Through this supper Jesus Christ assures us that he will truly nourish and refresh us with his crucified body and shed blood to everlasting life. He promises this in the institution to this supper, saying of the bread, "This is my body"; and of the wine, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" *(Matt. 26:26ff.)*. With these words our Lord directs our faith to his perfect sacrifice, once offered on the cross, as the only ground of our salvation. He also assures us that by his death he has taken away our sin, the cause of our eternal death, and has obtained for us the life-giving Spirit. By this Spirit, who dwells in Christ as in the head and in us as his members, he brings us into true communion with himself and makes us partakers of all his riches, of eternal life, righteousness, and glory. By this same Spirit, he causes us, together with all true believers, to be united as members of one body. As the holy apostle says, "We, who are many, are one body for we all partake of the one loaf" *(1 Cor. 10:17)*

And as it is said to us, "For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes" *(1 Cor. 11:26)*, we are assured by this holy supper that our Lord Jesus will come again to receive us to himself and that we shall sit down with him and drink with him the fruit of the vine in the newness of our Father's kingdom *(Matt. 26:29)*.

Let us pray.

Merciful God and Father, whose grace abounds beyond all our sins, we pray that in this supper, in which we commemorate the death of your dear Son, you will so work in our hearts, that we may yield ourselves ever more fully to Jesus Christ. May our contrite hearts, through the power of the Holy Spirit, be nourished and refreshed with his body and blood, with him, true God and man, the only heavenly bread, so that we may no longer live in our sins, but he in us, and we in him.

Confirm in us the covenant of grace, we pray, so that we may not doubt that you will forever be our gracious Father, no more imputing our sins to us and abundantly providing us with all things necessary for body and soul as your dear children and heirs.

Grant us your grace that we may cheerfully take up our cross, deny ourselves, confess our Savior, and in all temptations and trials expect our Lord

Jesus Christ from heaven, who at his coming will make our mortal bodies like his glorified body and take us to himself in eternity.

Answer us, O God and merciful Father, through Jesus Christ our Lord, to whom, with you and the Holy Spirit, belong all praise and adoration now and evermore. Amen.

[While the table is being prepared an appropriate hymn may be sung.]

As we now come to the table of the Lord, let us with heart and mouth confess our catholic, undoubted Christian faith:

I believe in God the Father, almighty,
maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord;
who was conceived by the Holy Spirit,
born of the virgin Mary;
suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;
the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he shall come
to judge the living and the dead.

I believe in the Holy Spirit.
I believe a holy catholic church, the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.

That we may be nourished with Christ, the true bread from heaven, let us lift up our hearts to Christ Jesus, our advocate, at the right hand of his heavenly Father. Let us firmly believe all his promises, not doubting that as surely as we receive the bread and wine in remembrance of him we shall be nourished and refreshed with his body and blood through the working of the Holy Spirit.

[In breaking and serving the bread, the minister shall say]:

The bread which we break is a communion of the body of Christ. Take, eat, remember, and believe that the body of our Lord Jesus Christ was given for the complete forgiveness of all our sins.

[In serving the cup the minister shall say]:

The cup of thanksgiving for which we give thanks is a communion of the blood of Christ. Take, drink, remember, and believe that the precious blood of our Lord Jesus Christ was shed for the complete forgiveness of all our sins.

[While the elements are being distributed, the minister may read fitting passages from Scripture, or a hymn may be sung].

[After the communion the minister shall say]:

Beloved in the Lord, since the Lord has now nourished our souls at his table, let us jointly praise his holy name with thanksgiving.

Sing together Psalm 103 or say in unison:

Praise the Lord, O my soul;
all my inmost being, praise his holy name.
Praise the Lord, O my soul,
and forget not all his benefits.

He forgives all my sins
and heals all my diseases;
he redeems my life from the pit
and crowns me with love and compassion.
The Lord is compassionate and gracious,
slow to anger, abounding in love.
He will not always accuse,
nor will he harbor his anger forever;
he does not treat us as our sins deserve
or repay us according to our iniquities.
For as high as the heavens are above the earth,
so great is his love for those who fear him;
as far as the east is from the west,
so far has he removed our
transgressions from us.
As a father has compassion on his children,
so the Lord has compassion on
those who fear him.

Praise the Lord, you his angels,
you mighty ones who do his bidding,
who obey his word.
Praise the Lord, all his heavenly hosts,
you his servants who do his will.
Praise the Lord, all his works
everywhere in his dominion.

Praise the Lord, O my soul.

(Ps. 103:1–4, 8–13, 20–22)

"To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"

(Rev. 5:13)

Thanksgiving

Let us pray:

O merciful God and Father, we thank you with all our hearts that in your boundless grace you have given us your only begotten Son as a mediator and a sacrifice for our sins and as our food and drink unto life eternal. We thank you too for giving us the true faith through which we can partake of your benefits. And since your Son Jesus Christ ordained the holy supper to strengthen our faith, we pray that through your Holy Spirit, this supper may increase our faith and enrich our fellowship with Christ. May you also use this proclamation of our Lord's death and resurrection to bring others into this blessed fellowship, so that all your children may be gathered in to share with us the joy of your salvation. Hear us, Heavenly Father, in Jesus Christ our Lord. Amen.

CELEBRATION OF THE LORD'S SUPPER
FORM NUMBER 3

Preparatory Exhortation

Beloved in Jesus Christ, since we hope next Lord's Day (*or:* since it is our privilege this day) to celebrate the blessed sacrament of the Lord's supper, we are called to prepare our hearts by rightly examining ourselves. For the apostle Paul has written: "Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup" *(1 Cor. 11:27–28).*

Let all of us, then, examine our lives and, considering our own sin and the wrath of God on it, be sure that we humble ourselves in repentance before God.

Let us examine our hearts to be sure that we trust in Jesus Christ alone for our salvation, and that we believe our sins are forgiven wholly by grace, for the sake of our Lord's sacrifice on the cross.

Finally, let us examine our consciences to be sure that we resolve to live in faith and obedience before our Lord, and in love and peace with our neighbors.

God will surely receive at the table of his Son all who truly repent of their sins, believe in Jesus Christ as their Savior, and desire to do his will. All those, however, who do not repent, who do not put their trust in the Lord Jesus, and who have no desire to lead a godly life, are warned, according to the command of God, to keep themselves from the holy sacrament. If we are living in disobedience to Christ and in enmity with our neighbors, we must repent of our sin and reconcile ourselves to our neighbors before we come to the Lord's table. For if we partake of the sacrament in unbelief and willful disobedience, we eat and drink judgment to ourselves.

This solemn warning is not designed, however, to discourage penitent sinners from coming to the holy sacrament. We do not come to the supper as though we were righteous in ourselves but rather to testify that we are sinners and that we look to Jesus Christ for our salvation. Although we do not have perfect faith and do not serve and love God with all our hearts, and though we do not love our neighbors as we ought, we are confident that the Savior accepts us at his table when we come in humble faith, with sorrow for our sins, and with a will to follow him as he commands.*

[And since it is necessary for us to come to the sacrament in good conscience, we urge any who lack this confidence to seek from the minister or any elder of this church such counsel as may quiet their consciences or lead to the conversion of their lives.]

All, then, who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who earnestly desire to lead a godly life, ought to

*If this preparatory exhortation and the communion formulary are combined for use in the communion service, omit the bracketed paragraph.

accept the invitation now given and come with gladness to the table of their Lord.

That we may rightly examine ourselves before God, let us seek his gracious help through prayer.

Almighty God, who has given us the gospel of Jesus Christ, and who has provided a most wonderful communion with him through the mystery of the sacrament, we ask you for grace to enable us to prepare our hearts to receive holy communion. To all who sincerely believe in your Son and truly repent of their sins, grant assurance of your gracious readiness to receive and bless them in the supper of their Lord. To all who have not repented and have not put their trust in the Lord Jesus, grant a restraining fear of this supper, lest their condemnation be greater. But have mercy upon these and grant them grace to repent of their sins and seek their salvation in your Son, our Lord Jesus Christ.

We confess, O Father, that we have all offended your majesty and deserved your judgment. We have transgressed in our thoughts, our words, and our deeds. We are truly weak. Be merciful, O God, and grant us your pardon. And let us come to the sacrament in the joy of your forgiving love.

Through Jesus Christ our Lord, who, with you and the Holy Spirit, one only God, lives and reigns forever. Amen.

Formulary

Beloved in the Lord, hear the words of the apostle Paul concerning the institution of the holy supper of our Lord Jesus Christ:

> For I received from the Lord what I also passed on to you: the Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.
>
> Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself *(1 Cor. 11:23–29).*

Let us hear also a brief instruction concerning the purpose for which the sacrament was ordained.

When our Lord said, "Do this in remembrance of me," he ordained this holy supper as a constant memorial and visible proclamation of his death. The apostle Paul also teaches us that as often as we eat the bread and drink the cup we proclaim the Lord's death. As we partake of this communion supper, therefore, we bear witness that our Lord Jesus was sent by the Father into the world, that he took upon himself our flesh and blood, and that he bore the wrath of God on the cross for us. We also confess that he came to earth to bring us to heaven, that he was condemned to die that we might be pardoned, that he endured the suffering and death of the cross that we might live through him, and that he was once forsaken by God that we might forever be accepted by him.

The sacrament thus confirms us in God's abiding love and covenant faithfulness. By his holy supper, our Lord seals to our hearts the promises of

God's gracious covenant and so assures us that we belong to his covenant family. Let us then be persuaded as we eat and drink that God will always love us and accept us as his children for the sake of his Son.

Our Lord promises, moreover, that as we eat the bread and drink the cup, we are fed with his crucified body and shed blood. To this end he gives us his life-giving Spirit, through whom the body and blood of our Lord become the life-giving nourishment of our souls. Thus he unites us with himself and so imparts the precious benefits of his sacrifice to all who partake in faith.

The holy sacrament is also a means of grace that unites us with one another in the bond of the Spirit. For the apostle says that "we, who are many, are one body, for we all partake of the one loaf" *(1 Cor. 10:17)*. Thus, even as he unites us with himself, he strengthens the bond of communion between us, his children.

Finally, the remembrance of our Lord's death revives in us the hope of his return. Since he commanded us to do this until he comes, the Lord assures us that he will come again to take us to himself. So, as we commune with him now under the veil of these earthly elements, we are assured that we shall sometime behold him face to face and rejoice in the glory of his appearing.

Our Lord Jesus will surely do what he has promised. Let us draw near to his table, then, believing that he will strengthen us in faith, unite us in love, and establish us more firmly in the hope of his coming.

Now "to him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen" *(Rev. 1:5b–6)*.

Let us pray:

Almighty God, with one accord we give you thanks for all the blessings of your grace; but most of all we thank you for the unspeakable gift of your Son Jesus Christ. We most humbly thank you that your Son came to us in human form, that he lived a perfect life on earth, that he died for us on the cross, and that he arose victoriously from the dead. We bless you for the gift of your Holy Spirit, for the gospel of reconciliation, for the church universal, for the ministry and the sacraments of the church, and for the blessed hope of everlasting life.

We pray, gracious Father, that you will grant us your Holy Spirit, that through this sacrament our souls may truly be fed with the crucified body and shed blood of our Lord Jesus Christ. Grant us the full assurance of your grace as we draw near to your holy table, filling our hearts with humble gratitude for your mercies. Unite us more fully with our blessed Lord, and so also with one another. Enable us, in newness of life, to pledge ourselves in service to Christ and all your children. And lift our hearts to you, that in all the troubles and sorrows of this life we may persevere in the living hope of the coming of our Savior in glory.

Answer us, O God, through Jesus Christ our Lord, who taught us to pray, saying:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.

And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom
and the power
and the glory for ever.
Amen.

As we draw near to the table of our Lord, let us confess our Christian faith:

I believe in God the Father, almighty,
maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord;
who was conceived by the Holy Spirit,
born of the virgin Mary;
suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;
the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he shall come
to judge the living and the dead.

I believe in the Holy Spirit;
I believe a holy catholic church, the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.

[Having approached the table, the minister shall say]:

Beloved, hear these gracious words of promise spoken by our Lord:
"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls" *(Matt. 11:28–29).*
"I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. . . . Whoever comes to me I will never drive away" *(John 6:35, 37b).*
"Blessed are those who hunger and thirst for righteousness, for they will be filled" *(Matt. 5:6).*

Beloved in the Lord Jesus Christ, let us lift up our hearts to the Lord; let us lift them up to the God of our salvation.

[As he breaks the bread, the minister shall say]:

The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." *(1 Cor. 11:23b–24).*

[At the eating of the bread, the minister shall say]:

Take, eat, remember and believe that the body of our Lord Jesus Christ was given for the complete forgiveness of all our sins.

[As he takes the cup, the minister shall say]:

"Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins' " *(Matt. 26:27–28).*

[At the drinking of the wine, the minister shall say]:

Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for the complete forgiveness of all our sins.

[When the communion is completed, the minister shall say]:

"Praise the Lord, O my soul; all my inmost being,
praise his holy name.
Praise the Lord, O my soul,
and forget not all his benefits.
He forgives all my sins and heals all my diseases;
he redeems my life from the pit
and crowns me with love and compassion" *(Ps. 103:1–4).*

"You are worthy, our Lord and our God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being" *(Rev. 4:11).*

"Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise" *(Rev. 5:12).*

My mouth will speak in praise of the Lord. Let every creature praise his holy name for ever and ever *(Ps. 145:21).*

Thanksgiving

Let us pray:

Almighty God, we give to you our humble and hearty thanks, that you in your great mercy have given us your Son to be our Savior from sin and to be our constant source of faith, hope, and love. We bless you for permitting us to show forth his death and to receive the communion of his body and blood through the holy sacrament. We praise you for uniting us more fully with the body of Christ, and for assuring us that we are heirs of your heavenly kingdom. Grant, we ask you, that our commemoration of his death may help to daily increase our faith, to establish our hope, and to strengthen our love. Enable us henceforth to live always for him who gave himself for us, even our Lord Jesus Christ. Amen.

EXCOMMUNICATION
FORM NUMBER 2

First Announcement

Beloved in the Lord, it is our painful duty as officebearers of this church to inform you that one of our fellow members, ____(name [optional])____, has committed the serious and offensive sin of _____ and persists unrepentant to this day, despite our prayers and admonitions. Through his/her persistence, our brother/sister is breaking the covenant bond with the Lord and his people. Because sacraments are signs and seals of this relationship with our Savior and with one another, we have already been compelled to bar our brother/sister from participation in the sacraments.

As members of this church of Jesus Christ, we should be deeply concerned when one of our fellow members obstinately turns his/her back on the Christian way and refuses to repent. We are and remain responsible for one another *(Gen. 4:9; Gal. 6:1–2; and 1 Cor. 12:12ff.).* Therefore, let all of us pray that our brother/sister may respond positively to the admonitions of the church and return to the God and Father of our Lord Jesus Christ, who is seeking him/her in grace and faithfulness *(Matt. 18:10–14; Luke 19:10).*

Second Announcement

Beloved in the Lord, we informed you previously that as officebearers of this church we barred a fellow member, ____(name)____, from the sacraments. We did so because he/she committed the serious and offensive sin of _____ and failed to show true repentance despite our frequent admonitions.

With a heavy heart we must tell you that his/her suspension from the sacraments, and all admonitions since that time, have not produced in our brother/sister any evidence of a desire to be restored to the covenantal relationship with the Lord and his people.

We have discussed this matter with Classis ____(name)____, and were advised that if our brother/sister does not repent, we may proceed to the extreme remedy of his/her excommunication from the church of Jesus Christ.

Therefore, all of us are urged to continue to pray for our brother/sister and to plead with him/her that he/she may mend his/her ways and return to the Lord and his people in genuine repentance and faith. Our Lord does not wish that the sinner should perish but desires that he/she should return from his/her ways and live *(Ezek. 18; Matt. 18).*

Third Announcement

Beloved in the Lord, the officebearers of this church have twice informed you of the sin committed and the offense given by our fellow member,

____(name)____. We informed you that our brother/sister was barred from participation in the sacraments because he/she failed to show true repentance.

Our loving concern since that time, however, has not led him/her to demonstrate any sign of true repentance and faith. Because he/she persists in breaking the covenantal relationship with the Lord and his people, we are compelled to proceed with the final step of discipline, namely, the excommunication of our brother/sister from the church of the Lord. If our brother/sister does not show any evidence of genuine repentance, he/she, to our deep sorrow, will be excommunicated in this church on ____(date)____. If any member of the church knows of any valid reason why we should not proceed, we urge that person to inform the consistory.

Let all of us continue to pray for ____(name)____ and to plead with him/her so that he/she may not harden his/her heart completely, but return to the God and Father of our Lord Jesus Christ, with true confession of sin.

Excommunication

Beloved in the Lord, our fellow member, ____(name)____, has brought discredit to the body of Christ by his/her sin, and in spite of the patient care of this church, remains unrepentant to this day.

Accordingly, we as officebearers of this church are compelled with great sorrow to proceed with the final step of discipline, namely, his/her excommunication from the church of the Lord. We do this in obedience to the command of God in his Word *(Matt. 18:15–18; 1 Cor. 5:1–5, 11–13; 1 Tim. 5:20).*

This excommunication is necessary so that we may maintain the honor of God, remove offense from the church of Christ, and lead the erring one to repentance. We pray that this action may cause our brother/sister to seek forgiveness of sin, union with Christ, and restoration into the covenant family of God and his people.

Prayer

Holy Father, we are humbled before you at this time. What we are about to do grieves us deeply. We do it, Lord, with fear and trembling, conscious of our imperfection, yet also of the responsibility you have given your church in using the keys of the kingdom. Grant that our action may build up your church and cause none to stumble. This we ask in the name and for the sake of Jesus Christ, our Lord. Amen.

Declaration

In the name and the authority of our Lord Jesus Christ, we hereby excommunicate ____(name)____ from the church of our Lord.

We believe that God himself excludes him/her from the fellowship of Christ, the holy sacraments, and all the blessings of faith as long as he/she persists in his/her impenitence.

Exhortation

Let all of us pray that the Holy Spirit grant ____(name)____ grace to recognize his/her sin, work in him/her genuine repentance, and restore him/her to fellowship with the Lord and his people *(Ezek. 18:23, 32; 33:11; Matt. 18:10–14).*

Let us be saddened by this event and warned to fear the Lord and live close to him and his Word. Today we clearly hear God's voice of judgment. Let us not harden our hearts *(Ps. 95:8),* but place ourselves under the discipline of our Master, who lovingly and firmly renews our lives through the ministry of his Word and Spirit.

Since we are assured that the Lord forgives, let us together call on him, confessing our sin and pleading for mercy *(Ps. 130).*

[To be concluded with an appropriate prayer.]

READMISSION
FORM NUMBER 2

Announcement

Some time ago ___(name)___ was excommunicated from the church of the Lord because of his/her persistence in a serious and offensive sin without any token of genuine repentance. At that time we expressed the hope that God would use this excommunication as the extreme remedy unto conversion. We may now rejoice in the blessed results of Christian discipline and thankfully announce that our brother/sister has repented and expressed his/her desire to be restored into the covenantal relationship with the Lord and his people. If there are no lawful objections, this readmission will be celebrated on ___(date)___. Meanwhile, let us praise the Lord for this glorious manifestation of the power of his grace and ask him to keep our brother/sister in the grip of his hand during the days of preparation.

Form for Readmission

It is known to you that ___(name)___, who was excommunicated, has requested to be readmitted to the communion of Christ and his church. Since no one has presented any valid reason why this restoration should not take place, we now proceed with gladness to receive our brother/sister again into the church of Jesus Christ.

Our Lord declares in his Word that he takes no pleasure in the death of the sinner but rather that he/she should return from his/her ways and live *(Ezek. 18; Luke 15).* Our Lord also declares that communion with him and his church is open to all who show sincere repentance. Again he declares, "If you forgive anyone his sins, they are forgiven," and "Whatever you loose on earth will be loosed in heaven" *(John 20:23; Matt. 16:19).*

___(name)___, will you stand now, and in the presence of God and his people respond to the following questions:

1. Do you acknowledge before God and his people that you are truly sorry for your sin, and do you believe that the Lord has forgiven you?
2. Do you reaffirm your union with Christ and desire to be readmitted to the covenant family of God?
3. Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your love and commitment to Christ by sharing faithfully in the life of the church, honoring and submitting to its authority; and do you join with the people of God in doing the work of the Lord everywhere?

Answer: I do, God helping me.

Declaration

By the authority of our Lord Jesus Christ this congregation, through its officebearers, restores you to full fellowship with Christ and his church. In the name of the Father and the Son and the Holy Spirit. Amen.

Reception

[The minister asks the congregation to rise.]

Minister:

Brother/sister ____(name)____, we heartily and gladly welcome you back to all the privileges of full communion. We welcome you to full participation in the life of the church. We welcome you to its responsibilities, its joys, and its sufferings. May God by his Holy Spirit graciously enable you to continue steadfast in faith and godliness unto the end, through Jesus Christ, our Lord. Amen.

And you, beloved Christians, receive this brother/sister with all your love. Count him/her no longer as a stranger, but as a fellow member with the saints of the household of God. Let us together thank and praise the Lord!

Congregation:

Thanks be to God! We promise you our love, encouragement, and prayers.

Minister:

Let us say what we believe: I believe in God, the Father, almighty . . .

[To be concluded with an appropriate prayer.]

ORDINATION OF MINISTERS OF THE WORD
FORM NUMBER 1

Congregation of Jesus Christ:

For some time you have known that ____(name)____ is to be ordained to the Ministry of the Word [*or:* installed in the ministry to which he has been called]. No one has alleged anything against his person or teaching. We shall therefore proceed, in the name of the Lord, to his ordination [installation].

The Holy Scriptures teach us that God, our heavenly Father, intends to gather his church out of the corrupt human race to life eternal, and to give to his church such teaching and care that it may grow in faith and love and service. Thus God, by a particular grace, appoints his people to preach the gospel and to build up the body of Christ. The apostle Paul solemnly charged Timothy to "preach the Word" *(2 Tim. 4:2)*, and our Lord Jesus charged his disciples to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" *(Matt. 28:19–20)*. The apostle Paul declares that the Lord Jesus Christ intended "some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up" *(Eph. 4:11–12)*.

Let us now hear what the Scriptures say concerning the office of minister of the Word: The minister of the Word is called by the command of God to preach the gospel of his kingdom. This preaching has the twofold object of calling sinners to reconciliation with God through Jesus Christ and nurturing believers in the faith and life of the kingdom of God. Ministers are called "Christ's ambassadors," as though God were pleading by them, "Be reconciled to God" *(2 Cor. 5:20)*. This preaching must be addressed to all people. The preaching of the gospel must also be addressed to the gathered congregation for the nurturing of Christian faith and life and for strengthening them against the ploys of the devil. Paul charged Timothy, "In the presence of God and of Christ Jesus . . . preach the Word; be prepared in season and out of season, correct, rebuke and encourage—with great patience and careful instruction" *(2 Tim. 4:1–2)*, and he charged Titus that a minister "must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it" *(Titus 1:9)*.

The minister of the Word is called to administer the sacraments which the Lord has instituted as signs and seals of his grace. Christ gave this charge to his apostles, and through them to all ministers of the Word, when he commanded them, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" *(Matt. 28:19)*; and when he said of the Lord's supper: "Do this in remembrance of me" *(1 Cor. 11:24–25)*.

The minister of the Word is called to the service of prayer. In speaking of their calling, the apostles said: "We will give our attention to prayer and the ministry of the word" *(Acts 6:4)*. So, too, it is the calling of all God's ministers to lead the

people of God in "requests, prayers, intercession and thanksgivings . . . for everyone—for kings and all those in authority" *(1 Tim. 2:1–2).*

The minister of the Word is called, together with the elders, to shepherd the people of God in the Christian life, guiding and counseling, exhorting them to contend earnestly for the faith once for all delivered to the saints *(Jude 3),* and keeping the church of God in good order and discipline. They are pastors, appointed to shepherd the church of Christ which he purchased with his own blood, in keeping with the Lord's command: "Feed my sheep!" "Feed my lambs!" They, together with the elders, watch over the house of God for the right and fruitful ordering of the faith, life, and worship of the people of God. In their exercise of the keys of the kingdom, what they bind on earth shall be bound in heaven, and what they loose on earth shall be loosed in heaven *(Matt. 18:18).*

[The officiating minister shall now read section (1), (2), (3), or (4), depending on whether this is the ordination, or installation, of the pastor of an established congregation, a foreign missionary, or a home missionary, or the ordination of a teacher of theology.]

(1) For the Pastor in an Established Congregation

We will now ordain *[install]* a minister of the Word in this congregation. We rejoice that in his faithful love the Lord Jesus has provided a minister to serve as pastor and teacher to this people, and also as their leader in the missionary calling of this church. We receive this servant of our Lord from the hand and heart of the Shepherd and Bishop of our souls. We thank our Savior for committing preaching, teaching, and pastoral care to the office of the ministry, and we pray that he will continue to use sinful people for such high and holy purposes until the day of his return.

We are not equal to this holy ministry in our own strength. We put our hope in Jesus Christ, our Lord, who has said: "And surely I am with you always, to the very end of the age" *(Matt. 28:20).*

Now, to show that you, ____(name)____, intend to accept this office, you are requested to stand and, in the presence of God and his church, answer the following questions:

Do you believe that in the call of this congregation, God himself calls you to this holy ministry?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life; and do you subscribe to the doctrinal standards of this church, rejecting all teachings which contradict them?

Do you promise to do the work of your office faithfully, in a way worthy of your calling and in submission to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

[The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating)]:

God, our heavenly Father, who has called you to this sacred office, guide you by his Word, equip you with his Spirit, and so prosper your ministry that his church may increase and his name be praised. Amen.

[The officiating minister shall address the congregation]:

Dear people of God and members of this church:
Since this solemn act obligates you also, I ask you before God:

Do you in the name of the Lord welcome this brother as your pastor?

Do you promise to receive the Word of God proclaimed by him and to encourage him in the discharge of his duty?

Will you pray that he may, in the power of the Spirit, equip you to build up the church, so that God's children may be saved and his kingdom advanced for the honor of Christ our Lord?

To these questions, what is your answer?

Answer: We do, God helping us.

[The officiating minister (and/or others designated) shall then exhort the ordained minister and the congregation in the following manner]:

Beloved brother and fellow-servant in Christ, keep watch over yourself and all the flock of which the Holy Spirit has made you an overseer. Shepherd the church of God which he bought with his own blood *(Acts 20:28).* Love Christ and feed his sheep, serving as an overseer not by constraint but willingly, not for shameful gain but eagerly. Set the believers an example in speech and conduct, in love, in faith, in purity. Attend to the public reading of Scripture, to preaching, to teaching. Do not neglect your gifts. Be patient in all trials. Be a good soldier of Jesus Christ, for by so doing you will save both yourself and your hearers. And when the chief Shepherd appears, you will be given the unfading crown of glory.

And you, brothers and sisters, joyfully receive your minister in the Lord and honor him. Remember that through him God himself speaks to you. Receive the Word which he, according to the Scripture, shall preach to you, not as the word of human beings but, as it is in truth, the Word of God. Let the feet of those who preach the gospel of peace and bring the good news be beautiful and pleasant to you. Submit to those whom God has placed over you, for they care for you as those who will give account. If you do these things, the God of peace will enter your homes. You who receive this person in the name of a prophet will receive a prophet's reward and, through faith in Jesus Christ, the inheritance of eternal life.

We cannot do these things on our own. Let us call upon the name of God:

Merciful Father, we thank you that it pleases you by the ministry of your people to gather your church out of the lost human race to life eternal. We acknowledge the gift of your servant, sent to this people as a messenger of your peace.

Send now your Holy Spirit upon him. Enlighten his mind to know the truth of your Word. Give him speech to make known with boldness the mystery of the gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry preserve your church in peace and grant that it increase in number and in virtue. Give to your servant courage to fulfill his calling against every difficulty and power through your Spirit to be steadfast to the end.

Help these people receive him as your servant. May they receive his teaching and exhortation reverently, and believing in Christ through his Word, become partakers of eternal life.

Grant this, O heavenly Father, for the sake of your dear Son, in whose name we pray:

Our Father in heaven,
hallowed be your name,

your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom
and the power
and the glory for ever.
Amen.

(2) For a Foreign Missionary

We will now ordain *[install]* ____(name)____ as a foreign missionary for service in ____(place)____. It is the task of the foreign missionary to bring the gospel to other lands, so that all people may learn of salvation and so that the church of Jesus Christ may be established in all the earth. Jesus Christ has said, "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" *(Matt. 24:14).* Through its missionaries the church reaches into the lives of those who are yet without God and without hope. It brings to all lands the witness that Jesus is the Son of God, that the glory of the nations belongs to him, and that his grace, love, and redemption are offered to them in the way of repentance and faith. In this work of missions the church may lift up its eyes to the Lord's coming and look with longing to the day when the earth shall be full of the knowledge of the Lord.

We are not equal to this holy ministry in our own strength. We set our hope on Jesus Christ our Lord, who has said, "And surely I am with you always, to the very end of the age" *(Matt. 28:20).*

Now, to show that you, ____(name)____, accept this office, you are requested to stand, and in the presence of God and his church to answer the following questions:

Do you believe that in the call of this congregation God himself calls you to this holy ministry?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life; and do you subscribe to the doctrinal standards of this church, rejecting all teachings which contradict them?

Do you promise to do the work of your office faithfully, in a way worthy of your calling and in submission to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

[The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating)]:

Go, then, brother, and bring the gospel to those to whom you are sent. Make disciples of them and baptize them in the name of the Father, and of the Son, and of the Holy Spirit. God, our heavenly Father, who has called you to this holy ministry, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your ministry that you may be engaged in it faithfully and fruitfully, to the glory of his name and the coming of the kingdom of his Son Jesus Christ.

And you, brothers and sisters, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent

prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one Shepherd.

We cannot do these things on our own. Let us call upon the name of God:

Merciful Father, we thank you that it pleases you by the ministry of your people to gather your church out of the lost human race to life eternal. We acknowledge the gift of your servant, now being sent by this people in your name, to be a messenger to others of the good news of your peace.

Send now your Holy Spirit upon him. Enlighten his mind to know the truth of your Word. Give him speech to make known with boldness the mystery of the gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up your holy church, and grant that it increase in number and in virtue. Give to your servant courage to fulfill his calling against every difficulty, and power through your Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, calling them to be reconciled to God. May they receive his teaching and exhortation reverently, and believing in Christ through his Word, become partakers of eternal life.

Grant this, O heavenly Father, for the sake of your dear Son, in whose name we pray:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom
and the power
and the glory for ever.
Amen.

(3) For a Home Missionary

We will now ordain *[install]* ____(name)____ as a home missionary for service in ____(place)____. The home missionary is called to preach the gospel and to care for the spiritual nurture and instruction of those in our homeland, who, though exposed to the witness of the church and the gospel have been alienated or are yet estranged from the Lord and his church. In the parable of the great banquet the Lord Jesus Christ spoke about the master who sent his servants out into the streets and lanes of the city, into the highways and hedges, to invite all people to his feast. Even so our Lord calls us to bring others into the house of the King through the ministry of his love in order that his house may be filled. The gospel of the kingdom shall be preached for a testimony to our own nation as well as to all nations of the world. In this way all people will be called to walk in the way of God's commands and promises. And

together we look to the day of the coming of our Lord Jesus Christ, when the earth shall be full of the knowledge of the Lord.

We are not equal to this holy ministry in our own strength. We set our hope on Jesus Christ, our Lord, who has said: "And surely I am with you always, to the very end of the age" *(Matt. 28:20).*

Now to show that you, ____(name)____, accept this office, you are requested to stand, and in the presence of God and his church to answer the following questions:

Do you believe that in the call of this congregation God himself calls you to this holy ministry? Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life; and do you subscribe to the doctrinal standards of this church, rejecting all teachings which contradict them?

Do you promise to do the work of your office faithfully, in a way worthy of your calling and in submission to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

[The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating)]:

Go then, brother, and bring the gospel to those to whom you are sent. Call the unbelieving to faith, the faithless to obedience, and invite people in the name of the Lord into the house of your King. God, our heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your ministry that you may fulfill it faithfully and fruitfully, to the glory of his name and the coming of the kingdom of his Son Jesus Christ.

And you, brothers and sisters, be in continuing fellowship with this missionary whom you send forth in the name of Christ. Sustain him with your fervent prayers. Support him with your gifts. Strengthen his hand and heart in every need. As Christ received you, be ready to receive those who are brought into the body of Christ through his ministry, that there may be one flock, one Shepherd.

We cannot do these things on our own. Let us call upon the name of God:

Merciful Father, we thank you that it pleases you by the ministry of your people to gather your church out of the lost human race to life eternal. We acknowledge the gift of your servant, now being sent by this people in your name, to be a messenger to others of the good news of your peace.

Send now your Holy Spirit upon him. Enlighten his mind to know the truth of your Word. Give him speech to make known with boldness the mystery of the gospel. Endow him with wisdom to care for and guide the people over whom he is placed. Through his ministry build up your holy church and grant that it increase in number and in virtue. Give to your servant courage to fulfill his calling against every difficulty and power through your Spirit to be steadfast to the end.

Let those to whom he comes see in him the ambassador of Christ, calling them to be reconciled to God. May they receive his teaching and exhortation reverently and, believing in Christ through his Word, become partakers of eternal life.

Grant this, O heavenly Father, for the sake of your dear Son, in whose name we pray:

Our Father in heaven,

hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom
and the power
and the glory for ever.
Amen.

(4) For the Teacher of Theology

[This form is to be used only when the person assuming this position is to be ordained to the office of minister of the Word. For the appointment of those who are already ordained ministers, the form for the Teacher of Theology under "Forms for the Commissioning of Ministers to Extraordinary Tasks" is to be used.]

We will now ordain a minister of the Word and commission him to the particular task of teaching in the theological seminary of the Christian Reformed Church. We recognize the need for the training of those who, as ministers of the Word, shall preach the gospel of salvation to people both inside and outside the church of Christ.

The first messengers of peace in the days of the New Testament were personally taught and sent by our Lord Jesus Christ. After Pentecost the Holy Spirit gave the church a diversity of extraordinary gifts and knowledge of the mysteries, to continue this work of teaching for the salvation of sinners and the edifying of the saints. But these extraordinary methods lasted only as long as the Lord judged them to be necessary for the founding of his church among the nations. The church soon recognized the necessity of training pastors for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. Thus Paul wrote to his fellow minister, Timothy: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" *(2 Tim. 2:2).*

To fulfill this task in our day, the church has established a theological school and appoints ministers of the Word who will serve the cause of the gospel by teaching and training those who are to become ministers of the Word in Christ's church. Our brother, ____(name)____, has been called to serve in this important task.

We are not equal to this holy ministry in our own strength. We set our hope on Jesus Christ our Lord, who has said: "And surely I am with you always, to the very end of the age" *(Matt. 28:20).*

Now, to show that you, ____(name)____, accept this office and fulfill this task, you are requested to stand and in the presence of God and his church answer the following questions:

Do you believe that in the call of this congregation God himself calls you to this holy ministry?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life; and do you subscribe to the doctrinal standards of this church, rejecting all teachings which contradict them?

Do you promise to do the work of your office faithfully, in a way worthy of your calling and in submission to the government and discipline of the church?

Answer: I do so believe and promise, God helping me.

[The officiating minister shall then say (in the case of ordination with the ceremony of the laying on of hands, other ministers present participating)]:

God, our heavenly Father, enlighten you with his Spirit, strengthen you with his hand, and so govern you in your calling that you may discharge its duties faithfully and fruitfully, to the glory of his name, and the coming of the kingdom of his Son Jesus Christ. Amen.

[The service is then concluded with appropriate prayer.]

FORM FOR THE ORDINATION (or INSTALLATION) OF MINISTERS OF THE WORD FORM NUMBER 2

The Announcement

Congregation of Jesus Christ:

Today we rejoice in Christ's special care and love for his church since we have the privilege of ordaining ____(name)____ [*or:* installing ____(name)____] to the ministry of the Word in this church [*or:* for a special ministry of this church]. Because he has accepted the call of the congregation, we shall now proceed with his ordination [installation].

The Introduction

From its beginning the entire New Testament church was called to proclaim the good news of salvation in Jesus Christ to the whole world: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" *(Matt. 28: 19–20).* It soon became apparent that the task committed to the church was extremely vast and complex. Therefore the church under the guidance of the apostles, instituted distinct ministries to insure that the work would be done well *(Acts 6: 1–6).* Those engaged in these ministries were to function with Christ's power and authority, a power and authority rooted in obedience to his Word and expressed in loving service.

These ministries are therefore to be distinguished from the more general ones given by Christ to all believers. The office of the minister of the Word is one of those distinct ministries.

The Instruction

The Scriptures portray the minister's duties in various ways. He is a servant both of Christ and of the church; he is a steward in the household of God; he is a teacher to explain the mystery of the gospel; he is a shepherd who cares for the flock; and he is an ambassador and a herald of his king, proclaiming the message of reconciliation.

The preaching of the Word is one of the minister's chief tasks. Such proclamation must faithfully reflect the Word of God and relate it to the needs of the listeners. Paul stressed this demand when he wrote, ". . . Preach the Word; be prepared in season and out of season; correct, rebuke and encourage . . ." *(2 Tim. 4:2).* And because the sacraments are closely related to the preaching of the Word, the minister has the privilege of administering holy baptism and the Lord's supper. Since the minister has the responsibility to preach the Word and to administer the sacraments in public worship, it is his task to conduct the worship service in such a manner that God receives glory and the congregation is edified.

When Jesus said to Peter, "Feed my lambs," he entrusted the officebearers with special care for the young. The minister must instruct the baptized

members of the congregation in the way of salvation, and he must also encourage and assist those who teach with him *(2 Tim. 2:2).*

As a pastor, the minister visits the members of the congregation. He calls on the sick and suffering, he comforts those who mourn, he admonishes those who stray, he counsels those in need of guidance, and he encourages the weak. He rejoices with those who rejoice and weeps with those who weep *(Rom. 12:15).*

Yet the minister is called not only to serve those who already are members of the church of Christ, but also to engage in and to promote the work of evangelism. As a true disciple of his Master, he should show that the church exists also for the world and that the missionary task of the church forms an essential part of its calling.

As a servant of Christ, the minister must help and encourage the people of God as they care for the hungry, the thirsty, the strangers, the naked, the sick, and those in prison *(Matt. 25: 31–46).*

In all his work, the minister proclaims, explains, and applies Holy Scripture in order to gather in and build up the members of the church of Jesus Christ. For this work, the minister devotes himself to the ministry of prayer, joining all Christians in confession, intercession, thanksgiving, and praise.

The Questions

Brother ____(name)____, in order that all God's people assembled here may witness that you, in the strength of the Lord, accept the responsibilities of this office, you are requested to stand and answer the following questions:

Do you believe that in the call of this congregation God himself calls you to this holy ministry?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life?

Do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to be a faithful minister, to conduct yourself in a manner worthy of your calling, and to submit to the government and discipline of the church?

____(name)____, what is your answer?

Answer: I do, God helping me.

[The officiating minister shall then say (with the laying on of hands in case of ordination)]:

God, our heavenly Father, who has called you to this great and glorious office, enlighten, strengthen, and govern you by his Word and Spirit that you may serve faithfully and fruitfully in your ministry, to the glory of his name and the coming of the kingdom of his Son Jesus Christ. Amen.

[The members of the congregation are now requested to stand to make their vows. The officiating minister addresses them]:

Dear congregation of Christ:

Do you in the name of the Lord welcome this brother as your minister and pastor?

Do you promise to take to heart the Word of God as he proclaims it?

Do you promise to pray for him, to share with him in the work of his ministry, to encourage him in the exercise of his tasks, and to respond to his work with obedience, love, and respect?

Congregation, what is your answer?

Answer: We do, God helping us.

[The officiating minister (or whoever has been designated) shall then congratulate and encourage the minister and the congregation in the following manner]:

Dear brother and fellow servant of Christ:

We rejoice with you on this day that, after years of preparation, you have been ordained to the ministry of the Word. [*Or:* We all rejoice with you on this day as you begin your work in this congregation.]

May you experience much joy in fulfilling your calling. As you exercise the authority of the office entrusted to you, may you always remain a humble servant.

Look faithfully after the whole flock, the old and the young, the faithful and the unfaithful, the healthy and the sick, the strong and the weak. Rejoice with those who rejoice and suffer with those who suffer.

Use all your talents to the utmost of your ability, and do not neglect any of your gifts.

And one day our chief Shepherd will give you the crown of glory, saying, "Well done, good and faithful servant."

And to you, dear fellow Christians, congratulations also.

This is truly the day which the Lord has made. Let us rejoice and be glad in it.

Keep your vows. Receive your minister as a gift of God. Listen to him with all the respect due his office. Encourage him when he needs strength, and pray for him daily.

Anyone who receives a prophet because he is a prophet will receive a prophet's reward *(Matt. 10:41).*

May you as pastor and congregation live as the bride longing for the coming of our heavenly Bridegroom, praying, "Come, Lord Jesus" *(Rev. 22:20).*

Let us now give thanks and ask the Lord to help us do what we have promised.

Prayer:

Thank you, Lord, on this day for your many blessings. Thank you for your church, "elect from every nation, yet one o'er all the earth." Thank you for giving your church the task of calling others to your saving grace in Jesus Christ and to the fellowship of the covenant community.

Today we thank you in particular for giving the church the special office of the minister of the Word. We rejoice that we as a congregation have received a new pastor to work among us. We pray that you will bless him as a servant of Christ and the church. Help him to be an inspired ambassador for his King, bringing the message of salvation and reconciliation to all. Bless him as a preacher and a teacher, as a pastor and a counselor. May he prove himself a faithful steward in the household of God.

Enable us, as a congregation, to listen gladly and attentively to him, recognizing in his words the voice of the good Shepherd. Strengthen us all in the work of the ministry so that we may be the salt of the earth and the light of the world. Help us, congregation and pastor, to endure the heat of the day and the darkness of the night, sustained by your healing and guiding presence.

All this we ask with thankful hearts in the name of your dear Son, our Lord and Savior. Amen.

ORDINATION OF AN EVANGELIST

Congregation of Jesus Christ:

For some time you have known that ____(name)____ has accepted the call of God and of this church to serve as evangelist in ____(city)____. Today we ordain him to that office.

Jesus began his ministry by declaring, "The time has come. The kingdom of God is near. Repent and believe the good news!" He called disciples to follow him saying, "Come, follow me," "and I will make you fishers of men" *(Mark 1:15, 17).* It was in this way that the gospel harvest began. Later the disciples received power at the Spirit's outpouring, and soon a large church was established in Jerusalem.

When the work of the church proved to be too much for the apostles, they appointed "seven men from among you who are known to be full of the Spirit and wisdom" to help them *(Acts 6:3).* At least one of these men, Philip, proved to be a gifted evangelist who "preached the good news of the kingdom of God and the name of Jesus Christ" and who baptized new believers *(Acts 8:12).* Later the apostle Paul declared that Christ "gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God" *(Eph. 4:11–13).*

The work of an evangelist is to preach the good news. He calls people to heed the voice of the good Shepherd who laid down his life for the sheep, and urges them in the name of Christ to be reconciled to God. He also gathers new believers into an emerging congregation, where he ministers the Word and sacraments. In our congregation ____(name)____ will be acknowledged as an elder. Although every believer is called to bear witness to Christ, and every elder, deacon, and minister is called to engage in the work of evangelism, the evangelist is called to this work as his primary task under the supervision of the consistory. ____(name)____, we now ask you to answer the following questions here in the presence of God and his people:

Do you believe that in the call of this congregation, God himself calls you to the office of evangelist?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life?

Do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to do the work of your office faithfully, in a way worthy of your calling, and in submission to the government and discipline of the church?

Answer: I do, God helping me.

Laying on of hands [optional]

God our heavenly Father, who has called you to your sacred office, guide you by his Word, equip you with his Spirit, and so prosper your ministry that his church may increase and his name be praised.

Charge to the Evangelist

____(name)____, hear the words of the apostle, "In the presence of God and of Christ Jesus, who will judge the living and the dead . . . : Preach the Word, be prepared in season and out of season, correct, rebuke and encourage—with great patience and careful instruction. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry" *(2 Tim. 4:1–2, 5).*

Charge to the Congregation

I charge you, people of God, to receive ____(name)____ as called by God to the office of evangelist. Recognize in him one way in which the church fulfills Christ's mandate to "therefore go and make disciples of all nations *(Matt. 28:19).* Hold him in honor as one called upon to seek and to save the lost. Support him with your gifts and assistance. Sustain him with your prayers. Accept him as one who brings the good news. Encourage him in times of difficulty and opposition.

Do you, congregation of the Lord, pledge to receive him as you have been charged?

Answer [by the congregation in unison]: We do, God helping us.

Prayer

Merciful and sovereign Father, we praise and thank you for the good news of salvation which has come to us and must come to many more. We thank you for equipping and ordaining ____(name)____ for the work of evangelism as your ambassador and our representative. Fill him with your Spirit of truth. Give him love for those who are as yet sheep without a shepherd. Encourage him with fruit on his labor, and renew your mercies to him from day to day.

We pray for this congregation and each of its members. You have entrusted to us the message of reconciliation. Give us courage to declare your wonderful deeds and show your love to the world. This we pray in the name of Jesus Christ and for the sake of his coming kingdom. Amen.

ORDINATION OF ELDERS AND DEACONS
FORM NUMBER 2

Congregation of Jesus Christ:

Today we celebrate God's gift of faithful leadership for his people. We joyfully thank him for elders and deacons who have served well and completed their terms of office. And we praise him for providing their successors.

In the officebearers of the church we see the love of Christ for his people. As the Lord of the church he appoints leaders and by his Spirit equips them, so that believers may grow in faith, develop disciplined Christian living, serve others in selfless love, and share with all the good news of salvation. He taught us the spirit of true leadership when he said, "Whoever wants to become great among you must be your servant, and whoever wants to be first among you must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" *(Matt. 20:26–28).*

Elders serve by governing the church in Christ's name. They received this task when Christ entrusted the apostles and their successors with the keys of the kingdom of heaven *(Matt. 16:19).* Elders are thus responsible for the spiritual well-being of God's people. They must provide true preaching and teaching, regular celebration of the sacraments, and faithful counsel and discipline. And they must promote fellowship and hospitality among believers, insure good order in the church, and stimulate witness to all people.

Deacons serve by showing mercy to the church and to all people. They received this task in the early church when the apostles designated special persons for the work of mercy *(Acts 6* and *2 Cor. 8, 9).* In Christ's name the deacons relieve victims of injustice. By this they show that Christians live by the Spirit of the kingdom, fervently desiring to give life the shape of things to come. Deacons are therefore called to assess needs, promote stewardship and hospitality, collect and disburse resources for benevolence, and develop programs of assistance. They are also called to speak words of Christian encouragement. Thus in word as well as deed they demonstrate the care of the Lord himself.

These tasks of elders and deacons call for believers who are Christlike, who are mature in the faith, and who exercise their offices with prayer, patience, and humility.

Now we intend to ordain elders and deacons and to install them for terms of service in this congregation. Those appointed to the office of elder are ____(names)____. Those appointed to the office of deacon are ____(names)____.

To express your acceptance of these offices, you are asked to stand, and here in the presence of God and his church, to answer the following questions:

Do you believe that in the call of this congregation God himself is calling you to these holy offices?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life?

Do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to do the work of your offices faithfully, in a way worthy of your calling and in submission to the government and discipline of the church?

Answer [by each officebearer]: I do, God helping me.

[The officiating minister shall then say the laying on of hands at this point is optional]: God our heavenly Father, who has called you to these sacred offices, guide you by his Word, equip you with his Spirit, and so prosper your ministries that his church may increase and his name be praised. Amen.

Charge to the Elders

I charge you, elders, to "guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" *(Acts 20:28).* Be a friend and Christlike example to children. Give clear and cheerful guidance to young people. By word and example, bear up God's people in their pain and weakness, and celebrate their joys with them. Encourage the aged to persevere in God's promises. Be wise counselors who support and strengthen the pastor. Be compassionate, yet firm and consistent in rebuke and discipline. Know the Scriptures, which are "useful for teaching, rebuking, correcting and training in righteousness" *(2 Tim. 3:16).* Pray continually for the church. Remember at all times that if you would truly give spiritual leadership in the household of faith, you must be completely mastered by your Lord *(1 Tim. 3:2–7).*

Charge to the Deacons

I charge you, deacons, to inspire faithful stewardship in this congregation. Remind us that "from everyone who has been given much, much will be demanded" *(Luke 12:48b).* Teach us to be merciful. Prompt us to seize new opportunities to worship God with offerings of wealth, time, and ability. Realize that benevolence is a quality of our life in Christ and not merely a matter of financial assistance. Therefore, minister to rich and poor alike, both within and outside the church. Weigh the needs of causes and use the church's resources discerningly. Be compassionate to the needy. Encourage them with words that create hope in their hearts and with deeds that bring joy into their lives. Be prophetic critics of the waste, injustice, and selfishness in our society, and be sensitive counselors to the victims of such evils. Let your lives be above reproach; live as examples of Christ Jesus; look to the interests of others.

Charge to the Congregation

I charge you, people of God, to receive these officebearers as Christ's gift to the church. Recognize in them the Lord's provision for healthy congregational life. Hold them in honor; take their counsel seriously; respond to them with obedience and respect; accept their help with thanks. Sustain them in prayer and encourage them with your support, especially when they feel the burden of their office. Acknowledge them as the Lord's servants among you.

Do you, congregation, pledge to receive them as you have been charged?

Answer [by the congregation in unison]: We do, God helping us.

Prayer

Our merciful Father in heaven, we thank you that you have provided faithful and gifted people to serve as elders and deacons. As these new officebearers assume their responsibilities, fill them with your Spirit, endow them with your wisdom, and grant them strength. Make them faithful workers in your vineyard. Under their guidance may your church grow in every spiritual grace, in faith which is open and unashamed, and in the committed service that promotes your reign in the world. Help them to perform their duties with enthusiasm and humility. In their work, grant them a sense of sustained awe which is rooted in daily adoration of you, their Lord. Through them may your name be honored and your church be served.

Help us, your people, accept them gladly, encourage them always, and respect them for the sake of your precious Son, our Lord, in whose name we pray. Amen.

MARRIAGE
FORM NUMBER 1

[Where the wedding takes place before the congregation, the following announcement is to be made on the previous Sunday]:

____(name)____ and ____(name)____ have signified their desire to be united in marriage in this church on ____(date)____. If there are no lawful objections, the ceremony will take place on that date.

Beloved in the Lord, we are assembled here in the presence of God for the purpose of joining in marriage ____(name)____ and ____(name)____. Since we have received no lawful objections to their proposed union, let us reverently call to mind the institution, purpose, and obligations of the marriage state.

The holy bond of marriage was instituted by God himself at the very dawn of history. Making a man in his own likeness, he endowed him with many blessings and gave him dominion over all things. Moreover, God said, "It is not good for the man to be alone. I will make a helper suitable for him" *(Gen. 2:18).* So God created woman of man's own substance and brought her to the man. "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" *(Gen. 2:24).*

Our Lord Jesus honored marriage by his blessed presence at the wedding in Cana and confirmed it as a divine ordinance, as an honorable estate, and as a lasting bond when he declared, "Therefore what God has joined together, let man not separate" *(Matt. 19:6).* The apostle Paul shows its exalted nature when he calls marriage a symbol of the mystic union of the Savior and the church, his redeemed bride, commending it as a state honorable among all.

Marriage was established to extend the human race, to advance the kingdom of God, and to enrich the lives of those entering this state. To fulfill these purposes, a husband and wife must be lovingly devoted to each other, sharing responsibility for the nurture of the children the Lord may give them as his heritage and as parties to his covenant.

The Lord ordained that in marriage the husband should be the head of the wife, even as Christ is the head of the church, and that he should protect her and provide for her in love. This love, if exercised in the spirit and example of Christ, will be conducive to mutual happiness. God also ordained that the wife should be subject to the husband in all things that are according to his Word, showing him deference even as the church shows deference to Christ. Thus the liberty of both husband and wife is glorified by mutual loyalty to law, and the home begun in the name of the Lord and regulated by his commandments becomes the very foundation of a Christian society and provides a foretaste of the eternal home.

Marriage, then, is a divine ordinance intended to be a source of happiness to us, an institution of the highest significance to the human race, and a symbol of the union of Christ and his church. We may, therefore, as Christians look with confidence for grace in fulfilling our mutual responsibilities and for guidance and help in solving our common problems.

___(name)___ and ___(name)___, now that you have heard God's message concerning marriage, do you agree with it and do you desire to enter into this holy estate as ordained by God?

Each answers: I do.

[*Optional:* Who gives this woman to this man?

The father or guardian answers: I do.]

[The minister shall cause the man to extend his right hand and to take the woman's right hand, and shall say]:

May the Lord God confirm the desire and purpose of your hearts and may your beginning be in the name of the Lord, who made heaven and earth.

[To the bridegroom]:

___(name)___, do you solemnly declare that you take ___(name)___ as your wife, and do you promise that you will, with the gracious help of God, love, honor, and care for her, live with her in the holy bonds of marriage according to God's ordinance, and never forsake her, so long as you both shall live?

The bridegroom answers: I do.

[To the bride]:

___(name)___, do you solemnly declare that you take ___(name)___ as your husband, and do you promise that you will, with the gracious help of God, love, honor, and obey him in all things lawful, live with him in the holy bonds of marriage according to God's ordinance, and never forsake him so long as you both shall live?

The bride answers: I do.

[Optional ring ceremony, either single or double.]

___(name)___, do you give this ring as a symbol of your constant faithfulness and abiding love?

The bridegroom answers: I do. *[He shall then put the ring on the fourth finger of the bride's left hand.]*

[To the bride]:

___(name)___, do you receive *[or in case two rings are used:* Do you give] this ring as a symbol of your constant faithfulness and abiding love?

The bride answers: I do. *[In case two rings are used, she shall then put the ring on the fourth finger of the bridegroom's left hand.]*

[Thereupon the minister says]:

According to the laws of the state and the ordinances of the church of Christ, I now pronounce you, ___(name)___ and ___(name)___, husband and wife, in the name of the Father and of the Son and of the Holy Spirit. What therefore God has joined together let not anyone put asunder. Henceforth you go down life's pathway together, and may the Father of all mercies, who of his grace has called you to this holy state of marriage, bind you together in true love and faithfulness and grant you his blessing.

[The bridegroom and the bride now kneel while the minister offers the following prayer]:

Most merciful and gracious God, from whom the whole family of heaven and earth is named, we pray that you will confirm with your blessing the marriage into which our brother and sister have entered this day. Grant them your Holy Spirit to help them be true to the vow and covenant they have made. Guide them in the way of righteousness and peace so that, loving and serving you with one mind and heart all the days of their life, they may be abundantly enriched with the tokens of your everlasting favor in Christ Jesus our Lord. In all life's experiences lift up your countenance upon them, that they may be thankful in prosperity and patient in adversity. May their marriage be fruitful for this life and for the life to come. Grant them wisdom and strength to build a home which will glorify your name and promote the coming of your kingdom. May they live together many years, and in the hour of death may they part in the blessed hope of celebrating forever with all the saints of God the marriage of Christ and the church he loved. Hear our prayer in the name of our Lord Jesus Christ, who taught us to pray, saying:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom
and the power
and the glory for ever.
Amen.

[The ceremony may be concluded with an appropriate song.]

MARRIAGE
FORM NUMBER 2

Declaration of Purpose

We have come together before the face of God to join ___(name)___ and ___(name)___ in marriage. We seek to honor the will of God for marriage, the concern of the Christian church for its well-being, and the interest of the state in the orderly development of society.

Invocation

God, our Father, we praise you for making and redeeming us to live together in love. We thank you for the love and trust which bring ___(name)___ and ___(name)___ to this their marriage day. Favor them with the honor of your presence at their wedding. Unite them by your Spirit so that together they may reflect the love of Christ for his church. Through Jesus Christ our Lord. Amen.

Parting from Parents [optional]

Today ___(name)___ and ___(name)___ leave their parents to establish a new home.

Do you, Mr. and Mrs. *[parents of the groom]*, give your blessing to them and promise them your continued love and support?

They answer: We give them our blessing, and so promise, God helping us.

Do you, Mr. and Mrs. *[parents of the bride]*, give your blessing to them and promise them your continued love and support?

They answer: We give them our blessing, and so promise, God helping us.

Institution and Meaning of Marriage

In marriage, as instituted by God, a man and a woman covenant to live together in a lifelong, exclusive partnership of love and fidelity *(Gen. 2:18; Matt. 19:5–6)*. The apostle Paul sees the union of husband and wife as a symbol of the union between Christ and his church *(Eph. 5:31–32)*. If marriage is to be pleasing in the sight of God, those who enter into this covenant of life must share a common commitment to the Lord of life.

In putting his blessing on a marriage, God intended that it would provide:

a context within which husband and wife can help and comfort each other and find companionship;
a setting within which we may give loving and tender expression to the desires God gave us;
a secure environment within which children may be born and taught to know and serve the Lord; and
a structure that enriches society and contributes to its orderly function.

When these purposes are prayerfully pursued in union with Christ, the kingdom of God is advanced and the blessedness of husband and wife assured.

In Ephesians 5 the apostle Paul admonishes all Christians to develop a mutual respect and love when he says, "Submit to one another out of reverence for Christ." When he applies this to the marriage relationship, he instructs the wife to be subject to her husband as the church is subject to Christ, its head. He also instructs the husband to pattern his love for his wife after the example of Christ's love for his body, the church. Paul says, "Wives, submit to your husbands as to the Lord," and "Husbands, love your wives, just as Christ loved the church and gave himself up for her." In marriage this requires that the husband and wife serve each other by providing the love, nurture, and faith which will enrich their lives together and build a Christ-centered home.

Our sinful and selfish tendency to break down what God has built threatens marriage with tensions, agony, and even with broken bonds. People who marry in the Lord, however, may trust that he will lead them and graciously provide for their needs when they follow the biblical pattern for love. "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails." *(1 Cor. 13:4–8a).*

Declaration of Intent

____(name)____ and ____(name)____, now that you have heard God's message concerning marriage, do you agree with it and do you commit yourselves to each other in accordance with it?

Each answers: I do.

*Exchange of Vows**

In the presence of God and before these people I now invite you to exchange your vows.

Groom: I take you, ____(name)____, to be my wife and I promise before God and all who are present here to be your loving and faithful husband, as long as our lives shall last. I will serve you with tenderness and respect, and encourage you to develop God's gifts in you.

Bride: I take you, ____(name)____, to be my husband, and I promise before God and all who are present here to be your loving and faithful wife, as long as our lives shall last. I will serve you with tenderness and respect, and encourage you to develop God's gifts in you.

Exchange of Rings [optional]

Groom: ____(name)____, I give you this ring as a symbol of our covenant in Christ.

Bride: ____(name)____, give you this ring as a symbol of our covenant in Christ.

Declaration of Marriage

As a minister of the church of Christ and by the authority which the state has vested in me, I now pronounce you, ____(name)____ and ____(name)____, hus-

*The vows of Marriage Form 2 will be revised prior to its inclusion in the new *Psalter Hymnal* so that they reflect the principle of headship in marriage *(Acts of Synod 1986,* Article 115).

band and wife, in the name of the Father, Son, and Holy Spirit. Amen. "Therefore what God has joined together, let man not separate" *(Matt. 19:6).*

Promise of Support [optional]

Do you who are present here promise to pray for ___(name)___ and ___(name)___ and support them as times and circumstances may require?

People: We do, God helping us.

Pastor's Message

Prayer Following a Marriage Ceremony

Father in heaven,
give today your blessing
upon the marriage of ___(name)___ and ___(name)___.
We thank you for the vows
they have spoken
and the love in which
they are now united.
Keep them faithful and strong
in every trial.
Sustain their joy and affection
for many years.
We pray, Lord Jesus,
that you will be acknowledged
head of their home
and master of their lives.
Equip them, Holy Spirit,
with patient endurance,
sacrificial service, unfailing courtesy,
endless trust, and lasting love.
Grant that their home
will often be a place of laughter;
and in times of difficulty or trouble,
a haven of healing and forgiveness.
May they and their children
give constant praise to you,
eternal Father, who with the Son and the Spirit
is God, blessed and exalted forever. Amen.

PRAYERS

SECTION ONE: PRAYERS FOR USE IN WORSHIP

CONFESSION (4)

O eternal God and merciful Father,
we drop to our knees
in the presence of your majesty,
to confess our innumerable sins.

We know that your mercy
is infinite, and that your arms
reach out to hold
whoever comes.

And so we are encouraged,
deeply moved to call for your help,
because we trust in Jesus Christ,
our Mediator and sacrificed Lamb,
who takes away the sin of the world.

Please, Lord,
forgive us all our sins for Christ's sake;
look with compassion upon our feebleness;
and cleanse us by Jesus' blood.

Then cover us with the robe
of Christ's innocence and righteousness.

And as we make a fresh start,
give us new minds
and eager, submissive hearts.

We ask all this
in the name of Jesus Christ.
Amen.

SECTION TWO:
OPENING PRAYERS FOR CHURCH USE ON SPECIAL OCCASIONS

ANNUAL DAY OF PRAYER

O Lord, whose glory is in all the earth, we praise your holy name for your goodness to us and all people. 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 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, help us
to be ever true to 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 the faith of those who have lived before us;
may we leave our sons and daughters the same heritage of faith
that we have received from our forebears.
To the lonely, the homeless, and all who experience distress in the family,
send your comforting Holy Spirit.
In the name of him who is the head of the home,
our Lord Jesus Christ. 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 and to those who are alone,
be the reassuring companion.
To the slandered,
be vindication.
To the prisoner,
be the liberator from all sin and wrong.
To the wanderer,
be the light by which to walk.
Be the solace of the widowed,
the provider for the orphan.
We praise you, Lord Jesus, for your fullness
by which our emptiness may be replenished.
May we and all who suffer always find
every need supplied by you,
every day sanctified by your presence,
and every experience enriched as we live in you.
In your love and mercy. Amen.

SERVICES OF THE WORD AND SACRAMENTS

BAPTISMAL SERVICE
FORM NUMBER 3

*THE BEGINNING OF WORSHIP

Call to Worship

Minister: Give thanks to the Lord, call on his name; make known among the nations what he has done.
People: He remembers his covenant forever, the word he commanded, for a thousand generations.
Minister: Glory in his holy name; let the hearts of those who seek the Lord rejoice.
People: That they might keep his precepts and observe his laws. Praise the Lord. *(Ps. 105:1, 8, 3, 45)*

Greeting

Minister: The Lord be with you.
People: And the Lord be with you.
Minister: Grace, mercy, and peace be to you, from God the Father and from his Son, Jesus Christ.
People: Amen.
All sing: *[Hymn of praise]*

The Institution of Baptism

Minister: Congregation of our Lord Jesus Christ: Let us hear the Lord's command concerning the sacrament of holy baptism. After he had risen victorious from the grave, Jesus said to his disciples: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" *(Matt. 28:18–20).* In obedience to this command the church baptizes believers and their children.

CONFESSION AND ASSURANCE

Minister: Before we proceed with the baptism, let us hear what the law of God requires of us, that it may convince us of our sin and incite us to seek his mercy. Christ teaches this in summary: " 'Love the Lord your God with all your heart, and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments" *(Matt. 22:37–40).*
All: We confess to you, our God, and before one another that we have sinned greatly, in thought, word, and deed. We have offended your holiness. We have failed to love our neighbor. We have followed the

(* indicates congregation stands)

devices of our own hearts, and have spurned the promptings of your Spirit. Through our own fault, we have deserved your judgment. O Lord God, Lamb of God, Son of the Father, who takes away the sin of the world, have mercy on us and hear our prayer. Amen.

Minister: Let us hear the promises of God which are confirmed in baptism. The Lord made this great promise to Abraham: "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you" *(Gen. 17:7).* In later years, though Israel was unfaithful, God renewed his promise through the prophet: " 'This is the covenant I will make with the house of Israel after that time,' declares the Lord. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. . . . For I will forgive their wickedness and will remember their sins no more' " *(Jer. 31:33–34).* In the fullness of time God came in Jesus Christ to give pardon and peace through the blood of the cross, the "blood of the covenant, which is poured out for many for the forgiveness of sins" *(Matt. 26:28).* After Jesus had risen from the dead, the apostles proclaimed: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all whom the Lord our God will call" *(Acts 2:38–39).* Anticipating the fulfillment of God's promises, Paul assures us, "If we died with him, we will also live with him; if we endure, we will also reign with him" *(2 Tim. 2:11–12).* These are the unfailing promises of our Lord to those who are baptized.

*All sing: *[Hymn of thanksgiving]*

THE SACRAMENT OF BAPTISM

Minister: Let us recall the teaching of Scripture concerning the sacrament of baptism. The water of baptism signifies the washing away of our sin by the blood of Christ and the renewal of our lives by the Holy Spirit *(Titus 3:5).* It also signifies that we are buried with Christ *(Rom. 6:4).* From this we learn that our sin has been condemned by God, that we are to hate it and consider ourselves as having died to it. Moreover, the water of baptism signifies that we are raised with Christ *(Col. 2:12).* From this we learn that we are to walk with Christ in newness of life. All this tells us that God has adopted us as his children: "Now if we are children, then we are heirs—heirs of God and co-heirs with Christ" *(Rom. 8:17).* Thus in baptism God seals the promises he gave when he made his covenant with us, calling us and our children to put our trust for life and death in Christ our Savior, deny ourselves, take up our cross, and follow him in obedience and love. God graciously includes our children in his covenant, and all his promises are for them as well as us *(Gen. 17:7; Acts 2:39).* Jesus himself embraced little children, and blessed them *(Mark 10:16);* and the apostle Paul said that children of believers are holy *(1 Cor. 7:14).* So, just as children of the old covenant received the sign of circumcision, our children are given the sign of baptism.

We are therefore always to teach our little ones that they have been set apart by baptism as God's own children.

The Prayer of Preparation

Minister: Father in heaven, we pray that you willl never destroy us in our sin as with the flood, but save us as you saved believing Noah and his family and spare us as you spared the Israelites who walked safely through the sea. We pray that Christ, who went down into the Jordan and came up to receive the Spirit, who sank deep into death and was raised up Lord of life, will always keep us and our little ones in the grip of his hand. We pray, O holy Father, that your Spirit will separate us from sin and openly mark us with a faith that can stand the light of day and endure the dark of night. Prepare us now, O Lord, to respond with glad hope to your promises so that we, and all entrusted to our care, may drink deeply from the well of living water. We pray in the name of Christ our Lord. Amen.

The Vows

Minister: Since you have presented these children for holy baptism, you are asked to answer the following questions before God and his people:

First, do you confess Jesus Christ as your Lord and Savior, accept the promises of God, and affirm the truth of the Christian faith which is proclaimed in the Bible and confessed in this church of Christ?

Second, do you believe that your children, though sinful by nature, are received by God in Christ as members of his covenant, and therefore ought to be baptized?

Third, do you promise, in reliance on the Holy Spirit and with the help of the Christian community, to do all in your power to instruct these children in the Christian faith and to lead them by your example into the life of Christian discipleship?

Parents: We do, God helping us.

Minister: Do you, the people of the Lord, promise to receive these children in love, pray for them, help instruct them in the faith, and encourage and sustain them in the fellowship of believers?

People: We do, God helping us.

[The minister may say: Our Lord said: "Let little children come to me, and do not hinder them, for the kingdom of God belongs to such as these" (Mark 10:14).]

Minister: *[In administering the sacrament the minister shall say]:*

____(name), ____ I baptize you into the name of the Father and of the Son and of the Holy Spirit.

*All sing: *[Hymn (optional)]*

The Baptismal Prayer

Minister: Lord our God, forever faithful to your promises, we thank you for assuring us again that you will forgive us and receive us as children in Christ. Grant wisdom and love to the parents and to us all as we carry out the vows we have just made. We pray that you will govern these children by your Spirit and guide them throughout their lives. Help them see your fatherly goodness which surrounds us all and enable them to respond in faith to Jesus Christ, our only chief

For alternative prayers, see Service Book IV.

teacher, eternal king, and only high priest. Give them strength to fight sin and endure trials. And when Christ returns, let them celebrate with all the people of God your greatness and goodness forever, in the joy of your new creation. Amen.

*All sing: *[Hymn]*

THE WORD OF GOD

Prayer for Illumination

Minister: O God of all truth, be pleased to grant us your Spirit as we attend to your Word. Open our minds that we may understand what you have revealed to us. Release us from self-will that we may be ready to obey. And open our lips that our mouths may show forth your praise. Through Jesus Christ our Lord. Amen.

Minister: *[Reading of the Scriptures]*
[Sermon]
[Post-sermon prayer (optional)]

THE RESPONSE

*All sing: *[Hymn]*

Minister: *[Intercessory prayer]*

All: *[Lord's Prayer in unison]*

*All: *[The Creed (optional)]*

All: *[Offering of gifts]*

Minister: *[Dedication prayer (optional)]*

*All Sing: *[Doxology hymn]*

**THE DISMISSAL*

Minister: Go in peace. The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all.

People: Amen.

COMMUNION SERVICE

SERVICE OF WORD AND SACRAMENT
*THE OPENING

Minister: In the name of the Father, and the Son, and the Holy Spirit.
People: Our help is in the name of the Lord, who made heaven and earth.
Minister: Grace be to you, and peace, from God our Father and our Lord Jesus Christ.
People: Amen.
Minister: *[optional]*
And now as our Lord gives to us his peace, so let us pass the peace to each other, saying, "The peace of the Lord be with you."

[Here the people express their unity by greeting each other with these or similar words.]

All: *[Hymn]*

CONFESSION AND ASSURANCE

The Call to Confession

Minister: God is light; in him there is no darkness at all.
If we claim to have fellowship with him
yet walk in darkness,
we lie and do not live by the truth.
But if we walk in the light, as he is in the light,
we have fellowship with one another,
and the blood of Jesus, his Son, purifies us
from all sin.
If we claim to be without sin, we deceive ourselves
and the truth is not in us. *(1 John 1:5b–8)*

The Confession

All: Most holy and merciful Father,
We confess to you and to one another,
that we have sinned against you
by what we have done,
and by what we have left undone.
We have not loved you with our whole
heart and mind and strength.
We have not fully loved our neighbors as
ourselves.

We have not always had in us the mind of Christ.
You alone know how often we have
grieved you
by wasting your gifts,
by wandering from your ways,
by forgetting your love.
Forgive us, we pray you, most
merciful Father,
and free us from our sin.
Renew in us the grace and strength of
your Holy Spirit,
for the sake of Jesus Christ your Son,
our Savior.
Amen.

The Declaration of Pardon

Minister: To all who confess themselves to be sinners, humbling themselves before God and believing in the Lord Jesus Christ for their salvation, I declare this sure promise: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" *(1 John 1:9).*

The Response

All Sing: Glory be to the Father,
and to the Son, and to the Holy Ghost;
as it was in the beginning,
is now, and ever shall be,
world without end. Amen. Amen.

The Dedication

Minister: Let us, God's forgiven people, now listen to his law for our lives.

[Here the minister proclaims God's covenant law as a guide for our lives, as it is found in the Decalogue or some other scriptural passage.]

*All: *Hymn*

COMMUNION

PROCLAMATION OF THE WORD

Minister: Let us pray:
Almighty God, grant us your Spirit,
that we may rightly understand and truly obey your Word of truth.
Open our hearts that we may love what you command and desire what you promise.
Set us free from private distractions that we may hear and from selfish pride that we may receive the promise of your grace.
Through Jesus Christ our Lord. Amen.

Minister or other member: *[Scripture readings]*

Minister: *[Sermon]*

Minister or other member: *[Prayer for blessing on the Word]*

THE RESPONSE

*All: *[Hymn]*

**The Creed*

Minister: Let us together confess the faith of the church at all times and in all places:

All: *[Say or sing the Apostles' Creed or the Nicene Creed.]*

The Intercessory Prayer

[Prayers led by the minister or by some other member.]

The Offertory

Minister: Let us present our gifts to God. *[Here the offerings are received. At the conclusion the people sing.]*

*All sing: Praise God from whom all blessings flow.
Praise him all creatures here below.
Praise him above ye heavenly host.
Praise Father, Son, and Holy Ghost. Amen.

THE LORD'S SUPPER

Minister: Brothers and sisters in Christ, the gospels tell us that on the first day of the week, the day on which our Lord rose from the dead, he appeared to some of his disciples and was made known to them in the breaking of bread. Come, then, to the joyful feast of our Lord. *[If the communion elements are not already on the table, they may be brought forward at this point.]*

The Thanksgiving

Minister: Lift up your hearts.

People: We lift them up to the Lord.

Minister: Let us give thanks to the Lord our God.

People: It is right for us to give thanks.
It is our joy and our peace,
At all times and in all places
To give thanks to you,
holy Father,
almighty, everlasting God,
through Christ our Lord.

Minister: We bless you for your continual love and care for every creature.

We praise you for forming us in your image and calling us to be your people.

We thank you that you did not abandon us in our rebellion against your love, but sent prophets and teachers to lead us into the way of salvation.

Above all we thank you for sending Jesus your Son to deliver us from the way of sin and death by the obedience of his life, by his suffering upon the cross, and by his resurrection from the dead. We praise you that he now reigns with you in glory and ever lives to pray for us.

We thank you for the Holy Spirit who leads us into truth, defends us in adversity, and out of every people unites us into one holy church.

Therefore with the whole company of saints in heaven and on earth we worship and glorify you, God most holy, and we sing with joy.

All sing: Holy, holy, holy! Lord God Almighty!
All thy works shall praise thy name,
in earth and sky and sea.
Holy, holy, holy! Merciful and mighty!
God in three persons, blessed Trinity!

The Institution

Minister: We give thanks to God the Father that our Savior, Jesus Christ, before he suffered, gave us this memorial of this sacrifice, until he comes again. "The Lord Jesus, on the night when he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' In the same way, he took the cup, after supper, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes." *(1 Cor. 11:23–26)*

The Memorial

All: We shall do as our Lord commands.
We proclaim that our Lord Jesus was sent by the Father into the world,
that he took upon himself our flesh and blood,
and bore the wrath of God against our sin.
We confess that he was condemned to die that we might be pardoned,
and suffered death that we might live.
We proclaim that he is risen to make us right with God,
and that he shall come again in the glory of his new creation.
This we do now, and until he comes again.

Prayer of Consecration

Minister: Heavenly Father, show forth among us the presence of your life-giving Word and Holy Spirit, to sanctify us and your whole church

through this sacrament. Grant that all who share the body and blood of our Savior Jesus Christ may be one in him and may remain faithful in love and hope. And as this grain has been gathered from many fields into one loaf and these grapes from many hills into one cup, grant, O Lord, that your whole church may soon be gathered from the ends of the earth into your kingdom. Now, as our Savior Christ has taught us, we pray:

All: Our Father in heaven,
hallowed be . . .

Preparation of the Elements

[as the minister breaks the bread and pours the cup]

Minister: The bread which we break
is a sharing in the body of Christ.

People: We who are many are one body,
for we all share the same loaf.

Minister: The cup for which we give thanks
is a sharing in the blood of Christ.

People: The cup which we drink
is our participation in the blood of Christ.

The Invitation

Minister: Congregation in the Lord Jesus Christ, the Lord has prepared his table for all who love him and trust in him alone for their salvation. All who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who desire to live in obedience to him, are now invited to come with gladness to the table of the Lord.

The Dedication

All: Holy Father, in thanks for the sacrifice of Jesus Christ,
in the joy of his resurrection,
in the hope of his coming again,
we present ourselves a living sacrifice
and come to the table of our Lord.
[as the minister indicates the elements]

Minister: The gifts of God for the people of God.

The Communion

[when the people are ready to eat the bread]

Minister: Take, eat, remember and believe that the body of our Lord Jesus Christ was given for the complete forgiveness of all our sins.

[when the people are ready to drink the cup]

Minister: Take, drink, remember and believe that the precious blood of our Lord Jesus Christ was shed for the complete forgiveness of all our sins.

The Thanksgiving

Minister: Congregation in Christ, since the Lord has fed us at his table, let us praise his holy name with thanksgiving.

[Sing together Psalm 103 or say in unison]:

All: Praise the Lord, O my soul;
all my inmost being, praise his holy name.
Praise the Lord, O my soul,
and forget not all his benefits.
He forgives all my sins and heals all my diseases;
he redeems my life from the pit and crowns me with love and compassion.
He satisfies my desires with good things so that my youth is renewed
like the eagle's *(Ps. 103:1–5).*

*All: *[Hymn—optional]*

*THE DISMISSAL

Minister: The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord; and the blessing of God almighty, Father, Son, and Holy Spirit, be among you and remain with you always.

People: Amen.

Minister: Go in peace to love and serve the Lord.

All: *[Hymn—optional]*

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APPENDIX B

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APPENDIX B

INTRODUCTION TO THE CANONS OF DORT

The Decision of the Synod of Dort on the Five Chapters of Doctrine in Dispute in the Netherlands is popularly known as the *Canons of Dort*. It consists of statements of doctrine adopted by the great Synod of Dort which met in the city of Dordrecht in 1618–19. Although this was a national synod of the Reformed churches of the Netherlands, it had an international character, since it was composed not only of Dutch delegates but also of twenty-six delegates from eight foreign countries.

The Synod of Dort was held in order to settle a serious controversy in the Dutch churches initiated by the rise of Arminianism. Jacob Arminius, a theological professor at Leiden University, questioned the teaching of Calvin and his followers on a number of important points. After Arminius's death, his own followers presented their view on five of these points in the Remonstrance of 1610. In this document or in later more explicit writings, the Arminians taught election based on foreseen faith, universal atonement, partial depravity, resistible grace, and the possibility of a lapse from grace. In the Canons the Synod of Dort rejected these views and set forth the Reformed doctrine on these points, namely, unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of saints.

The Canons have a special character because of their original purpose as a judicial decision on the doctrinal points in dispute during the Arminian controversy. The original preface called them a "judgment, in which both the true view, agreeing with God's Word, concerning the aforesaid five points of doctrine is explained, and the false view, disagreeing with God's Word, is rejected." The Canons also have a limited character in that they do not cover the whole range of doctrine, but focus on the five points of doctrine in dispute.

Each of the chapters consists of a positive and a negative part, the former being an exposition of the Reformed doctrine on the subject, the latter a repudiation of the corresponding errors. Although in form there are only four chapters, we speak properly of five chapters, because the Canons were structured to correspond to the five articles of the 1610 Remonstrance. Chapters 3 and 4 were combined into one, always designated as Chapter III/IV.

The new translation of the Canons, based on the only extant Latin manuscript among those signed at the Synod of Dort, was adopted by the 1986 Synod of the Christian Reformed Church. The biblical quotations are translations from the original Latin and so do not always correspond to current versions. Though not in the original text, subheadings have been added to the positive articles and to the conclusion in order to facilitate study of the Canons.

CANONS OF DORT

FORMALLY TITLED

THE DECISION OF THE SYNOD OF DORT ON THE FIVE MAIN POINTS OF DOCTRINE IN DISPUTE IN THE NETHERLANDS

THE FIRST MAIN POINT OF DOCTRINE

DIVINE ELECTION AND REPROBATION

THE JUDGMENT CONCERNING DIVINE PREDESTINATION WHICH THE SYNOD DECLARES TO BE IN AGREEMENT WITH THE WORD OF GOD AND ACCEPTED TILL NOW IN THE REFORMED CHURCHES, SET FORTH IN SEVERAL ARTICLES

Article One: God's Right to Condemn All People

Since all people have sinned in Adam and have come under the sentence of the curse and eternal death, God would have done no one an injustice if it had been his will to leave the entire human race in sin and under the curse, and to condemn them on account of their sin. As the apostle says: *The whole world is liable to the condemnation of God* (Rom. 3:19), *All have sinned and are deprived of the glory of God* (Rom. 3:23), and *The wages of sin is death* (Rom. 6:23).*

Article Two: The Manifestation of God's Love

But this is how God showed his love: he sent his only begotten Son into the world, so that whoever believes in him should not perish but have eternal life.

Article Three: The Preaching of the Gospel

In order that people may be brought to faith, God mercifully sends proclaimers of this very joyful message to the people he wishes and at the time he wishes. By this ministry people are called to repentance and faith in Christ crucified. For *how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how shall they preach unless they have been sent?* (Rom. 10:14–15).

Article Four: A Twofold Response to the Gospel

God's anger remains on those who do not believe this gospel. But those who do accept it and embrace Jesus the Savior with a true and living faith are delivered through him from God's anger and from destruction, and receive the gift of eternal life.

*All quotations from Scripture are translations of the original Latin manuscript.

Article Five: The Sources of Unbelief and of Faith

The cause or blame for this unbelief, as well as for all other sins, is not at all in God, but in man. Faith in Jesus Christ, however, and salvation through him is a free gift of God. As Scripture says, *It is by grace you have been saved, through faith, and this not from yourselves; it is a gift of God* (Eph. 2:8). Likewise: *It has been freely given to you to believe in Christ* (Phil. 1:29).

Article Six: God's Eternal Decision

The fact that some receive from God the gift of faith within time, and that others do not, stems from his eternal decision. For *all his works are known to God from eternity* (Acts 15:18; Eph. 1:11). In accordance with this decision he graciously softens the hearts, however hard, of his chosen ones and inclines them to believe, but by his just judgment he leaves in their wickedness and hardness of heart those who have not been chosen. And in this especially is disclosed to us his act—unfathomable, and as merciful as it is just—of distinguishing between people equally lost. This is the well-known decision of election and reprobation revealed in God's Word. This decision the wicked, impure, and unstable distort to their own ruin, but it provides holy and godly souls with comfort beyond words.

Article Seven: Election

Election [or choosing] is God's unchangeable purpose by which he did the following:

Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, he chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. He did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation.

And so he decided to give the chosen ones to Christ to be saved, and to call and draw them effectively into Christ's fellowship through his Word and Spirit. In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of his Son, to glorify them.

God did all this in order to demonstrate his mercy, to the praise of the riches of his glorious grace.

As Scripture says, *God chose us in Christ, before the foundation of the world, so that we should be holy and blameless before him with love; he predestined us whom he adopted as his children through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of his glorious grace, by which he freely made us pleasing to himself in his beloved* (Eph. 1:4–6). And elsewhere, *Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified* (Rom. 8:30).

Article Eight: A Single Decision of Election

This election is not of many kinds; it is one and the same election for all who were to be saved in the Old and the New Testament. For Scripture declares that there is a single good pleasure, purpose, and plan of God's will, by which he chose us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared in advance for us to walk in.

Article Nine: Election Not Based on Foreseen Faith

This same election took place, not **on the basis of** foreseen faith, of the obedience of faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather **for the purpose of** faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of each of the benefits of salvation. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, *He chose us* (not because we were, but) *so that we should be holy and blameless before him in love* (Eph. 1:4).

Article Ten: Election Based on God's Good Pleasure

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve his choosing certain human qualities or actions from among all those possible as a condition of salvation, but rather involves his adopting certain particular persons from among the common mass of sinners as his own possession. As Scripture says, *When the children were not yet born, and had done nothing either good or bad. . . , she* (Rebecca) *was told, "The older will serve the younger." As it is written, "Jacob I loved, but Esau I hated"* (Rom. 9:11–13). Also, *All who were appointed for eternal life believed* (Acts 13:48).

Article Eleven: Election Unchangeable

Just as God himself is most wise, unchangeable, all-knowing, and almighty, so the election made by him can neither be suspended nor altered, revoked, or annulled; neither can his chosen ones be cast off, nor their number reduced.

Article Twelve: The Assurance of Election

Assurance of this their eternal and unchangeable election to salvation is given to the chosen in due time, though by various stages and in differing measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God, but by noticing within themselves, with spiritual joy and holy delight, the unmistakable fruits of election pointed out in God's Word—such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on.

Article Thirteen: The Fruit of This Assurance

In their awareness and assurance of this election God's children daily find greater cause to humble themselves before God, to adore the fathomless depth of his mercies, to cleanse themselves, and to give fervent love in return to him who first so greatly loved them. This is far from saying that this teaching

concerning election, and reflection upon it, make God's children lax in observing his commandments or carnally self-assured. By God's just judgment this does usually happen to those who casually take for granted the grace of election or engage in idle and brazen talk about it but are unwilling to walk in the ways of the chosen.

Article Fourteen: Teaching Election Properly

Just as, by God's wise plan, this teaching concerning divine election has been proclaimed through the prophets, Christ himself, and the apostles, in Old and New Testament times, and has subsequently been committed to writing in the Holy Scriptures, so also today in God's church, for which it was specifically intended, this teaching must be set forth—with a spirit of discretion, in a godly and holy manner, at the appropriate time and place, without inquisitive searching into the ways of the Most High. This must be done for the glory of God's most holy name, and for the lively comfort of his people.

Article Fifteen: Reprobation

Moreover, Holy Scripture most especially highlights this eternal and undeserved grace of our election and brings it out more clearly for us, in that it further bears witness that not all people have been chosen but that some have not been chosen or have been passed by in God's eternal election—those, that is, concerning whom God, on the basis of his entirely free, most just, irreproachable, and unchangeable good pleasure, made the following decision:

to leave them in the common misery into which, by their own fault, they have plunged themselves;

not to grant them saving faith and the grace of conversion;

but finally to condemn and eternally punish them (having been left in their own ways and under his just judgment), not only for their unbelief but also for all their other sins, in order to display his justice.

And this is the decision of reprobation, which does not at all make God the author of sin (a blasphemous thought!) but rather its fearful, irreproachable, just judge and avenger.

Article Sixteen: Responses to the Teaching of Reprobation

Those who do not yet actively experience within themselves a living faith in Christ or an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ, but who nevertheless use the means by which God has promised to work these things in us—such people ought not to be alarmed at the mention of reprobation, nor to count themselves among the reprobate; rather they ought to continue diligently in the use of the means, to desire fervently a time of more abundant grace, and to wait for it in reverence and humility. On the other hand, those who seriously desire to turn to God, to be pleasing to him alone, and to be delivered from the body of death, but are not yet able to make such progress along the way of godliness and faith as they would like—such people ought much less to stand in fear of the teaching concerning reprobation, since our merciful God has promised that he will not snuff out a smoldering wick and that he will not break a bruised reed. However, those who have forgotten God and their Savior Jesus

Christ and have abandoned themselves wholly to the cares of the world and the pleasures of the flesh—such people have every reason to stand in fear of this teaching, as long as they do not seriously turn to God.

Article Seventeen: The Salvation of the Infants of Believers

Since we must make judgments about God's will from his Word, which testifies that the children of believers are holy, not by nature but by virtue of the gracious covenant in which they together with their parents are included, godly parents ought not to doubt the election and salvation of their children whom God calls out of this life in infancy.

Article Eighteen: The Proper Attitude Toward Election and Reprobation

To those who complain about this grace of an undeserved election and about the severity of a just reprobation, we reply with the words of the apostle, *Who are you, O man, to talk back to God?* (Rom. 9:20), and with the words of our Savior, *Have I no right to do what I want with my own?* (Matt. 20:15). We, however, with reverent adoration of these secret things, cry out with the apostle: *Oh, the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond tracing out! For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen* (Rom. 11:33–36).

REJECTION OF THE ERRORS BY WHICH THE DUTCH CHURCHES HAVE FOR SOME TIME BEEN DISTURBED

Having set forth the orthodox teaching concerning election and reprobation, the Synod rejects the errors of those

I

Who teach that the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decision of election to salvation, and that nothing else concerning this decision has been revealed in God's Word.

For they deceive the simple and plainly contradict Holy Scripture in its testimony that God does not only wish to save those who would believe, but that he has also from eternity chosen certain particular people to whom, rather than to others, he would within time grant faith in Christ and perseverance. As Scripture says, *I have revealed your name to those whom you gave me* (John 17:6). Likewise, *All who were appointed for eternal life believed* (Acts 13:48), and *He chose us before the foundation of the world so that we should be holy. . .* (Eph. 1:4).

II

Who teach that God's election to eternal life is of many kinds: one general and indefinite, the other particular and definite; and the latter in turn either incomplete, revocable, nonperemptory (or conditional), or else complete, irrevocable, and

peremptory (or absolute). Likewise, who teach that there is one election to faith and another to salvation, so that there can be an election to justifying faith apart from a peremptory election to salvation.

For this is an invention of the human brain, devised apart from the Scriptures, which distorts the teaching concerning election and breaks up this golden chain of salvation: *Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified* (Rom. 8:30).

III

Who teach that God's good pleasure and purpose, which Scripture mentions in its teaching of election, does not involve God's choosing certain particular people rather than others, but involves God's choosing, out of all possible conditions (including the works of the law) or out of the whole order of things, the intrinsically unworthy act of faith, as well as the imperfect obedience of faith, to be a condition of salvation; and it involves his graciously wishing to count this as perfect obedience and to look upon it as worthy of the reward of eternal life.

For by this pernicious error the good pleasure of God and the merit of Christ are robbed of their effectiveness and people are drawn away, by unprofitable inquiries, from the truth of undeserved justification and from the simplicity of the Scriptures. It also gives the lie to these words of the apostle: *God called us with a holy calling, not in virtue of works, but in virtue of his own purpose and the grace which was given to us in Christ Jesus before the beginning of time* (2 Tim. 1:9).

IV

Who teach that in election to faith a prerequisite condition is that man should rightly use the light of nature, be upright, unassuming, humble, and disposed to eternal life, as though election depended to some extent on these factors.

For this smacks of Pelagius, and it clearly calls into question the words of the apostle: *We lived at one time in the passions of our flesh, following the will of our flesh and thoughts, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead in transgressions, made us alive with Christ, by whose grace you have been saved. And God raised us up with him and seated us with him in heaven in Christ Jesus, in order that in the coming ages we might show the surpassing riches of his grace, according to his kindness toward us in Christ Jesus. For it is by grace you have been saved, through faith (and this not from yourselves; it is the gift of God) not by works, so that no one can boast* (Eph. 2:3–9).

V

Who teach that the incomplete and nonperemptory election of particular persons to salvation occurred on the basis of a foreseen faith, repentance, holiness, and godliness, which has just begun or continued for some time; but that complete and peremptory election occurred on the basis of a foreseen perseverance to the end in faith, repentance, holiness, and godliness. And that this is the gracious and evangelical worthiness, on account of which the one who is chosen is more worthy than the one who is not chosen. And therefore that faith, the obedience of faith, holiness, godliness, and perseverance are not fruits or effects of an unchangeable election to glory, but indispensable conditions and causes,

which are prerequisite in those who are to be chosen in the complete election, and which are foreseen as achieved in them.

This runs counter to the entire Scripture, which throughout impresses upon our ears and hearts these sayings among others: *Election is not by works, but by him who calls* (Rom. 9:11); *All who were appointed for eternal life believed* (Acts 13:48); *He chose us in himself so that we should be holy* (Eph. 1:4); *You did not choose me, but I chose you* (John 15:16); *If by grace, not by works* (Rom. 11:6); *In this is love, not that we loved God, but that he loved us and sent his Son* (1 John 4:10).

VI

Who teach that not every election to salvation is unchangeable, but that some of the chosen can perish and do in fact perish eternally, with no decision of God to prevent it.

By this gross error they make God changeable, destroy the comfort of the godly concerning the steadfastness of their election, and contradict the Holy Scriptures, which teach that *the elect cannot be led astray* (Matt. 24:24), that *Christ does not lose those given to him by the Father* (John 6:39), and that *those whom God predestined, called, and justified, he also glorifies* (Rom. 8:30).

VII

Who teach that in this life there is no fruit, no awareness, and no assurance of one's unchangeable election to glory, except as conditional upon something changeable and contingent.

For not only is it absurd to speak of an uncertain assurance, but these things also militate against the experience of the saints, who with the apostle rejoice from an awareness of their election and sing the praises of this gift of God; who, as Christ urged, *rejoice* with his disciples *that their names have been written in heaven* (Luke 10:20); and finally who hold up against the flaming arrows of the devil's temptations the awareness of their election, with the question *Who will bring any charge against those whom God has chosen?* (Rom. 8:33).

VIII

Who teach that it was not on the basis of his just will alone that God decided to leave anyone in the fall of Adam and in the common state of sin and condemnation or to pass anyone by in the imparting of grace necessary for faith and conversion.

For these words stand fast: *He has mercy on whom he wishes, and he hardens whom he wishes* (Rom. 9:18). And also: *To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given* (Matt. 13:11). Likewise: *I give glory to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to little children; yes, Father, because that was your pleasure* (Matt. 11:25–26).

IX

Who teach that the cause for God's sending the gospel to one people rather than to another is not merely and solely God's good pleasure, but rather that one people is better and worthier than the other to whom the gospel is not communicated.

For Moses contradicts this when he addresses the people of Israel as follows: *Behold, to Jehovah your God belong the heavens and the highest heavens, the earth and whatever is in it. But Jehovah was inclined in his affection to love your ancestors alone, and chose out their descendants after them, you above all peoples, as at this day* (Deut. 10:14–15). And also Christ: *Woe to you, Korazin! Woe to you, Bethsaida! for if those mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes* (Matt. 11:21).

THE SECOND MAIN POINT OF DOCTRINE

CHRIST'S DEATH AND HUMAN REDEMPTION THROUGH IT

Article One: The Punishment Which God's Justice Requires

God is not only supremely merciful, but also supremely just. His justice requires (as he has revealed himself in the Word) that the sins we have committed against his infinite majesty be punished with both temporal and eternal punishments, of soul as well as body. We cannot escape these punishments unless satisfaction is given to God's justice.

Article Two: The Satisfaction Made by Christ

Since, however, we ourselves cannot give this satisfaction or deliver ourselves from God's anger, God in his boundless mercy has given us as a guarantee his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.

Article Three: The Infinite Value of Christ's Death

This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

Article Four: Reasons for This Infinite Value

This death is of such great value and worth for the reason that the person who suffered it is—as was necessary to be our Savior—not only a true and perfectly holy man, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.

Article Five: The Mandate to Proclaim the Gospel to All

Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.

Article Six: Unbelief Man's Responsibility

However, that many who have been called through the gospel do not repent or believe in Christ but perish in unbelief is not because the sacrifice of Christ offered on the cross is deficient or insufficient, but because they themselves are at fault.

Article Seven: Faith God's Gift

But all who genuinely believe and are delivered and saved by Christ's death from their sins and from destruction receive this favor solely from God's grace—which he owes to no one—given to them in Christ from eternity.

Article Eight: The Saving Effectiveness of Christ's Death

For it was the entirely free plan and very gracious will and intention of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all his chosen ones, in order that he might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively redeem from every people, tribe, nation, and language all those and only those who were chosen from eternity to salvation and given to him by the Father; that he should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for them by his death); that he should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle.

Article Nine: The Fulfillment of God's Plan

This plan, arising out of God's eternal love for his chosen ones, from the beginning of the world to the present time has been powerfully carried out and will also be carried out in the future, the gates of hell seeking vainly to prevail against it. As a result the chosen are gathered into one, all in their own time, and there is always a church of believers founded on Christ's blood, a church which steadfastly loves, persistently worships, and—here and in all eternity—praises him as her Savior who laid down his life for her on the cross, as a bridegroom for his bride.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I

Who teach that God the Father appointed his Son to death on the cross without a fixed and definite plan to save anyone by name, so that the necessity, usefulness, and worth of what Christ's death obtained could have stood intact and altogether perfect, complete and whole, even if the redemption that was obtained had never in actual fact been applied to any individual.

For this assertion is an insult to the wisdom of God the Father and to the merit of Jesus Christ, and it is contrary to Scripture. For the Savior speaks as follows: *I*

lay down my life for the sheep, and I know them (John 10:15, 27). And Isaiah the prophet says concerning the Savior: *When he shall make himself an offering for sin, he shall see his offspring, he shall prolong his days, and the will of Jehovah shall prosper in his hand* (Isa. 53:10). Finally, this undermines the article of the creed in which we confess what we believe concerning the Church.

II

Who teach that the purpose of Christ's death was not to establish in actual fact a new covenant of grace by his blood, but only to acquire for the Father the mere right to enter once more into a covenant with men, whether of grace or of works.

For this conflicts with Scripture, which teaches that Christ *has become the guarantee and mediator of a better*—that is, *a new—covenant* (Heb. 7:22; 9:15), and that *a will is in force only when someone has died* (Heb. 9:17).

III

Who teach that Christ, by the satisfaction which he gave, did not certainly merit for anyone salvation itself and the faith by which this satisfaction of Christ is effectively applied to salvation, but only acquired for the Father the authority or plenary will to relate in a new way with men and to impose such new conditions as he chose, and that the satisfying of these conditions depends on the free choice of man. Consequently, that it was possible that either all or none would fulfill them.

For they have too low an opinion of the death of Christ, do not at all acknowledge the foremost fruit or benefit which it brings forth, and summon back from hell the Pelagian error.

IV

Who teach that what is involved in the new covenant of grace which God the Father made with men through the intervening of Christ's death is not that we are justified before God and saved through faith, insofar as it accepts Christ's merit, but rather that God, having withdrawn his demand for perfect obedience to the law, counts faith itself, and the imperfect obedience of faith, as perfect obedience to the law, and graciously looks upon this as worthy of the reward of eternal life.

For they contradict Scripture: *They are justified freely by his grace through the redemption that came by Jesus Christ, whom God presented as a sacrifice of atonement, through faith in his blood* (Rom. 3:24–25). And along with the ungodly Socinus, they introduce a new and foreign justification of man before God, against the consensus of the whole church.

V

Who teach that all people have been received into the state of reconciliation and into the grace of the covenant, so that no one on account of original sin is liable to condemnation, or is to be condemned, but that all are free from the guilt of this sin.

For this opinion conflicts with Scripture which asserts that we are by nature children of wrath.

VI

Who make use of the distinction between obtaining and applying in order to instill in the unwary and inexperienced the opinion that God, as far as he is

concerned, wished to bestow equally upon all people the benefits which are gained by Christ's death; but that the distinction by which some rather than others come to share in the forgiveness of sins and eternal life depends on their own free choice (which applies itself to the grace offered indiscriminately) but does not depend on the unique gift of mercy which effectively works in them, so that they, rather than others, apply that grace to themselves.

For, while pretending to set forth this distinction in an acceptable sense, they attempt to give the people the deadly poison of Pelagianism.

VII

Who teach that Christ neither could die, nor had to die, nor did die for those whom God so dearly loved and chose to eternal life, since such people do not need the death of Christ.

For they contradict the apostle, who says: *Christ loved me and gave himself up for me* (Gal. 2:20), and likewise: *Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ who died,* that is, for them (Rom. 8:33–34). They also contradict the Savior, who asserts: *I lay down my life for the sheep* (John 10:15), and *My command is this: Love one another as I have loved you. Greater love has no one than this, that one lay down his life for his friends* (John 15:12–13).

THE THIRD AND FOURTH MAIN POINTS OF DOCTRINE

HUMAN CORRUPTION, CONVERSION TO GOD, AND THE WAY IT OCCURS

Article One: The Effect of the Fall on Human Nature

Man was originally created in the image of God and was furnished in his mind with a true and salutary knowledge of his Creator and things spiritual, in his will and heart with righteousness, and in all his emotions with purity; indeed, the whole man was holy. However, rebelling against God at the devil's instigation and by his own free will, he deprived himself of these outstanding gifts. Rather, in their place he brought upon himself blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.

Article Two: The Spread of Corruption

Man brought forth children of the same nature as himself after the fall. That is to say, being corrupt he brought forth corrupt children. The corruption spread, by God's just judgment, from Adam to all his descendants—except for Christ alone—not by way of imitation (as in former times the Pelagians would have it) but by way of the propagation of his perverted nature.

Article Three: Total Inability

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin;

without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

Article Four: The Inadequacy of the Light of Nature

There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behavior. But this light of nature is far from enabling man to come to a saving knowledge of God and conversion to him—so far, in fact, that man does not use it rightly even in matters of nature and society. Instead, in various ways he completely distorts this light, whatever its precise character, and suppresses it in unrighteousness. In doing so he renders himself without excuse before God.

Article Five: The Inadequacy of the Law

In this respect, what is true of the light of nature is true also of the Ten Commandments given by God through Moses specifically to the Jews. For man cannot obtain saving grace through the Decalogue, because, although it does expose the magnitude of his sin and increasingly convict him of his guilt, yet it does not offer a remedy or enable him to escape from his misery, and, indeed, weakened as it is by the flesh, leaves the offender under the curse.

Article Six: The Saving Power of the Gospel

What, therefore, neither the light of nature nor the law can do, God accomplishes by the power of the Holy Spirit, through the Word or the ministry of reconciliation. This is the gospel about the Messiah, through which it has pleased God to save believers, in both the Old and the New Testament.

Article Seven: God's Freedom in Revealing the Gospel

In the Old Testament, God revealed this secret of his will to a small number; in the New Testament (now without any distinction between peoples) he discloses it to a large number. The reason for this difference must not be ascribed to the greater worth of one nation over another, or to a better use of the light of nature, but to the free good pleasure and undeserved love of God. Therefore, those who receive so much grace, beyond and in spite of all they deserve, ought to acknowledge it with humble and thankful hearts; on the other hand, with the apostle they ought to adore (but certainly not inquisitively search into) the severity and justice of God's judgments on the others, who do not receive this grace.

Article Eight: The Serious Call of the Gospel

Nevertheless, all who are called through the gospel are called seriously. For seriously and most genuinely God makes known in his Word what is pleasing to him: that those who are called should come to him. Seriously he also promises rest for their souls and eternal life to all who come to him and believe.

Article Nine: Human Responsibility for Rejecting the Gospel

The fact that many who are called through the ministry of the gospel do not come and are not brought to conversion must not be blamed on the gospel, nor on Christ, who is offered through the gospel, nor on God, who calls them through the gospel and even bestows various gifts on them, but on the people themselves who are called. Some in self-assurance do not even entertain the Word of life; others do entertain it but do not take it to heart, and for that reason, after the fleeting joy of a temporary faith, they relapse; others choke the seed of the Word with the thorns of life's cares and with the pleasures of the world and bring forth no fruits. This our Savior teaches in the parable of the sower (Matthew 13).

Article Ten: Conversion as the Work of God

The fact that others who are called through the ministry of the gospel do come and are brought to conversion must not be credited to man, as though one distinguishes himself by free choice from others who are furnished with equal or sufficient grace for faith and conversion (as the proud heresy of Pelagius maintains). No, it must be credited to God: just as from eternity he chose his own in Christ, so within time he effectively calls them, grants them faith and repentance, and, having rescued them from the dominion of darkness, brings them into the kingdom of his Son, in order that they may declare the wonderful deeds of him who called them out of darkness into this marvelous light, and may boast not in themselves, but in the Lord, as apostolic words frequently testify in Scripture.

Article Eleven: The Holy Spirit's Work in Conversion

Moreover, when God carries out this good pleasure in his chosen ones, or works true conversion in them, he not only sees to it that the gospel is proclaimed to them outwardly, and enlightens their minds powerfully by the Holy Spirit so that they may rightly understand and discern the things of the Spirit of God, but, by the effective operation of the same regenerating Spirit, he also penetrates into the inmost being of man, opens the closed heart, softens the hard heart, and circumcises the heart that is uncircumcised. He infuses new qualities into the will, making the dead will alive, the evil one good, the unwilling one willing, and the stubborn one compliant; he activates and strengthens the will so that, like a good tree, it may be enabled to produce the fruits of good deeds.

Article Twelve: Regeneration a Supernatural Work

And this is the regeneration, the new creation, the raising from the dead and the making alive so clearly proclaimed in the Scriptures, which God works in us without our help. But this certainly does not happen only by outward teaching, by moral persuasion, or by such a way of working that, after God has done his work, it remains in man's power whether or not to be reborn or converted. Rather, it is an entirely supernatural work, one that is at the same time most powerful and most pleasing, a marvelous, hidden, and inexpressible work, which is not lesser than or inferior in power to that of creation or of raising the dead, as Scripture (inspired by the author of this work) teaches. As a result, all those in whose hearts God works in this marvelous way are certainly, unfailingly, and effectively reborn and do actually believe. And then the will,

now renewed, is not only activated and motivated by God but in being activated by God is also itself active. For this reason, man himself, by that grace which he has received, is also rightly said to believe and to repent.

Article Thirteen: The Incomprehensible Way of Regeneration

In this life believers cannot fully understand the way this work occurs; meanwhile, they rest content with knowing and experiencing that by this grace of God they do believe with the heart and love their Savior.

Article Fourteen: The Way God Gives Faith

In this way, therefore, faith is a gift of God, not in the sense that it is offered by God for man to choose, but that it is in actual fact bestowed on man, breathed and infused into him. Nor is it a gift in the sense that God bestows only the potential to believe, but then awaits assent—the act of believing—from man's choice; rather, it is a gift in the sense that he who works both willing and acting and, indeed, works all things in all people produces in man both the will to believe and the belief itself.

Article Fifteen: Responses to God's Grace

God does not owe this grace to anyone. For what could God owe to one who has nothing to give that can be paid back? Indeed, what could God owe to one who has nothing of his own to give but sin and falsehood? Therefore the person who receives this grace owes and gives eternal thanks to God alone; the person who does not receive it either does not care at all about these spiritual things and is satisfied with himself in his condition, or else in self-assurance foolishly boasts about having something which he lacks. Furthermore, following the example of the apostles, we are to think and to speak in the most favorable way about those who outwardly profess their faith and better their lives, for the inner chambers of the heart are unknown to us. But for others who have not yet been called, we are to pray to the God who calls things that do not exist as though they did. In no way, however, are we to pride ourselves as better than they, as though we had distinguished ourselves from them.

Article Sixteen: Regeneration's Effect

However, just as by the fall man did not cease to be man, endowed with intellect and will, and just as sin, which has spread through the whole human race, did not abolish the nature of the human race but distorted and spiritually killed it, so also this divine grace of regeneration does not act in people as if they were blocks and stones; nor does it abolish the will and its properties or coerce a reluctant will by force, but spiritually revives, heals, reforms, and—in a manner at once pleasing and powerful—bends it back. As a result, a ready and sincere obedience of the Spirit now begins to prevail where before the rebellion and resistance of the flesh were completely dominant. It is in this that the true and spiritual restoration and freedom of our will consists. Thus, if the marvelous Maker of every good thing were not dealing with us, man would have no hope of getting up from his fall by his free choice, by which he plunged himself into ruin when still standing upright.

Article Seventeen: God's Use of Means in Regeneration

Just as the almighty work of God by which he brings forth and sustains our natural life does not rule out but requires the use of means, by which God, according to his infinite wisdom and goodness, has wished to exercise his power, so also the aforementioned supernatural work of God by which he regenerates us in no way rules out or cancels the use of the gospel, which God in his great wisdom has appointed to be the seed of regeneration and the food of the soul. For this reason, the apostles and the teachers who followed them taught the people in a godly manner about this grace of God, to give him the glory and to humble all pride, and yet did not neglect meanwhile to keep the people, by means of the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline. So even today it is out of the question that the teachers or those taught in the church should presume to test God by separating what he in his good pleasure has wished to be closely joined together. For grace is bestowed through admonitions, and the more readily we perform our duty, the more lustrous the benefit of God working in us usually is and the better his work advances. To him alone, both for the means and for their saving fruit and effectiveness, all glory is owed forever. Amen.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I

Who teach that, properly speaking, it cannot be said that original sin in itself is enough to condemn the whole human race or to warrant temporal and eternal punishments.

For they contradict the apostle when he says: *Sin entered the world through one man, and death through sin, and in this way death passed on to all men because all sinned* (Rom. 5:12); also: *The guilt followed one sin and brought condemnation* (Rom. 5:16); likewise: *The wages of sin is death* (Rom. 6:23).

II

Who teach that the spiritual gifts or the good dispositions and virtues such as goodness, holiness, and righteousness could not have resided in man's will when he was first created, and therefore could not have been separated from the will at the fall.

For this conflicts with the apostle's description of the image of God in Ephesians 4:24, where he portrays the image in terms of righteousness and holiness, which definitely reside in the will.

III

Who teach that in spiritual death the spiritual gifts have not been separated from man's will, since the will in itself has never been corrupted but only hindered by the darkness of the mind and the unruliness of the emotions, and since the will is able to exercise its innate free capacity once these hindrances are removed,

which is to say, it is able of itself to will or choose whatever good is set before it—or else not to will or choose it.

This is a novel idea and an error and has the effect of elevating the power of free choice, contrary to the words of Jeremiah the prophet: *The heart itself is deceitful above all things and wicked* (Jer. 17:9); and of the words of the apostle: *All of us also lived among them* (the sons of disobedience) *at one time in the passions of our flesh, following the will of our flesh and thoughts* (Eph. 2:3).

IV

Who teach that unregenerate man is not strictly or totally dead in his sins or deprived of all capacity for spiritual good but is able to hunger and thirst for righteousness or life and to offer the sacrifice of a broken and contrite spirit which is pleasing to God.

For these views are opposed to the plain testimonies of Scripture: *You were dead in your transgressions and sins* (Eph. 2:1, 5); *The imagination of the thoughts of man's heart is only evil all the time* (Gen. 6:5; 8:21). Besides, to hunger and thirst for deliverance from misery and for life, and to offer God the sacrifice of a broken spirit is characteristic only of the regenerate and of those called blessed (Ps. 51:17; Matt. 5:6).

V

Who teach that corrupt and natural man can make such good use of common grace (by which they mean the light of nature) or of the gifts remaining after the fall that he is able thereby gradually to obtain a greater grace—evangelical or saving grace—as well as salvation itself; and that in this way God, for his part, shows himself ready to reveal Christ to all people, since he provides to all, to a sufficient extent and in an effective manner, the means necessary for the revealing of Christ, for faith, and for repentance.

For Scripture, not to mention the experience of all ages, testifies that this is false: *He makes known his words to Jacob, his statutes and his laws to Israel; he has done this for no other nation, and they do not know his laws* (Ps. 147:19–20); *In the past God let all nations go their own way* (Acts 14:16); *They* (Paul and his companions) *were kept by the Holy Spirit from speaking God's word in Asia;* and *When they had come to Mysia, they tried to go to Bithynia, but the Spirit would not allow them to* (Acts 16:6–7).

VI

Who teach that in the true conversion of man new qualities, dispositions, or gifts cannot be infused or poured into his will by God, and indeed that the faith [or believing] by which we first come to conversion and from which we receive the name "believers" is not a quality or gift infused by God, but only an act of man, and that it cannot be called a gift except in respect to the power of attaining faith.

For these views contradict the Holy Scriptures, which testify that God does infuse or pour into our hearts the new qualities of faith, obedience, and the experiencing of his love: *I will put my law in their minds, and write it on their hearts* (Jer. 31:33); *I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring* (Isa. 44:3); *The love of God has been poured out in our hearts by the Holy Spirit, who has been given to us* (Rom. 5:5). They also conflict

with the continuous practice of the Church, which prays with the prophet: *Convert me, Lord, and I shall be converted* (Jer. 31:18).

VII

Who teach that the grace by which we are converted to God is nothing but a gentle persuasion, or (as others explain it) that the way of God's acting in man's conversion that is most noble and suited to human nature is that which happens by persuasion, and that nothing prevents this grace of moral suasion even by itself from making natural men spiritual; indeed, that God does not produce the assent of the will except in this manner of moral suasion, and that the effectiveness of God's work by which it surpasses the work of Satan consists in the fact that God promises eternal benefits while Satan promises temporal ones.

For this teaching is entirely Pelagian and contrary to the whole of Scripture, which recognizes besides this persuasion also another, far more effective and divine way in which the Holy Spirit acts in man's conversion. As Ezekiel 36:26 puts it: *I will give you a new heart and put a new spirit in you; and I will remove your heart of stone and give you a heart of flesh. . . .*

VIII

Who teach that God in regenerating man does not bring to bear that power of his omnipotence whereby he may powerfully and unfailingly bend man's will to faith and conversion, but that even when God has accomplished all the works of grace which he uses for man's conversion, man nevertheless can, and in actual fact often does, so resist God and the Spirit in their intent and will to regenerate him, that man completely thwarts his own rebirth; and, indeed, that it remains in his own power whether or not to be reborn.

For this does away with all effective functioning of God's grace in our conversion and subjects the activity of Almighty God to the will of man; it is contrary to the apostles, who teach that *we believe by virtue of the effective working of God's mighty strength* (Eph. 1:19), and that *God fulfills the undeserved good will of his kindness and the work of faith in us with power* (2 Thess. 1:11), and likewise that *his divine power has given us everything we need for life and godliness* (2 Pet. 1:3).

IX

Who teach that grace and free choice are concurrent partial causes which cooperate to initiate conversion, and that grace does not precede—in the order of causality—the effective influence of the will; that is to say, that God does not effectively help man's will to come to conversion before man's will itself motivates and determines itself.

For the early church already condemned this doctrine long ago in the Pelagians, on the basis of the words of the apostle: *It does not depend on man's willing or running but on God's mercy* (Rom. 9:16); also: *Who makes you different from anyone else?* and *What do you have that you did not receive?* (1 Cor. 4:7); likewise: *It is God who works in you to will and act according to his good pleasure* (Phil. 2:13).

THE FIFTH MAIN POINT OF DOCTRINE

THE PERSEVERANCE OF THE SAINTS

Article One: The Regenerate Not Entirely Free from Sin

Those people whom God according to his purpose calls into fellowship with

his Son Jesus Christ our Lord and regenerates by the Holy Spirit, he also sets free from the reign and slavery of sin, though in this life not entirely from the flesh and from the body of sin.

Article Two: The Believer's Reaction to Sins of Weakness

Hence daily sins of weakness arise, and blemishes cling to even the best works of God's people, giving them continual cause to humble themselves before God, to flee for refuge to Christ crucified, to put the flesh to death more and more by the Spirit of supplication and by holy exercises of godliness, and to strain toward the goal of perfection, until they are freed from this body of death and reign with the Lamb of God in heaven.

Article Three: God's Preservation of the Converted

Because of these remnants of sin dwelling in them and also because of the temptations of the world and Satan, those who have been converted could not remain standing in this grace if left to their own resources. But God is faithful, mercifully strengthening them in the grace once conferred on them and powerfully preserving them in it to the end.

Article Four: The Danger of True Believers' Falling into Serious Sins

Although that power of God strengthening and preserving true believers in grace is more than a match for the flesh, yet those converted are not always so activated and motivated by God that in certain specific actions they cannot by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only **can** they be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just permission they sometimes **are** so carried away—witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

Article Five: The Effects of Such Serious Sins

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time—until, after they have returned to the way by genuine repentance, God's fatherly face again shines upon them.

Article Six: God's Saving Intervention

For God, who is rich in mercy, according to his unchangeable purpose of election does not take his Holy Spirit from his own completely, even when they fall grievously. Neither does he let them fall down so far that they forfeit the grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge themselves, entirely forsaken by him, into eternal ruin.

Article Seven: Renewal to Repentance

For, in the first place, God preserves in those saints when they fall his

imperishable seed from which they have been born again, lest it perish or be dislodged. Secondly, by his Word and Spirit he certainly and effectively renews them to repentance so that they have a heartfelt and godly sorrow for the sins they have committed; seek and obtain, through faith and with a contrite heart, forgiveness in the blood of the Mediator; experience again the grace of a reconciled God; through faith adore his mercies; and from then on more eagerly work out their own salvation with fear and trembling.

Article Eight: The Certainty of This Preservation

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen, since his plan cannot be changed, his promise cannot fail, the calling according to his purpose cannot be revoked, the merit of Christ as well as his interceding and preserving cannot be nullified, and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

Article Nine: The Assurance of This Preservation

Concerning this preservation of those chosen to salvation and concerning the perseverance of true believers in faith, believers themselves can and do become assured in accordance with the measure of their faith, by which they firmly believe that they are and always will remain true and living members of the church, and that they have the forgiveness of sins and eternal life.

Article Ten: The Ground of This Assurance

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of God which he has very plentifully revealed in his Word for our comfort, from the testimony of *the Holy Spirit testifying with our spirit that we are God's children and heirs* (Rom. 8:16–17), and finally from a serious and holy pursuit of a clear conscience and of good works. And if God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

Article Eleven: Doubts Concerning This Assurance

Meanwhile, Scripture testifies that believers have to contend in this life with various doubts of the flesh and that under severe temptation they do not always experience this full assurance of faith and certainty of perseverance. But God, the Father of all comfort, *does not let them be tempted beyond what they can bear, but with the temptation he also provides a way out* (1 Cor. 10:13), and by the Holy Spirit revives in them the assurance of their perseverance.

Article Twelve: This Assurance as an Incentive to Godliness

This assurance of perseverance, however, so far from making true believers proud and carnally self-assured, is rather the true root of humility, of childlike respect, of genuine godliness, of endurance in every conflict, of fervent

prayers, of steadfastness in crossbearing and in confessing the truth, and of well-founded joy in God. Reflecting on this benefit provides an incentive to a serious and continual practice of thanksgiving and good works, as is evident from the testimonies of Scripture and the examples of the saints.

Article Thirteen: Assurance No Inducement to Carelessness

Neither does the renewed confidence of perseverance produce immorality or lack of concern for godliness in those put back on their feet after a fall, but it produces a much greater concern to observe carefully the ways of the Lord which he prepared in advance. They observe these ways in order that by walking in them they may maintain the assurance of their perseverance, lest, by their abuse of his fatherly goodness, the face of the gracious God (for the godly, looking upon his face is sweeter than life, but its withdrawal is more bitter than death) turn away from them again, with the result that they fall into greater anguish of spirit.

Article Fourteen: God's Use of Means in Perseverance

And, just as it has pleased God to begin this work of grace in us by the proclamation of the gospel, so he preserves, continues, and completes his work by the hearing and reading of the gospel, by meditation on it, by its exhortations, threats, and promises, and also by the use of the sacraments.

Article Fifteen: Contrasting Reactions to the Teaching of Perseverance

This teaching about the perseverance of true believers and saints, and about their assurance of it—a teaching which God has very richly revealed in his Word for the glory of his name and for the comfort of the godly and which he impresses on the hearts of believers—is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the spirits of error attack. The bride of Christ, on the other hand, has always loved this teaching very tenderly and defended it steadfastly as a priceless treasure; and God, against whom no plan can avail and no strength can prevail, will ensure that she will continue to do this. To this God alone, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

REJECTION OF THE ERRORS CONCERNING THE TEACHING OF THE PERSEVERANCE OF THE SAINTS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I

Who teach that the perseverance of true believers is not an effect of election or a gift of God produced by Christ's death, but a condition of the new covenant which man, before what they call his "peremptory" election and justification, must fulfill by his free will.

For Holy Scripture testifies that perseverance follows from election and is granted to the chosen by virtue of Christ's death, resurrection, and interces-

sion: *The chosen obtained it; the others were hardened* (Rom. 11:7); likewise, *He who did not spare his own son, but gave him up for us all—how will he not, along with him, grant us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ Jesus who died—more than that, who was raised—who also sits at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ?* (Rom. 8:32–35.).

II

Who teach that God does provide the believer with sufficient strength to persevere and is ready to preserve this strength in him if he performs his duty, but that even with all those things in place which are necessary to persevere in faith and which God is pleased to use to preserve faith, it still always depends on the choice of man's will whether or not he perseveres.

For this view is obviously Pelagian; and though it intends to make men free it makes them sacrilegious. It is against the enduring consensus of evangelical teaching which takes from man all cause for boasting and ascribes the praise for this benefit only to God's grace. It is also against the testimony of the apostle: *It is God who keeps us strong to the end, so that we will be blameless on the day of our Lord Jesus Christ* (1 Cor. 1:8).

III

Who teach that those who truly believe and have been born again not only can forfeit justifying faith as well as grace and salvation totally and to the end, but also in actual fact do often forfeit them and are lost forever.

For this opinion nullifies the very grace of justification and regeneration as well as the continual preservation by Christ, contrary to the plain words of the apostle Paul: *If Christ died for us while we were still sinners, we will therefore much more be saved from God's wrath through him, since we have now been justified by his blood* (Rom. 5:8–9); and contrary to the apostle John: *No one who is born of God is intent on sin, because God's seed remains in him, nor can he sin, because he has been born of God* (1 John 3:9); also contrary to the words of Jesus Christ: *I give eternal life to my sheep, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand* (John 10:28–29).

IV

Who teach that those who truly believe and have been born again can commit the sin that leads to death (the sin against the Holy Spirit).

For the same apostle John, after making mention of those who commit the sin that leads to death and forbidding prayer for them (1 John 5:16–17), immediately adds: *We know that anyone born of God does not commit sin* (that is, that kind of sin), *but the one who was born of God keeps himself safe, and the evil one does not touch him* (v. 18).

V

Who teach that apart from a special revelation no one can have the assurance of future perseverance in this life.

For by this teaching the well-founded consolation of true believers in this life is taken away and the doubting of the Romanists is reintroduced into the church. Holy Scripture, however, in many places derives the assurance not from a special and extraordinary revelation but from the marks peculiar to God's children and from God's completely reliable promises. So especially the apostle Paul: *Nothing in all creation can separate us from the love of God that is in Christ Jesus our Lord* (Rom. 8:39); and John: *They who obey his commands remain in him and he in them. And this is how we know that he remains in us: by the Spirit he gave us* (1 John 3:24).

VI

Who teach that the teaching of the assurance of perseverance and of salvation is by its very nature and character an opiate of the flesh and is harmful to godliness, good morals, prayer, and other holy exercises, but that, on the contrary, to have doubt about this is praiseworthy.

For these people show that they do not know the effective operation of God's grace and the work of the indwelling Holy Spirit, and they contradict the apostle John, who asserts the opposite in plain words: *Dear friends, now we are children of God, but what we will be has not yet been made known. But we know that when he is made known, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure* (1 John 3:2–3). Moreover, they are refuted by the examples of the saints in both the Old and the New Testament, who though assured of their perseverance and salvation yet were constant in prayer and other exercises of godliness.

VII

Who teach that the faith of those who believe only temporarily does not differ from justifying and saving faith except in duration alone.

For Christ himself in Matthew 13:20 ff. and Luke 8:13 ff. clearly defines these further differences between temporary and true believers: he says that the former receive the seed on rocky ground, and the latter receive it in good ground, or a good heart; the former have no root, and the latter are firmly rooted; the former have no fruit, and the latter produce fruit in varying measure, with steadfastness, or perseverance.

VIII

Who teach that it is not absurd that a person, after losing his former regeneration, should once again, indeed quite often, be reborn.

For by this teaching they deny the imperishable nature of God's seed by which we are born again, contrary to the testimony of the apostle Peter: *Born again, not of perishable seed, but of imperishable* (1 Pet. 1:23).

IX

Who teach that Christ nowhere prayed for an unfailing perseverance of believers in faith.

For they contradict Christ himself when he says: *I have prayed for you, Peter, that your faith may not fail* (Luke 22:32); and John the gospel writer when he testifies in John 17 that it was not only for the apostles, but also for all those who were to believe by their message that Christ prayed: *Holy Father, preserve them in*

your name (v. 11); and *My prayer is not that you take them out of the world, but that you preserve them from the evil one* (v. 15).

CONCLUSION
REJECTION OF FALSE ACCUSATIONS

And so this is the clear, simple, and straightforward explanation of the orthodox teaching on the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the Dutch churches have for some time been disturbed. This explanation and rejection the Synod declares to be derived from God's Word and in agreement with the confessions of the Reformed churches. Hence it clearly appears that those of whom one could hardly expect it have shown no truth, equity, and charity at all in wishing to make the public believe:

—that the teaching of the Reformed churches on predestination and on the points associated with it by its very nature and tendency draws the minds of people away from all godliness and religion, is an opiate of the flesh and the devil, and is a stronghold of Satan where he lies in wait for all people, wounds most of them, and fatally pierces many of them with the arrows of both despair and self-assurance;

—that this teaching makes God the author of sin, unjust, a tyrant, and a hypocrite; and is nothing but a refurbished Stoicism, Manicheism, Libertinism, and Mohammedanism;

—that this teaching makes people carnally self-assured, since it persuades them that nothing endangers the salvation of the chosen, no matter how they live, so that they may commit the most outrageous crimes with self-assurance; and that on the other hand nothing is of use to the reprobate for salvation even if they have truly performed all the works of the saints;

—that this teaching means that God predestined and created, by the bare and unqualified choice of his will, without the least regard or consideration of any sin, the greatest part of the world to eternal condemnation; that in the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness; that many infant children of believers are snatched in their innocence from their mothers' breasts and cruelly cast into hell so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any use to them;

and very many other slanderous accusations of this kind which the Reformed churches not only disavow but even denounce with their whole heart.

Therefore this Synod of Dort in the name of the Lord pleads with all who devoutly call on the name of our Savior Jesus Christ to form their judgment about the faith of the Reformed churches, not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of ancient and modern authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions and of the present explanation of the orthodox teaching which has been endorsed by the unanimous consent of the members of the whole synod, one and all.

Moreover, the synod earnestly warns the false accusers themselves to consider how heavy a judgment of God awaits those who give false testimony against so many churches and their confessions, trouble the consciences of the

weak, and seek to prejudice the minds of many against the fellowship of true believers.

Finally, this synod urges all fellow ministers in the gospel of Christ to deal with this teaching in a godly and reverent manner, in the academic institutions as well as in the churches; to do so, both in their speaking and writing, with a view to the glory of God's name, holiness of life, and the comfort of anxious souls; to think and also speak with Scripture according to the analogy of faith; and, finally, to refrain from all those ways of speaking which go beyond the bounds set for us by the genuine sense of the Holy Scriptures and which could give impertinent sophists a just occasion to scoff at the teaching of the Reformed churches or even to bring false accusations against it.

May God's Son Jesus Christ, who sits at the right hand of God and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the mouths of those who lay false accusations against sound teaching, and equip faithful ministers of his Word with a spirit of wisdom and discretion, that all they say may be to the glory of God and the building up of their hearers. Amen.

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APPENDIX C

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APPENDIX C

A Contemporary Testimony
OUR WORLD BELONGS TO GOD

PREAMBLE

1
As followers of Jesus Christ,
living in this world—
which some seek to control,
but which others view with despair—
we declare with joy and trust:
Our world belongs to God!

2
From the beginning,
through all the crises of our times,
until his kingdom fully comes,
God keeps covenant forever.
Our world belongs to him!
God is King! Let the earth be glad!
Christ is Victor; his rule has begun. Hallelujah!
The Spirit is at work, renewing the creation. Praise the Lord!

3
But rebel cries sound through the world:
some, crushed by failure
or hardened by pain,
give up on life and hope and God;
others, shaken,
but still hoping for human triumph,
work feverishly to realize their dreams.
As believers in God
we join this struggle of the spirits,
testing our times by the Spirit's sure Word.

4
Our world has fallen into sin;
but rebellion and sin can never dethrone God.
He does not abandon the work of his hand;
the heavens still declare his glory.
He preserves his world,
sending seasons, sun and rain,
upholding his creatures,
renewing the earth,

directing all things to their purpose.
He promised a Savior;
now the whole creation groans
in the birth pangs of a new creation.

5
God holds this world
in sovereign love.
He kept his promise,
sending Jesus into the world.
He poured out his Spirit
and broadcast the news
that sinners who repent and believe in Jesus
can live
and breathe
and move again
as members of the family of God.

6
We rejoice in the goodness of God,
renounce the works of darkness,
and dedicate ourselves to holy living.
As covenant partners,
called to faithful obedience,
and set free for joyful praise,
we offer our hearts and lives
to do God's work in his world.
With tempered impatience, eager to see injustice ended,
we expect the Day of the Lord.
And we are confident
that the light which shines in the present darkness
will fill the earth when Christ appears.

Come, Lord Jesus!
Our world belongs to you.

CREATION

7
Our world belongs to God—
not to us or earthly powers,
not to demons, fate, or chance.
The earth is the Lord's!

8
In the beginning, God—
Father, Word, and Spirit—
called this world into being
out of nothing,
and gave it
shape and order.

9
God formed the land, the sky, and the seas,
making the earth a fitting home
for the plants, animals,
and humans he created.
The world was filled with color, beauty, and variety;
it provided room for
work and play,
worship and service,
love and laughter.
God rested—
and gave us rest.
In the beginning
everything was very good.

10
As God's creatures we are made in his image
to represent him on earth,
and to live in loving communion with him.
By sovereign appointment we are
earthkeepers and caretakers:
loving our neighbor,
tending the creation,
and meeting our needs.
God uses our skills
in the unfolding and well-being of his world.

11
Male and female,
all of us are to represent God
as we do our tasks.
Whether single or married,
we are called to live within God's order
in lives of loving service.

12
No matter what our age, or race, or color,
we are the human family together,
for the Creator made us all.
Since life is his gift,
we foster the well-being of others,
protecting the unborn and helpless from harm.

13
God directs and bends to his will
all that happens in his world.
As history unfolds in ways we only know in part,
all things—
from crops to grades,
from jobs to laws—

are under his control.
God is present in our world
by his Word and Spirit.
The faithfulness
of our great Provider
gives sense to our days
and hope to our years.
The future is secure,
for our world belongs to God.

THE FALL

14
Early in human history
our first parents listened to the intruder's voice.
Rather than living by the Creator's
word of life,
they fell for Satan's lie
and sinned!
They forgot their place;
they tried to be like God.
But as sinners they feared
the nearness of God
and hid from him.

15
Apart from grace
we prove each day
that we are guilty sinners.
Fallen in that first sin,
we fail to thank God,
we break his laws,
we ignore our tasks.
Looking for life without God, we find only death;
grasping for freedom outside his law,
we trap ourselves in Satan's snares;
pursuing pleasure, we lose the gift of joy.

16
When humans no longer show God's image,
all creation suffers.
We abuse the creation or idolize it.
We are estranged from our Creator,
from our neighbor, and from all that God has made.

17
All spheres of life—
marriage and family,
work and worship,
school and state,

our play and art—
bear the wounds of our rebellion.
Sin is present everywhere—
in pride of race,
in arrogance of nations,
in abuse of the weak and helpless,
in disregard for water, air, and soil,
in destruction of living creatures,
in slavery, deceit, terror, and war,
in worship of false gods,
and frantic escape from reality.
We have become victims of our own sin.

18
In all our strivings
to excuse
or save ourselves,
we stand condemned
before the God of Truth.
But our world,
broken and scarred,
still belongs to God.
He holds it together
and gives us hope.

REDEMPTION

19
While justly angry
God did not turn his back
on a world bent on destruction;
he turned his face to it in love.
With patience and tender care he set out
on the long road of redemption
to reclaim the lost as his people
and the world as his kingdom.

20
Although Adam and Eve were expelled from the garden
and their work was burdened by sin's effects,
God held on to them in love.
He promised to crush
the evil forces they unleashed.

21
When evil filled the earth,
God judged it with a flood,
but rescued Noah and his family
and animals of all kinds.
He covenanted with every creature
that seasons would continue
and that such destruction would not come again
until the final day.

22
The Creator pledged to be God
to Abraham and his children,
blessing all nations through them
as they lived obediently before him.
He chose Israel as his special people
to show the glory of his name,
the power of his love,
and the wisdom of his ways.
He gave them his laws through Moses,
he led them by rulers and teachers,
so that they would be a people
whose God was king.

23
When Israel spurned God's love
by lusting after other gods,
by trusting in power and wealth,
and by hurting the weak,
God scattered his people among the nations.
Yet he kept a faithful few
and promised them the Messiah:
a prophet to speak the clear word,
a king to crush the serpent's head,
a priestly servant willing to be broken for sinners.
And he promised the gift of the Spirit
to bend stubborn wills to new obedience.

Christ

24
God remembered his promise
to reconcile the world to himself;
he has come among us
in Jesus Christ,
the eternal Word made flesh.
He is the long-awaited Savior,
fully human and fully divine,
conceived by the Spirit of God
and born of the virgin Mary.

25
In the events of his earthly life—
his temptations and suffering,
his teaching and miracles,
his battles with demons and talks with sinners—
Jesus made present in deed and in word
the coming rule of God.

26
As the second Adam he chose
the path we had rejected.

As our representative,
serving God perfectly,
and loving even those who scorned him,
Christ showed us how
a righteous child of God lives.

27
As our substitute
he suffered all his years on earth,
especially in the horrible torture of the cross.
He carried God's judgment on our sin;
his sacrifice removes our guilt.
He walked out of the grave, the Lord of life!
He conquered sin and death.
We are set right with God,
we are given new life,
and called to walk with him
in freedom from sin's dominion.

28
Being both God and man,
Jesus is the only Mediator
between God and his people.
He alone paid the debt of our sin;
there is no other Savior!
In him the Father chose those
whom he would save.
His electing love sustains our hope:
God's grace is free
to save sinners who offer nothing
but their need for mercy.

29
Jesus ascended in triumph
to his heavenly throne.
There he hears our prayers,
pleads our cause before the Father,
and rules the world.
Blessed are all
who take refuge in him.

The Spirit

30
At Pentecost the Holy Spirit
was given to the church.
In pouring his Spirit on many peoples
God overcomes the divisions of Babel;
now people from every tongue, tribe, and nation
are gathered into the unity
of the body of Christ.

31
Jesus stays with us in the Spirit,
who renews our hearts,
moves us to faith,
leads us in the truth,
stands by us in our need,
and makes our obedience fresh and vibrant.

32
The Spirit thrusts
God's people into worldwide mission.
He impels young and old,
men and women,
to go next door and faraway
into science and art,
media and marketplace
with the good news of God's grace.
The Spirit goes before them and with them,
convincing the world of sin
and pleading the cause of Christ.

33
The Spirit's gifts are here to stay
in rich variety—
fitting responses to timely needs.
We thankfully see each other
as gifted members of the fellowship
which delights in the creative Spirit's work.
He gives more than enough
to each believer
for God's praise and our neighbor's welfare.

Scripture

34
God has not left this world
without ways of knowing him.
He shows his power and majesty
in the creation;
he has mercifully spoken
through prophets, history writers, poets,
gospel writers, and apostles;
and most clearly through the Son.
The Spirit who moved humans
to write the Word of God
speaks to us in the Bible.

35
The Bible is the Word of God,
record and tool of his redeeming work.
It is the Word of Truth,
fully reliable in leading us

to know God
and have life
in Jesus Christ.

36
The Bible tells God's mighty acts
in the unfolding of covenant history.
It is one revelation in two Testaments,
which shows a single plan of salvation,
and reveals God's will infallibly.
As God's people hear the Word and do it,
they are equipped for discipleship,
to witness to the good news:
Our world belongs to God
and he loves it deeply.

God's New People

37
In our world, bent under the weight of sin,
Christ gathers a new community.
Satan and his evil forces
seek whom they may confuse and swallow;
but Jesus builds his church,
his Spirit guides,
and grace abounds.

38
The church is the fellowship of those
who confess Jesus as Lord.
She is the Bride of Christ,
his chosen partner,
loved by Jesus and loving him:
delighting in his presence,
seeking him in prayer,
silent before the mystery of his love.

39
Our new life in Christ
is celebrated and nourished
in the fellowship of congregations
where God's name is praised,
his Word proclaimed,
his way taught;
where sins are confessed,
prayers and gifts offered,
and sacraments are celebrated.

40
God meets us in the sacraments,
holy acts in which his deeds
elicit our response.
God reminds and assures us in baptism,

whether of those newly born or newly converted,
that his covenant love saves us,
that he washes away our guilt,
gives us the Spirit,
and expects our love in return.
In the supper our Lord offers
the bread and cup to believers
to guarantee our share
in his death and resurrection,
and to unite us to him
and to each other.
We take this food gladly,
announcing as we eat
that Jesus is our life
and that he shall come again
to call us to the Supper of the Lamb.

41
The Spirit empowers each member
to take part in the ministry of all,
so that hurts are healed
and all may rejoice
in the life and growth of the fellowship.

42
The church is a gathering
of forgiven sinners,
called to be holy,
dedicated to service.
Saved by the patient grace of God,
we deal patiently with others.
Knowing our own weakness and failures,
we bring good news to all sinners
with understanding of their condition,
and with hope in God.

43
We grieve that the church
which shares one Spirit, one faith, one hope,
and spans all time, place, race, and language
has become a broken communion in a broken world.
When we struggle for the purity of the church
and for the righteousness God demands,
we pray for saintly courage.
When our pride or blindness blocks
the unity of God's household,
we seek forgiveness.
We marvel that the Lord gathers the broken pieces
to do his work,
and that he blesses us still
with joy, new members,

and surprising evidences of unity.
We commit ourselves to seeking and expressing
the oneness of all who follow Jesus.

The Mission of God's People

44
Following the apostles, the church is sent—
sent with the gospel of the kingdom
to make disciples of all nations,
to feed the hungry,
and to proclaim the assurance that in the name of Christ
there is forgiveness of sin and new life
for all who repent and believe—
to tell the news that our world belongs to God.
In a world estranged from God,
where millions face confusing choices
this mission is central to our being,
for we announce the one name that saves.
We repent of leaving this work to a few,
we pray for brothers and sisters
who suffer for the faith,
and we rejoice that the Spirit
is waking us to see
our mission in God's world.

45
The rule of Jesus Christ covers the whole world.
To follow this Lord is
to serve him everywhere,
without fitting in,
as light in the darkness,
as salt in a spoiling world.

46
We serve Christ by thankfully receiving our life
as a gift from his hand.
We protest and resist
all abuse and harm of this gift
by abortion, pollution, gluttony,
addiction, and all foolish risks.

47
Since God made us male and female in his image,
one sex may not look down on the other,
nor should we flaunt or exploit our sexuality.
Our roles as men and women must conform
to God's gifts and commands
as we shape our cultural patterns.
Sexuality is disordered in our fallen world;
grief and loneliness are the result;

but Christ's renewing work gives hope
for order and healing
and surrounds suffering persons
with a compassionate community.

48
We serve Christ as singles,
whether for a time or a life,
by undivided devotion to the work of God
and so add our love and service
to the building of his kingdom.

49
In marriage and family,
we serve God
by reflecting his covenant love
in life-long loyalty,
and by teaching his ways,
so that children may know Jesus as their Lord
and learn to use their gifts in a life of joyful service.

50
In education we seek to acknowledge the Lord
by promoting schools and teaching
in which the light of his Word shines in all learning,
where students, of whatever ability,
are treated as persons who bear God's image
and have a place in his plan.

51
In our work, even in dull routine,
we hear the call to serve our Lord.
We must work for more than wages,
and manage for more than profit,
so that mutual respect
and the just use of goods and skills
may shape the work place,
and so that, while we earn or profit,
useful products and services may result.
Rest and leisure are gifts of God
to relax us and to set us free
to discover and to explore.
Believing that he provides for us,
we can rest more trustingly
and entertain ourselves more simply.

52
Grateful for the advances
in science and technology,
we make careful use of their products,
on guard against idolatry
and harmful research,

and careful to use them in ways that answer
to God's demands
to love our neighbor
and to care for the earth and its creatures.

53
Since God establishes the powers that rule,
we are called to respect them,
unless they trample his Word.
We are to obey God in politics,
pray for our rulers,
and help governments to know his will for public life.
Knowing that God's people
live under many forms of government,
we are thankful for the freedoms
enjoyed by citizens of many lands;
we grieve with those who live under oppression,
and we work for their liberty
to live without fear.

54
We call on governments to do public justice
and to protect the freedoms and rights
of individuals, groups, and institutions,
so that each may freely do
the tasks God gives.
We urge governments to ensure the well-being of all citizens
by protecting children from abuse and pornography,
by guarding the elderly and poor,
and by promoting the freedom to speak, to work,
to worship, and to associate.

55
Following the Prince of Peace,
we are called to be peacemakers,
and to promote harmony and order.
We call on our governments to work for peace;
we deplore the arms race
and the horrors that we risk.
We call on all nations to limit their weapons
to those needed in the defense of justice and freedom.
We pledge to walk in ways of peace,
confessing that our world belongs to God;
he is our sure defense.

NEW CREATION

56
Our hope for a new earth is not tied
to what humans can do,
for we believe that one day
every challenge to God's rule

and every resistance to his will shall be crushed.
Then his kingdom shall come fully,
and our Lord shall rule forever.

57
We long for that day
when Jesus will return as triumphant king,
when the dead will be raised
and all people will stand before his judgment.
We face that day without fear,
for the Judge is our Savior.
Our daily lives of service aim for the moment
when the Son will present his people to the Father.
Then God will be shown to be true, holy, and gracious.
All who have been on the Lord's side
will be honored,
the fruit of even small acts of
obedience will be displayed;
but tyrants and oppressors,
heretics and all who deny the Lord
will be damned.

58
With the whole creation
we wait for the purifying fire of judgment.
For then we will see the Lord face to face.
He will heal our hurts,
end our wars,
and make the crooked straight.
Then we will join in the new song
to the Lamb without blemish
who made us a kingdom and priests.
God will be all in all,
righteousness and peace will flourish,
everything will be made new,
and every eye will see at last
that our world belongs to God!
Hallelujah! Come, Lord Jesus.

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INDEX

(Page numbers in boldface type refer to the minutes; page numbers in regular type refer to agenda reports or supplementary materials.)

Acronyms in index refer to the following:

CANAAC	Caribbean and North American Area Council
CEACA	Committee for Educational Assistance to Churches Abroad
CRC	Christian Reformed Church
CRBWM	Christian Reformed Board of World Missions
GKN	Gereformeerde Kerken in Nederland
IPIM	Iglesia Presbiteriana Independence de Mexico (Independent Presbyterian Church in Mexico)
IRC	Interchurch Relations Committee
RCSA	Reformed Churches in South Africa (Gereformeerde Kerk in Suid Afrika)
RES	Reformed Ecumenical Synod
SIC	Synodical Interim Committee
UCY	United Calvinist Youth
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches
WLC	World Literature Committee
WMARC	World Missions and Relief Commission

A

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QUOTAS AND RECOMMENDED AGENCIES FOR 1987

I. DENOMINATIONAL AGENCIES

A. *Quotas*

	Per Family for 1987
Back to God Hour	$52.20
CRC-TV	17.05
Board of Home Missions	91.85
Calvin College and Seminary*	
Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley	$104.70
Area 2—Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, Zeeland	$ 88.20
Area 3—Northern Illinois, Chicago South, Florida, Illiana, Wisconsin	$ 76.40
Area 4—Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella, Sioux Center	$ 36.00
Area 5—Atlantic Northeast, Hackensack, Hudson	$ 98.60
Area 6—Columbia, California South, Central California, Pacific Northwest, Red Mesa, Rocky Mountain	$ 60.80
Area 7—Chatham, Eastern Canada, Hamilton, Huron, Quinte, Toronto	$ 43.90
Area 8—Alberta North, Alberta South, British Columbia Northwest, British Columbia Southeast	$ 37.30
Chaplain Committee	8.30
Committee for Educational Assistance to Churches Abroad	.75
CRC Publications	2.10
Denominational Services: Total	24.60

Institut Farel, $1.00; Pastor-Church Relations, $1.70; Committee for Ministry with Retarded Persons, $.25; denominational building fund, $4.50; building operations, synodical expenses, funds for standing, service, and study committees, $17.15.

Fund for Needy Churches	15.00
Ministers' Pension Funds	42.35
Supplemental Fund	1.05
Synodical Committee on Race Relations	5.05
World Literature Committee	.40
World Missions Committee	89.05

*Areas which benefit from a quota reduction should employ the following monies saved to finance their area colleges (*Acts of Synod 1962; 1984*):

Area 1, -0-; Area 2, $8.60; Area 3, $20.40; Area 4, $60.80; Area 5, -0-; Area 6, $36.00; Area 7, $52.90; Area 8, $59.50.

B. *One or More Offerings*

1. Denominational Agencies
   a. Back to God Hour—above-quota needs
      CRC TV—above-quota needs
   b. Home Missions—
      1. above-quota needs
      2. Hospitality House Ministries
   c. Calvin Theological Seminary Revolving Loan Fund
   d. Chaplain Committee—above-quota needs
   e. Committee for Educational Assistance to Churches Abroad—above-quota needs
   f. Committee for Ministry with Retarded Persons
   g. Synodical Committee on Race Relations
      1. above-quota needs
      2. Multiracial Student Scholarship Fund
   h. United Calvinist Youth
   i. World Literature Committee—above-quota needs
   j. World Missions Committee—above-quota needs
   k. World Relief Committee

II. NONDENOMINATIONAL AGENCIES FOR FINANCIAL SUPPORT

Recommended for financial support *but not necessarily for one or more offerings. Any amount (or offering) should be determined by each church.*

A. *Benevolent Agencies*

1. Bethany Christian Services
2. Bethesda Hospital
3. Calvary Rehabilitation Center
4. Christian Health Care Center
5. Elim Christian School
6. International Aid, Inc.
7. Luke Society
8. Pine Rest Christian Hospital Association

B. *Educational Agencies*

1. Association for Public Justice Education Fund
2. Canadian Christian Education Foundation Inc.
3. Christian Schools International
4. Christian Schools International Foundation
5. Dordt College
6. Institut Farel
7. Institute for Christian Studies
8. International Theological Seminary

9. Redeemer Reformed Christian College
10. Reformed Bible College
11. Roseland Christian School
12. The King's College
13. Trinity Christian College
14. Westminster Theological Seminary

C. *Miscellaneous Agencies*

1. American Bible Society
2. Canadian Bible Society
3. Christian Labour Association of Canada (Canadian churches only)
4. Faith, Prayer & Tract League
5. Friendship Foundation
6. Gideons International—USA (Bible distribution only)
7. Gideons International—Canada (Bible distribution only)
8. Inter-Varsity Christian Fellowship—USA
9. Inter-Varsity Christian Fellowship—Canada
10. Lord's Day Alliance—USA
11. Metanoia Ministries
12. People for Sunday Association of Canada
13. The Evangelical Literature League (TELL)
14. World Home Bible League—USA
15. World Home Bible League—Canada
16. Wycliffe Bible Translators—USA
17. Wycliffe Bible Translators—Canada