1987 AGENDA FOR SYNOD

JUNE 9 TO 19, 1987

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

6 1987 Christian Reformed Church in North America

CRC Publications

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



Preface

The service of prayer for the Synod of 1987 will be held Monday evening, June 8, 1987, at 8:00 P.M. in the La Grave Christian Reformed Church, 107 La Grave Avenue SE, Grand Rapids, Michigan. The pastors of this church, Revs. Jacob D. Eppinga and John J. Steigenga, will be in charge of the prayer service.

The synod begins its sessions Tuesday morning, June 9, at 9:00 A.M. in the Fine Arts Center on the Knollcrest Campus of Calvin College in Grand Rapids, Michigan. Rev. Jacob D. Eppinga, pastor of the convening church, will serve as president pro-tem until the Synod of 1987 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 7. Let us pray that God may bless our denomination and the Synod of 1987 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

- Delegates who travel by automobile are reminded of the decision of synod, that traveling together will effect considerable savings to synod.
- Plane travel is the most economical for delegates since expenses for lodging and meals are not incurred.
- No allowance will be made for travel insurance, since a synodical policy covers all delegates.
- Bring with you your copy of the Agenda for Synod 1987 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 1987 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, or ally, 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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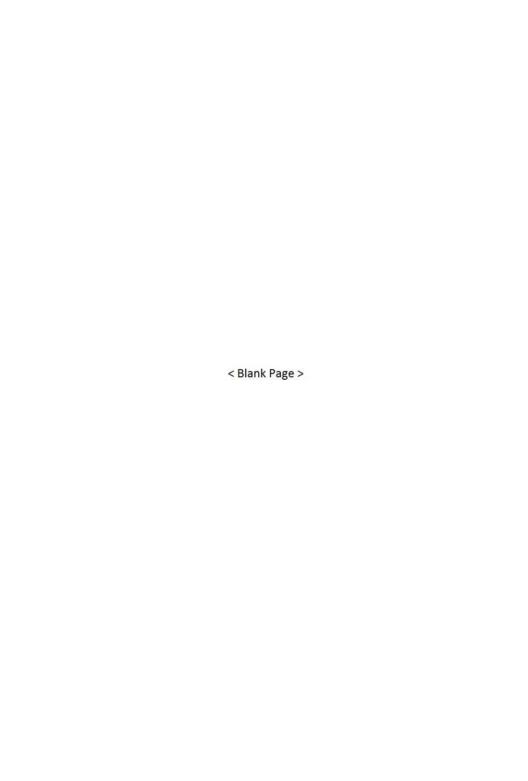
Delegates	Alternates	
Classis All	berta North	
MinistersWilliam L. Vander Beek Arie Vanden Berg	MinistersGordon H. Pols Cecil Van Niejenhuis	
Elders John Leder Len Nederlof	Elders Dick Ebens John Woudstra	
Classis Al	berta South	
MinistersBarry Beukema	MinistersJacob H. Binnema	
Jacob Weeda Elders Durk De Jong Peter Schalk	Ed W. Visser Elders Maynard Puurveen F. Hank Verhoeff	
	ntic Northeast	
MinistersJack M. Gray	MinistersRonald J. Meyer	
Paul W. Brink	Brent A. Averill	
Elders Henry J. Lane Ernst Lutz	Elders George Wrisley Pieter Geldermans	
Classis B.C	. North-West	
MinistersHarry J. Bierman Peter Brouwer	MinistersEvert S. H. Busink Allen E. Likkel	
Elders Norman Brouwer Lloyd Stellingwerff	Elders Bert Norden Tom Vanden Berg	
•	C. South-East	
MinistersMartin J. Contant	MinistersLivingstone Chen	
Jacobus Corvers	Alvin Beukema	
Elders John Dykstra Chester Baarda	Elders Kenneth Elgersma Fred Abma	
	Cadillac	
MinistersJerald D. Lion	MinistersCarl Bruxvoort	
Ronald C. Vredeveld	Harold I, Westra	
Elders John Monsma	Elders John Vander Meulen	
Jacob J. Quist	Lane Bonnema	
	ifornia South	
MinistersRonald D. De Young Donald Draayer	MinistersDavid G. Zandstra Cornelis P. Venema	
Elders Paul C. Bang	Elders Willard Skelley	
John F. Koen	John Verhoeven	
Classis Central California		
MinistersGary G. Hofland Douglas L. Aldrink	MinistersPeter Yang Winston C. Boelkins	
Elders Martin Hekman Stanley K. Pang	Elders Harold W. Mulder Rein J. Groen	
Classis Chatham		
MinistersPeter C. Hogeterp	MinistersRudy W. Ouwehand	
ames luininga	Philip Stel	
Elders Dick Hartemink Harmen Vander Meulen	EldersJ. G. Griffioen Wiebrand Van Huizen	
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Delegates	Alternates		
Classis Cl	nicago South		
MinistersWilliam G. Vis	MinistersLester W. Van Essen		
Tymen E. Hofman Elders Sidney J. Slagter Harold T. Boonstra	Richard E. Williams Elders Richard Ozinga Kenneth B. Bootsma		
Classis	Columbia		
MinistersJ. Peter Vosteen Alan A. Arkema	MinistersHarold De Groot John Van Schepen		
Elders Alvin Vande Griend William B. Jansen	Elders Paul B. Hesse Alvin Jones		
•	stern Canada		
MinistersGerald J. Hogeterp	MinistersJohn Tenyenhuis		
John Kerssies Elders John Drost Bart Geleynse	James La Grand Elders Ralph Hogeterp Herbert G. de Ruyter		
• • • •	is Florida		
MinistersFrank T. Wevers	MinistersRobert L. Westenbroek		
Farquhar J. MacLeod Elders Jake Einfeld	John L. Looman Elders		
Jacob Koornneef			
	nd Rapids East		
MinistersCarl L. Kammeraad Morris N. Greidanus	MinistersKenneth D. Van De Griend Leonard J. Vander Zee		
Elders Hessel Bouma III Thomas B. Hoeksema	Elders Arie E. Vander Male Michael J. Van Denend		
Classis Gran	nd Rapids North		
MinistersAlvern Gelder	MinistersJames A. Molenbeek		
Garrett H. Stoutmeyer Elders James A. Ritsema	Stephen R. Steenstra Elders Jay J. Vander Bee		
Peter B. Plaisier	Harold A. Masselink		
Classis Gran	nd Rapids South		
MinistersJohn H. Engbers Allen Petroelje	MinistersJohn M. Hofman Ray B. Lanning		
Elders Glen Walstra Bernard Scholten	Elders Jay Morren John Huisman		
Classis Grandville			
MinistersCalvin Bolt	MinistersHenry C. Van Wyk		
Douglas A. Kamstra	John S. Meyer		
Elders Marion J. Vos Harold Postma	Elders Herman Sjoerdsma Theodore Howerzyl		
Classis Hackensack			
MinistersVernon Geurkink Terry J. Lapinsky	MinistersTimothy C. Limburg Daniel B. Mouw		
Elders J. George Aupperlee Richard Van Hoff	Elders Richard Hutton		

Dele	gates		Alternates
	Classis H	familton	
	ert Slofstra		.Jerry J. Hoytema Richard Stienstra
Elders Arie J. I		Elders	Leo Batterink D. John Klyn-Hesselink
	Classis I		
MinistersTimoth) Slines		.Henry Dykema Edward J. Blankespoor
Elders Ronald Harry	D. Bielema A. Hoekstra	Elders	Morris Lokers Paul Bult
	Classis I	Hudson	
MinistersJohn G Donald	L. Recker		.Richard J. Kuiken Steve M. Schlissel
Elders Kennet Nelson	h J. Campbell Slager	Elders	. Paul T. Murphy Paul Szto
	Classis	Huron	
MinistersFrederi John W	/ Hielkema		. Harry Vriend Dirk Velthuizen
Elders Henry James	Bouwers	Elders	. Leonard Noordegraaf, Jr. Peter Nymeyer
	Classis	Illiana	•
MinistersCalvin Rein Le		-	.Robert D. Ritsema Lawrence J. Howerzyl
Elders Richard Dan K	d Knol	Elders	. Richard J. Sittema Joseph Van Schouwen
	Classis K	alamazoo	
MinistersGerald	E. De Vries R. Roelofs	Ministers	. Harry G. Arnold Earl S. Holkeboer
Elders Gordon	n Bell . Gronsman	Elders	John Batts Everett Hassing
	Classis I	ake Erie	0
MinistersGeorge	F. Vander Weit	Ministers	. Jacob P. Heerema
Elders Glenn	. Malestein E. Ploegstra aveman	Elders	Timothy J. Brown
Classis Minnesota North			
MinistersMarvir	ı J. Hofman	Ministers	.James D. Osterhouse
Elders Harry	. Leegwater Hoogeveen	Elders	Carl J. Klompien . John Van Someren
Larry G. Klyn Harvey De Groot Classis Minnesota South			
Ministana Datan Y			Donnis I Rossand
Ministers Peter V Martin Elders Henry	G. Zvistra		. Dennis J. Boogerd Norman B. Haan . Harold Baker
	A. Walhof	Liueis	Alvin Vogel

Delegates	Alternates	
Classis M	uskegon	
MinistersG. Bernard Dokter James Hoogeveen	MinistersLeonard P. Troast Charles J. De Ridder	
Elders Rudy De Jonge Lee Baas	Elders Dave Boer Dave Wagner	
Classis I	•	
MinistersJack B. Vos	Ministers Harry A. Vander Windt	
Hilbert Vander Plaat	Ian Ď. Pereboom	
Elders Andy Glasbergen Ben Van Hoffen	Elders Ike Langendoen John Kikkert	
Classis North	central Iowa	
MinistersGilmer Compaan John A. Houseward	MinistersIsaac W. Meuzelaar Robert B. Vermeer	
Elders Lee R. Bakker	Elders Andrew M. Cannegieter	
Paul Eekhoff	Harvey Tapper	
Classis North		
MinistersDonald J. Negen Douglas J. Einfeld	MinistersWillard Van Antwerpen Robert Vander Roest	
Elders Arnold Hoving Everett Van Reken	Elders Martin LaMaire John M. Post	
Classis Or	ange City	
	MinistersBernard J. Haan, Jr.	
Carl F. Zyletra	John T. Ebbore	
Elders John F. Kreykes LeRoy Feenstra	Elders John Kooiman Gerrit Byker	
Classis Pacifi	c Northwest	
MinistersGerrit W. Sheeres	MinistersMerlin R. Ten Pass	
Kenneth R. Rip Elders Gerard Jongejan	Peter J. Mans Elders Dennis J. Roosendaal	
Peter Bulthuis	Ed Roosma	
Classis	s Pella	
MinistersJohn R. Sittema	MinistersPeter Vander Weide	
Leonard Stockmeier Elders Ivan Mulder	James D. Stoel Elders Robert E. Zylstra	
Bernie Nikkel	Gilbert Stravers	
Classis Quinte		
MinistersJohn Heidinga John Zantingh	MinistersCarl D. Tuyl Henry Wildeboer	
Elders James Heidinga Abe Wamsteker	Elders George Blyleven Bert Stam	
Classis Red Mesa		
MinistersW. Keith Bulthuis	MinistersPaul H. Redhouse	
Larry J. Doornbos	Gary Klumpenhower	
Elders Jack De Groat Jerome Sandoval	Elders Ben Musket, Jr. Leonard D. Arviso	

Delegates	Alternates	
Classis Rock	ky Mountain	
MinistersHendrik De Young Duane K. Kelderman	MinistersJohn J. Berends Alfred Lindemulder	
Elders Larry D. Kieft Richard H. La Fleur	Elders Melvin Gesink Donald Schans	
Classis Sic	oux Center	
MinistersDavid L. Smit Gerard Van Groningen, Jr.	MinistersJohn F. Schuurman	
Elders Kornelis J. Boot Marion Van Dusseldorp, Sr.	Jerry D. Buwalda Elders William De Weerd Louis Y. Van Dyke	
Classis Thornapple Valley		
MinistersRoger G. Timmerman Merlin N. Buwalda	Ministers Brian P. Bosscher Ben J. Ridder	
	Elders Dick Suwyn, Sr. Cornelius Vogel	
Classis	Toronto	
MinistersC. Harry Salomons Jack Westerhof	MinistersLeonard T. Schalkwyk William C. Veenstra	
Elders Dirk Booy Frederik J. Reinders	Elders Karl Schenk Frank Wynia	
Classis V	Visconsin	
MinistersTheodore Wevers John Kroon	Ministers Gerald L. Rutgers Roger A. Bouwman	
Elders Harry D. Homan Arie Terpstra	Elders Jacob Geertsema John Hendrikse	
Classis Zeeland		
Ministers Edward J. Tamminga Kenneth E. Van Wyk	MinistersHoward D. Vanderwell Leslie J. Kuiper	
Elders James A. Bultman Melvin Dyk	Elders Donald Sall Arend Driesenga	



REPORT 1 THE BACK TO GOD HOUR

I. INTRODUCTION

"Whatever happened to Chicago!"

By the time you read this report, Chicago may have disappeared from the list—the list of the twenty-five largest cities in the world. In his study World-Class Cities and World Evangelization, David B. Barrett says that Chicago, which along with northwest Indiana constitutes a "large urban agglomeration" of 7.4 million people, will disappear from the list sometime between 1985 and 1990. Karachi, India, with 7.9 million people, will take its place.

Barrett's future-oriented study must be kept in mind as the church evaluates the use of the electronic media in its mission. When Barrett speaks about designing mission outreach that will be effective in a largely urban world, he says: "These projects would aim at huge demographic populations and would center around mass media, broadcasting (especially television), literature, audio-visuals (especially video), research, surveys, and the global outlook" (p. 31).

But if the tools our church uses in its Back to God Hour outreach must be considered essential in terms of reaching future urban centers, their use in our day-by-day broadcast operation is an important response to critical needs that now cry out for mission attention. One of our ministers, French-language-pastor Aaron Kayayan, whose broadcasts have attracted many to the Reformed faith in Zaire, reminded our staff recently of the current AIDS epidemic that is rampant there, and said, "We must reach these people with the gospel now, before they die—they will never make it into the next century."

Indeed. It is the pressure of intense obligations to bring the gospel to millions who live in our target regions right now that motivates us in our work. And we are encouraged by the enduring confidence that "everyone who calls on the name of the Lord, will be saved." So we must bring the message of this Lord to as many as possible, as quickly as possiblee. The word of the cross, the message of salvation through the shame and disgrace of God's own Son at Calvary—that we must proclaim, believing that those ordained to eternal life will believe. Praise God!

II. MINISTRIES

A. English-Language Ministry

The radio component of the English-language ministry consists of the following elements: the *Back to God Hour*, the *Back to God Hour Overseas*, *Insight*, and daily programming of Voice of Life Radio on Dominica. The television components are: *Faith 20*, documentaries, spot announcements, and adaptations of programs for local release. The literature component consists of the devotional *Today*, printed radio and television messages, and other support

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literature. This ministry provides personal listener attention through phone

counseling and follow-up.

Faith 20 television has been strengthened recently. An Edmonton station has been added in addition to the major releases over WGN, which also provides access to 7,000 cable stations, the Global Network in Ontario, and KTLA in Los Angeles. Each of these daily releases is supported by a counseling service. This service was expanded on January 5, when a phone counseling center was established in the Alger Park CRC in Grand Rapids to care for WGN listeners who use a Michigan "800" number.

In October, the Back to God Hour board held a two-day conference dealing with the television ministry. The conference, which featured consultants from college communication departments and the industry, and an examination of the results of a questionnaire sent to viewers provided the board with informa-

tion needed for decision-making.

B. Arabic Language Ministry

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

A wide range of Arabic literature supports these programs, much of it consisting of books based on the broadcast messages and including a guide for family devotions to cover an entire year; the guide is titled Family Worship.

Rev. Madany and his wife, Shirley—who assists him—stay very close to the Middle East situation; they lived in Cyprus two months during 1986. Their family has been deeply affected by the bloody unrest in Beirut. They report strong mail response from overseas, much of it from Muslims, and many inquiries from those in our country who want help in reaching Muslims in a biblical manner.

C. Spanish-Language Ministry

Using 237 stations, the Back to God Hour releases more than 30,000 Spanish-language programs annually. They are the 15-minute *La Hora de Reforma*, the daily half-hour program *Alfa y Omega*, the five-minute *Reflexion*, and spot announcements. Spanish-language television features a version of *Reflexion*, Life of Christ films, preaching programs, and special releases dealing with the church year.

Rev. Juan Boonstra's radio and television programs are supplemented by literature and cassette distribution—130,000 copies of his messages are mailed quarterly, and his *Curso Basico de la Doctrina Christiana* is widely circulated. The Spanish Department has its own version of *Today* called *Altar Familiar*. Whenever possible, the denomination's Spanish Literature Committee materials are incorporated into this outreach.

Rev. Boonstra, the director of this work, spends a great deal of time in the countries served by his ministry. Mr. Jack Roeda and Mr. Don Strong of the Spanish Department, both veteran Latin American hands, spend time in these

countries as well—from time to time this team prepares the groundwork for evangelistic campaigns which Rev. Boonstra conducts.

D. Portuguese-Language Ministry

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. One of its pastors, Rev. Celsino Gama, directs this work; his program Luz Para O Caminho, which reaches much of Brazil, is heard in other Portuguese-speaking countries as well, such as Mozambique and Angola.

Rev. Gama expects to produce and air television programs this year for the first time. Our Palos Heights studio will produce some program components—this experimental production of television materials locally for foreign release has implications for some of our other ministries.

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

E. Chinese-Language Ministry

Our Chinese-language programs are now broadcast 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 Iba, the Philippines; HLAZ on Cheju Island, Korea; and HLKX, in Inchon, Korea. Rev. Isaac Jen, who directs this ministry, travels in China frequently and reports that "most house church Christians listen to these stations regularly, and many young people and nonbelievers tune in." He notes that "the signal from the medium wave station on Cheju island carries 1,300 miles—all the way to western China."

Our Chinese language programs, which are released in Mandarin and Cantonese, use a "three-pronged" approach: evangelistic sermons aimed at the general non-Christian public, bilingual and youth-oriented programs, and theology and Bible study programs designed to train house church leaders. Long-standing Chinese language programs include a fifteen-minute preaching program, a theology program, and a devotional program. Over the last few years, five additional programs have been added: a Bible-study program, Youth World, Women's Corner, and two bilingual programs for the millions who want to learn English—English World and Today.

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

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

F. French Language-Ministry

The Back to God Hour's French radio program *Perspectives Reformees* is carried by two powerful stations which blanket Europe and part of North Africa, and by Radio Luxembourg and Radio Monte Carlo. Eight local stations carry our daily programs in France. Radio ELWA, Monrovia, Liberia; two weekly programs from TWR in Swaziland; and daily programs from Radio Africa I in Gabon enable *Perspectives Reformees* to reach most of Francophone Africa. In the Caribbean, our Dominica station provides daily coverage for the French-

speaking listeners there. From Florida, WYFR sends the broadcasts to both Europe and Africa three times a week. Five stations in Canada carry the Canadian French program *Perspectives Bibliques*. This ministry is supported by an extensive range of literature. Fruitful discussions with our church's French-speaking missionaries in Quebec hold promise for strengthening our denomination's work there.

In addition to preaching, doctrinal exposition, and youth programs for radio, the French Department has continued its television production with the completion of a program dealing with John Calvin. Other television programs will

follow, depending on marketing possibilities.

During 1986, Rev. Aaron Kayayan, our French-language minister, again visited the Confessing Reformed Church of Zaire (Eglise Reformee Confessante au Zaire) which was formed in response to his ministry. This church, now aided by the Reformed Church in the United States, consists of approximately 15,000 members in forty-five congregations.

G. Japanese-Language Ministry

This ministry was transferred to the Back to God Hour in 1973, after being started by the Board of World Missions twenty years ago, under the supervision of Rev. Henry Bruinooge, who is now with our organization. The Eastern Presbytery of the Reformed Church in Japan invited Rev. and Mrs. Bruinooge to an anniversary celebration held in April.

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

Reformed Church of Japan pastor Rev. Shojiro Ishii directs this ministry and emphasizes the development of close ties with listeners, some of whom attend

retreats where they receive fuller instruction in the Scriptures.

H. Indonesian-Language Ministry

When Rev. Junus Atmarumeksa appeared before our board in October, he referred to a government report that indicated that radio continues to be the most effective way to reach his homeland, the fifth largest country in the world and the largest Muslim nation. His programs, The Majestic Plan, Word for Today, and Guidelines for Living, cover the country by shortwave from Manila and Guam, and are broadcast on many local stations. Our Jakarta office supplies listeners with the devotional guide Wasiat.

The new offices, purchased in 1984, have enabled the program to grow—fifteen new stations were added in 1986 and more are projected. This has increased follow-up activity considerably. The ministry is augmented by a

bookstore that is open ten hours each day.

I. Russian-Language Ministry

Our Russian-language program, adapted from our English program by Slavic Gospel Service and featuring Mikhail Morgulis as speaker, 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. Selected messages are being assembled into a book for distribution within the Soviet

Union and among Russian-speaking people in North America. In addition, translation and publication of apologetic works for Russian intellectuals is being supervised by Eugene Grosman, a graduate of the University of Moscow.

III. ADMINISTRATION

A. Work of Administrator/Board

The administrative division of our organization carefully monitors program response to determine the effectiveness of the stations we use—overall our 1986 listener and viewer response increased 25 percent over 1985. Revenue and expenditures are carefully managed.

B. Financial Matters

1. Support

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

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

The third nonquota source is revenue that comes directly from our listeners and viewers. Though we do not ask for funds over the air, it is encouraging that so many in our audience want to share in our support. It is impossible for us to tabulate this amount, but it is significant, possibly in the neighborhood of \$150,000. Some of these contributors also give to other denominational programs, especially relief programs in response to programs dealing with this subject.

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

2. Salary Disclosure

Regarding salaries paid to our executive personnel, we report the following, according to synodical instructions. (The Compensation Quartile includes salary plus housing allowances.)

Job Level	Number of Positions in Job Level	Compensation Quartile
7	1	2nd (91%-100%)
7	1	3rd (100%-110%)
5	5	3rd (100%-110%)

3. Fund-raising

RACOM, an organization of businessmen that exists to promote the Back to God Hour and RACOM International, its subsidiary, have provided outstanding services in fund-raising and in matters related to the Voice of Life station on Dominica.

4. Cooperation with Other Agencies

Article 2, Section 2, of the "Global Media Missions Order" commits the Back to God Hour to "conduct its work in the full awareness of the activities of other synodical agencies and will, whenever possible, coordinate its efforts with those of the synodical boards." Our board, which meets three times yearly to supervise the staff, review and formulate policy, and represent synod in the accomplishment of this broadcast ministry, is concerned that our staff people meaningfully relate our work to that of the other agencies.

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

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

IV. MATTERS REQUIRING SYNODICAL ATTENTION

- A. The board requests that its president, Rev. Hans Uittenbosch; the director of ministries, Rev. Joel Nederhood; and the executive director, Mr. Ira Slagter, be given the privilege of the floor when Back to God Hour matters are discussed.
- B. The board requests that Rev. Henry Bruinooge be given permission to address synod.
- C. The board requests that synod appoint board members from the following nominations, each to serve a three—year term:

Eastern Canada Area:

Mr. Arie Van Der Lugt, a member of the Bethel CRC, Waterdown, ON, is a wholesale florist.

Mr. Michael Van Wyk, a member of the Calvin CRC, Ottawa, ON, is an engineer planner.

Western Canada Area:

Mr. Gerald Den Haan, a member of the New Westminster, BC, CRC, is a real estate developer.

Mr. E. (Bert) Norden, a member of the First Vancouver, BC, CRC, is a telecommunication specialist.

Iowa Area:

Rev. Aldon Kuiper, pastor of the Cedar Falls, IA, CRC.

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

Michigan Area:

Rev. Edward J. Blankespoor, pastor of the Park CRC, Holland, MI. Rev. Edward J. Tamminga, pastor of the Georgetown CRC, Hudsonville, MI.

Michigan Area:

Mrs. Cynthia Roelofs, a member of the East Martin, MI, CRC, she has been involved in many church activities.

Mrs. Norma Solle, a member of the Sunshine CRC, Grand Rapids, MI, she has been involved in many church activities.

Minnesota Area:

Mr. Duane Bonnema, a member of the First Prinsburg, MN, CRC, is a landscaper.

Mr. Ernie Droogsma, a member of the Pease, MN, CRC, is the owner of a meat processing plant.

Denver Area:

Rev. Merle H. Bierma, pastor of the Cragmor CRC, Colorado Springs, CO. Rev. James R. Kok, pastor of the Third Denver, CO, CRC; he is eligible for a second term of three years.

Southern California Area:

Mr. George Groen—eligible for a second term of three years—is a member of the Calvary CRC in Chino, CA, and superintendent of the Ontario, CA, Christian School Association.

Mr. Robert Wiers, a member of the Escondido, CA, CRC, is superintendent of the Calvin Christian School, Escondido, CA.

Northern California Area:

Mr. Stuart D. Eppinga, a member of the Walnut Creek, CA, CRC, is a retired apartment complex maanager.

Mr. Fred LeFebre—eligible for a second term of three years—is a member of the Walnut Creek, CA, CRC, and a real estate investor.

- D. The board requests that the proposed budget for 1987–88 be approved and a quota of \$54.90 be adopted for the Back to God Hour ministries, and a quota of \$17.85 be adopted for CRC-TV ministries.
- E. The board requests that synod recommend the Back to God Hour for one or more offerings for above-quota needs.
- F. 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

I. INTRODUCTION

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June 1986 to February 1987. A supplementary report will follow after the May 1987 meeting of the board.

II. THE BOARD OF TRUSTEES

A. The semiannual session of the Board of Trustees was held February 9–12, 1987. The board is composed of forty-six members, of whom forty-two are classical trustees and four are at-large trustees. Twenty ministers and twenty-two laypersons represent the classes and the four at large representatives are laypersons. Forty-one members are male and five are female. The following trustees were elected as officers at the February board meeting:

President Rev. Charles J. De Ridder
First vice president Mr. Jack De Korne
Second vice president Mrs. Mildred Buma
Secretary Dr. Orin G. Gelderloos
Assistant secretary Rev. Henry C. Van Wyk

- B. Trustee visits to college and seminary classes were assigned and carried out in keeping with the regulation that requires such a visit of faculty members eligible for reappointment.
- C. The board and faculty enjoyed its annual conference. This year the trustees attended a lecture by Dr. Violeta Lopez-Gonzaga, Calvin's Multicultural Lecturer for 1986–1987. Dr. Lopez-Gonzaga is director of the Social Research Center at Lasalle College in Bacolod, Philippines. She spoke on the topic, "The Basic Christian Communities: A Case Study of the Impact of Liberation Theology on Agrarian Filipino Societies."

III. THE SEMINARY

A. Faculty and Staff Matters

- 1. Nineteen full-time instructors constitute the seminary faculty for the 1986–1987 academic year. Dr. Henry De Moor, who teaches church polity and church administration, and Dr. Seyoon Kim, who is assisting in the New Testament department, hold one-year appointments as lecturers. In June synod ratified the board's appointment of Wilbert M. Van Dyk as academic dean and assistant professor of homiletics. The faculty has enjoyed another season of good health and productive activity.
- A precious bond was broken in August when the Lord finally called home Margaret Kromminga. Wife of Dr. Carl Kromminga and mother of student

David, she had battled cancer for sixteen years. Her endurance, courage, and tenderness towards others despite her pain inspired and united the faculty spiritually. She is gone, but God's gifts through her have a lasting influence.

- 3. Professors Plantinga and Recker completed sabbatical leaves at the end of the summer. Currently Professor Bandstra is on leave until September 1, 1987.
- Professors Cooper, Holwerda, and Van Leeuwen will be on leaves for all or part of the 1987–88 academic year.
- 5. Professor Theodore Minnema was granted a sabbatical leave for the first quarter and the December interim of the 1987–88 academic year.

6. Reappointments

a. David Holwerda and Cornelius Plantinga, Jr.

Professors Holwerda and Plantinga were eligible for reappointment and were recommended for tenure by the faculty. In Professor Plantinga's case, a promotion from associate professor to full professor was involved. The board interviewed both men and reappointed David Holwerda as Professor of New Testament with tenure and Cornelius Plantinga as Professor of Systematic Theology with tenure. The board will ask synod to ratify the appointments (see section VI, A, 2, a and b).

b. President James De Jong

At the May 1986 board meeting, an *ad hoc* committee was appointed to evaluate the work of the seminary president with a view to his reappointment. The eight-person committee was composed of the seminary subcommittee of the Executive Committee of the Board of Trustees, augmented by two other board members; a seminary faculty member; and a seminary student. Rev. James Vanderlaan was chairman of the committee.

The committee requested written evaluations from President De Jong's administrative colleagues, the members of the faculty and support staff, and the officers of the Board of Trustees. Dr. De Jong submitted a self-evaluation. The committee discussed the evaluations, met with President De Jong to discuss the evaluations with him, and presented a report to the February 1987 Board of Trustees meeting. Upon recommendation of the *ad hoc* committee, the board reappointed Dr. James A. De Jong as President of Calvin Theological Seminary with permanent tenure (see Section VI, A, 2, a) on the following grounds:

1) Dr. De Jong has done exceedingly well in all his general responsibilities. Research indicates a high level of appreciation within the faculty for his achievements. He is recognized as an effective and conscientious administrator who works hard, has developed good new programs, and has a vision for CTS as a school of theology that is thoroughly Reformed and confessional, but at the same time is on the cutting edge of development of Reformed theology. The students hold him in high esteem on all counts. He has made strenuous efforts to maintain the confidence of the churches in the seminary by making sure that seminary policies remain consistent with denominational policy.

2) Dr. De Jong has responded appreciatively and constructively to the committee's indications of areas where growth is needed, and has concurred with the committee's recommendation that he propose a program to achieve this growth and that he submit it to the executive committee of the board for approval.

By motion the board adopted the committee's recommendation that the executive committee be asked to approve and monitor the program proposed by Dr. De Jong to achieve these goals.

7. New Appointments

As of the February 1986 board meeting, five seminary vacancies were declared by the trustees:

Church Education Church Polity and Church Administration Coordinator of Field Education (faculty status) Missiology (domestic) Missiology (world)

The faculty presented recommendations for regular appointments concerning three of them:

a. Position of Church Education

Eight names were suggested by churches, classes, or individuals. After interviewing three candidates, the search committee of the faculty recommended Dr. Robrt C. De Vries for the position. After a successful interview, the board appointed Dr. De Vries as Associate Professor of Church Education for three years. Synod will be asked to interview him and ratify the board's appointment (see Section VI, A, 1, b).

b. Position of Church Polity and Church Administration

Upon the faculty's recommendation, the board interviewed Dr. Henry De Moor and appointed him as lecturer for a second one-year term in order to give the faculty adequate time to evaluate his work (see Section VI, A, 1, a).

c. Position of Coordinator of Field Education

Seventeen names were suggested and considered by the search committee. After careful review, the faculty recommended Rev. Stanley Mast for the position. The board interviewed Rev. Mast and appointed him as Coordinator of Field Education for three years. Synod will be asked to interview Rev. Mast and ratify his appointment (see Section VI, A, 1, d).

d. Meeter Center and Church History

The Governing Board of the H. Henry Meeter Center, still saddened by the death of the Center's director, Howard Rienstra, interviewed four outstanding candidates to replace Dr. Rienstra for this half-time position. After careful deliberation the governing board recommended the appointment of Dr. Richard C. Gamble, and the Board of Trustees approved the appointment.

Subsequent to his appointment by the governing board, the seminary faculty considered Dr. Gamble for an appointment to teach half-time in the Church History department. Upon recommendation by the faculty, the board interviewed Dr. Gamble and appointed him to a half-time position as Associate Professor of Historical Theology. Synod will be asked to interview Dr. Gamble and ratify both appointments (see Section VI, A, 1, c). Presently an ordained Orthodox Presbyterian minister, Dr. Gamble will seek admittance to the ministry of the Word in the CRC if-synod approves his appointment.

e. The board approved the appointment of the following adjunct professors:

Dr. Roger S. Greenway, Adjunct Professor of Missions Rev. Dirk J. Hart, Adjunct Professor of Evangelism

f. Seven part-time teaching staff gives the faculty assistance. They are: Dr. Melvin Berghuis, Rev. William Brander, Dr. Richard R. De Ridder, Dr. Edna Greenway, Dr. John H. Kromminga, Rev. Manuel Ortiz, and Rev. David Stravers.

8. Vacancies

a. Positions in Missiology

The faculty will continue its search for qualified candidates for the two positions in missiology. In 1987–88, lecturers who show promise as potential regular appointees will be appointed.

b. Systematic Theology

In light of the planned retirement of Fred Klooster at the end of the 1987–88 academic year, the board declared a vacancy in the area of systematic theology, to be filled effective with the 1988–89 academic year. Churches and classes are encouraged to suggest names for this position. Send correspondence to: President, Calvin Theological Seminary, Grand Rapids, MI 49506.

B. Academic Matters

- 1. The board approved a professional Master of Arts program with specializations in missiology and church education as a substitute for and expansion of the present M.C.E. degree program.
- 2. The board approved the increase in the Calvin Seminary Graduate Fellowship from \$1,500 plus full tuition to \$2,500 plus full tuition, and the Diamond Jubilee Scholarship from \$2,500 plus full tuition to \$5,000 plus full tuition, effective with awards for the 1987–88 academic year.
 - 3. The board approved the following new courses:

375. Churches of the Third World

650. Preaching Tutorial

C. Student Matters

- 1. Enrollment stood at 241 for the first quarter; 231 for the second quarter. This excludes extension program students, and the figures for both terms are consistent with those of the last several years.
- The board received an appeal from seminarian Laura Smit to reverse President De Jong's decision not to assign her a text for a candidacy sermon. The board did not sustain the appeal.

IV. THE COLLEGE

A. State of the College—Fall 1986

This is a transitionly ear at Calvin College, a year in which we begin to make the transition from the closing of one five-year plan to the development of another. Five years ago the focus in higher education was on survival in the face of dramatically declining enrollment of the traditional college student. Thus the emphasis was on strategic planning, competition for students, and retrenchment methodologies while striving to enhance the strength and expand

the breadth of the academic programs. As we enter soon the final year of the current five-year plan, it is with gratitude to God, then, that we can report, among other things, the following:

- A record high fall enrollment of 4,197 students, with projections of a similar number for the final year (1987–88) of the current five-year plan.
- Gifts to Calvin College and Seminary for the fiscal year (1985–86) totaling \$3,783,615, a record high representing a 22 percent increase over a year ago.
- The successful completion of Science North Hall and of the \$3.6 million fund drive to pay for it.
- The acquisition of 134 acres of contiguous land, expanding the Knollcrest campus by 54 percent to a total of 370 acres.
- Much evidence of an expanding curriculum, and an enhanced reputation for academic excellence in Christian higher education throughout the country.

B. Faculty Profile, September 1986

1. Leaves of absence

Sabbatical leaves of varying lengths were approved for eleven faculty and staff members, and nonsabbatical leaves were approved for five faculty members for 1986–87 or 1987–88.

- 2. The board approved Calvin Research Fellowships for three faculty members for 1987–88.
- 3. The board approved the appointment of six faculty and staff members (see Section VI, B, 1).
- 4. The board approved the reappointment of forty-one faculty and staff members (see Section VI, B, 2).
- 5. There are staff openings for fifteen tenure-track positions due to retirements and resignations and seven term positions for 1987–88.

C. Academic Matters

- 1. A combined curriculum plan with Redeemer College, revised guidelines for academic internships, and four new courses were approved.
- 2. A project proposal entitled "Youth, Electronic Media, and Popular Art" was approved for study in the Calvin Center for Christian Scholarship during the 1988–89 academic year.
- 3. The Board of Trustees has received a number of communications concerning the published writings of Professor Howard Van Till in *The Fourth Day* and other expressions about creation and evolution by Professors Clarence Menninga and Davis Young. In view of these concerns, the board appointed an *ad hoc* committee to study and evaluate the published statements of the above-mentioned professors on the subject of creation and evolution, including their interpretation of Genesis 1–11, and to determine whether these statements are in accord with the synodically adopted interpretation of Scripture and with the doctrinal statements of the CRC. The committee will report on its progress to the May 1987 meeting of the board.

D. Administrative Appointments

The board endorsed the following appointments:

- 1. Robert Berkhof, B.A., Director of Special Gifts-for two years
- 2. James Quist, B.A., C.P.A., Controller—for two years

V. Business and Finance

- A. Quota (see Section VI, C).
- B. The board encourages synod to increase the quota for SCORR by an amount comparable to that which Calvin College and Seminary have been paying SCORR as a membership assessment. For the 1986–87 fiscal year, this amount is \$5,436 for the seminary and \$11,355 for the college—a total of \$16,791. This method of payment is a more direct way of supporting SCORR. (See Report 17—SCORR—for details.)
- C. The board adopted a base college tuition rate for full-time students of \$5,650 for 1987–88.
- D. The board adopted the following seminary tuition rates for 1987–88:
 - 1. \$63.00 per credit hour for M.Div. courses
 - 2. \$95.00 per credit hour for Th.M. courses
 - 3. \$22.00 per credit hour for audit
 - 4. \$32.00 per unit of field education
- E. The board adopted a fee of \$2,470 for room and board for 1987-88.
- F. The board appointed a search committee (chairman: Dr. Anthony J. Diekema) to find a successor for Mr. Henry De Wit, vice president of Business and Finance. Mr. De Wit expects to retire at the end of 1987.
- G. The board adopted a \$3,994,700 fund-raising goal for 1987-88.
- H. According to synodical regulation, the board submits the following executive level compensation report for 1986:

	No. of Positions	Compensation Quartile
Job Level	in Job Level	(includes housing allowance)
9	1	4th quartile (109-118%)
7	3	4th quartile (109–118%)
7	` Î	3rd quartile (100-109%)
5	1	4th quartile (109-118%)

VI. RECOMMENDATIONS

A. Seminary

- 1. The board recommends the following appointments:
- a. Henry De Moor, Th.D., Lecturer in Church Polity and Church Administration for the 1987–88 academic year (see Section III, A, 7, b).
- b. Robert C. De Vries, D.Min., Assistant Professor of Church Education for three years, with the understanding that his rank be raised to that of associate professor when he graduates with the Ph.D. degree (interview required) (see Section III, A, 7, a).

c. Richard C. Gamble, Th.D., Associate Professor of Historical Theology (half-time) and Director of the H. Henry Meeter Center (half-time) for two years (interview required) (see Section III, A, 7, d).

d. Stanley Mast, Th.M., Coordinator of Field Education with faculty status (without rank) for three years (interview required) (see Section III, A,

7, c).

- 2. The board recommends the following reappointments:
- a. James A. De Jong, Th.D., President of Calvin Theological Seminary with permanent tenure (see Section III, A, 6, b).
- b. David Holwerda, Ph.D., Professor of New Testament with permanent tenure (see Section III, A, 6, a).
- c. Cornelius Plantinga, Jr., Professor of Systematic Theology with permanent tenure (see Section III, A, 6, a).

B. College

1. Faculty appointments

The board recommends the following:

- a. Regular two-year appointments:
 - D. John Lee, M.S., Assistant Professor of Psychology
 - 2) Richard Nyhof, Ph.D., Associate Professor of Biology
 - 3) Gary Schmidt, Ph.D., Assistant Professor of English
- b. Term appointments:
 - 1) Mary M. Ramsbottom, M.A., Instructor in History (reduced load) for one year (1986–87)
 - Susan J. Vanden Berg, B.S.N., Instructor in Nursing for one year (1986–87)
- 2. Faculty reappointments

The board recommends the following:

- a. Reappointments with tenure:
 - 1) Claude-Marie Baldwin, Ph.D., Professor of French
 - 2) Del Ratzsch, Ph.D., Professor of Philosophy
 - 3) Glenn Weaver, Ph.D., Professor of Psychology
- b. Regular two-year reappointments (italics indicate a promotion to that rank):
 - 1) Martinus A. Bakker, M.A, Ph.D., Professor of Germanic Languages
 - 2) Ynes M. Byam, Ph.D., Professor of Spanish
 - Randall L. Bytwerk, Ph.D., Professor of Communication Arts and Sciences
 - 4) Sandra K. Clevenger, M.A., Associate Professor of Spanish
 - 5) David A. Cook, M.S.Acc., Assistant Professor of Economics and Business
 - 6) Derald D. De Young, M.M., Ph.D., Professor of Music
 - 7) Mary M. Doornbos, M.S., Assistant Professor of Nursing
 - 8) Stanley L. Haan, Ph.D., Associate Professor of Physics

- 9) Lee P. Hardy, M.A., M.A., Assistant Professor of Philosophy
- 10) Roland G. Hoksbergen, Ph.D., Assistant Professor of Economics and Business
- Getrude H. Huizenga, Ph.D., Associate Professor of Music (reduced-load)
- 12) Merle Mustert, M.M., Assistant Professor of Music
- 13) Jeffrey R. Pettinga, M.A., Assistant Professor of Physical Education for one year
- 14) Brian M. Post, M.S.E.E., Instructor in Engineering
- 15) Marcie Boelema Pyper, M.A., Assistant Professor of Spanish
- 16) Shirley J. Roels, M.B.A., C.M.A., Assistant Professor of Economics and Business
- 17) Darlene G. Rubingh, M.S.N., Assistant Professor of Nursing
- Michael J. Stob, Ph.D., Professor of Mathematics and Computer Science
- 19) Gloria G. Stronks, Ph.D., Professor of Education
- 20) Barbara B. Timmermans, M.S., Assistant Professor of Nursing (reduced-load)
- 21) Randall Van Dragt, Ph.D., Associate Professor of Biology
- 22) James Vanden Bosch, M.A., M.A., Associate Professor of English
- 23) Marvin L. Vander Wal, M.S.E., P.E., Associate Professor of Engineering
- 24) Nancy L. Van Noord, Ph.D., Associate Professor of Physical Education (reduced-load)
- 25) Karla H. Wolters, M.A., Assistant Professor of Physical Education
- 26) Steven J. Wykstra, Ph.D., Professor of Philosophy
- 27) Charles R. Young III, Ph.D., Associate Professor of Art
- 28) Lambert P. Zuidervaart, Ph.D., Associate Professor of Philosophy
- 29) Timothy S. Zwier, Ph.D., Associate Professor of Chemistry

c. Term reappointments:

- 1) Daniel Miller, M.A., Instructor in History for one year (1986–87)
- John D. Ramsbottom, M.A., M.Phil., Instructor in History (reduced load) for one year (1986–87)
- Vernon D. Nyhoff, M.S., Assistant Professor of Mathematics and Computer Science for two years

d. Administrative reappointments:

- Samuel J. Anema, M.S., Director of Computing Services for four years (with faculty status)
- 2) Allen W. Emerson, M.S., Administrative appointment to the Academic Support Program for two years (with faculty status)
- 3) Janice B. Heerspink, M.A., Administrative reappointment to the Academic Support Program for two years (with faculty status)
- 4) Corrine E. Kass, Ph.D., Dean for Academic Administration for three years (with faculty status)
- Beverly H. Morrison, Ph.D., Administrative reappointment to the Academic Support Program for two years (with faculty status)

- 6) Randal Nieuwsma, M.A., Director of the Instructional Resources Center for two years
- 7) Ruth E. Stegeman, M.A., Administrative appointment to the Academic Support Program for two years (with faculty status)

C. Business and Finance

The board recommends a 5 percent quota increase for 1988.

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

REPORT 3 CRC PUBLICATIONS

I. INTRODUCTION

The 1985 Synod adopted the following as the revised mandate for CRC Publications:

Mandate

CRC Publications has been established by the Christian Reformed Church as a service organization to support and communicate the Reformed faith within the Christian Reformed Church and throughout the world by directing the denomination's program of church education, periodicals, and other publications.

Scope of Work

- 1. Writing, translating, publishing, printing, and distributing Reformed periodicals, pamphlets, books, church school materials, music and liturgy resources, audiovisual materials, computer software, and other religious literature and items.
- 2. Providing publishing and printing services for other Christian Reformed agencies and for other organizations related to the Reformed community.
- 3. Developing and sponsoring workshops, conferences, and other programs and services for information sharing, training, and education of church officebearers, teachers, leaders, and members.
- 4. Serving as a resource to the Christian Reformed Church and to related denominations in other activities as directed by the synod of the Christian Reformed Church.

Note: Whenever an activity involves potential overlap with the work of another agency of the Christian Reformed Church, that agency will be consulted and possible cooperative projects will be explored.

(Acts of Synod 1985, pp. 685-86)

During the past year the CRC Publications Board and staff have labored diligently and faithfully in an ongoing effort to fulfill the mandate assigned us by the church. We look to synod to evaluate our work in the light of this mandate and in the light of the needs of the church.

The past year has been an eventful one for CRC Publications. The new Psalter Hymnal has moved ponderously but surely through the approval and editing processes. It is now in the production stage. A new periodical—Reformed Worship—was introduced—a significant achievement. CRC Publications officially merged with a worldwide publishing entity—the World Literature Committee. A number of new and revised products were published and printed. The Banner continued to carry out a leadership role in the church, with the resulting periodic flurry of letters on one issue or another.

In addition to the above, a number of administrative changes were made during the year: a new marketing director position was filled, a restructuring of staff was implemented, a new salary administration and performance ap-

praisal system was developed and implemented, and a modified budgeting and development process was instituted.

All of the above, we believe, will enable CRC Publications to better fulfill her mission—to serve the church of Jesus Christ through the printed word.

II. BOARD ORGANIZATION AND MEMBERSHIP

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

Between board meetings, a fifteen-member executive committee (elected annually by the board) normally meets four or 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 1987 are as follows:

Rev. Alvin L. Hoksbergen, president

Dr. Sidney Dykstra, vice president

Dr. Henry ten Hoor, secretary Mr. Philip Vanden Berge, treasurer

C. Nominations for At-Large Delegate

Along with revised structure for the board and its committees, the 1981 Synod approved three at-large delegate positions. Synod 1984 assigned terms to the three delegates appointed to fill those positions. The term of Mr. Gordon Quist expires August 31, 1987.

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, 1987, through August 31, 1990.

Mr. Michael Snapper—Mr. Snapper is an attorney with the Miller, Johnson, Snell, and Cummiskey Law Firm in Grand Rapids. After acquiring a broad base in general business law and litigation, Mr. Snapper has specialized in representing employers in various areas of law. He is a member of the Grand Rapids Bar Association, the State Bar Association of Michigan, and the American Bar Association. He completed his preparatory education at Calvin College (A.B.), and his legal education at the University of Michigan (J.D.). Mr. Snapper presently serves on the Board of Directors of Wedgewood Acres Christian Youth Home and the Christian Employers Caucus. Mike, his wife, Laurie, and four children attend Woodlawn CRC in Grand Rapids.

Mr. Ben Tubergen—Mr. Tubergen is an attorney, with his own law practice in Hudsonville, MI. He established his solo practice four years ago, after working with another firm for four years. He belongs to all the bar associations, including the Ottawa County Bar Association, the Michigan State Bar Association, and the American Bar Association. He is also a member of the boards of United Way of Zeeland and Hudsonville, and of Legal Aid of Western Michigan. Mr. Tubergen earned a B. A. degree from Hope College in Holland, MI, and his J.D. degree from Thomas M. Cooley School in Lansing, MI. Ben, his wife, Laurie,

and two daughters attend Providence CRC of Holland. He is serving as president of deacons for the consistory, and is church representative to the Holland Deacons Conference.

D. Representation at Synod

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

For the Board: Rev. Alvin Hoksbergen, president Dr. Henry ten Hoor, secretary Mr. Gary Mulder, executive director

For The Banner: Rev. Andrew Kuyvenhoven, editor in chief

For Business: Mr. Allen Van Zee, finance director For Education: Dr. Harvey A. Smit, editor in chief

E. Fraternal Delegate Position

Synod has approved two fraternal delegate positions on our board: One representing the NAPARC churches (current appointee: Mr. Robert Edmiston, coordinator of training for the Presbyterian Church in America), the other representing the Reformed Church in America. Rev. George Brown, the RCA representative, has resigned this position.

RECOMMENDATION:

According to the procedure presented to the 1985 Synod, the CRC Publications Board recommends to synod that Rev. Kenneth Bradsell be appointed to a three-year term beginning September 1, 1987. Rev. Bradsell is the Minister of Education and Faith Development of the RCA. He previously served as pastor in the Community Reformed Church of Douglaston, Long Island, N.Y.; Blawenburg, NJ, Reformed Church; and the First Reformed Church of Albany, N.Y. He is a graduate of Hope College, with a Master of Divinity degree from New Brunswick Theological Seminary, and a Sacred Master of Theology degree from Union Theological Seminary.

III. PROGRAM MATTERS

A. The Banner

Interest in our denominational periodical remains strong. Although subscriptions have leveled off during the last year or two (current number: 49,000), the percentage of CRC homes which receive *The Banner* is well above that of similar periodicals within other denominations. Reasons for this continuing high profile are many; among them are, we believe, the following: (1) The continuing denominational loyalty of CRC members; (2) The strong leadership provided by Editor Andrew Kuyvenhoven—people *want* to know how the *Banner* editor feels about the key issues facing the church; and (3) the increasingly practical nature of *The Banner* articles and news items.

Letters to "Voices" serve as one thermometer to the Banner staff, telling them whether readers find articles helpful, leave them indifferent, or provoke them to angry response. Articles which received a great deal of response during the past year included "Potholes on Sesame Street," Bob Meyering's guest editorial on the Cursillo/De Colores movement, and two editorials by Andrew

Kuyvenhoven—one about divorce and the other recommending a "no" vote on a Grand Rapids school miliage vote. The overall thermometer reading from Banner readers remains very encouraging to Banner staff—The Banner evidently continues to effectively meet its stated purposes:

- 1. To inform readers about what is going on in the CRC and in the church at large.
 - 2. To stimulate the spiritual life of readers.
 - 3. To challenge readers to study and react to issues facing the CRC.
- 4. To educate readers about the Bible, Christian doctrine, and Christian ethics.

The overall quality of *The Banner* continues to be affirmed by its peers also. It again received several awards from both the Associated Church Press (ACP) and the Evangelical Press Association (EPA) at their annual conventions. The EPA gave *The Banner* an Award of Merit, and the ACP gave an honorable mention for general excellence.

During 1986 several new editorial features were introduced. "Slice of Life" was published for the first time in the issue of September 8, 1986. This one- or two-page feature highlights people and their experiences that provide help and inspiration to others. We restrict this column to articles that reflect praise to God for his grace, pay tribute to persons who have demonstrated his love, or depict areas in which the Christian community must learn and express more concern. "Slice of Life" describes religious experience but avoids the trite and melodramatic. This column alternates with "The Young Look."

Another new feature, "Noteworthy," was added to the news section during this past year. This column contains short pieces that are of interest, but not significant enough for a full article. The *Banner* staff is currently exploring the concept of making "Worldwide" more comprehensive and useful by changing its approach and expanding it from one page to two pages per issue.

Since Synod 1980 The Banner has published approximately one "theme issue" per month. These issues have generally been quite popular with readers—depending, of course, on whether a "theme" was of interest! The theme issues planned for 1987 are: Abortion, Arminianism, Church Discipline, Cities, Synod 1987, Lodges, Universalism, Labor Day, Christian Education, All Nations Heritage, Vocation, World Hunger, Singles, and Earthkeeping.

As mentioned earlier, the number of *Banner* subscribers has leveled off— in fact, decreased a bit—during the last year or two. The amount of advertising has also fallen off a bit. These two factors, along with heavy increases in postal costs (and "normal" increases in other costs) necessitated a \$3.00 increase in the base subscription price effective January 1, 1987. We now charge our subscribers \$20.50 (U.S.) and \$32.70 (Canadian) for a one-year subscription to *The Banner*. The price continues to remain lower per issue than most other Christian magazines.

However, because the total subscription price continues to increase, and because more and more readers are claiming that *The Banner* is "too expensive," the CRC Publications Board, at its annual meeting, devoted a "brainstorming session" to a discussion of strategic issues such as "How should *The Banner* be funded? Should *The Banner* become a biweekly?" Clear answers were not forthcoming, but helpful input was generated. Proposals will be developed over the next year or so.

Andrew Kuyvenhoven has served as editor in chief of *The Banner* since 1980. The 1986 Synod affirmed its support of his work by appointing him to another four-year term beginning in September 1986. At its annual meeting in February, the CRC Publications Board decided to grant Rev. Kuyvenhoven four months of educational leave time during calendar year 1987. The board believes that this leave will provide opportunity for reflection and planning that is not possible when faced with weekly deadlines and other pressures that are inherent in the position of editor in chief of *The Banner*.

During the past year the board took note of the fact that current synodical guidelines require that the search process for a new editor in chief of *The Banner* begins at least *two years* in advance of the time the new editor would officially assume his or her responsibilities (see *Acts of Synod 1968*, pp. 103–04).

The board reviewed the *Banner* editor transition and orientation activities over the last thirty years. In general, the board believes that the transition process for the *Banner* editor-in-chief position should fulfill two purposes:

- 1. To provide opportunity for the appointee to supplement prior education and experience with such activities as:
 - a. visiting congregations and other CRC institutions to provide a broader acquaintance with the CRC;
 - b. attending educational programs on editing and publishing Christian periodicals;
 - c. orientation to CRC Publication and the Periodicals Department.
- 2. To plan for the overall future direction of *The Banner* and for the initial *Banner* issues.

The board raised a number of questions about past practices. Among these questions were the following:

- 1. Would it be more beneficial if some of these activities took place after the new editor assumed the editorial responsibilities?
 - 2. Is a full year required to accomplish the two purposes outlined above?
- 3. If there is a brief "gap" between editors, can it be covered with other CRC Publications staff, guest editorials, etc.?

RECOMMENDATION:

The CRC Publications Board recommends the following to synod regarding the timing of the procedure for making appointments to the *Banner* editor-inchief position:

- 1. The CRC Publications Board shall begin soliciting names of candidates for the *Banner* editor-in-chief position at least one year before the appointment term of the new editor in chief is scheduled to begin.
- 2. The CRC Publications Board shall present nomination(s) for this position to the following synod.
- The new editor in chief shall begin the first two-year appointment term the following September 1.

Grounds:

1. This process provides for an orderly and timely transition of *Banner* editors.

2. It is estimated that normally a new editor in chief will require a total of four to five months for orientation/training and planning activities. With some flexibility,* the proposed schedule will assure that this amount of time is available.

B. Education Department

1. Introduction

For the last two years a significant portion of synod's agenda was taken up by one project within CRC Publications' Education Department—the new *Psalter Hymnal*. While Synod 1986 marked the conclusion of most of the approval phases of this project, it still absorbed a great deal of editorial time during the past year. At the time of this writing, that phase is also nearing completion and the staff can refocus its energies on other development (and revision) efforts.

The Education Department underwent a number of administrative changes during the past year—one of these was restructuring the department into five offices. The report of departmental activities will reflect this change. Dr. Harvey Smit serves as editor in chief of the Education Department.

2. Curriculum Office

a. Introduction

From being almost the only thing the Education Department did, curriculum has become only one of a number of projects, although it is still the most important one. Second only to *The Banner*, the BIBLE WAY curriculum gives CRC Publications its greatest source of identity and its clearest market segment. As the responsibilities of the department continue to grow, it will need to retain strong dedication to the church school curriculum.

The BIBLE WAY curriculum is the unified curriculum first produced in 1972. It merged the strengths of the traditional CRC programs—catechism and Sunday school—into one coherent curriculum for children and youth (Footprints, Steps, Trails, Guide, Crossroads, and Landmarks) plus a variety of other materials for youth and adults.

The BIBLE WAY 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 and the quality of the BIBLE WAY curriculum is demonstrated by the number of non-CRC churches that use this material (see chart below). It is also attested by the fact that the U.S. military has selected portions of the BIBLE WAY curriculum for use by the U.S. armed forces throughout the world.

COMPARATIVE LISTING OF ACTIVE ACCOUNTS (activity during calendar year 1986)

Christian Reformed		854	27%
Presbyterian			
PCÚSA	328		
PCA	256		
OPC	41		
ARP	33		

^{*}Attempts will be made to begin orientation activities before September and to retain the services of the current editor in chief for a few months after that time. Any interim gaps in coverage can be filled by other CRC Publications staff and guest editorials.

RPCNA	14		
Presbyterian Canada	74		
Other Presbyterian	1		
Unknown	117		
Total Presbyterian		864	28%
RCA		597	19%
Anglican		43	1%
Baptist (including Reformed Bay	otist)	70	2%
Methodist		23	1%
UCC/Congregational		94	3%
United Church of Canada		28	1%
Other Denominations		205	7%
Subtotal Church Accounts		2,778	89%
Bookstores (w/ discount)		121	4%
Agencies		12	_
Schools, Institutions		<u>213</u>	7%
Total Accounts		3,124	100%

b. Product Update

In 1982 the second generation of BIBLE WAY curriculum began appearing. These were all new or revised materials, retaining those concepts that had worked best and replacing all others. The revisions of the core quarterly curriculum (Footprints through Guide) are essentially complete (NIV versions of Steps, Trails, and Guide will come out beginning this summer).

The seventh- and eighth-grade-level course materials received a great deal of attention during the past year and this will continue for the remainder of this decade.

Under each Education Department office the newly released products and the products under development will be listed for reference purposes. Education Department staff members will be available to answer questions regarding these products when synod convenes:

Product	Status	Comments
Curriculum for Younger St	udents	
3's	Available Fall 1988 Available	Complete revision Second edition—uses NIV
Bible Footprints Bible Steps, Trails, Guide	Available Fall 1987	NIV versions
A Sure Thing	Available	Reformed doctrine course for 8th to 10th graders
The Church Cares	Summer 1987	Course on belonging to the church for 8th to 10th graders
The Church Serves	Fall 1987	Course on church's work in the world; follows The Church Cares
Crossroads	Summer 1988-89	Revision
Curriculum for High School	ol/Young Adults	
Bible Landmarks, Year 2	Summer 1988	Revision
Living Prayer	Summer 1988	Short course
Curriculum for Adults	•	
Witnessing	Summer 1988	Short course on friendship witnessing
5 On 1 Series:		
Genesis 1–50	Fall 1986	Intensive Bible study
Ezra/Nehemiah	Available	Intensive Bible study

Issues in Christian Living

New series of adult study booklets*

At Issue Pover

Poverty Immigration Intervention Wealth Available

Broadsheets on social justice issues. Series discontinued due to lack of sales.

b. Braille Version of BIBLE WAY

The 1986 Synod adopted an overture that mandated "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" (Acts of Synod 1986, p. 599).

RECOMMENDATION:

1) After looking into the possibilities of publishing church school curriculum and related materials in Braille, CRC Publications Board recommends to synod that we not proceed in this direction.

Grounds:

a) The number of visually impaired BIBLE WAY curriculum students able to read Braille (statistically, two students for each course we offer) appears too small to justify this expense (estimated at \$1,000 per student for each two-year course).

b) Braille does not seem to be the most suitable format to serve the needs of the visually impaired population. Tape cassettes or volunteer readers are the methods of providing educational

resources recommended by experts in this area.

2) Recognizing the need to provide educational assistance for persons with visual impairments, CRC Publications will study ways it can offer concrete advice and assistance to the teacher with such students in his/her class, so as to help the teacher meet the unique learning needs of the visually impaired and to successfully integrate them into a regular class.

Ground: Unlike persons with mental impairments who, as the material to be learned becomes more difficult to comprehend, tend to fall behind other students in a regular class, persons with visual impairments can usually remain part of a regular class if they are given adequate assistance. (Those blind from birth may have diffi-

*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.

As in prior years, we cite the *At Issue* series as part of our response to this request. However, this series is being discontinued, primarily due to lack of sales, and we are not sure how to proceed in this area. We will attempt, where practical, to include social-justice themes in the new *Issues in Christian Living* series (e.g., a study booklet on the synodically approved RES report on "Declaration on Human Rights" is in the planning stage).

The Banner continues to deal with social justice issues regularly. During 1986 the following topics were featured: Abortion—Interview with John H. Timmerman, Jan. 20, p. 8; Association for Public Justice—Full-time Citizens, Aug. 11, p. 12; Nuclear War—

Trends, Jan. 6, p. 8; School/State—Editorial, Mar. 17, p. 6.

culty.) Because of varying ability levels this audience can best be aided by providing consulting services and printed resources to help the teacher meet each person's particular needs.

2. Consultancies and Training

a. Assistance for People with Mental Impairments

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

Several years ago we created a separate corporation, the Friendship Foundation. The Friendship Foundation Board has adopted the following as its mission statement:

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

1) Promote the use of Friendship Series curriculum

2) Raise funds to help groups get started

- 3) Promote understanding of spiritual needs of those with mental disabilities
- 4) 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, Friendship Groups Canada. It has

adopted goals similar to its U.S. counterpart.

The Friendship Foundation works very closely with the Committee for Ministry with Retarded Persons, established by synod eight years ago. Relations are especially close with their new full-time director, Rev. Theodore Verseput. The committee's mandate is much broader than the Friendship Foundation's, but their focus is limited to people in the CRC. The Foundation's purpose, as stated above, is the spiritual development of persons with mental disabilities, within all Christian churches.

The CRC Publications Board requests that synod recommend the Friendship Foundation and Friendship Groups Canada to the churches for finan-

cial support in 1988.

b. Teacher Training

The teacher training program is a support program that contributes greatly to the quality of the BIBLE WAY curriculum. We now have thirty trainers "trained" to conduct workshops for church school teachers when

requested by local churches.

The concentration this year has been on developing helps for church school superintendents. A group of these persons were interviewed by the trainers as to their needs and a training package was presented. We have held fifteen training events for superintendents throughout North America, each with five to ten superintendents attending.

This past year we held the conferences for Friendship Series trainers in Grand Rapids, MI; Guelph, ON; and Lansing, IL. This concept will proba-

bly be extended in the future.

The trend in teacher training appears to be toward conferences for a fairly large group of people coming from several churches. Our own policy has been to concentrate on training for individual congregations. A strategic question for us is, Should that policy be altered?

c. Product Update

Product	Status	Comment
In His Service		Booklets for officebearers
First nine	Available	
Stewardship	1987	
Committee Structure	1987	
Serious Illness	1987	
Managing Conflict	1987	
Multiple Staff Ministries	1988	Booklet on structures, approaches, etc.

4. Music and Liturgy Office

a. The Psalter Hymnal

Synod approved almost all of the content of the new Psalter Hymnal in 1986 and 1987. The few remaining items were approved by the Synodical Interim Committee last October. Since then staff has done final editing of the songs, obtained copyrights, done typesetting and engraving, and is finishing up a myriad of details.

Progress has been steady, but not as rapid as had originally been hoped. The current target date for release of the new *Psalter Hymnal* is September 1987.

Present estimates are that the book will have 1,024 pages. The choice of paper stock will insure that the new book will be about the same thickness as the present hymnal.

Having now received estimates of production costs from several printers, staff has been able to set a price on the worship edition of the new *Psalter Hymnal*: \$11.95 (U.S.) and \$14.95 (Can.). The price of the other versions will be set later, but the songs-only edition will probably be about \$2.00 (U.S.) less.

We promised to accept trade-ins for a time, so as to guarantee that copies of the present edition of the *Psalter Hymnnal* would be available to those churches wanting to supplement their stock or replace worn books. Copies of the 1976 edition (ONIX) will be accepted. The books must be in resalable condition (solid binding, no missing pages, no frayed corners, no embossing, and no inserts glued in). The trade-in value will be \$1.50 per book.

Synod of 1982 requested CRC Publications not only to publish the revised edition of the *Psalter Hymnal* but also to introduce it (together with related musical and liturgical materials) "... and to provide a program of education for its use."

Our present plans to introduce the Psalter Hymnal fall along these lines:

1) On the congregational level:

Upon receipt of an order for the new *Psalter Hymnal*, a packet of materials will be sent to assist the church at three stages:

- a) before the book arrives—introduce the congregation to the changes;
- b) when the book arrives—provide models of a hymn festival and dedication service involving the entire congregation;
- c) during the first year of use—provide ideas for pastors, choir directors, organists, church school teachers, and worship committee members to aid the church in making better use of the new hymnbook; and provide a listing of resources that are or will soon

be available, including bibliographies, recordings, handbook, choral music lists, adult education courses, etc.

2) On the regional level:

a) Depending on the number of CRCs in a given area and how many churches are getting the book at a given time, a congregation or a group of congregations may wish to host a more public dedication service combined with workshops.

b) Assuming a September release date, we will begin working with local people (several requests have already been received) to develop a number of regional conferences to take place during the fall of 1987 and early 1988. These would be cosponsored events, with as much local leadership participation as possible, in at least twenty-five places (equaling the number of study conferences held in 1985 and 1986).

On a denominationwide level:

Plans are being developed for a major conference, cosponsored by Calvin College and CRC Publications, to be held in July 1988. This would be an important component in our educational program related to the new hymnal.

b. Psalter Hymnal Revision Committee

One matter that yet remains is the discharge of the Psalter Hymnal Revision Committee. Since this committee was originally formed by synod and received its mandate from synod, the board believes it appropriate that it also be discharged by synod.

The members of the Psalter Hymnal Revision Committee are as follows: Dr. Emily Brink, Mrs. Shirley Boomsma, Mr. Dale Grotenhuis, Dr. John Hamersma, Dr. Anthony Hoekema, Dr. Bert Polman, Mrs. Marie Post, Rev. Jack Reiffer, Mr. Verlyn Schultz, Dr. Calvin Seerveld, Dr. Dale Topp, and Mr. Jack Van Laar.

RECOMMENDATION:

The CRC Publications Board requests synod to discharge the Psalter Hymnal Revision Committee with thanks and recognize their diligent work at the synodical testimonial dinner.

Ground: With the final editing of all the songs for the new Psalter Hymnal, the committee has completed its 1977 synodical mandate "to revise and improve the Centennial Edition of the Psalter Hymnal." The committee deserves public thanks for its dedicated and careful work over the past ten years.

c. Reformed Worship

After many hours of planning over a number of months, the first issue of this new quarterly periodical appeared in early September 1986.

The purpose of this magazine is to give practical assistance to worship leaders in the CRC, RCA, NAPARC, and other Reformed/Presbyterian churches in planning, structuring, and conducting worship. This practical assistance will include education in the nature and function of Reformed worship and resources for liturgy and music, in accord with the Reformed tradition.

Producing this new magazine has been a challenging and inspiring task. The great interest of the Reformed communities in this area is indicated both

by the enthusiastic response we received to each invitation to write for the magazine, and by the fact that subscriptions continue to exceed our projections.

Paid subscriptions as of January 1987 totaled twenty-four hundred with 65 percent of these coming from members of CR churches.

d. The Liturgical Committee

The members of this committee are as follows: Rev. Henry Admiraal, Dr. Henry Hoeks, Rev. John Koole, Dr. Carl G. Kromminga, Mrs. Linda Male, Dr. Joan Ringerwole, Prof. James Vanden Bosch, and Rev. Anthony Van Zanten.

Since 1985, the Liturgical Committee has served CRC Publications and the church by completing tasks earlier assigned by synod and advising us on the liturgical materials in the new *Psalter Hymnal*. In September the board assigned to them the task of developing a model (or models) for funeral services, for profession of faith, and a service which integrates adult baptism and infant baptism. In its last meeting the committee began to tackle these tasks.

e. Product Update

Product	Status	Comments
Psalter Hymnal	Fall 1987	Pew edition
Bibliography of Organ	Fall 1987	Based on tunes in new Psalter
Music		Hymnal and Rejoice in the Lord
		(RCA hymnal)
Psalter Hymnal Handbook	1989/90	Resource companion to
V		Psalter Hymnal
Reformed Worship	ongoing	Quarterly periodical

5. General Publications Office

There are a number of projects that fall under this office. Some of these might be pressed into the curriculum category since they do have possible use in church school situations. But since that does not seem to be the primary target audience, we will be dealing with them through this office.

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Product Update:		•
Product	Status	Comments
Write Back Soon	Available	Translation of Dr. Herbert J. Brink's book of letters from Dutch immigrants
Manual of CRC Government CRC Viewpoints	Available 9 available	Revision following 1986 Synod Pamphlets on issues of Christian faith
In development stage: Conscientious Objection Unwanted Pregnancy Divorce and Remarriage		
A Time to Kecp	1988	Book on history of the CRC

World Literature Office

a. Introduction

The new world literature manager, Mr. John De Jager, will be joining the staff sometime during June 1987. With his coming this office will be organized to accomplish the tasks synod had in mind when it approved assigning the World Literature Committee and its mandate to CRC Publications for a five-year trial period. The office will also deal with requests received relative to producing curriculum materials in languages other than English.

b. World Literature Committee

1) Introduction

The Synod of 1982 organized the World Literature Committee (WLC) with the mandate to prepare and publish Reformed literature in the major or strategic languages of the world. This involves the following:

a) Determine the need for Reformed literature in major or strategic

world languages.

b) Develop plans to meet these needs as resources allow.

c) Organize and supervise language committees to develop and carry out literature programs in specific major or strategic world

d) Coordinate plans or programs with other denominational and church-related agencies working in literature preparation and pub-

The Synod of 1986 concurred with the recommendation of the WLC and of CRC Publications that the work of the WLC should be reassigned to CRC Publications. This reassignment took effect in September 1986.

WLC has five subcommittees carrying on the work of publishing Reformed literature in Arabic, Chinese, French, Hausa, and Spanish. Each of these literature committees is made up largely of members of the CRC who are fluent in the particular language and experienced in one or more of the cultures where that language is used. Committee members work voluntarily, without compensation. Because of varying world situations, the mode of operations of the committee differs. The French Language Committee, for instance, gives grants to publishers in France who are willing to arrange for translation and publication of books they select. The Hausa Language Committee is the only committee based overseas. It does both translation and original writing and its own publishing. Arabic, Chinese, and Spanish each have their own contacts, contracts, and systems of operating.

WLC has been working with the language committees on such general matters as assessing needs in each language area, determining the variety of materials to be produced and the methods of distribution and funding. To each committee has been left the actual choice of the materials to be translated/written and published since each committee has the language and cultural expertise to make this

judgment.

2) Membership

During 1986, the membership of the WLC was as follows (year indicates termination date)

Mr. G. Brinks, World Missions Committee (1987)

Mr. J. Brondsema, member-at-large (1988)

Rev. B. Madany, 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. Vander Griend, secretary, Board of Home Missions (1986)

Dr. D. Vander Hart, member-at-large (1988)

3) The Work of the WLC

The committee normally meets three or four times per year. Among the specific items on the committee's agenda during the past year were the following:

a) Supervised language committees by reviewing their minutes, approving financial expenditures in each area, and maintaining personal contact with each committee through liaison members. b) Reviewed the background of the candidates for the World Liter-

ature manager positions.

c) Listened to a presentation by Rev. Carl Bosma of CRC World Missions in Brazil concerning the need for Reformed literature in Portuguese. He discussed the present state of the church in Brazil, availability of Reformed literature in the Portuguese language in Brazil and in parts of Africa, types of materials needed, and the literature work presently being done. Rev. Recker will investigate the possibilities of organizing a Portuguese literature committee in Brazil.

d) Adopted a 1988 budget

e) Decided to request placement on the synodical list of recommended causes for one or more offerings.

4) Report of the Language Committees

a) Arabic Literature Committee

The following members served on this committee in 1986: V. Attalah, B. De Vries, S. Hennein, P. Ipema, and B. Madany.

Volume I of H. Bavink's Our Reasonable Faith was completely translated and edited. Arrangements have been made for it to be produced and marketed through a seminary in Egypt. Packer's Evangelism and the Sovereignty of God is awaiting printing arrangements. The manuscript of The Pastor's Manual is somewhere in Beirut and has not yet been retrieved.

b) Chinese Literature Committee

Members currently serving on this committee include: I. Jen,

T. H. Tsien, P. Yang, and E. Van Baak. Projects in process this past year are:

More Than Conquerors by W. Hendriksen The Mystery of Providence by J. Flavel Every Thought Captive by R. Pratt Reason to Believe by R. C. Sproul Beyond Doubt by C. Plantinga Genesis, Volumes I and II by Aalders Know Your Christian Life by S. Ferguson

c) French Literature Committee

Serving on this committee in 1986 were: C. Balwin, G. Dube, M.

Geleynse, H. Kallemeyn, A. Kayayan, and A. Otten.

Working through subsidies to a number of publishers, the following materials are in various stages aiming toward production:

They Shall Be My People by J. Timmer

Until Justice and Peace Embrace by N. Wolterstorff

Forgive and Forget by L. Smedes

A Transforming Vision by Middleton

Issues Facing Christians Today by J. Stott

Help and Hope for the Alcoholic (and the synodical report on alcoholism) by A. C. De Jong

Reading the Bible as History by C. Plantinga

Idols of Our Time by Goudzwaard

When the Kings Come Marching In by R. Mouw

d) Hausa Literature Committee

Members of the committee in 1986 include: D. G. Angye, H.

Boer, A. Horlings, J. Mambulla, and R. Veltkamp.

No projects were completed in 1986, but a commentary on Joel by H. Boer and the Gospel of John (in Ajima) are ready for production. A translation of S. G. De Graal's Promise and Deliverance, Volume I, is being edited and Anne De Vries's Old Testament Story Bible is being translated into Hausa.

e) Spanish Literature Committee

The following members served on this committee in 1986: H. Baker, J. Boonstra, P. Borgdorff, T. De Vries, B. Dokter, and D. Vander Hart

Projects completed in 1986 are translations of the Tyndale commentary on Genesis and Hendriksen commentary on Matthew. Also printed were America Latina by Narváez and Providencia Y Revolucion by Arana. Projects already through editing and in the production process are the fourth year of Sunday School papers and teacher's manual for El Gran Libro, Trench's book on The Parables, Hendriksen's commentary on Mark, and the Tyndale commentary on Jeremiah/Lamentations. Projects in editing are volumes III and IV of De Graaf's Promise and Deliverance, Hendriksen's commentary on Luke, and Murray's Redemption Accomplished and Applied.

c. Translation of Curriculum Materials into Other Languages

Another task for the new manager will be to receive, evaluate, and make recommendations regarding all requests from our churches in the U.S. and Canada to translate materials into other languages.

For that reason the board took an interim decision: When a request was received from Classis Atlantic Northeast that CRC Publications do a market research test to determine the need for Reformed Spanish-language educational materials, and, if a need exists, to begin developing such materials, it directed Education Department staff to cooperate with The Evangelical

Literature League (TELL) to conduct a survey of the use of *El Gran Libro* Sunday school curriculum (developed by TELL, SLC, and CRWM) in North American Reformed Spanish-speaking congregations. It also decided that any further recommendations on this matter wait until the World Literature manager has joined staff.

Our work with the Reformed churches in Quebec in providing teachers' manuals in the French language continues at a steady pace. By the fall of this year, *Steps, Trails*, and *Guide* should be complete, with all the manuals available (in mimeographed form) to be used with translated and mimeographed student papers. Revised *Footprints* may be a future project.

IV. SERVICES

Due to a reorganization last year, what was once called "the printing plant," then later "the Production Department," is now part of what is called "the Services Department of CRC Publications." This department is responsible for all the activities required for publishing a product that occur after the basic editorial work is completed: design, composition, copy editing, "prepress," printing, binding, warehousing, and shipping. The largest, and most visible, element in the building expansion project is the construction of a warehouse on site. We currently lease warehouse facilities in an off-site location.

Under Services Director Chuck Vlieg's direction, significant progress was made this past year in applying management concepts within this department. These concepts include (re)structuring of staff responsibilities with clearer lines of authority; staff training and development; implementation of new systems and controls for estimating, scheduling, productivity and quality; and implementation of a measurable budget system. Other departments of CRC Publications, and other CRC agencies which utilize the services of this department—and therefore the church at large—have benefited greatly from these developments.

V. FINANCE

A. Pricing

At its 1987 annual meeting, the CRC Publications Board reaffirmed, with some modifications, its goal set some years ago that most products should be financially self-supporting. Specifically the board decided that:

- As a general rule the total cost of each product or service shall be funded by those who are users of the product or service.
- Any proposal for a new product or service shall explain how its costs will be funded.

Ground: This policy will assure good stewardship of the church's monies while retaining for the board the option of deciding to initiate or continue a product or service even though it is not financially self- supporting.

By adopting this policy, the board is implicitly reaffirming and reemphasizing our organizational direction that was initiated a decade or so ago—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.

We believe there is no basic contradiction between the philosophy outlined above and the need to serve the church of Jesus Christ. In both cases we need to minister to the needs of people, and to do so as efficiently and effectively as we can. We have reached this goal in most areas of our work; quota request for 1988 constitutes only 2.3 percent of our annual budget.

B. Funding for Multiracial Leadership Development

For several years now CRC Publications has been a member of the SCORR Advisory Council for Multiracial Leadership Development—a council made up of the heads of CRC and CRC-related agencies devoted to development of multiracial leadership within the CRC. As a member of this council we have paid an annual assessment to SCORR to support SCORR's work in this area. This council has recently revised its mission, structure, and name; and it has requested synod's approval for changing its current method of funding. The council believes that it would be more appropriate if this work were funded by simply increasing SCORR's quota support. CRC Publications Board informs synod that it endorses SCORR's request that synod increase SCORR's quota by an amount comparable to that which Multiracial Leadership Development Council members have paid SCORR as membership assessments.

C. Financial Reports and Requests for Support

CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended August 31, 1986, and the budgets for fiscal years 1987 and 1988. These reports have been submitted to the denominational financial coordinator, who will place them in the Agenda for Synod 1987—Financial and Business Supplement.

RECOMMENDATIONS:

- CRC Publications respectfully requests that synod approve a quota of \$2.10 per family to support the ministries of CRC Publications during (calendar year) 1988.
- CRC Publications respectfully requests that synod approve a quota of \$2.40 per family to support the ministries of the World Literature Committee.
- 3. CRC Publications respectfully requests that synod designate the World Literature Committee as a denominational cause recommended to the churches for one or more offerings for above-quota needs in calendar year 1988.
- 4. CRC Publications respectfully requests that synod recommend the Friendship Foundation and Friendship Groups Canada to the churches for financial support in 1988.

D. Salary Disclosure

CRC Publications, in accordance with action taken by the 1984 Synod, respectfully submits the annual compensation data. 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 (100-109%)
6	1	3rd quartile (100-109%)
5	1	3rd quartile (100-109%)
5	1	4th quartile (101-118%)
4	1	4th quartile (109-118%)

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 1987—Financial and Business Supplement.

VI. Personnel

A. General

The CRC Publications staff team is organized into four major departments—the Finance Department (thirteen staff members), Education Department (eleven staff members), Periodicals Department (seven staff members), and Services Department (forty-seven 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: Allen Van Zee, Finance Department; Harvey Smit, Educaton Department; Andrew Kuyvenhoven, Periodicals Department (Banner); and Chuck Vlieg, Production Department.

B. Marketing Director

A new position was established this past year within the administrative office—a Marketing Director position. Rev. Robert Terwilliger was hired to fill this position in June 1986. He came to us from the Kellogg Company of Battle Creek, MI, where he had worked in marketing since 1980. He has also served as pastor of two RCA congregations. Bob has brought to CRC Publications expertise and insight that we have already used to good advantage. We believe that our ministry to the church can be expanded if we become better attuned to people's needs and if more people are aware of our products.

C. Finance Director

The board reappointed, for another four-year term, Mr. Allen Van Zee, the person responsible for providing the financial information needed to achieve the goal of pricing most products to be self-supporting.

VII. RESPONSE TO VISION 21

In response to the invitation from the Synodical Interim Committee, the CRC Publications Board has examined the Report of the Committee to Study the Structure of the Christian Reformed Church. The board respectfully submits to synod an appendix to this report as its response to the structural proposals.

VIII. MATTERS REQUIRING SYNODICAL ACTION

- A. Election of an at-large delegate for CRC Publications Board (see Section II, C)
- B. CRC Publications Board representation at synod (see Section II, D)
- _ C. Appointment of Rev. Kenneth Bradsell as fraternal delegate for CRC Publications Board (see Section II, E)
- D. Timing of procedure for making appointment to Banner editor-in-chief position (see Section III, A)
- E. Response to synodical mandate to "look into the possibility of publishing church curriculum materials . . . in Braille" (see Section III, B, 2, b)
- F. Discharge of the Psalter Hymnal Revision Committee (see Section III, B, 4, b)
- G. Allocation of quota for CRC Publications Board (see Section V, C, 1)
- H. Allocation of quota for World Literature Committee (see Section V, C, 2)
- I. Recommendation of WLC to churches for one or more offerings (see Section $V,\,C,\,3)$
- J. Recommendation of Friendship Foundation and Friendship Groups Canada to churches for financial support (see Section V, C, 4)

CRC Publications Board
Gary H. Mulder, executive director

CRC PUBLICATIONS BOARD'S RESPONSE TO VISION 21

I. INTRODUCTION

The mandate given the committee to Study the Structure of the Christian Reformed Church was a broad one: "Study the organizational structure of the Christian Reformed Church including all denominational boards and agencies." The committee obviously devoted a great deal of time and energy to developing an understanding of the denominational agencies and analyzing their history and current status, their functions and their structural relationships. The committee set a goal for its work that is most appropriate: to develop "a model in which denominational structures meet both reasonable standards for organizational effectiveness and the ancient standards for church authority and leadership."

The CRC Publications Board believes that a number of the concerns that the committee expresses about the current structure are valid. We also support some of the proposals for how these issues could be resolved. However, we find ourselves in strong disagreement with several major thrusts of the "Vision 21" report, as well as a number of specific elements of the proposed structural changes for the CRC. The board believes that the committee, in its enthusiasm for developing a structure which would produce efficiency and coordination, forgot some of its own foundational principles regarding authority in the church. The need for pastoral concern for the church was almost completely disregarded. We feel, for example, that while the ministries of the church should function with businesslike efficiency and effectiveness wherever possible, it is inappropriate to structure a church like a corporation!

II. HISTORY AND BACKGROUND

We find the brief summary of the history of the beginning and the growth of denominational institutions helpful. Various agencies were brought into being (and grew) in response to the denomination's perception of real needs for ministry. These agencies have, over the years, often done an "exceptional" job of fulfilling their mandate of ministry to and on behalf of the denomination. An important element in this effectiveness has been the strong link to the local congregation through the classical representative system. Another important element in agency effectiveness has been their obvious commitment to serving the church of Jesus Christ.

The committee also cogently, and accurately, observes that the CRC institutions were founded out of a conviction of need for a certain ministry, but not necessarily out of an "overall, unified denominational plan." What has been lacking is a "set of common guidelines, a unifying purpose, and a means for planning and implementing an overall strategy" (italics added).

The committee also accurately points out that the denominational structure must be "adapted to the needs of ministry" and we must be willing to change that structure, if necessary, to make that ministry more effective.

III. PRINCIPLES

The CRC Publications Board heartily endorses the three foundational principles set forth by the committee:

• The Lordship of Christ is paramount.

The local congregation possesses "original" authority.

We govern by means of delegated authority.

We are not sure, however, that these principles are adequately reflected in the actual structural proposals.

IV. GUIDELINES

The board recognizes the need for setting guidelines to help "assess the current denominational structure" and to provide the foundation and direction for proposals for revision of this structure. We heartily concur with a number of these guidelines.

We believe, however, that several of these guidelines reflect the mindset, conveyed throughout the document, that the church should be administered by way of an hierarchical structure that one would design for a business. As is

clear from our introduction, the board rejects that premise.

The historic, Presbyterian system of government, which has been the traditional basis for the structure of the CRC, has no "executive branch" of government, no bishopric or ecclesiastical hierarchy with executive power. The church is the whole Body of Christ made up of many interdependent members using their spiritual gifts for the mutual upbuilding of the whole Body. The traditional Presbyterian structure for ordering the church is a series of governing bodies: consistory (possessing "original" authority), classis, and synod. Agencies are established to provide particular services and mission activities for the synod (and therefore the church). They are in no sense "management" or an "executive board" of church government.

The underlying philosophy behind "Vision 21" seems to be based more on a corporate management model which sees the church as an institution headed and controlled by its "central headquarters." Despite the basic principles which speak of the local congregation possessing "original authority," and "all institutions receiving authority through the local congregation," the overall thrust of

"Vision 21" is in the direction of centralized management.

Not only is this thrust questionable theologically and in terms of Presbyterian polity, but, of equal importance perhaps, it does not reflect the reality of what the church is today. For many (most?) CRC members, local congregations and classes, the primary focus of attention and interest is more and more on local and regional issues and activities. If we move to a concentration of power in a central governing body, that governing body will be managing less and less with fewer and fewer resources as the church at large moves in another direction.

We wish to comment specifically on the following guidelines:

Guideline One: "Denominational programs should be unified in purpose and, insofar as appropriate, in style."

The board finds itself in basic agreement with this guideline. We would like to emphasize the modifying phrase "insofar as appropriate." Too much focus on uniformity in style can stifle creativity, resourcefulness, and responsiveness.

Guideline Six: "Astute fiscal operations are imperative."

The guideline as stated is certainly appropriate. Whether a "central body is needed to make ongoing, year-round financial decisions" is questionable. Cannot the operating boards continue to assume responsibility for that function?

Guideline Seven: "Synod should delegate responsibility and authority."

This guideline raises a core issue. It is true that currently much of synod's agenda is devoted to agency programs and issues. However, the following is also true:

Much of this time is taken up by presentation of missionaries, speeches by agency representatives, etc., not program approval and issue resolution.

Each year, synod offers an important opportunity for agency contact with the church. Removing this contact may well *increase* the current feeling of "distance" between the churches and the denominational ministries.

Guideline Four: "Coordination requires authority."

Guideline Five: "Administrative layers within our denominational structure should be kept to a minimum."

Guideline Eight: "Boards should be only as large as necessary."

These guidelines are appropriate as stated. How they are applied to a given situation becomes the critical issue. We will comment further on these guidelines in Part V below.

V. THE STRUCTURAL PROPOSALS

A. General Observations

Of the two major proposals for structural change, the one that most affects the CRC Publications Board is the establishment of an Executive Board of Synod. Thus, the board's reaction will be primarily focused on that proposal.

There are several aspects of the proposed Executive Board of Synod that are very attractive. The committee convincingly established a need for overall strategic planning of the denominational ministries and for greater coordination of these ministries. The establishment of an entity, reporting to synod, which would have the mandate for these activities would be a positive step. Since synod meets only once a year for a short period of time, some of these activities need to be delegated.

The board also applauds the streamlining of denominational institutional decision-making processes by the assignment of all denominational agencies, committees, and programs to one of four operating boards. This proposal should also lead to increased coordination among these ministries. (We do

question the title of the "Ministries Board"; are not all the boards "ministry boards"?)

As indicated earlier, however, the board has significant concerns about the overall thrust of the proposed changes. These concerns were discussed earlier. We indicate below some of our concerns about the specific elements of the proposed changes.

1. The Executive Board of Synod

a. Membership selection process

We are concerned that the board, as constituted, will be a self-perpetuating body that therefore does not represent the churches. Even though synod elects its members and classes can suggest nominees for membership, the nominees would be determined by the Executive Board of Synod.

Another very significant concern about the composition of the Executive Board of Synod, which is given considerable authority over the operating boards, is that it would not have representation from these boards.

b. Mandate

In the board's opinion, the committee has not made a sufficiently strong case for including as the mandate of the Executive Board of Synod that it actually supervise the operating boards. The reasons for our concerns about this provision are as follows:

1) Removing synod from significant, direct contact with the agencies would only serve to increase the current concern about the growing "distance" of the agencies from the churches. It would remove a channel of communication to the local congregations which, the committee agrees principially, possess original authority.

2) If the Executive Board of Synod were to effectively carry out all of its assigned mandate, it would need to significantly increase its staff

support, and to meet more than three times a year.

3) This provision would simply mean that another decision-making layer would be created and that each agency's decisions would now need to go through two boards. Timeliness of decision-making would be a major problem. Also if the CRC Publications Board meets only one time per year, and the Executive Board of Synod, which supervises the CRC Publications Board, three times, the CRC Publications Board might soon become an anachronism.

2. The CRC Publications Board

a. Size

The committee recommends that the CRC Publications Board be reduced to fourteen to eighteen members. Again, the board is concerned that this would reduce the access of the churches to our agency. The ministry of CRC Publications is wide-ranging and has a significant and increasing impact on the church and on her ministry to the world. We deem it essential, therefore, that we do *not* reduce the channels of communication to the churches.

b. Selection of members

As with the Executive Board of Synod, we believe that a process should be developed whereby classes (or, if necessary, groups of classes) select their delegates to the CRC Publications Board.

3. Cost Savings

The board questions the projected cost savings claimed should the proposed administrative model be implemented. A number of the assumptions seems to be based on conjecture. Furthermore, introduction of one (or two) additional decision-making layers would lead to increased staffing to support the work of the new boards and/or committees—with a resulting *increase* in costs.

B. Alternative Proposal

For synod's consideration, the CRC Publications Board proposes the following modifications to the CRC Structure Committee's proposals (see structural chart, page 55):

- 1. That the name of the "Executive Board of Synod" be changed to "Planning and Coordinating Committee."*
 - 2. That the Planning and Coordinating Committee be made up of:
 - a. Regional representatives that are elected by the regions they represent. Various methods could be devised to elect these representatives.
 - b. One or two representatives from each of the operating boards, elected by those boards.
- 3. That the mandate of the Planning and Coordinating Committee not include:
 - a. supervising the operating boards;
 - b. nominating and/or appointing college and seminary professors, the *Banner* editor, and agency head positions; nor
 - c. mediating differences between operating boards.
 - 4. That the mandate of the Planning and Coordinating Committee include:
 - a. Recommending to synod guidelines for agency coordination, reviewing agency programs in light of these guidelines, and, when necessary, recommending actions to be taken regarding unresolved coordination issues.
 - b. Recommending to synod a long-range (five-year) plan, which will have been developed in cooperation with the various agencies.
- That the CRC Publications Board retain its current composition and delegate-selection processes.
- C. The board also suggests that if a structure similar to the one suggested is implemented, consideration be given to the following:
- 1. Establishment of an administrative council made up of the staff heads of the various agencies.

The mandate of this council should be as follows:

- a. Develop and propose to the Planning and Coordinating Committee guidelines for coordination of agency programs.
- Review all proposed new programs in the light of these coordination guidelines.

^{*}One option could be to simply modify the mandate of the current Synodical Interim Committee to incorporate the suggestions for the Planning and Coordinating Committee.

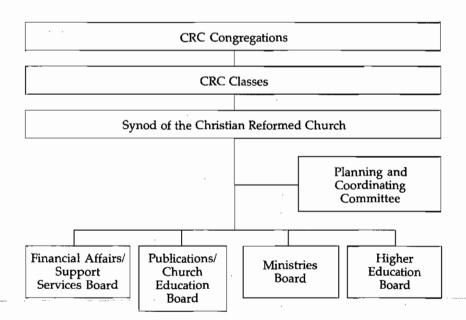
- c. Assist the Planning and Coordinating Committee in the development of a denominational long-range plan.
- d. Identify, develop, and implement cooperative programs where appropriate.
- e. Develop common personnel policies, standing reporting formats and forms, etc., for CRC agencies.
- 2. Development of a more functionally based internal structure where appropriate, whereby certain support functions common to all or some of the agencies be centralized—either within the Financial Affairs and Support Services Board or as part of a (staffed) Ministries Board.

Functions which might be centralized in this manner include:

- · financial services
- communications
- · personnel services

The benefits that would result from this approach would be as follows:

- Less duplication of activity among the various agencies—thus a significant dollar savings.
- Development of greater expertise in each of the functions that is centralized.



REPORT 4 CRC BOARD OF HOME MISSIONS

I. THE HOME MISSIONS TASK AND THE CRC: THE NEXT TWELVE YEARS

A. Introduction

1. God Expects the Church to Grow

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

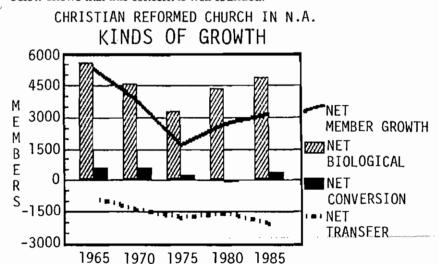
Implementation—The church obedient to God's will can expect to grow and as an indispensable part of its life of total commitment must urgently and prayerfully seek and gather the lost with the call to conversion and obedience.

(Statements on the Growing Church, Acts of Synod 1975, p. 232)

2. The Awakening Church

There is an increasing awareness throughout the denomination of the importance of revitalizing and focusing the ministry of Christian Reformed congregations so that younger members can be retained, so that congregational life may display more warmth and openness, so that productive community evangelism may occur. More people in the CRC are asking more often, "How can I reach my friends, my coworkers, members of my own family who do not share faith in Christ?" "How can people I love and care about benefit, as I have, from the good news of Jesus?"

The members of the CRC and their leaders are becoming more aware of the need for improvement in denominational membership growth. The graph below shows that this concern is well-founded.



3. The Home Missions Five-Year Plan of 1984: Answered Prayers

In its five-year plan initiated in 1984, the Christian Reformed Board of Home Missions (BHM) asserted that a key ingredient of evangelistic church growth is new church development. In that year the board set a goal of beginning thirty new churches in five years. By God's grace, this goal was achieved in three years. Ten new churches were started in 1984, twelve in 1985, eleven in 1986, totaling thirty-three churches.

For the same five years, 1984–1989, Home Missions set a goal of graduating thirty churches. By the end of 1986, twenty fields no longer require Home Missions funding. And the goal will have been met before the end of 1988,

again ahead of the target.

Home Missions through its Evangelism Department has, especially since 1984 but also before, conceived and launched successful programs of congregational training and support for evangelism which have seen wide use in the church: Congregational Evangelism Training, Coffee Break, Men's Life, Quality Life, Discover Your Gifts, Evangelism and Worship, Witnessing Where You Are, Focus. The goals of 1984 are substantially met; programs added and begun after 1984 are on target.

In 1986 the BHM decided "to increase the number of Asian, Black, and Hispanic new church development ministries. . . ," adding this new church development goal to those adopted in the five-year plan of 1984. This decision affirmed God's blessing on the Home Missions strategy of new church development and seized the opportunity for church growth in burgeoning ethnic

populations in the United States and Canada.

B. A Denominational Growth Challenge

To achieve this growth HM staff and RHMs presented an outline of a master plan to be achieved by the year 2000. BHM accepted the plan and mandated staff and RHMs to prepare and present to the 1988 annual board meeting a comprehensive plan for Home Missions' role in a denominational membership growth challenge. The plan will prayerfully aim at a total membership in the CRC of 400,000 by the year 2000 (presently membership is approximately 308,000 persons). This will entail improving the CRC annual growth rate from slightly less than 1 percent to 2 percent.

In support of this denominational growth challenge the BHM mandated preparation of objectives in the areas of prayer, congregational evangelistic growth, new church development, growth by affiliation, providing financial resources and leadership resources. Home Missions' twelve-year effort in pursuing these objectives would be divided into four three-year segments

beginning with the period 1988-1990 and ending in 1999.

In support of this affirmation of a master plan for denominational growth, the BHM also approved a voluntary partnership initiative through which Home Missions will be linked with growing congregations throughout the denomination, and those eager to grow, to provide the same support and consultative services for established congregations as Home Missions does for Home Missions congregations. BHM also adopted a revised, comprehensive funding policy for Home Missions ministries aimed at stimulating increased use of local resources and reducing the length of time during which denominational support is needed.

C. Plan (in summary)

The plan is summarized as follows:

THE HOME MISSIONS TASK AND CRC: THE NEXT TWELVE YEARS

Introduction:

God wants his lost children found and enfolded. Home Missions wishes to concentrate the attention of the denomination on this overriding theme of God's mission to the world. The task, however, must be broken down into smaller bites for congregations, classes, and agencies. Resources of prayer, spiritual gifts, money, leadership, and training need to be marshaled and focused so, God helping, a momentum for ministry is achieved which keeps the CRC growing new congregations, while existing congregations continue, by God's Spirit, to reproduce new believers.

Plan:

The BHM mandates staff and regional home missionaries to develop objectives for a comprehensive plan for a denominational growth challenge which would prayerfully aim at a total membership in the CRC of 400,000 by the year 2000 and which would entail improving the CRC annual growth rate from 1 percent to 2 percent.

Objectives to Be Developed:

1. Prayer—Support in personal and corporate prayer the denominational growth challenge.

Congregational Evangelistic Growth—Challenge, motivate, enlist, and equip existing Christian Reformed congregations for church growth.

3. New Church Development—Develop comprehensive new church development plans on the part of Home Missions, new church development objectives by classes, and by local churches.

4. Growth by Affiliation—Invite existing unaffiliated non-Christian Re-

formed congregations to affiliate with the CRC.

5. Financial Resources—Provide financial resources through more efficient use of existing resources, through new fund-raising initiatives and through promotion of a vision for growth for the whole denomination.

6. Leadership Resources—Marshal leadership and personnel resources

to meet the overall goal.

D. Request

BHM respectfully requests that synod take note of and affirm the goals and general mandate of the denominational growth plan which were adopted by the board in outline form in 1987 and will be considered in detail by the board in 1988.

Grounds:

1. The plan is a large undertaking for Home Missions.

2. The plan has denominational scope and synodical affirmation will focus the church's hopes and prayers.

 Synodical affirmation will confirm a definite direction for Home Missions work and planning throughout 1987.

II. THE BOARD

A. Information

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

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

B. Request

Mr. Dale Sall has served two terms on the board and administration committee as a member-at-large specializing in real estate. The high level of Dale's interest in Home Missions and the expertise he brings in his field is evident and much appreciated. Because of the high turnover among the five members of the administration committee in the last year (secretary, vice president, executive director) and because the vice president will need to be replaced again in the near future, the BHM recommends that the name of Mr. Dale Sall be placed in single nomination as the BHM's member-at-large specializing in real estate.

Grounds:

There has been a large turnover in the five-member administration committee with three new members within the last year and another anticipated within three months.

Mr. Sall has expertise in real estate, a key position in the finance and administration committees of Home Missions, and loves and is very interested in the work of the Home Missions Board and of Home Missions within the denomination.

3. Mr. Sall has expressed his willingness to serve.

III. OFFICE AND REGIONAL PERSONNEL

The Home Missions office is located at 2850 Kalamazoo Avenue SE in Grand Rapids, MI. Regional home missionaries, part of the administrative and service structure of the board, live in various locations.

A. Executive

Executive Director	Rev. John A. Rozeboom
Director of Finance	Mr. Gerard J. Borst
Director of Personnel	Rev. Duane E. VanderBrug
Director of Field Ministries	Rev. Alfred E. Mulder
Director of Evangelism,	Rev. Dirk J. Hart
Associate Director of Evangelism	. Rev. Alvin J. Vander Griend
Director of Communications	Mr. R. Jack De Vos

B. Regional Home Missionaries

Central & Eastern Canada (London, ON)	Rev. John Van Til
Central U.S. (Bedford, TX)	
Eastern U.S. (Hawthorne, NJ)	

Mid-Eastern U.S. (Kalamazoo, MI)	
Northern Pacific (Snohomish, WA)	Rev. Henry M. De Rooy
Red Mesa (Ft. Defiance, AZ)	Mr. Jack De Groat
Southern Pacific (Bellflower, CA)	Rev. Peter J. Holwerda

C. Administrative Personnel

Controller	Mr. Howard Meyers
Church Relations Administrator	Miss Nancy Goeman
Graphic Artist	Mr. Joe Vriend
Coffee Break Administrators	Mrs. Laurie Deters*
	Mrs. Betty Veldman*
Bookkeeper	Miss Jeanne Faber

D. Secretarial/Supportive Personnel

Mrs. Edie Bajema*	Mrs. Gert Rotman
Miss Kim Bronkema	Mrs. Wilma Vanden Bosch*
Mrs. Betty Grasman	Mrs. Fran Vander Molen
Mrs. Marideen Holtrop	Miss Lori Vis

E. Volunteers—Part-time

Communications Volunteer	Mr. Bernie Sharpe
Church Relations	Miss Dorothy Ibershof

F. Staff Positions and Appointments

1. Executive Director, John A. Rozeboom

Subsequent to election by the BHM in February 1986 and appointment by synod in June, Rev. John Rozeboom began serving as executive director in August 1986. During the last three weeks of August, Rev. John G. Van Ryn and Rev. Rozeboom worked in the Home Missions office together in order to effect a smooth transition.

2. Reappointment of Gerard J. Borst, Director of Finance

a Process

The reappointment procedure for Home Missions staff persons involves evaluation of the person's work in the position. The goal in the process is twofold: (1) to assist the staff person in personal and professional growth and (2) to prepare a recommendation regarding reappointment.

As part of the reappointment process the executive director received information from field ministry leaders, board members serving on the Finance Committee, and fellow staff members. The staff member is evaluated separately by peers who write an evalution and discuss it with the person being evaluated. The executive director then receives a report from the peers, reviews all of the other materials presented, prepares a report which is discussed in detail with the person under reappointment and reports to the administration committee which makes recommendations to the board. In the case of a synodical appointee, the board makes recommendations to synod as well.

Gerry Borst was reappointed by Synod in 1983 to a four-year term as Director of Finance extending to August 1987. He is eligible for reappoint-

^{*}Part-time

ment. With gratitude to God for gifts of dedication and professional competence displayed in Gerry's work, the board recommends him for reappointment.

b. Recommendation

The board recommends to synod that Gerard J. Borst be reappointed as Director of Finance for BHM until January 1992 (his sixty-fifth birthday).

Ground: Mr. Borst is a gifted, experienced, and dedicated staff member who has and will continue to render excellent service to Home Missions and the CRC.

IV. FIELD MINISTRY

A. Department Description

School children go on field trips, computer tables consist of field items, and home missionaries engage in field ministry. A Home Missions field or *field ministry* refers to new churches and other special outreach ministries funded by Home Missions in more than 150 locations throughout Canada and the U.S. These field ministries may be divided into the following main categories:

1. New Church Development (NCD)

Many new or young churches are assisted financially by Home Missions either by way of direct sponsorship (DS) or grant-in-aid funding (GIA). Churches located in communities of great economic need are classified as NCD/TYPE B, and churches located in communities with average to above-average financial resources are referred to as NCD/TYPE C. Both types are expected to pray, plan, and work toward becoming self-governing, self-supporting and self-propagating churches that grow through evangelism. During 1986 Home Missions funded approximately 110 new and developing churches.

Additional Church Staff

Established congregations in changing communities or in other special opportunity and need situations may obtain financial help for a limited period of time to employ an additional staff person for training others in outreach ministry or other special assistance.

3. Specialized Ministries:

Outreach ministries on college and university campuses, along seaways and near military bases, plus a few training and coordinating positions, and three schools in Navajo- and Zuni-land are referred to as specialized ministries or TYPE A.

Below is a tabulation of all field ministries as of March 1, 1987, according to ministry type and predominant ethnicity of the target population:

	NCD/B	NCD/	C Staff	Туре А	Total
Anglo	5	45	8	21	79
Asian	6	11	2	1	20
Black	4	4	4		12
French	1	4			5
Hispanic	10			1	11
Native					
American	18	2		5	25
All other		_1	nema cuar :	3	4
Totals	$\overline{44}$	67	$\overline{14}$	3 31	156

B. Field Ministries and Personnel as of March 1, 1987

Note: See explanation at end of listing.

LOCATION/NAME	PERSONNEL	ADM	TYPE	CLASS	ETHNICITY
Abbotsford, BC	Rev. L. Chen	GIA	В	П	Chinese
Akron, OH	Mr. K. Hermann	GIA	-	Campus	Anglo
Albany, CA	Mr. H. K. Hwang	GIA	C	mí	Korean
Albuquerque, NM	J				
Fellowship CRC	Rev. A. J. Veltkamp	D\$	С.	r	NatAmer
SW Campus Fellowship	Rev. A. Begay	SFA	A	Campus	NatAmer
Ames, IA	Vacant	GIA	Α	Campus	Anglo
Anaheim, CA	Rev. C. J. Nyenhuis	DS	В	II	Hisp
Appleton, WI	Rev. D. J. Steenhoek	GIA	C	Orgzd	Anglo
Arlington, TX	Rev. C. Kromminga, Jr.	DS	C	Ι.	Anglo
Arroyo Grande, CA	Rev. A. A. Mulder	GIA	С	Orgzd	Anglo
Atlanta, GA	D 147 147 1	DC	_	***	
New Hope of Dunwoody	Rev. W. W. Leys	DS	C	Ш	Anglo
Christ's Community	Rev. J. Nash	DS	C	I	Black
Austin, TX Christ's Fellowship	Rev. P. W. Deckinga	DS	С	I	Amelo
NCD Residency	Mr. J. I. Koopman	DS	Ċ	Resid	Anglo
Barstow, CA	Rev. V. G. Van Ee	GIA	č	I	Anglo
Beclabito, NM	Mr. J. Talley	DS	В	Ĭ	Anglo NatAmer
Beliflower, CA	Rev W. Y. Won	GIA	Č	Ï	Korean
Big Rapids, MI	Rev. L. Ausema	GIA	Ā	Campus	Anglo
Boise, ID	Rev. J. P. Vosteen	DS	Ċ	III	Anglo
Boston, MA	Mr. E. J. Vanga	DS	В	Ï	Hisp
Boulder, CO	Rev. C. J. De Vos	DS	Ã	Campus	Anglo
Brigham City, UT	Rev. D. J. Hunderman	DS	В	III	Anglo
Brooklyn, NY/Messiah's	Rev. S. Schlissel	SFA	Ċ	Ī	Jewish
Calgary, AB	Rev. C. H. Claus	GIA	Ċ	Orgzd	Anglo
Cerritos, CA	Rev. C. S. Hahn	GIA	C	Ĭ	Korean
Champaign, IL	Rev. J. Reiffer	DS	C	Ш	Anglo
Chandler, AZ	Rev. A. Lindemulder	DS	С	II	Anglo
Chesapeake, VA	Rev. D. C. Sherow	DS	С	I	Black
Chicago, IL					
Amer. Indian Chapel	Rev. R. J. Van Antwerpen	DS	В	I	NatAmer
Christ's Vineyard	Mr. J. Flores	SFA	В	I	Hisp
Grace & Peace	Rev. P. Aviles	Uncl	В	I	Hisp
Hope	Rev. R. Maldonado	Uncl	В	ĵ	Hisp .
Hyde Park	Vacant	DS	C	III	Chinese
Immanuel	Mr. J. Mattias	Uncl	В	I	Hisp
Lawndale	Mr. L. Tucker	GIA	В	2Staff	Black
Pullman	Rev. R. E. Williams	GIA	Č	Orgzd	Black
Roseland	Rev. A. Van Zanten	GIA	В	a 1 .	Black
Spirit & Truth	Rev. R. M. Crawford	Uncl	В	Orgzd	Hisp
TASUM China CA	Rev. M. Ortiz	DS	A	TRNG	Hisp
Chino, CA Church Rock, NM	Rev. Y. K. Kim Mr. B. Garnanez	GIA DS	C B	I II	Korean NatAmer
Columbia, MO	Rev. T. E. Pettinga	DS	Č	П	
Columbus, OH	Rev. E. T. Lewis	DS	A		Anglo
Corvallis, OR	Rev. C. J. Aardsma	DS	ĉ	Campus II	Anglo Anglo
Crownpoint, NM	Kev. C. J. Hardshia	DJ	C	11	Aligio
Crownpoint CRC	Rev. G. T. Stuit	DS	В	II	NatAmer
Crownpoint Chr.	nevi G. Il Blan	20	,		, data mici
School	Miss L. Helland	DS	Α	School	NatAmer
	Mr. R. Yzenbaard				. 1 11101
Crystal Lake, IL	Rev. D. J. Einfeld	GIA	С	Orgzd	Anglo
Davenport, IA	Rev. M. B. Fynaardt	DS	č	III	Anglo
Denver, CO	, ,		_		
Indian	Mr. M. Deckinga	DS	В	I	NatAmer
Sun Valley	Rev. J. Vande Lune	GIA	В	1	- Hisp
Detroit, MI	Rev. J. D. Natelborg	DS	Α	Campus	Anglo
	Ü			•	•

LOCATION/NAME	PERSONNEL	ADM	ТҮРЕ	CLASS	ETHNICITY
East Islip, NY	Rev. K. J. Verhulst	DS	C	III	Anglo
East Lansing, MI	Dr. C. Libolt	GIA		2Staff	Anglo
El Paso, TX	Rev. W. C. De Vries	DS	С	II	Anglo
Enumclaw	Rev. H. Leetsma	GIA	C	Orgzd	Anglo
Fairfield, CA	Rev. G. G. Hofland	DS	C	Щ	Anglo
Farmington, NM	Rev. T. J. Niehof	DS	C	II	NatAmer
Flagstaff, AZ	Rev, F. J. Walhof	DS	C	II	Anglo
Fort Collins, CO	Rev. P. Jorden	GIA .	C	2Staff	Anglo
Fort McMurray, AB	Rev, C, Vink	DS	C	Ĩ	Anglo
Fort Wingate, NM	Rev/Mrs. E. C. Marlink Miss S. Clahchischilli	DS	В	11	NatAmer
Fresno, CA	Mr. G. Penner	GIA	C	2Staff	Anglo
Gallup, NM Garden Grove, CA	Mr. C. Grey Rev. S. J. Kang	DS	В	I	NatAmer
Gaylord, MI	Mr. V. Schaap	GIA GIA	C B	I I	Korean
Guelph, ON	Rev. E. Den Haan	DS		_	Anglo
Hacienda Hts., CA	Rev. K. K. Cho	GIA	A C	Campus I	Anglo
Halifax, NS	Rev. J. W. Van Donk	DS	В	Î	Korean
Hamilton, ON	Rev. A. P. Geisterfer	GIA	A	Campus	Anglo Anglo
Hayward, CA	Mr. M. Hewitt	GIA	ĉ	2Staff	Anglo
Heart Lake, ON	Rev. D. A. Gritter	DS	č	I	Anglo
Helena, MT	Rev. C. Pool	GIA	č	Orgzd	Anglo
Hialeah, FL	Rev. J. M. Sanchez	DS	B	II .	Hisp
Honolulu, HI	Mrs. S. Menchaca	20		~	*110p
Hospitality House	Mr/Mrs. D. Bishop	DS	Α	HH	Anglo
Pacific Community Houston, TX	Rev. W. D. Dyk	DS	В	II	Anglo
New Life Community	Rev. J. Holleman	DS	C	III	Anglo
Hope CRC	Rev. R. De Young	DS	č	Ī	Anglo
Iowa City, IA	Rev. J. Chen	DS	Ã	Campus	Chinese
Jacksonville, FL			, -		
Baymeadows CRC	Rev. F. T. Wevers	DS	C	Ш	Anglo
NĆD Residency	Mr. J. Huizenga	, DS	C	Resid.	Anglo
Kalamazoo, MI	Ms, J. B. Sytsma	SFA	В	2Staff	Black
Kamloops, BC	Rev, S. Sikkema	DS	C	II	Anglo
Kanata, ON	Rev. H. G. Gunnink	DS	C	ΉI	Anglo
Kincheloe, MI	Rev. M., J. Thomasma	GIĄ	В	1	Anglo
Kingston, ON	Dr. W. Van Groningen	DS	Α	Campus	Anglo
Lafayette, IN	Dr. W. R. Lenters	DS	Α	Campus	Anglo
Lake Worth, FL	Rev. A. D. François	GIA	В	I	Black
Lansing, MI	Ms. A. Vandervelde Mr. H. Yang	GIA	В	2Staff	Asian
London, ON Long Beach, CA	Rev. P. Slofstra	DS	Α	Campus	Anglo
Harbor Ministry	Dr. J. Koopman	GIA	Α	Harbor	Multi
Long Beach CRC	Rev. J. Van Ens	GIA	Ç	2Staff	Anglo
Los Angeles, CA					
Monterey Park	Rev. J. T. C. Tong	DS	В	I	Chinese
Community	Rev. S. E. Verheul Rev. T. P. Doorn	DS	В	I	Black
Crenshaw	Rev. G. Van Enk	DS	В	III	Chinese
Orange Co. Kor-Am	Rev. Y. T. Kim	DS	C	II	Korean
Loveland, CO	Rev. H. De Young	DS	C	Ш	Anglo
Madison, WI	Mr. A. De Jong	DS	A	Campus	Anglo
Meadowvale, ON	Ms. A. Visser	GIA	C	2Staff	Anglo
Merced, CA Montreal, PQ	Rev. A. R. Schaap	GIA	С	I	Anglo
Harbor Ministry	Rev. H. Uittenbosch	GIA	Α	Harbor	Multi
Montreal Island	Mr. G. Dube	DS	C	1	French
Repentigny	Rev, H. Kallemeyn	DS	C C	I	French
St. Lambert	Rev. H. Kallemeyn	DS	C	I ,	French
Univ. of Montreal	Mr. G. Dube	DŞ.	C	I	French

LOCATION/NAME	PERSONNEL	ADM	ТҮРЕ	CLASS	ETHNICITY
Mt. Pleasant, MI	Rev. J. E. Versluys	GIA	C	Orgzd	Anglo
Nanaimo, BC	Rev. A. E. Likkel	DS	C	Щ	Anglo
Naschitti, NM	Mr. C. Brummel	DS	В	II	NatAmer
Nashville, TN	Rev. R. Brouwer	DS	C	n	Anglo
Navajo, NM	Mr. T. Tso	DS	В	Ĭ	NatAmer
Norfolk, VA					
Hosp. House for Men	Mr./Mrs. D. Mulder	DS	Ą	нн	Anglo
Hosp. House for Women	Mrs. N. Olthoff	DS	A	HН	Anglo
North San Diego	Rev. T. E. Dykman	DS	C	I	Anglo
Ogden, UT	Rev. A. W. Heersink	DS	C	III	Anglo
Paterson, NJ	Mice I Cill	GIA	В	2Staff	Dla ale
Madison Ave. Northside	Miss J. Gill Mr. R. J. Foster	GIA	В	2Staff	Black Black
William Paterson Col.	Rev. K. J. Vander Wall	GIA	A		
Pickering, ON	Rev. J. De Vries	DS	ĉ	Campus I	Anglo Anglo
Rapid City, SD	Mr. M. Manning	GIA	č	2Staff	Anglo
Red Valley, AZ	Mr. H. Begay	DS	В	I	NatAmer
Redding, CA	Rev. D. W. Lagerwey	GIA	č	Î	Anglo
Rehoboth, NM	nen 21 m Lagermay		-	•	7.1.610
Rehoboth Chr. School	Mr. G. Kamps (Supt.)	SFA	Α	School	NatAmer
Leadership Training	Mr. D. Tamminga	DS	A	Trng.	NatAmer
. 0	Rev. R. D. Posthuma			Ū	
Chr. Educ. Office	Mrs. M. Kurley (sec.)				
Richmond, BC	Rev. S. M. Jung	DS	C	Ш	Chinese
Roseville, MI	Ms. J. Rop	GIA	C	2Staff	Anglo
Ste. Croix, PQ	Mr. M. Veilleux	GIA	C	I	French
St. Vital, MB	Recruiting	DS	C		Anglo
Salt Lake City, UT			_	_	
Cambodian	Mr. C. Phim	GIA	В	I	Asian
Towns and and	Mr. M. Tak	CT.	-	***	
Immanuel	Rev. D. J. Kruis	SFA	C	III	Anglo
Indian Center	Mr. A. VanHeyst Mrs. S. Haswood	DS	В	I	NatAmer
Univ. of Utah	Mr. M. Anderson	DS	Α	Campus	Anala
San Antonio, TX	Rev. J. Byker	DS	Ĉ	Campus I	Anglo Anglo
San Diego, CA	Mr/Mrs. D. Rottenberg	DS	Ā	н́н	Anglo
San Francisco, CA	minutes D. Rottenberg	20	••		ringio
NCD ministry	Recruiting	DS	C		Anglo
Golden Gate	Rev. M. Van Der Pol	GIA	Ċ	2Staff	Chinese
San Jose, CA	Rev. H. K. Kim	GIA	C	I	Korean
Sanostee, NM	Mr. R. Slim	DS	В	I	NatAmer
Seattle, WA	Rev. S. Y. Sung	GIA	C	I	Korean
Shiprock, NM	Rev. A. W. Koolhaas	DS	В	II	NatAmer
Silverdale, WA	Rev. D. Snapper	DS	C	IJ	Anglo
Springfield, IL	Rev. M. L. De Young	DS	C	I	Anglo
Stockton, CA	Mr. Jack Andriese	GIA	В	ī	Asian
Sun Valley, CA	Rev. L. W. Wagenveld	DS	В	I	Hisp
Teec Nos Pos, AZ	Rev. P. H. Redhouse	DS	В	II	NatAmer
Tempe, AZ	Rev. R. W. Foss	DS	A	Campus	Anglo
Terre Haute, IN Toadlena, NM	Rev. P. Ipema Mr. F. Frank	DS DS	C B	III I	Anglo
Tohatchi, NM	Rev. G. Klumpenhower	DS	В	İ	NatAmer NatAmer
Tohlakai, NM	Rev. M. A. Harberts	DS	В	II	NatAmer
Toronto, ON	Rev. D. Pierik	DS	A	Campus	Anglo
Traverse City, MI	Rev. J. O. De Bruyn	DS	Ċ	II	Anglo
Vancouver, BC	Rev. J. E. F. Dresselhuis	GIA	Ā	Harbor	Multi
Virginia Beach, VA	Rev./Mrs. R. Opperwall	DS	C	П	Anglo
Washington, DS	Ms. M. Roorda	GIA	C	2Staff	Black
Waterloo, ON	Rev. G. E. Morbey	DS	Α	Campus	Anglo
Westminster, CA	Rev. N. X. Bao	DS	В	ľ	Asian
Window Rock, AZ	Vacant	DS	C	II	NatAmer
Winnipeg, MB/Hope Centre	Rev. A. Schweitzer	GIA	В	I	Multi

LOCATION/NAME Zuni, NM	PERSONNEL	ADM	TYPE	CLASS	ETHNICITY
Zuni CRC Zuni Mission School	Rev. W. D. Ribbens Mr. R. Chimoni Mr. B. Engbers (Prin.) Mrs. B. Berghuis Miss V. Boone Miss N. Chimoni Mr. S. Chimoni Mr. B. Kruis Miss M. Scheeres Miss C. Seciwa, sec'y.	DS DS	B A	I School	NatAmer NatAmer

Explanatory Notes:

ADM = Administrative arrangements. DS = Directly sponsored, as compared to GIA = Grant-in-Aid (locally sponsored), SFA = Special Funding Arrangements and UNCL = Unclassified.

Types A, B and C are defined in IV, A, above.

CLASS = Classification. DS churches are in Stage I (exploration), Stage II (organization) or Stage III
(maturation). GIA churches are classified as I (unorganized) or Organized. HH refers to Hospitality
House field ministries.

C. Progress Since 1986 Board Meeting

1. The Freshman Class

The list of new field ministries in 1986 is marvelously diverse: an outreach worker in urban Kalamazoo, indigenous leadership training and new urban ministry in the Humboldt Park/Westtown area of north Chicago, a ministry to seniors in Washington, DC, four new Korean congregations funded, a non-traditional new church development effort in Classis Red Mesa, a new campus ministry in Salt Lake City, five new suburban churches started (San Diego, Montreal Island and Repentigny/French, Chesapeake, VA/Black, Pickering, ON), and an urban ministry in North End, Halifax, NS.

2. Special Occasions for Celebration

In the course of 1986 at least five Home Missions congregations achieved official recognition as organized congregations within the CRC, and nine organized (Stage II) churches transferred to Stage III grant funding, a timelined grant arrangement that anticipates graduation from Home Missions sponsorship within just a few years. Seven congregations are marking the conclusion of Home Missions funding since February 1986: Enumclaw, WA; New Life of Houston, TX; Emmanuel of New Glasgow, NS; Hope Korean of San Jose, CA; Cold Springs of Syracuse, NY; Ambassador of Windsor, ON; and the Summitview of Yakima, WA. In the course of the year, the Porterville, CA, CRC closed its doors (not an occasion for celebrating), several positions were discontinued or reduced, and the Utah ministries position and two other GIA positions were concluded.

3. Managing of Ministry

In the course of 1986 all field ministry personnel, regional home missionaries, and staff members have put extra effort into an improved process for the preparation, review, and approval of annual field ministry budgets. Considering the simultaneous shift to a uniform fiscal year (September–August) and allinclusive, standardized summary budget forms, great progress has been realized in the development of local financial responsibility. The personal computer also is "in," including the development of a data management program that helps track and manage vital information regarding each field ministry funded by Home Missions.

4. Statistical Summary of Field Ministries (9/85-8/86)

a. New Church Development

	Averages		Tot			
	DS	Other	DS	Other	1986	(1985)
Churches reporting	68	36	68	36	104	110
Member families	22.1	28.9	1501	1043	2544	2467
Professing members	51.3	73 .5	3488	2645	6133	
Nonprofessing members	36.7	44.4	2494	1599	4093	
Morning worship	71.5	94.8	4851	3414	8265	9779
Evening worship	24.0	30.1	1631	1082	2713	2882
Church school	32.7	48.8	2225	1 75 6	3981	4538
Professions of faith	2.1	3.9	145	140	285	258
Adult baptisms	1.4	3.8	94	136	230	160
Reaffirmations	1.3	1.8	88	64	152	130
Child baptisms	3.0	3.5	206	190	396	351

b. Specialized Ministries

By definition, and sometimes by personality, specialized ministries resist classification and reporting in standard categories. For the purpose of this report, praise God that thousands of students are served through ministries on some eighteen college and university campuses, that approximately 470 students are enrolled in the three New Mexico schools supported by Home Missions, that hundreds of young adults are discipled in the setting of hospitality house ministries, and that literally thousands of international persons hear the gospel presented in seaway/harbor ministries in Canada and the U.S.

D. Field Ministry Plans for 1987

1. Ethnic Strategies for New Church Development

Along with its decision to "give priority consideration to new church development," in 1986 the BHM decided "to seek to increase especially the number of Asian, Black, and Hispanic new church development ministries supported by Home Missions." With a view to implementing these decisions, Home Missions convened conferences and consultations with Black, Chinese, Hispanic, and Korean leaders in the CRC to develop specific strategies and plans for expanding new church development efforts among these four ethnic groups. Planning agreements with the Korean Council are in process; Hispanic and Black leaders conferences have been established; a part-time urban/Hispanic ministry consultant position has already been sponsored; and now plans are being made to appoint part-time ministry coordinators as special advisors for Chinese and Korean new church development work.

The direction of Native American ministry is provided focus especially in consultation with Classis Red Mesa and the Red Mesa regional home missionary. A strategy also is emerging with French-language ministry in Quebec, including a shift toward grant funding of the churches, a part-time coordinator, and an official link with Institut Farel. (See report of Committee for Theological Education in Quebec and Section IX, F of this report.) It also should be emphasized that while specific ethnic strategies seem very helpful for the cause of the gospel among various people in these times, all such strategies are framed within the biblical vision for "one new people in union with Christ" (Eph. 2:14). The number of new church starts with a predominant ethnic focus already is increasing, as reflected in the listing on page 68.

2. Review of Field Ministry Funding Policy

Home Missions professes a long-standing allegiance to the "Nevius principle" of seeking to develop new congregations that are self-governing, self-supporting, and self-propagating. At the same time it is safe to say that the CRC, by way of the Fund for Needy Churches and Home Missions, has tended to subsidize more generously and over longer periods of time than any other denomination inside or outside the Reformed family. The most recent graduates of Home Missions were subsidized an average of eighteen years each, with many Type B ministries subsidized for much longer periods of time. In the face of this, Lyle Schaller, a well-known American church consultant, advances the position that denominational subsidy ordinarily becomes a negative factor in a church's development when that subsidy extends beyond an initial period of three or perhaps even two years.

Recognizing some of the negative results of long-term financial dependency, accepting the reality of our limited denominational resources, and also being committed to increasing the number of new church starts annually, Home Missions approved some far-reaching changes in its policies and practices for funding of new field ministries. Specifically Home Missions will promote the starting of new ministries through increased local initiative, with Home Missions providing subsidy on a declining grant basis; grants ordinarily will be limited to a maximum duration of six years; and field ministries initially sponsored by Home Missions will transfer to grant funding wherever feasible. Home Missions also is reviewing its policies regarding grants for building purchases or construction in the face of escalating prices.

3. One Mandate—Many Ministries

Of unique importance is the periodic evaluation of all specialized Home Missions ministries in light of the mandate to "give leadership to the denomination in its task of bringing the gospel to, and drawing the people of Canada and the United States into fellowship with Christ and his church." A 1986 fall conference with the hospitality house directors will result in revised guidelines to sharpen the focus on evangelizing and discipling. A campus conference is planned for May 1987 with particular interest in clarifying together how the Home Missions mandate is carried out on college and university campuses. The schools in New Mexico are being challenged to give special attention to developing ministry goals and objectives designed to fulfill the church's missionary mandate in these settings, while at the same time achieving an increased level of local ownership and responsibility for the total ministries.

4. New Field Ministries Approved for 1987

a. Replacement and Expansion Ministry

The new ministries listed below will be started in a variety of ways: direct sponsorship, grant-in-aid subsidy, and special funding arrangements. Approximately one-half of all new ministries in 1987 become *replacements* for graduating churches or other changes or reductions in field ministry activity. The balance of the new ministries become *expansion* ministries—with grant funding increasing by approximately \$110,000 over the previous year (total grant funding is approximately \$700,000 in 1987–88, not including Rehoboth Christian School). The total number of Home Missions field

ministries is increasing—from more than 150 at the beginning of 1987 to a potential 170-plus at the beginning of 1988.

b. Home Missions Residency Program

In 1986 Home Missions launched a residency program to further train candidates for the offices of minister of the Word and evangelist for the specialized ministry of new church development, and placed residents in Christ's Fellowship Church in Austin and Baymeadows CRC in Jackson-ville. Upon successful completion of the first year, residents will seek ordination and begin new church development work in another part of these cities in the fall of 1987. Two additional residencies were approved for 1987 (see * below) with the location of new church development ministries for the two residents to be named by the annual board in 1988.

c. Listing of New Field Ministries

LOCATION/NAME	PERSONNEL	ADM	TYPE	ETHNICITY			
New Church	Development Ministries						
Anaheim, CA/So Mang	Pastor D. Chung	GIA	C	Korean			
*Austin, TX/SE	Mr. J. I. Koopman	DS	C	Anglo			
Big Springs, CA	Mr. J. De Wit	GIA	В	Anglo			
Boca Raton, FL	Rev. J. D. Cho	GIA	C	Korean			
Guilford, BC	To be recruited	DS	C	Anglo			
Humboldt Park/				ū			
Westtown, Chicago	Mr. A. Gonzales	SFA	В	Hispanic			
*Jacksonville, FL/SE	Mr. J. Huizenga	DS	C	Anglo			
Long Beach, CA	Rev. J. Choi	GIA	C	Korean			
McMinnville, OR	To be recruited	GIA	В	Anglo			
Naperville, IL	Rev. J. Batts	GIA	C	Anglo			
New Location #1	To be recruited.	DS	В	Black			
New Location #2	Rev. L. Chen	DS	B/C	Chinese			
New Location #3	Mr. F. Machado	DS/SFA	В	Hispanic			
New Location #4	Undesignated	SFA	В	Hispanic			
New Location #5	Undesignated	GIA	C	Korean			
Home Missions NCD Residencies							
Fairfield, CA	To be recruited	DS	C	Anglo			
Los Angeles, CA/				U			
Korean	To be recruited	DS	C	Korean			
Camp	us Ministry/Position						
Fredricton, NS	Dr. D. Sinnema	GIA	Α	Anglo			
Church De	evelopment/Second Staff			_			
Kennewick, WA	To be recruited	GIA	C	Anglo			
Miami, FL/GS	To be recruited	GIA	В	Hispanic			
Riverside, CA	Rev. D. Van Gent	GIA	_	Anglo			
Oshawa, ON/Zion	Mr. R. Heezen	GIA	С	Anglo			
So. Windsor, CT	To be appointed	GIA	č	Anglo			
	-F F			0. "			

V. Personnel

Home Missions is primarily involved with people. That fact is dramatically underlined by the number of people employed by Home Missions and their overall level of maturity, skills, and gifts for mission ministry and the high percentage (64 percent) of its budget that goes for salaries. God has provided excellent people resources for new church development, for specialized ministries, and for assisting congregations in reaching out to their communities. Home Missions gives high priority to recruiting and equipping.

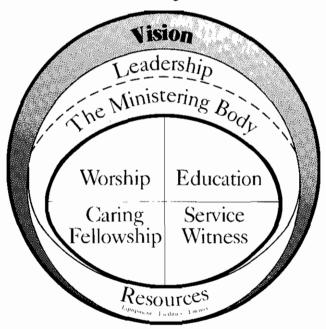
Because Home Missions ministries are located in communities that are con-

stantly 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 a percentage of its personnel each year through its personnel assessment program and makes individualized recommendations for continuing education needs and opportunities.

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

(1) A mission vision which leads the way for (2) the ministering body, which is served by (3) leadership, which enables the congregation to (4) worship, (5) to be educated, (6) to experience care and fellowship, (7) to witness and serve. All this is supported by (8) the physical and financial resources of God's people.

The Vital Signs of a Healthy Church



Those giving leadership in this training are Rev. Dirk J. Hart, Dr. Henry Hoeks, Rev. Alvin J. Hoksbergen, Dr. Marion Snapper, Rev. Duane E. VanderBrug, and Rev. Duane A. Visser. In addition to this, last January Home Missions led a training event for twenty-five Christian Reformed ministers and their spouses in connection with the Institute for Successful Church Leadership.

Home Missions continues to cooperate with Calvin Theological Seminary in the Master of Ministry Program for Native American leaders in the churches of Classis Red Mesa and in the seminary's other developing program for minority

leadership for the churches.

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

The HM residency program described in Section IV, D, 4, b is a source of carefully trained new church developers to meet the new church development

challenge facing the CRC.

VI. EVANGELISM

This is an exciting time to be encouraging the work of evangelism in our churches. More and more churches and their leaders understand that vigorous evangelistic outreach is a sign of health that involves the entire congregation and its activities. More and more it is understood also that spiritual and numerical growth are closely related—the one seldom takes place without the

other. Evangelism plays a key role in helping churches grow.

The best-known program of Home Missions is Coffee Break with the parallel Story Hour activities. A highlight of the year was the Coffee Break Convention in Bellevue, WA, with eight hundred women from the U.S. and Canada attending. The men's counterpart to Coffee Break is Men's Life. The unique strategy and materials of this program have caught the imagination of many men who are happy to have a small group Bible study activity to which they can confidently invite their unchurched and unbelieving associates. Men's Life also helps bring fringe members into the fold and assists in the assimilation of new members. During 1986 nearly two thousand men and women received leadership training in Men's Life, Coffee Break, and Story Hour. Many new materials are being published and there is an ever-growing demand for workshops. Thirteen trainer consultants for Men's Life and eight regional representatives for Coffee Break play a vital role in training leaders for these activities.

Other evangelism programs and materials are also doing well. These include Discover Your Gifts, Evangelism and Worship, Witnessing Where You Are, and MAP (Mission Analysis and Projection). Congregational Evangelism Training (CET) is declining. A new visitation program is being tested and a new visitation manual is nearly ready. A church school course on witnessing is being prepared jointly with the Education Department of CRC Publications. SWIM (Summer Workshop in Ministry) is administered jointly with the Young Calvinist Federation. The Wesley Smedes Memorial Award is administered jointly

with Calvin Seminary. Senior David Struyk, now pastor of Community CRC in Grand Rapids, MI, was the first recipient of the award. Paul Murphy, a Westminster Seminary student, is supported with a Jewish Evangelism Scholarship. "FOCUS: Concept of Ministry and Goals for the Local Church" is helping many churches to look to the future, confident that they are partners with Christ as he builds the church.

Two of seven "Family Life Series" are now ready. These twelve-session seminars help parents to deal with various family concerns. They are ideal for inviting community people to deal with felt needs from a Christian perspective. The "Healthy Church Series" is made up of attractive booklets that help consistories and evangelism committees examine such topics as motivating members for ministry, a mailing program, and vision for the church.

For many years Home Missions has published evangelism materials under its own name. Beginning this year the name Church Development Resources will be used. The new name will help Home Missions market its materials more effectively in bookstores and in other denominations.

In the fall of this year Home Missions will convene a conference on "Evangelism and Kingdom Power." The conference was approved by BHM in light of renewed interest in spiritual gifts and the many churches who are conducting healing services.

In August 1988, fifteen thousand Christians representing many denominations are expected to gather in Chicago, IL, for Congress '88—a festival of evangelism. Home Missions is participating in this event and is represented on the executive committee of Congress '88 by Mrs. Marie Van Antwerpen.

VII. COMMUNICATIONS AND CHURCH RELATIONS

A. Purpose

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

B. How It's Done

The needs and news of Home Missions are brought to the people through news releases, *Home Missions News, Mission Courier*, and the monthly Prayer Guide. Displays, brochures, bookmarks, bulletin covers, missionary information cards, and audiovisual programs are used by many churches.

Communications personnel do the layout and schedule the printing of evangelism materials. They produce brochures for new churches. With World Missions, they produced a Faith Promise Video that has been shown in approximately sixty different places. They promote planned giving in cooperation with the Barnabas Foundation in the U.S. and Christian Stewardship Services in Canada.

Board members and twenty-six volunteers in twenty-six classes help do church relations work. They assist by raising the church members' awareness about Home Missions work and encourage financial support of missionaries. Missionaries visit supporting churches regularly, as often as time permits them to be away from their ministries. Board and staff members also make frequent appearances at mission emphasis events throughout the year. They make every effort to grant churches' requests for speakers and preachers. Each year over five hundred churches use special bulletin covers provided by Home

Missions. Many churches take special offerings for Home Missions work throughout the year and on Easter.

C. Report of Results

The 1985–86 fiscal year receipts were encouraging. Salary support from churches increased and special gifts from churches were higher—373 churches (46 percent of the churches) sent in above-quota offerings. Individual giving increased, including gifts for new ministries, land grants, and from bequests.

In 1986, 322 churches gave prayer and financial support to home missionaries, compared to 307 churches in 1985. There are 617 prayer support relationships between churches and missionaries. A variety of projects for Sunday school are available. Missionary Unions continue to contribute substantially to Home Missions work.

D. Plans for 1987

The efforts of the board members, the missionaries, and the office personnel will continue. Printed materials and audiovisual helps will be produced as needed. A new stereo tape will be produced and released at Eastertime with a special appeal to individuals to give gifts for new ministries. Cooperation with Planned Giving organizations will go forward. Missionary support efforts will be expanded to attempt to develop support relationships from individuals and to increase support from churches. More tasks will be assigned to volunteers to improve communication of Home Missions' needs and opportunities.

A special partnership plan for new church development will be promoted in classes, challenging them to reach beyond their own boundaries in a special support relationship as they are able. On Easter Sunday churches will be challenged to take an offering for new Home Missions ministries.

VIII. FINANCE

The 1986 financial report covers the fiscal year from September 1, 1985, through August 31, 1986. A full, audited report for the year ending August 31, 1986, by Seidman & Seidman, CPAs, will be presented to synod through the Agenda for Synod 1987—Financial and Business Supplement.

A. General Information

Actual total receipts during the 1986 fiscal year were 2.6 percent greater than budgeted expectations. Disbursements for the twelve-month period were 4.5 percent more than planned, resulting in further reducing our working capital by \$160,000 in order to provide for all our obligations to missionaries and approved programs. Home Missions continues to be committed to careful stewardship through wise use of mission dollars.

- 1. The percentage of total quota income received in 1986 (86.3 percent on an annual basis) was almost 1 percent more than the amount received in 1985. This reversed a six-year trend which began in 1980.
- 2. Income from missionary salary support for the twelve months was less than planned, but was \$23,000 more than the amount received in the prior year.
- 3. Income from above-quota sources, other than missionary salary support, was greater than the planned budget and \$120,000 more than the amount received in the prior year. This income included gifts for new ministries in the amount of \$160,000 and gifts for land grants of \$131,000. In addition, \$24,800

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was received for the Church Building Loan Fund from bequests.

- 4. Income from real estate loan repayments was approximately \$150,000 over our budgeted amount, due to certain churches making early payoffs of their loans and the sale of property of a discontinued ministry.
- 5. A compilation of the loans, as of August 31, 1986, 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)
Present Home Missions churches
Total Loans

\$2,529,783

4,649,454

\$7,179,237

- 6. Field site selection and building programs are occurring as follows:
- a. Site selection in progress: Heart Lake, ON; Traverse City, MI; Springfield, IL
- b. Site selection completed: Garden Grove, CA; Virginia Beach, VA; Hialeah, FL; El Paso, TX
- c. Building programs in progress: Chandler, AZ; Norfolk, VA; Nashville, TN
- d. Building programs completed: Nanaimo, BC; Richmond, BC; Hialeah, FL; Garden Grove, CA

B. Proposed Budget for 1988

CHRISTIAN REFORMED BOARD OF HOME MISSIONS SUMMARY OF PROPOSED BUDGET Period September 1, 1987, to August 31, 1988

			% of
	AMOUNT (In Thou	TOTAL sands)	TOTAL
SUPPORT			
OUOTA		\$5,812.0	68.7
ABOVE QUOTA		φο,οι2	00.7
Churches and individuals	\$ 655.0		
	1,275.0		
Church missionary support	300.0		
Land grants	300.0	2,230.0	26.3
TOTAL ÅBOVE QUOTA OTHER RECEIPTS		2,230.0	20.3
01112	A 1/0 0		
Note repayments	\$ 160.0		
Interest and other	<u> 165.0</u>	225.0	2.0
TOTAL OTHER RECEIPTS		325.0	3.8
FROM CASH BALANCE		100.0	1.2
TOTAL SUPPORT AND OTHER RECEIPTS		<u>\$8,467.0</u>	<u>100.0</u>
EXPENDITURES			
PROGRAM SERVICES			
Evangelism	\$ 282.2		
Type A Fields—Specialized	Ψ 202.2		
Ministries	1,924.1		
171111011100	1,563.9		
Type B Fields—Church Planting	3,835.6		
Type C Fields—Church Planting	3,655.0	\$7,605.8	89.8
TOTAL PROGRAM SERVICES		φ7,605.6	07.0
SUPPORTIVE SERVICES	A 501 5		
Management general	\$ 591.5		
Fund-raising	<u> 269.7</u>	0.0(1.0	10.0
TOTAL SUPPORTIVE SERVICES		\$ 861.2	10.2
TOTAL EXPENDITURES		<u>\$8,467.0</u>	<u>100.0</u>

C. Salaries

1. Field Personnel

The following schedule for 1987–88 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)	\$20,100
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 10 years	
Children's allowance	
Ages 1–6	400
Ages 7–14	500
Ages 15–21	600
Christian school tuition allowance, 1/3 of tuition per child	500
Social Security allowance (ordained—U.S. only)	50%

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

Base salary	\$17,000
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 1986*, p. 711). Using the system approved by synod and the job-level ranking assigned by the special denominational committee, the board reports that its executive personnel will be compensated during calendar year 1987 as follows:

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

3. Land Grants and Loan Funds

Land grants were provided to Virginia Beach, VA; Kanata, ON; and Chandler, AZ, enabling each to purchase property for a church site. Church

building loans were extended to Nanaimo, BC, and Richmond, BC, for church buildings. An existing church facility was purchased for the Vietnamese ministry in Garden Grove, CA.

IX. MATTERS FOR SYNODICAL ACTION

- A. The board requests synod to grant the privilege of the floor to its president, executive director, and director of finance when matters pertaining to Home Missions are discussed.
- B. The board requests permission to make a brief presentation of its program and some of its personnel at one of the sessions of synod.
- C. The board requests synod take note of and affirm the goals and general mandate of the denominational growth plan adopted by the board (see Section I, D).
- D. The board requests that synod reappoint Mr. Gerard J. Borst as director of finance for another term (see Section III, F, 2).
- E. The board requests election of Mr. Dale Sall as member-at-large specializing in real estate (see Section II, B).
- F. The board requests synod approve the recommendations of the Committee for Theological Education in Quebec regarding linking of Home Missions and Institut Farel (see report of Committee for Theological Education in Quebec and Section IV, D, 1).
- G. The board requests that synod place Christian Reformed Home Missions on the list for denominational causes recommended for one or more offerings.
- H. 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.
- I. The board requests that synod approve a quota of \$96.40 per family for the year 1988.

Christian Reformed Board of Home Missions John A. Rozeboom, executive director

REPORT 5 CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

I. WORLD MINISTRIES

A. Meetings

The Christian Reformed Board of World Ministries (CRBWM) has held two meetings since the Synod of 1986, the first in September and the second in February. The meeting in February followed immediately the annual meetings of the CRWM and CRWRC.

In between the meetings of the full board, the officers met on five occasions to facilitate the transition of the work of the World Missions and Relief Commission (WMARC) to the new executive director and to carry out the tasks assigned to the officers by the CRBWM.

The weekly meetings of the Administrative Management Team (AMT), attended by the directors of the agencies and chaired by the executive director, play a key role in the coordination efforts of the board. Professor Harold Dekker, chairman of WMARC, presided at the meetings of the AMT until September 1986, when the responsibility was turned over to the newly appointed executive director.

B. Actions

At its September meeting, the board expressed its gratitude to Professor Dekker and to all the members of WMARC for their long and diligent service on behalf of synod and the ministries of the two agencies. The constitution which WMARC drew up and which synod approved serves as the basis for all coordination in the home office and on the fields. The constitution represents a high-water mark in the development of an integrated, word-and-deed missiology applied to difficult relationships in mission administration.

C. Reports

The reports of Christian Reformed World Missions Committee (CRWM) and Christian Reformed World Relief Committee (CRWRC) are included in this report. The issues with which the AMT and the board must wrestle vary from country to country, and an analysis of the progress made on each field will be drawn up in the course of 1987 and reported to synod next year. The board is pleased to inform synod that considerable progress has been made toward the harmonious coordination of the work of the two agencies. Where serious differences continue to exist, the staff is working to resolve them.

D. Anniversary Observation

The board calls to synod's attention the fact that this year CRWRC celebrates its twenty-fifth anniversary. We thank God for the quarter century of service to the Lord and to the world, of the hearts and hands of men and women who offer genuine hope in Christ to others. Only God knows how many burdens

have been lifted and lives changed through the ministry of CRWRC around the world over these twenty-five years. The board minuted its recognition of this special event and it recommends to synod that the church as a whole join in thanking God, and congratulating the workers, committee members, staff, and supporters of CRWRC on this twenty-fifth anniversary.

E. Personnel

Officers who served the board this year were Dr. Roger E. Van Harn, president; Dr. Wendell Wierenga, vice president; Mr. David A. Radius, secretary.

At its February meeting the board decided not to appoint an executive committee at this time, but to augment the officers committee by two and assign to this committee the task of meeting whenever necesary to advise the executive director, monitor progress in interagency coordination, evaluate annually the performance of the agency directors and the executive director, and carry out sundry tasks assigned by the board. The board decided to hold only one regular meeting in 1987 unless the officers deem another meeting necessary.

The reappointment of CRWRC director John De Haan was recommended to the board by CRWRC and the executive director. At its meeting in February, the board endorsed Mr. De Haan's reappointment for a four-year term and recommends his reappointment to synod.

The two-year terms of the three board members and three alternates expire on August 31, 1987. Since they are eligible for renomination for three-year terms and all consented to renomination, the board recommends to synod that the following incumbents be appointed for additional three-year terms:

Member	Alternate	Region
Mr. Arthur R. Jackson	Mr. Herbert Van Denend	U.S. East Coast
Mr. Fred Wind	Mr. Co Zondag	Eastern Canada
Dr. Roger E. Van Harn	Rev. Joel R. Boot	U.S. Great Lakes

Besides these renominations, the board submits to synod the following two nominees to replace alternate member-at-large Rev. Merle Den Bleyker who was appointed to a directorship by CRWM:

Dr. Edwin D. Roels, pastor of Unity CRC, Prinsburg, MN. Dr. Roels previously served as Africa Coordinator for the World Home Bible League and as pastor of the Cottage Grove CRC, South Holland, IL.

Rev. David Smit, pastor of Faith CRC, Sioux Center, IA. Rev. Smit pre-

viously served as pastor of the Inwood, IA, CRC.

The board requests that synod allow the Canadian board of CRWRC to appoint two people to serve as members-at-large for the Canadian corporation of that agency.

F. Commissioning

In establishing the general policy that all persons sent out under the board's auspices to work in foreign fields be commissioned by the church for their special tasks, the board sought to carry out the provision of the constitution which states that synod encourages the churches to call, ordain or commission, and support the personnel appointed by synod, by the board, or by each agency. The board recognizes that some workers are already ordained as ministers or evangelists and for such persons no additional commissioning service is necessary. While not necessary, it may still be desirable and for that reason the board makes available to the churches a model form suitable for the commissioning ceremony of overseas workers.

The board approved a policy statement and procedure on the ordination and commissioning of field personnel of the two agencies. The statement on the commissioning of field personnel was first drawn up by WMARC and passed on to the board for study and decision. In adopting the material, the board expresses the belief that it is mutually beneficial to the missionaries and their sending churches if the mission on which they are sent is recognized in a commissioning ceremony. It is appropriate because the missionaries, on behalf of the church, are assigned special tasks within the scope of duties belonging to the general office of believers.

G. Accountability

A policy on accountability to the churches was adopted by the board by which the board members and the executive director are encouraged to use all feasible means to inform the churches concerning the goals and activities of the Board of World Ministries and the progress being made toward integration and coordination between the agencies. In their regular communications to the classes through their elected representatives, CRWM and CRWRC are to identify themselves as agencies of the CRBWM and partners in the one mission of the CRC.

H. Field Visits

The board adopted a policy on field visits by the executive director which includes the purpose of such visits, the frequency of the visits, and the method by which the board and agencies are informed of his findings. The purpose of the annual visits is to communicate the vision, values, and goals of the board to the missionaries, the national churches, and the organizations with which the board cooperates in ministry, and to evaluate firsthand the degree to which the constitution and the board's policies are understood and carried out. In line with this, the executive director made one field visit, to Haiti and the Dominican Republic; visits to Africa and Asia are planned.

I. Response to "Vision 21"

In response to the report of the Committee to Study the Structure of the CRC, the board decided to call synod's attention to the responses made by CRWM and CRWRC (contained in their sections of this report), and to include the following statement:

The CRBWM is the fruit of more than four years of work by the WMARC, by the two mission agencies—CRWM and CRWRC, and by four consecutive synods. The board was established by synod as an expression of the church's clear desire to achieve greater integration and coordination between two of its agencies, and the board should be given adequate time in which to carry out the purpose for which it was established.

J. Representation at Synod

As its representatives at Synod 1987, the board appointed its president, the executive director, and the directors of the two agencies, CRWM and CRWRC.

II. FINANCIAL MATTERS

A. Accounting Systems

Regarding its proposed budget, synod is informed that the board intends in the course of 1987 to bring the accounting systems of the two agencies more in

line with one another. By next year the board expects to be able to show greater uniformity in reporting on its proposed budget. In recommending its budget to synod the board calls attention to the fact that a mission budget is essentially the dollar-and-cents expression of the programs which the church intends to carry out. It is in the process of program and budget preparation that unification of ministry advances.

At its September meeting, the board approved the request of CRWRC to transfer the World Hunger Fund to the CRWRC General Fund. The transfer took effect on January 1, 1987. In the meantime, CRWRC worked out a plan by which CRWM contributed its share of the financial responsibility for the work in Sierra Leone. The board wants the churches to be informed about the change and to understand that it was done with the agreement of the two agencies.

B. Quota Request

The board recommends to synod the quota request of \$93.40 for CRWM, and the request of both CRWM and CRWRC to be continued on the list of agencies recommended to the churches for one or more offerings.

C. Combined Budget of World Ministries

At its September meeting, the board set the salary of the executive director at the mid-point of level 8 on the scale used by synod. Currently, this represents a salary of \$45,213, including housing allowance.

The board submits to synod, with recommendation, the following summary of the budget of World Ministries for 1987–88, and the detailed budget statements presented by the agencies in the sections of this report pertaining to them.

SUMMARY BOARD OF WORLD MINISTRIES FISCAL YEAR 1987–88

	World Missions	World Relief	Total
	World Wissions	WOLIG KENCI	Iotai
E. Africa/Nigeria			
East Africa	\$0	\$422,747	\$422,747
CRCN	564,224		
NKST	375,376		
E. Kambaria	253,436		
NMSC	362,463		
Urban	64,701		
Total Nigeria	1,620,200	193,188	1,813,388
Regional office	190,486		190,486
Mission services	190,000		190,000
Vacancy factor	(171,993)		(171,993)
W. Africa			
Bassa	343,043		
Capemount	123,790		
Total Liberia	466,833	69,682	536,515
Fulbe-Guinea	232,638		232,638
Guinea	•	49,752	49,752
FulbeMali	200,195		200,195
Mali		117,390	117,390
Sierra Leone	60,000		906,279
Regional office	95,375	,	95,375

Mission services	101,609		101,609
Vacancy factor	(92,835)		(92,835)
Asia			
Australia/New Zealand	6,360		6,360
Bangladesh	41,200	701,488	742,688
Chinese	346,353		346,353
Guam	85,246		85,246
India		31,492	31,492
Indonesia		93,305	93,305
Japan	1,002,126		1,002,126
Papua New Guinea	24,184		24,184
Philippines	855,575	381,239	1,236,814
Sri Lanka		21,462	21,462
New field	37,350		37,350
Regional office	108,650		108,650
Mission services	180,200		180,200
Vacancy factor	(214,080)		(214,080)
Latin America			
Argentina	163,499		163,499
Belize		90,104	90,104
Brazil	98,605		98,605
Central America	903,207	65,853	969,060
CITE (see Section III,			
B, 3, a)	<i>7</i> 3,150		<i>7</i> 3,510
Costa Rica		93,322	93,322
Cuba	22,155		22,155
Dominican Republic	474,524	397,625	872,149
Ecuador		54,638	54,638
El Salvador		126,230	126,230
Guatemala		188,708	188,708
Haiti	137,755	387 <i>,</i> 825	525,580
Honduras		208,874	208,874
Mexico	460,156	249,227	709,383
Nicaragua		163,703	163,703
Panama		26,946	26,946
Puerto Rico	97,513		97,513
Venezuela	0		0
Regional office	115,000		115,000
Mission services	190,000		190,000
Vacancy factor	(215,978)		(215,978)
Other '			
Administration	1,119,650	630,400	1,750,050
Building		50,000	50,000
Planning & Training		137,500	137,500
Promotion		276,978	276,978
Communication	454,500		454,500
Regional offices	109,500		109,500
Domestic		964,241	964,241
World Ministries	52,500	52,500	105,000
Contingency		100,000	100,000
Warehouse		5,000	5,000
Grand Total	\$9,621,768	\$7,197,698	\$16,819,466

III. CHRISTIAN REFORMED WORLD MISSIONS REPORT

With gratitude to the Lord of the harvest, CRWM submits this part of the report on opportunities and efforts to proclaim the gospel and develop churches around the world during 1986.

A. Introduction: A 1987 Perspective

The world is aching for good news. The best news is the story of God as he reveals himself through the Word: his Son and Spirit. We have been privileged to see many of our missionaries and the national Christians whom they support tell this story in the past twelve months. Four things stood out as we watched our missionaries witness this year:

- There is no story more appropriate and no example more apt than that of Jesus Christ, the one who fires imaginations with hope for life by the eternal words he speaks and by the burdens of sin and grief that he bears.
- The most pressing desire of all people, especially the poor, is not that their living conditions may change or improve, but rather that the *minds* of young and frail bodies are developed. People want their children to be freed by the knowledge of God and his universe.
- We must multiply our witness and the resources of the church through leadership training. Every missionary evangelist should always be actively training and guiding not less than five and up to twenty national evangelists.
- We must continue a vigorous search for strategies that avoid dependence and that enable and equip new Christians to discover their resources and direct them toward the growth of God's kingdom.

The CRC desires CRWM to proclaim the gospel and develop churches in the nations of the world. In the words of our new constitutional 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, and to build the church of Christ.

How well did we do? Did we measure up to the expectations of God and the CRC? Were the \$8,450,000 we expended in fiscal 1986 well used? Did the 283 missionaries and 271 missionary children we sent to twenty-four countries give their best to the Master? Were the national pastors, evangelists, elders, and deacons with whom we relate stimulated and trained for greater witness?

It is still difficult to answer these questions with basic and clear statistics. In some countries we have done inadequate baseline surveys and have difficulty identifying the number, the nature, and the needs of the people to whom we minister. In other countries national leaders or our missionaries resist the use of statistics in reporting. A few year-end reports are still not in.

Overall we can report that nearly 20,000 people were brought into the fellowship of churches we served in fiscal 1986. That may seem a satisfying number compared to the effort needed on this continent to get the CRC to grow by 5,000 souls a year. But in many places of the world these are responsive times. Shifting values, attitudes, economics, and politics often combine in a mix that opens hearts and minds to good news. In the Philippines, Costa Rica, Nigeria, the Dominican Republic, Sierra Leone, and other countries the harvest is ripe. We must press on and challenge our missionaries to be ready for a

harvest of 50,000 or even 100,000 new Christians each year.

We are constantly readjusting the location of resources. Significant changes occurring this year include:

- Widespread opportunities for tentmakers in China as its society opens and contracts for professional teachers are offered.
- Expansion of ministry among responsive peoples in the Philippines.
- Rapid progress towards CRWM's phase-out in Tivland in Nigeria where a church with over 250,000 attenders has grown to carry on.
- A time of consolidation in the Dominican Republic as 200 churches and 8,000 people suddenly begin to discover each other in our new denomination.
- Reassessment in Japan as the rising cost of the yen is measured against steady but slow growth.
- Conclusion of our ministries in Jordan and Bangladesh and a search for a new field in Asia.
- Exploration of new strategies for winning the peoples of world-class cities.
- Open and searching hearts with a growing number of conversions among the Muslims of Nigeria, Sierra Leone, Liberia, Guinea, and Mali.
- Opportunities in Brazil if we can get visas for missionaries.
- Disappointment in Mexico with a church split that will not heal and a court case over property.
- Signs of progress in healing a church separation between the Christian Reformed Church of Nigeria and "EKAN Takum," a group of Kuteb Christians who left the church in 1973.

On the North American side, we have remodeled our home service policies and procedures so that we can more effectively serve the churches through the deputation activities of missionaries. The challenge to encourage and prepare the church for a significant role in world evangelization is enormous. According to David Barrett (Missiology, January 1987, p. 10), Christians form 2 percent of the world's population but have 62 percent of its resources. They spend 97 percent of these resources on themselves. Of the remaining 3 percent most goes for domestic concerns and charity. Very little of this is spent on the evangelization of unreached peoples. We currently estimate that CRWM receives 0.4 percent of the annual expendable income of the members of the CRC. We hope that we can increase this amount to 1 percent. But the competition is enormous. The secularization and despiritualization of our society encourage our members to give less than a tithe. Other attitudes prevalent in our culture encourage our membership to give more for local concerns than for foreign concerns. And the competition for charitable resources increases each year. We need encouragement to be a praying people devoted to the evangelization of the world.

Fiscal 1986 was a financially cautious year. Because income was down, recruitment was also slowed down. As a result we now have many vacant missionary positions; we hope that income in 1987 will allow us to fill them rapidly.

B. Report on Mission Fields

- 1. General
 - a. Five-Year Plan

CRWM approved an updated revision of our five-year plan. We use this plan to guide our worldwide mission into the future that God intends. In

efforts to improve our planning process the committee also approved revisions of our planning, reporting, and evaluating procedures. In shaping it we recognize that we must be open to the dynamic movement of God's Spirit in the world. The five-year plan is available from our office for those who have an interest in the shape of CRWM's future.

b. Fiscal 1988 Plan

CRWM and CRBWM approved a plan, including a budget, for fiscal 1988. It contains one significant item of expansion—\$50,000 for the development of an associate missionary program for mainland China. Budget details can be found in Section III. E.

2. Africa

During 1986 missionaries were at work in nine fields or projects in West Africa. At the end of the year there were 78 budgeted missionary positions, of which 21 were vacant. Including spouses, there were 112 missionaries and 87 missionary children living in Africa.

a. Guinea Mission

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 soon begun among the Fulbe (Fulani) people in Guinea. Three missionary families were under appointment for this mission during 1986. This is a joint CRWM-CRWRC field.

There are at least 6 million Fulbe people spread across West Africa. Some of them herd cattle and are nomadic. Others, like those in Guinea, 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. Here we are aiming our mission initially at the province of Labe, which has a population of 1,041,000. Rev. and Mrs. George Whyte began work in Guinea in February 1985. Among their first assignments were obtaining registration of our mission with the government and learning the Fulbe language and culture. They have been joined by Mr. and Mrs. Barrie Evans (literacy) and will be joined by Rev. and Mrs. Robert D. Bolt (church development) in 1987.

b. Liberia, Bassa Mission

Seven missionaries (single or with families) and a volunteer lived and

worked among the Bassa people during 1986.

We began work in Liberia among the Bassa people in 1975. They number about 260,000, of whom about 80 percent are illiterate. Over 60 percent of the adults have some commitment to a church. There are about 600 worship centers in over fifty African Independent Churches (AICs) among the

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.

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 550 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 fininshed, and that at least twenty-five communities will improve literacy rates, health conditions, and food production.

c. Liberia, Cape Mount Mission

Four 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 1986. (The fourth family arrived in March, adding an urban component in Monrovia ministering to the Vai located in that city.) 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. The missionaries are now concluding a phase of

research and language learning.

d. Mali Mission

Like Guinea, this mission began two years ago. Mr. and Mrs. Larry Vanderaa first lived in Bamako, the capital of Mali, to learn the language and culture, to organize our mission, and to gain government recognition for it. They now live near the northern town of Nampala not far from Timbuktu. We seek a number of missionaries to join the Vanderaas.

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 have experienced severe drought in recent years but conditions are improving at this writing. This field is shared with CRWRC.

e. Nigeria

1) Christian Reformed Church of Nigeria (CRCN)

Seventeen missionaries, single or with families, lived and worked among the churches of the CRCN in 1986. This is a joint CRWM-CRWRC field.

Located in southern Gongola State, the CRCN grew from the early work of Johanna Veenstra, was organized in 1951, and now has nearly 80,000 baptized members of whom 6,200 adults and 8,400 children were baptized last year. Over 150,000 people attend church in more than 50 congregations and 520 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 train-

ing, and community development.

Two missionaries work for the CRCN Evangelism Board, supervising 20 CRCN home missionaries. Three missionaries work with a team which is evangelizing the Fulani people. Recent conversions in several areas indicate the beginnings of a people movement among the Fulani. CRCN requests more missionaries to evangelize other unreached peoples.

Eighteen pastors are being trained at the Theological College of Northern Nigeria and Veenstra Seminary; some 500 students are enrolled in continuing education through Theological Education by Extension and 250 future church leaders are being trained at Smith Bible College and three Bible schools at Wukari, Serti, and Baissa. Four missionaries are involved in this leadership training.

The CRCN has requested that a missionary consultant help them in the area of church education. The literature ministry, now directed by a Nigerian, no longer requests financial support from our mission committee.

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. A national director has been trained and appointed to administer the program. 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 denomination. Reconciliation has not occurred. Recent developments indicate renewed efforts toward reunification. 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.

2) 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 1986.

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 one hundred congregations and over 2,150 worship centers. More than 80,000 adults and children are baptized members. About 350,000 people attend church. The NKST reports that 149 pastors and over 500 unordained evangelists worked for the church in 1986.

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, aided by one missionary, supports 12 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 15,000 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 two medical missionaries and a \$25,000 program grant for BLS.

NKST operates 500 primary schools, 37 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, 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.

3) Mission to the Eastern Kambari People

Three missionary families and one volunteer lived and worked among the Eastern Kambari people during 1986.

Based on survey information gathered in 1983–84, this area was selected for mission work that will require at least seven 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 40 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.

4) Regional Office and Other Programs

In 1986, 20 families, one single missionary, and four associate missionaries 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. In addition, one long-term volunteer, located in Kenya, East Africa, is supervised

by the regional director as part of the expanded responsibilities of his office.

The regional office is directed by Rev. Harold de Jong. Responsible to him are: Mr. Richard Van Dyken, business manager; Mr. William Evenhouse, language/culture instructor; Mr. Ronald Geerlings, associate missionary director; and Mr. Steven Jameson, media consultant. The associate missionary program expanded in early 1986 but was put on hold in September due to devaluation of the naira, Nigeria's currency. Its director has been involved in the development of an urban strategy for Nigeria's cities, a ministry to be shared with CRWRC. 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, in addition to doing media work for CRWM.

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.

f. Sierra Leone Mission

During 1986, three CRWM missionary families lived among the Kuranko and Krim peoples in joint ministries with CRWRC. A fourth family was appointed in December to complete the CRWM team.

This mission has been funded by a special joint-agency hunger fund. As of January 1, 1987, both agencies and the board decided to transfer funding to the respective agencies. Eventually, each agency will contribute funds sufficient to cover the entire costs related to its staff and programs.

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. One CRWM family, to be joined by another soon, witnesses and trains leaders in seventeen villages. Groups of people are meeting each week to worship or hear evangelism presentations. The weekly attendance at these groups averages 600.

The Krim people live along the southern coast of Sierra Leone. The majority are Muslims, although a few Krim belong to the United Brethren Church. Two CRWM families are witnessing and training leaders in twenty-three villages. Groups of people are meeting each week to worship or hear evangelism presentations. The weekly attendance at these groups averages over 400.

3. Latin America

CRWM worked in twelve countries in Latin America during 1986. At the close of the year there were 50 budgeted missionary positions, of which 9 were vacant. Including spouses there were 94 missionaries and 100 missionary children living in Latin America. Eight associate missionaries, five volunteers and/or short term missionaries, and one seminary intern also served in Latin America.

a. Cooperative International Theology by Extension (CITE)

CITE is an international CRWM educational service used in Mexico, Central America, and the Caribbean. Its purpose is to train national leaders from a Reformed perspective, with materials appropriate to their educational level. CITE consultants, as well as missionaries involved in the program, set up local Theological Education by Extension programs, and prepare textbooks and other materials. The CITE program increased in importance and outreach during the past year. Translation of CITE materials into languages other than Spanish to help other areas of the world where CRWM is working also began.

b. Argentina Mission

During the past year one CRC missionary family worked in Argentina in the area of theological education and another concluded service in evangelism. The growth of the Reformed church is slow. The church is working with other groups in a wholistic mission program with the Toba Indians in the northern part of the country, as well as in a program of assistance to the poor in certain areas around the capital, Buenos Aires. The Reformed churches have expressed a desire that more missionaries be sent to assist them in their tasks and CRWM is prepared to do so if significant tasks in evangelism are offered.

c. Brazil Mission

One CRWM missionary family has been working in this largest country of South America, involved in evangelistic outreach in the area of Camboriu in the southern part of Brazil and leadership training in the seminary of the National Presbyterian Church in Campinas. A new openness to the gospel is evident. Many opportunities for evangelization and leadership training are present. CRWM desires to expand our missionary witness in Brazil in the coming years if a satisfactory agreement can be reached with the Independent Presbyterian Church and if visas for missionaries can be obtained.

d. Central America Mission

Eighteen missionary families and 11 associate missionaries and volunteers served in the Central American countries in 1986. This field, consisting of five Central America countries, is shared with CRWRC.

Political and economic instability and war continue in Central America. Although this adverse climate did hinder the facility of placing missionaries in needy areas, the work there was blessed. Missionaries lived and worked in Honduras and Costa Rica. We were able to reopen the work in El Salvador in June when one of our missionary families in Honduras transferred to El Salvador. A second family planned to move there early in 1987. Monthly visits continue to be made to Nicaragua by one of our missionaries with the purpose of assisting the Christian Reformed churches and chapels existent in that country. Efforts were put forth to train leaders, strengthen the

existing churches, and assist in church development in both countries. We expect that permanent CRWM missionary presence will resume in Nicaragua soon.

The World Missions Committee discussed a resolution asking synod to petition the government of the U.S. to cease its involvement in war in

Nicaragua but voted not to submit the resolution to synod.

The Christian Reformed Church of Honduras, which was established by our missionaries, now has six established churches and 30 missions. Our missionaries are engaged in church development and leadership training in and around Tegucigalpa, the capital city, and in other cities and villages in the country.

In Costa Rica six CRWM missionaries were developing churches in squatter settlements among the poor and in more middle-class areas. Good growth is occurring. This work took place in and around the capital city, San Jose, and the port city on the Pacific coast, Puntarenas.

The task of training pastors and lay leaders in Central America is carried out through extension programs, a missiological institute, and a seminary program. All the work emphasizes early development of national church government and outreach.

e. Support for the Cuba Church

CRWM continued to provide help for the twelve churches worshiping in Cuba. This assistance has included aid for the repair or reconstruction of buildings and leadership development through the sending of literature and the teaching of short-term courses. Rev. Merle Den Bleyker made a two-week visit to Cuba in August in which he led conferences and assisted through preaching and consultation.

f. Dominican Republic Mission

Ten missionary families and two volunteers served on the Dominican Republic field in 1986. One of these families concluded service and one was transferred to Haiti. Eight missionary families and one short-term worker continue the work of CRWM. This field is shared with CRWRC.

The work, primarily with Haitian sugarcane cutters, continues to grow tremendously. There are now 182 groups with whom our missionaries are working. Many leaders are being trained and the work of our missionaries is being assumed by Dominican leaders. There are well over 200 people enrolled in the leadership-training program. Each of our missionaries is assigned leadership training and supervision in an area of the country. Several Dominican churches are now flourishing—on Sunday morning an average of 8,500 people are worshiping in Christian Reformed churches and chapels.

The program of Christian day schools expanded during the past year. There are now about 1,500 students receiving the basics of education in 17 Christian schools established by our missionaries. More than 40 national teachers or helpers trained by the missionaries teach in these schools.

g. Haiti Mission

During 1986 two CRWM missionary families took up residence in Haiti: Rev. and Mrs. Wayne R. De Young and the Rev. and Mrs. Adrian Eising began CRWM work on this new field approved by synod two years ago. Both families were involved in the study of French Creole. After language study their work will establish centers for theological and leadership train-

ing in existing evangelical churches which already have shown an interest in receiving this training. We hope to provide these churches with sound biblical training and motivate them to greater evangelism. This is a joint CRWRC-CRWM field.

h. Mexico Mission

During 1986, seven missionary families and one volunteer as well as one short-term missionary family worked on this field. In December this short-term missionary family was assigned a long-term position in Mexico. This field is shared with CRWRC.

Although this past year has been a difficult one for our missionaries because of the denunciations against them and against CRWM on the part of a dissident group which has come out of the Independent Presbyterian Church, the work in Mexico City and Queretaro in central Mexico, in Tijuana in the north, and in the Merida area of the Yucatan has shown signs of new vitality. The efforts in extending the gospel in these areas have been singularly blessed. CRWM has followed the decisions of the Synod of 1985, based on the recommendations of its investigating committee. The relationship with the "new IPIM" has been maintained and our strategy has developed a multilateral approach. Missionaries' relationships and administrative procedures have improved.

The work of CRWM staff has included church development and extension, training of pastors and leaders in the Juan Calvino Seminary of the Independent Presbyterian Church (35 students), leadership training in the National Presbyterian Seminary in Mexico City and Merida, media evangelism, and evangelism among university students with Intervarsity.

i. Support for the Puerto Rico Church

CRWM missionaries in Puerto Rico were transferred to other fields in 1985. An interdependence agreement between CRWM and the Puerto Rico Christian Reformed Church has been established. This agreement pledges financial support on a decreasing basis over a fifteen-year period, assistance in the education of pastors, and leadership training in the churches. During 1986 both financial and educational assistance was given. Periodic visits were made to provide counsel and advice to the Puerto Rico church. The Puerto Rico Christian Reformed Church has accepted the new challenge of responsibilities and is forging ahead through the efforts of the Puerto Rican pastors and other leaders in the congregations.

j. Venezuela

After investigation and research CRWM decided not to begin a mission in Venezuela at this time. In July Rev. James Dekker and family left this country to accept a call to a church in Canada.

4. Asia

During 1986 work was conducted by CRWM-appointed staff in eight fields or synodically approved projects. At the end of the year there were 44 budgeted missionary positions, of which four were vacant. Including spouses, there were 73 missionaries and 76 children living in Asia.

The most significant developments in Asia affecting CRWM work were the changes in the Philippine government economic developments in Japan, and the decline of the dollar in relation to the yen, with a 94 percent rise in the costs in the Japan mission, the Asian churches' outreach in mission, the rise in

number of parachurch organizations, and the dramatic increase of opportunities in ministry among the Chinese people.

a. Bangladesh Mission

Rev. Albert Hamstra is director of Shantir Bani. Its purpose is to produce and distribute cassette tapes for the proclamation of the gospel, and for use in health, sanitation, agricultural, and literacy ministries.

Types of programs include music, Bible readings, messages/sermons, promotional programs, and others—in *eight* languages. Eight mission organizations and churches sponsor (and pay for) programs produced by Shantir Bani.

Rev. Hamstra also provides tapes for CRWRC and serves as cultural consultant and spiritual advisor to CRWRC personnel. Considerable attention has been paid to the advisability of sending additional CRWM persons to Bangladesh. CRWM has concluded that it is best not to post other CRWM personnel at this time.

Shantir Bani is a successful program. In only six years it became locally controlled and Rev. Hamstra will soon be ready to move on to other assignments in Asia.

b. Chinese Mission

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

In Taiwan the CRC mission has been active in church development, radio evangelism, publications, and leadership training.

The national church, the (Christian) Reformed Presbyterian Church of Taiwan has 23 congregations, in two presbyteries, which work cooperatively in youth camps, training schools, and goal setting.

In Hong Kong, three events mark a change in CRWM's work. One of these is Dr. Richard van Houten's appointment as general secretary of the Reformed Ecumenical Synod. The other is the change in the emphasis at the Chinese Church Research Center from research to leadership training. During 1986 Dr. van Houten accomplished the change in the publications of the center, and himself produced many articles quoted widely throughout the world. His last article was a resume of the development of the churches on the mainland in the last few decades. The third change is the development of closer relations between all phases of Chinese ministries by the authorization of an administrative office in Hong Kong.

The churches in Hong Kong now have had one decade to adjust to the uncertainties of the future rule by the Peoples Republic of China. There is little unanimity of opinion about the future, but there is some agreement that the church must have greater flexibility in liturgy and organization.

In mainland China beginning in 1981 there was a movement, supported by governmental agencies, to invite English-speaking educators to assist in the Chinese schools, especially universities and high schools. The first teachers were proficient in English but some were a great embarrassment to the moral climate of the schools in particular and society in general. The agencies turned to Christian organizations to obtain teachers of high moral caliber. The atmosphere of religious toleration made the Christian witness of these people less threatening than previously. New openness to the West has increased an interest in the spiritual roots and Christian faith of the areas of the world from which China has been isolated for a few decades.

David Barrett, leading statistician of the world's religious movements, reports 81,600 worship centers in China with 21,500,000 adults baptized and 52,150,000 Christians in the total Christian community. Thirteen large cities are 10 percent Christian and the whole country is 5 percent Christian.

CRWM approved agreements with two organizations, the English Language Institute/China and the Educational Services Exchange with China. An associate missionary program by which we hope to recruit teachers for these organizations was also approved. Under this program it may be possible to send up to 25 teachers per year to China.

Guam and Micronesia Mission

Two missionary families served in Guam during the past year.

Road expansion reduced parking space in front of Faith Church, forcing relocation of the church. The consistory and congregation approved plans for relocation. CRWM will cooperate in the relocation process by contributing part of the proceeds of the sale of the Marine Drive property for the new facility. Faith Church has affirmed its plan for achieving total self-support and will be considering specific time lines for future report. The church is also considering the nature of its affiliation with churches in Guam and Micronesia.

Faith Bookstore had a notable year in the new location in the Agana Shopping Center. More bookshelves were added. The additional space makes the store one of the most attractive of its kind. Sales went well beyond the goal of \$400,000 as projected. More than 40 percent of these sales represent products of a religious nature.

d. Japan Mission

Twelve missionary families and 5 associate missionaries served with the

Japan mission during the past year.

In support of the Reformed Church in Japan, the mission conducts church-development programs in the following areas: Sapporo, Misawa, and Aomori in the Northeastern Presbytery area; Owariasahi, Numazu and Toyoake in the Central Presbytery area; Tanashi, Koshigaya, Atsugi, Kunitachi, Ushibori, and Tsukuba in the Eastern Presbytery.

In nine evangelistic centers directed by the mission there are 141 members with an average attendance of 174; ten adults and two children were bap-

tized during the year.

Twelve developing groups report a total average attendance on Sunday worship services of 370, with the lowest congregational attendance being 12 and the highest 100. The outreach within communities reaches 3,957 persons per month, from a congregational low of 12 to a high of 3,000. There are 172 persons in regular Bible study programs and 120 in other instructional classes. In addition the staff at the Christian Academy of Japan and four associate missionaries reach 300 persons daily in instructional classes.

The denomination now has 104 congregations and pastors (plus a few retirees) in five presbyteries, with 8,181 members. Kobe Seminary is completely supported by the denomination. The churches work together in support of two diaconal agencies begun by pastors (Rehabilitation Center and the Blind Institute). Its Overseas Missions Committee fully supports Rev. Itoh in the Philippines (associate of CRWM mission) and partially suports other persons in Indonesia, Singapore, Atlanta, London, and Brazil.

The home missions committee has developed a plan, presented to the general assembly in October for using some \$100,000 per year to develop a

new church each year.

Financial strains have come directly from the decreasing value of the dollar. The American dollar bought 250 yen during the 1986 fiscal year, but bought only 150 yen during the 1987 fiscal year. Missionaries pared their expenses drastically, but certain undiminishable expenses exist. The missionaries themselves have experienced financial strain even though CRWM subsidizes their salaries to meet the rising cost of the yen.

The reorganization of the mission brought on by synodical decisions last year relative to CRWM and CRWRC also is a concern to the missionaries.

e. Jordan Ministry

Rev. and Mrs. Edward Vander Berg have represented the CRC and CRWM in Jordan for the past six years. This year appears to mark the end of our present type of ministry there. Each term of service has been contingent on the invitation of the bishop of Amman, and approval of visa by the bishop of Jerusalem of the Arab Evangelical Church. The retirement of one bishop and a change of policy by the other are affecting our continued involvement in Amman.

Rev. Vander Berg has taught in the Bishop's School for boys, the Aliyyah girls' school, directed the youth and educational program of the church, and organized the Rainbow congregation—which uses a number of languages, and ministered to people of many nationalities within the Arab church. Church school materials produced by the CRC Publications have been used in the curriculum. Bible studies have been available, and used, by both Christian and Muslim students in the schools. And herein lies the partial accomplishment of our goals for Jordan—training the next generation of a small-minority, Christian group to face the issues of the future, issues all too well illustrated and played out in neighboring Lebanon.

The Vander Bergs are available for reassignment with CRWM.

f. Papua New Guinea Ministry

Since the completion of goals in the ministries of Revs. Eric Schering and Thomas J. De Vries, CRWM has offered to renew a relationship with Pacific

Island Ministries for one position in church leadership training.

CRWM appointee Mr. Gary Roosma has arrived in Papua New Guinea and has been assigned by Pacific Island Ministries to serve in the village of Garasa in the Garaina Valley near the east coast. He is teaching in a new Bible school among the Guki-samane people of that area; his assignment is in language study, preaching in the church, and teaching.

g. Philippine Mission

Fifteen missionaries, single or with families, a seminary intern, and one

volunteer served the Philippine mission during the past year.

On Luzon, the mission works in the Manila area and its environs. In the metro Manila area are Pasay City and Novaliches. In the satellite areas are B. F. Homes, Bulihan, San Pedro, and San Pablo. Each location and emerging group relates to one of the organized congregations of the Christian Reformed Church of the Philippines. Some use English, some Tagalog, some use both languages.

In the Visayas, distance creates some tension, but language and joint support of the seminary foster unity. Ebenezer in Bacolod, Silay City, and

Singcang are new centers of work on Negros. On Panay, there are groups in

Badiangan, Buyo, Jaro, Iloilo, Leganes, Miag-ao, and Zarraga.

In all the sections of work there are groups who live in great poverty and others of enough means to anticipate self-support in a conventional (i.e., like the West) manner. Diaconal organizations, CRWRC, and the Luke Society provide significant assistance in nutrition, food supply, cottage industry development, and planning for economic improvement.

On Luzon there are five organized churches: Bayawas, Calauan, Los Banos, Quezon City, and Pasay City. Four have full-time paid pastors. Three

have their own buildings and are assisted by mission funding.

On Negros, there are five churches: Bacolod, Bago, Murcia, Sum-ag, and Pulupandan. All have full-time pastors. All have their own buildings. They form one classis together with the single congregation, Pavia, on Panay

island. Two congregations will be added on Panay in 1987.

Reorganization of the mission is a major effort. Redistribution of workloads caused some difficult but constructive decisions. Evangelistic effort was regrouped within personnel limits. Two missionaries began new evangelistic work. Two new recruits and one volunteer were added to the staff. Internal mission reorganization and inauguration of the office of field director has provided communication toward coordination of evangelism and church development with the community development efforts of CRWRC. New posts or projects for both agencies will be monitored for the opportunity for joint, integrated, concurrent work.

The mission also provided one teacher to Faith Academy, where children

of the families of both agencies attend.

h. Australia and New Zealand Ministry

On behalf of synod CRWM has, for about ten years, provided assistance to (up to) three pastors on loan to congregations or institutions in Australia and/or New Zealand.

The synodical program for loan of pastors to Australia and New Zealand was intended to supply churches with pastors while new pastors were being trained. The supply is intended to be temporary, and the arrangements made permitted pastors to be provided funds only for pension payments in North America and round-trip travel. All salary, housing, and on-field transportation has been adequately provided by the host congregations.

In 1986 Dr. Gerard Van Groningen, Sr., completed volunteer service in Geelong Theological College. In 1987 Rev. Sidney Cooper will complete service in Palmerston North, New Zealand. During 1987 and 1988 CRWM

will provide assistance to the Rev. Allen P. Vander Pol family.

It appears that soon churches in Australia and New Zealand will have sufficient candidates and pastors to provide for their own pastoral requirements. It is also well to note that Australia sends two missionaries (Koster and Tuit) to Indonesia and that New Zealand is considering supporting a missionary in the Philippines or Papua New Guinea. One of its pastors serves under our mission in Nigeria.

i. New Field Research in Asia

Surveying of other mission opportunities continued. Visits were conducted in India, Thailand, Sri Lanka, and Korea. Participation in the Missionary Training Institute in Korea continues through the involvement of missionaries to Japan. In India the acquistion of visas for non-Indians in

evangelistic work or sustained leadership training roles is still a major difficulty although short visits are entirely possible. Thailand is to be reconsidered. The Dutch Reformed Church in Sri Lanka, having had a very difficult year, asks for assistance in evangelism and training programs. And there are requests for CRWM participation in certain Middle East programs.

God opens and closes doors. He controls the currents of history and political events. He has shown in the year of turmoil and revolution in China that the church he established will grow according to his will.

C. Personnel Report

CRWM has 283 missionaries (including spouses) and 271 missionary children who minister in twenty-four countries. The names and locations of missionaries and administrative personnel are listed in the World Missions section in the Christian Reformed Church *Yearbook 1987*, pages 474—81.

1. Presentation of Missionaries

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

2. Special Tribute

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

	LOCATION	SERVICE ANNIVERSARY
JANUARY Shirley De Vries	U.S. office	5 years
FEBRUARY Norman & Cyndi Viss	Nigeria	10 years
APRIL James Tamminga Tina Van Staalduinen Laura Yff	U.S. office Nigeria U.S. office	30 years 25 years 10 years
мау Frederick & Bette Van Dyk	Nigeria	5 years
JUNE Bill & Jacki DeKuiper Stanley A. & Barbara Drenth Marcia Otte Frank & Aria Sawyer John & Irene Vander Steen George R. & Ruth Young	Sierra Leone Sierra Leone U.S. office Honduras Nigeria Japan	5 years 5 years 5 years 5 years 5 years 5 years
JULY Helen De Vries Flikweert Gerald & Francisca Nyenhuis	Honduras Mexico	5 years 25 years
AUGUST Perry J. & Kathy Tinklenberg	Liberia	5 years

SEPTEMBER		
Michil M. & Trudy De Berdt	Japan	25 years
Alex & Renona Munro	Philippines	10 years
Richard & Chris van Houten	Hong Kong	5 years
William Van Tol	U.S. office	20 years
Donald Zwier	U.S. office	20 years
OCTOBER		
Thomas H. Reilly	Taiwan	5 years
Michael H. & Lynn Van Hofwegen	Costa Rica	5 years
DECEMBER		
Frances Vander Zwaag	Nigeria	30 years

3. Recruitment

CRWM currently has 169 regular budgeted positions for missionaries off which 29 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. At the present time we must rely on evangelists to fill many of these ministries.

4. Training

Concern about the decline in the average number of years of service that missionaries provide has led CRWM to place increasing emphasis on the prefield and continuing education of missionaries in the hope of finding ways to encourage longer periods of service.

D. Report on Administration and Domestic Ministry

1. Meetings of the World Missions Committee

The annual meeting of the committee (formerly board) took place on February 17 to 19, 1987. The executive committee of ten members met three times during the year. The officers of the committee during fiscal 1987 are Mr. David Radius, president; Dr. Carl E. Zylstra, vice president; Mr. Dirk Vander Steen, secretary-treasurer and Rev. Marvin Beelen, assistant secretary-treasurer. Elected for 1988 were Dr. Carl E. Zylstra, president; Rev. Marvin Beelen, vice president; Rev. Gerry G. Heyboer, secretary-treasurer, and Dr. Harvey Bratt, assistant secretary-treasurer.

The committee, having been reorganized under the Board of World Ministries, is now functioning well. The restructured administration should be nearly in place by the time synod meets in June. Working relationships with CRWRC are improving and CRWM appreciates the direction being given to joint-agency ministries by CRBWM and its executive director.

2. Concerns to Synod about "Vision 21"

The World Missions Committee, with the support of CRBWM, submits these concerns to synod about the report of the SIC subcommittee to study CRC structure:

a. The report does not adequately address the growing questions and problems that the church and its agencies are encountering in relation to the organization and functioning of the church's nonprofit corporations in Canada.

- b. The rationale of the report is that fewer and smaller boards will make the church's ministries both more effective and efficient. This may concentrate the power of the church in too few boards and individuals.
- c. There is risk that this concentration of power in fewer boards and committees will generate loss of interest in, support for, and identification with the CRWM missionaries on the part of the church's membership and identification with the churches on the part of the missionaries.
- d. The report clearly describes and schematizes the proposed reorganization of the board and committee structure. But it does a very inadequate job of describing and schematizing the proposed reorganization of board and agency staff. Footnote V, the projections of cost savings, assumes that the proposed structure will decrease the number of denominational employees in executive level positions. But the report itself provides no documented evidence that this would occur—it fails to identify the changes or reductions in executive staff that the reorganization hopes to achieve.
- e. The report states that the four new operating boards shall have no paid executive officers. "Necessary administrative and support services, if any, shall be provided them through the agency(ies) they supervise" (II, H, 1). It is not apparent to us that the Ministries Board can successfully coordinate the work of the eleven agencies assigned to it without a full-time executive officer.
- f. CRWM is just concluding a two-year period of reorganization brought on by the decisions of synod relative to the reports of the WMARC. The CRWM Committee and staff now need to concentrate their full energies on the *ministry* of mission, having spent considerable energy and time on administrative reorganization.

3. Appointments and Reappointments of Directors

CRWM is completing the reorganization which it reported to synod last year. New appointments have occurred. Rev. Merle Den Bleyker was appointed by the committee to be the foreign director. Dr. Richard Eppinga was appointed to be the communication and finance director. Dr. Martin Essenburg was appointed to be the personnel director. These two-year appointments were confirmed by the CRBWM.

The appointment of four regional directors was confirmed by the committee. Rev. Dick Kwantes will serve as regional director for Asia. Rev. W. Thomas De Vries will serve as regional director for Latin America. Rev. Harold de Jong will serve as regional director for Nigeria and Eastern Africa. Mr. Ronald Geerlings will serve as regional director for Western Africa.

E. Financial Matters

1. 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 of executive personnel. CRWM information for fiscal 1987 is as follows:

Job Level	No. of Positions	Including Housing Allowance
8	3	92% (\$41,682) 97% (\$38,682)

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 max.) 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% of dental)

Housing on fields and during home service

Automobile or transportation cost overseas

Assistance for exceptional education costs for children

The committee approved a \$700 increase in the basic salary and a \$100 increase in the marriage allowance for fiscal 1988.

2. Fiscal 1986 Financial Report

We had to curtail recruitment and expenditure in fiscal 1986 when it became obvious that actual income would fall far below budget. We are thankful to God for an exceptional offering response to Project Pentecost which enabled us to concluded the fiscal year with income \$229,400 over expenditure although it was still 7.3 percent under the budgeted level.

FISCAL 1986 FINANCIAL REPORT

	BUDGET	ACIUAL
	\$5,055,000	\$4,907,700
t	2,195,775	1,883,525
	1,484,000	1,656,050

ACTUAL

Gifts & Offerings	1,484,000	1,656,050
Legacies	447,275	82,325
Miscellaneous	193,910	147,550
From Cash Balance	67,500	,
TOTAL	\$9,443,460	\$8,677,150
EXPENDITURE		
Africa Missions	\$3,388,945	\$3,053,850
Asia Missions	2,184,775	2,048,400
Latin America Missions	2,512, 44 0	2,174,025
Administration	947,700	807,650
Promotion	359,600	313,825
World Ministries Levy	50,000	50,000
TOTAL	\$9,443,460	\$8,447,750

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, Certified Public Accountant, will be presented to synod through the Agenda for Synod 1987—Financial and Business Supplement and may differ slightly from these figures.

3. Fiscal 1987

INCOME

Ouota (\$85.20)

Missionary Support

The financial challenge during this present year continues. We have set controls on capital expenditures and we are being cautious in recruiting new missionaries. We assume that the changing income tax law in the U.S. had a positive impact on our income the last calendar year but do not anticipate a repeat of this during 1987.

Our concern about the shortfall in quota receipts continues. Last year we received about 80 percent of the quota synod approved for us. We expect a gradual decline in this source of income and are taking steps in our five-year plan to reduce our agency's dependence on quota giving.

FISCAL 1987 FINANCIAL PROJECTION (Based on reports through January)

•	1 0 3 37	
	BUDGET	PROJECTION
INCOME		
Quota (\$89.05)	\$5,002,189	\$4,950,000
Missionary Support	2,085,552	1,950,000
Gifts & Offerings	1,542,806	1,700,000
Legacies	252,737	100,000
Grants	50,000	50,000
Miscellaneous	180,000	80,000
TOTAL	\$9,113,284	\$8,830,000
EXPENDITURE		
Africa Missions	\$3,225,000	\$2,860,000
Asia Missions	2,043,725	2,155,000
Latin America Missions	2,332,275	2,335,000
Administration	1,052,284	1,020,000
Promotion	410,000	410,000
World Ministries Levy	50,000	50,000
TOTAL	\$9,113,284	\$8,830,000

In summary, if gifts and offerings from Pentecost 1987 are as high as we project and if expenses in Africa due to currency devaluations are as low as we expect, we will be near a balance of income and expenditure at the end of the fiscal year on August 31.

4. Quota Request and Proposed Budget for Fiscal 1988

A detailed budget for fiscal 1988 will be submitted to synod and members of its Finance Advisory Committee through the *Agenda for Synod 1987—Financial and Business Supplement*. We are submitting a balanced budget of \$9,621,768, which is about \$500,000 (5.6 percent) higher than the fiscal 1987 budget approved by synod. We are asking for a quota increase from \$89.05 to \$93.40, an increase of 4.9 percent. A summary of the budget follows:

PROPOSED FISCAL 1988 BUDGET

	BUDGET	% OF TOTAL
INCOME		
Quota (\$93.40)	\$5,241,983	54. 5
Missionary Support	2,231,606	23.2
Gifts & Offerings	1,768,179	18.4
Foundation	170,000	1.7
Grants	50,000	.5
Miscellaneous	160,000	1.7
TOTAL	\$9,621,768	100.0
EXPENDITURE		
Asia Region*	\$2,473,164	25.7
Latin America Region*	2,519,946	26.2

Nigeria & East Africa*	1,828,693	19.0
Western Africa*	1,063,815	- 11.1
Central Administration	946,650	9.8
Communication	454,500	4.7
Canada Office	115,000	1.2
Regional Offices	109,500	1.1
World Ministries Levy	52,500	.6
Capital Costs	58,000	6
TOTAL	\$9,621,7 6 8	$\overline{100.0}$

^{*} 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 7.2 percent higher.

The quota which CRWM requests for fiscal 1988 is \$93.40 per family.

5. Request for Special Offerings CRWM is requesting a budget which seeks \$4,379,785 (45.5 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 fiscal 1988.

In conclusion, we seek the prayers of synod and of God's people everywhere. The responsibility the church has assigned us is awesome. Opportunities to work in harmony with other agencies and churches around the world abound. The number of unreached people grows as population explodes. We pray that God will use us for a rich harvest in the remaining years of this millennium.

IV. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE REPORT

A. Introduction

During 1987 the Christian Reformed World Relief Committee (CRWRC) is celebrating twenty-five years of helping people in need.

CRWRC began a quarter of a century ago primarily as a worldwide disasterresponse agency of the CRC. It has become an internationally respected organization that focuses on developing people's abilities and resources to meet their own needs.

Our anniversary theme—25 YEARS OF HEART, HANDS, HOPE—captures CRWRC's purpose: in heartfelt love and compassion to put hands to work helping the needy, that they may find hope in Jesus as Savior.

In its early years, CRWRC provided material and medical relief to Cuban refugees and Korean war victims. A ten-year sponsorship of the Christian Adoption Program of Korea (CAPOK) led to CAPOK's becoming the in-country adoption agency of Holt Children's Services of Korea.

CRWRC's development programs are now active in twenty-three Third World countries, and in Canada and the U.S.

How do we help the poor without making them dependent? By helping them increase the productivity of the resources available to them and by providing strategic resources that would otherwise be unavailable. Once certain plans and objectives are agreed upon, the people we help are free to use their creativity and responsibility to make the resources produce results.

The heartfelt love expressed through CRWRC's agriculture, health, literacy, income-earning, and leadership programs continues to multiply many times in many places. With our hands we labor and touch the needy to provide hope.

Hope of an earthly dimension gains an eternal dimension as CRWRC helps the needy to see Jesus.

Looking forward to the next twenty-five years, we expect a continuing shift in focus from owning and operating programs to strengthening local Christian agencies to address community needs.

B. Foreign Programs

Background

"Jesus said, 'I am among you as one who deacons" (Luke 22:27b). He is the master-deacon. Just ask the poor and hungry and sick of his day.

Deacons represent Christ in his sacred office as priest. The first deacons (Acts 6) were "full of the Spirit and wisdom." They brought these two important resources to their work. And God likely blessed them as well with gifts of love. tenderness, good judgment, and responsibleness.

And the results? They were part of the Christian group described in Acts 17

that turned the world upside down.

Deacons of the CRC carry on that biblical work in today's problem world by equipping congregations to respond to needs—at the international level through CRWRC.

It was deacons who started relief projects overseas after World War II projects which became so big that Synod of 1962 created CRWRC.

Disasters such as a devastating earthquake in Nicaragua (1972), an appalling famine in Niger (1974), a howling hurricane in Honduras (1974), and a wrenching earthquake in Guatemala (1976) involved CRWRC in lending a hand to national Christian organizations formed to aid in disaster recovery. In many instances, we have kept the connection as those agencies have turned their attention to development work.

It was in 1979 that CRWRC committed itself to emphasis on development programs for the world's poor, integrated with church planting and evangelism. Christian development helps people understand how to work with each other as God's imagebearers, using their resources to solve their own problems and those of others.

New Endeavors

Although CRWRC does not plan to begin work in any new countries in 1987–88, the annual meeting of CRWRC and the February meeting of CRBWM gave approval to five new CRWRC partner groups in countries where we have already been at work. Given approval for long-term work were the following partner groups: the Uganda Protestant Medical Bureau, the Church of the Brethren in Nigeria, MOPOWI in Honduras, and Alfalit of Nicaragua. Given provisional approval was CREDO in El Salvador.

Beginning in 1987–88, CRWRC will assist the Christian Reformed Church of Nigeria in diaconal development. A similar program with CRWM and with Christian Reformed churches in Costa Rica will be developed during the next

three years.

CRWRC also will research the need for and feasibility of urban projects in Nigeria, Bangladesh, and Indonesia.

Nature of Programs

CRWRC's overseas programs are of a relief, diaconal, or development nature.

a. During the past two years, conditions in the world have necessitated

less relief activity than in many others. While this has allowed us to concentrate on longer term solutions through developmental programs, we have brought timely relief assistance to the following areas:

- 1) In September 1985, large scale death and destruction resulted from an earthquake near Mexico City. CRWRC offered assistance.
- 2) Later in 1985 a catastrophic mudslide, resulting from volcanic activity, killed more than 20,000 in Colombia. CRWRC was there to help.
- 3) From March through May of 1986, CRWRC authorized agricultural packets and medicines for many thousands of needy families in wartorn Uganda.
- 4) With our church partners in Latin America, CRWRC responded to drought in Nicaragua and Honduras.
- 5) In October 1986, CRWRC worked to aid disaster victims in El Salvador with food, medical supplies, and temporary housing.
- b. The Canadian Foodgrains Bank has supplied beans and corn to Nicaragua. It has been considering shipping grain to Africa, but wants to find a needy area where its free food will not compete with adequate and locally available foods.
- c. CRWRC is attempting to choose with great care where CRC resources will be used. We want to show good stewardship. Wherever possible, relief assistance should build people up—in body, mind and spirit—rather than make them less able to make independent decisions and act constructively for themselves.

An example of how to help even desperately needy people increase their self-sufficiency and competence comes from a report from Mali. Significant development work has grown out of the relief work carried out in Mali since early 1985. CRWRC staff Scott and Mary Crickmore and more recently short-term worker Willie Postma have been working to direct the staff and resources of a Norwegian church-related foundation named Stromme. In a report written 6 January 1987, Mr. Postma describes what has developed:

As our muddied truck weaved through the village of Bada, where a community warehouse was built through our Food for Work program, people from every hut came running toward us. We thought there was a mistake. But, "no" said Sissoko, the chief's son, once the shouting and singing quieted, "we all realize that if your truck had not brought us food last year we would not have had the energy to work our field in rainy season."

Was the carrying in of food all that people remembered? No, concluded the village chief, "Mostly you made us think."

The Food for Work program—active in more than 60 villages in northwest Mali—will continue to choose labor-intensive projects which require an exchange of advice and motiviation between staff and village. We hope to make the village more able and eager to help itself.

Perhaps these traditional farmers will think more about development which results from responsibility felt towards the treeless soil and towards the children who will have to work that soil in the future, rather than in terms of a motor pump.

Pray for the CRWRC and its plans to expand its role in a country where need knows no limit. Please pray for us—that we may understand those we serve and what to do—and for those we serve that they may understand why we serve and Him who motivates us.

d. Normally CRWRC works with and through other organizations in organizing a disaster response. We still believe this is a good approach. But, in addition, to the continuation of this standard disaster response, CRWRC during the next year in conjunction with one or more diaconal conferences will test our ability to rapidly and effectively deploy a coordinator (and perhaps a team) to supervise on-site relief activities. The coordinator will improve the quality of the information available so that donors can be well-assured of the appropriateness of the CRWRC disaster response. The coordinator will work with the local Christians and with the existing authorities and organizations to avoid duplication and congestion. Because of the frequency of natural and man-made disasters in Latin America, we expect to test this program there.

4. Diaconal Projects

In situations where a church wants to meet the needs of its own members and its neighbors, the *diaconal projects* bring training, and resources.

CRWRC has made diaconal training and development a priority concern. With small and developing churches overseas, especially those working with CRWM, we will offer training while respecting their self-determination, and stimulate a vision for stewardship and service while attempting to synchronize activities with other aspects of church development. These diaconal programs also reflect broad CRWRC values such as developing local resources, competence, leadership, and accountability.

5. Development Projects

In situations where the Christian community has the desire and the potential to meet their own needs, the overseas development programs deliver advice, training, and resources so that self-sustaining development can occur.

- a. There is a great amount of 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 themselves, by the development of their own resources, 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 that unnecessary dependency isn't encouraged.
- c. In selecting groups to work with, CRWRC concentrates on the organization's ability to respond to a serious need and the extent to which it is Reformed in its beliefs and evangelical in its practice.
- 6. Summary of Overseas Work

The following section gives a brief summary of CRWRC's activities in overseas diaconal work and Christian community development.

a. Africa

Staff: Mike and Ann Bruinooge, Africa area director

 East Africa Staff: Doug and Gail Seebeck, field director John and Ihla Hooyer, Christian Rural Service, Church of Uganda Ida Kaastra, TERUDO

Grace Tazelaar, Protestant Medical Bureau, Uganda

Three years ago CRWRC began work, in partnership with Christian Rural Service (Church of Uganda) with refugees in northwest Uganda. In 1985–86 development activities assisted 925 families; we also helped more than 9,000 families with relief packets.

We have had good results in a very poor area in eastern Uganda with partner group Vision TERUDO: more than 1,300 families exceeded their

goals.

We have also begun projects, primarily with Ambassadors Development Agency, assisting urban and rural poor in Kenya. In 1985–86 this aided 1,350 families.

2) Guinea

Staff: Dave Wierda, diaconal development

CRWRC is implementing a joint strategy with CRWM in which CRWRC will concentrate on diaconal development as part of a church development strategy.

3) Liberia

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

During the next few years, CRWRC anticipates phasing out of its work with the Christian Health Association of Liberia (CHAL). The accomplishment of our goal of developing CHAL into a national Christian development organization—that enables Christians and Christian groups to improve the health of their community—has been nearly completed. From a 1984–85 program involving 39 villages and 520 families, the 1985–86 work assisted more than 60 villages and 1,900 families.

4) Mali

Staff: Mary and Scott Crickmore, diaconal specialists

Two years ago CRWRC worked with the Stromme Foundation to aid thousands of victims of famine. This year we concentrated on Food for Work programs where though food supplies were expected to be thin free food would be detrimental.

We will continue to respond to people's needs. A significant part of that commitment is working on a strategy to assist CRWM with church planting and, over time, to assist local Christians respond to the longrange development needs of their neighbors.

5) Nigeria

Staff: John and Esther Orkar, field director Dave and Deb Kool, diaconal development

CRWRC has worked with two projects of the CRC of Nigeria: Christian Rural Development (CRD) and the outreach to the Fulani (ABF).

Although CRWRC involvement in CRD is being phased out, CRD will continue. In 1985–86 CRD assisted 688 families. Results from implementation of the ABF project has been slow. After testing a pilot project with the Institute of Church and Society in 1987–88, CRWRC plans to phase out its involvement.

6) Sierra Leone—Hunger Alleviation Action Staff: Bert and Ruth Adema, agriculturist Norm and Joyce Baker, income generation

Dirk and Joanne Booy, Krim team leader (study leave, 1987–88)

Patricia De Vries, health worker (finishing at the end of 1987) Jan Disselkoen, literacy

Steve and Carol Nikkel, urban project

Harry and Trudy Spaling, field leader

Brenda Vander Schuur, literacy (finishing at the end of 1987) Rowland Van Es, community development

Note: CRWM is taking an increasing role in the Sierra Leone projects' church development activities.

This well-integrated development program will "make a difference" in Sierra Leone's physical and spiritual hunger.

There are now projects in the rural Kuranko and Krim areas and in urban Freetown.

Instead of working with and through Christian organizations, the Kuranko and Krim staff members live in the villages, and have done much of the direct hands-on work. Their job is to train capable Sierra Leoneans to become agriculturists, health educators, literacy teachers, small-business managers, community leaders, and evangelists so that they may become self-reliant. Some are already on their own. In 1986, we put our hands to an urban outreach in Freetown, Sierra Leone's capital city. We work through the local United Christian Council.

These ministries of word and deed proclaim hope in Christ for a needy people.

b. Latin America

Staff: Jim and Kathy Boldenow, Latin America director

It was in Latin America that CRWRC "went to school." We learned that work done with and through existing Christian groups was more appropriate, effective, and permanent.

1) Belize

Staff: Tom and Melva Post, director for Belize and Mexico

John Hamstra, agriculture and development consultant for Belize (and Mexico)

Betty Roldan, health and development consultant for Mexico (and Belize)

CRWRC is beginning work with both the Presbyterian Church and a refugee community in the Valley of Peace. By increasingly involving Belizean groups in the planning and evaluation of these projects, CRWRC hopes to improve efficiency.

Costa Rica

Staff: Jim and Bev Ludema, Central American field director Bill and Sue Van Lopik, interns Kurt and JoAnn Ver Beek, interns

CRWRC has phased out of direct assistance to Alfalit International. We are now working with the "country" Alfalits as appropriate. These Christian organizations promote reading and writing skills among adults in many Latin American countries. We also completed work in two project areas with CARAVANES, a Christian organization which assisted 227

impoverished farmers obtain excellent results. Because CARAVANES has made commitments to further improve its work, CRWRC has agreed to help it become an effective Christian development organization. New projects are beginning. We also have a number of coordinated projects started with CRWM in Costa Rica; some of these involve a partnership with ADAPTE, a local Christian organization ministering through income-generation projects for the poor. From Costa Rica we also carry out diaconal development programs for Christian Reformed churches in other Central American countries.

3) El Salvador

a) 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 the CRC to be able to carry out integrated development work in the future. Church leaders agree with this plan and have encouraged CRWRC to work with other agencies in the meantime.

b) CRWRC works with ABES and SERCON, two development agencies of the Salvadorian Baptist Church. By the end of the year these programs had aided more than 100 "targeted" refugee fam-

ilies.

c) CRWRC also works with Alfalit of El Salvador to increase the literacy levels in and around evangelical churches. These programs can become a base for Christian social action.

4) Nicaragua

Staff: Jim and Beverlee Ludema, (as Central American Field Direc-

tor) advisor to agencies in Nicaragua

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 1985–86.

In Nicaragua the small Christian Reformed congregations are struggling to stay alive. CRWRC provides them assistance through diaconal projects.

5) Guatemala

Staff: Moises Colop, "national" director (an employee of the National Presbyterian Church)

CRWRC works with five groups in Guatemala. Three of them 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 1985–86.

6) Honduras

Staff: Bob and Laurie Laarman, advisors to agencies and church

groups in Honduras (and Guatemala)

In Honduras, CRWRC has worked with CRWM, Alfalit, and through regional offices of CEDEN (The Evangelical Committee for Relief and National Emergency). Last year this work measurably benefited another 2,000 families. (In 1986–87 we are phasing out of work with CEDEN.)

7) Mexico

Staff: Although no North American staff are allowed residency in Mexico, consultation is provided by Post, Roldan, and Hamstra from Belize.

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 from a few hundred in 1983–84 to more than 1,000 families in 1984–85 and to more than 1,800 families in 1985–86. AMEXTRA works for the Christian transformation of individual and community life.

8) Ecuador

Staff: Consultation to agencies by Jim Boldenow, Latin America Regional Director

CRWRC, very impressed with most aspects of a pilot project completed in Ecuador, is now implementing integrated development programs in very needy communities.

c. Caribbean

1) Haiti

Staff: Marv and Peggy DeVries, director

Hank and Joanna Hunse, community development and diaconal training

Lavon Tinklenberg, Leadership Training Program (study leave in 1986–88.)

Ray and Jane Vander Zaag, agriculturist and literacy

JoLynn Hill, small business development

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 1,000 families were involved last year and plans call for more than 3,000 next year. Present political developments will be watched carefully.

2) Dominican Republic

Staff: Peter and Peggi Vander Meulen, director

Caspar and Leanne Geisterfer (volunteer), diaconal development and literacy

Dawn Meyer, health

Joel and Patti Zwier, agriculturist

Sherie Kornoelje, income generation

Julie Veeneman (volunteer), income generation

CRWRC staff arrived in 1983 to join the CRWM staff in working with Haitians, who are often illegal laborers in the Dominican Republic. The strategy includes efforts at integrating those "illegals" into Dominican society. Projects last year involved more than 1,100 families.

d. Asia

1) Bangladesh

Staff: Rick and Edith De Graaf, director Paul Brink, agriculturist, study leave Peter and Olive Vander Kooy, Jamalpur project Nancy Ten Broek, Jamalpur project

Cor Bos (assigned to a world relief project by another organization)

Note: CRWRC also provides a visa for Rev. Al Hamstra of CRWM so that he can continue his work and involvements with CRWRC projects and staff.

CRWRC is phasing out of the Bogra area of Bangladesh where we've assisted approximately 10,000 families toward self-sufficiency. Canadian government funds are to sponsor this project in the future. CRWRC will continue to provide consultation to the national board and national staff which is meeting the development needs in Bogra district while developing new projects, which meet all agency guidelines, at Khanchanpur and Jamalpur.

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.

2) India

The India program is to consist of literacy and health development programs. A betrayal of trust in the Tekkali area led to termination of that program. Following the advice of our annual committee, staff will attempt to establish a credible plan and resume programs with church leaders at Adoni.

The Philippines

Staff: Ivan and Joy De Kam, director

Janne Ritskes, community developer

Tony and Rina Romeyn, community developer

Dan and Ladonna De Vries, interns (assigned by the RCA)

CRWRC assisted more than 5,000 families in the Philippines where we work closely with groups that are part of or associated with the Christian Reformed Church of the Philippines and with 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.

4) 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. Delay of the Lamigo's visas have led to a plan by which Indonesian leaders will receive training in the Philippines.

5) Sri Lanka

We were pleased with recent progress with the Dutch Reformed Church.

Note: Work with the Lanka Evangelical Alliance Development Service (LEADS) was terminated because of a lack of deliberate intent to follow agreed-to plans.

C. Diaconal Ministries

1. Introduction

At the February 1982 annual board meeting a reorganization was approved

that consolidated the domestic program and the communications department into one. The new structure was called Diaconal Ministries with two directors, one in Canada and one in the U.S. The underlying principle involved in the reorganization was a marketing one. Since CRWRC's distribution system is geographically determined, its marketing plan must also be geographically determined. This enhances responsiveness and funnels communication through one key staff person (the diaconal consultant).

Initially, as staff (diaconal consultants) were added they were located in the Grand Rapids office (a diaconal consultant was also added in Canada) with each person maintaining a specialty and a number of classical areas. In each classis the consultant had responsibility for board member contact and development, diaconal conference development, refugee response, disaster response, world hunger, and coordination of fund-raising.

In order to eliminate barriers that hindered consultants from implementing this model fully, CRWRC's board agreed to decentralize the staff in its February 1986 annual meeting. That decision has been implemented as far as possible with the following breakdown.

Area	Regional Diaconal Consultant (RDC)	Location
West Coast	Vacant	Los Angeles Area
Farm Belt	Bill Haverkamp/Andy Ryskamp	Grand Rapids
Chicago	Don Zeilstra	Chicago
	Jay Van Groningen	Holland
Grand Rapids	Joe Rodriguez	(Office on Eastern Ave.)
East Coast Canada	Neil Molenaar Peter Zwart	Grand Rapids Burlington

An additional staff person was also approved for the Farm Belt area, but the placement of that person was put on hold due to budget restrictions. Now that some budget items have been reinstated CRWRC can go ahead with hiring for these two positions.

Goals

The goal of Diaconal Ministries is to "equip the saints for ministry to the needy in the church, in the community, and around the world through the guidance and stimulation of deacons." This goal set in 1982 ties in with CRWRC's overall goal of responding to need through Christian organizations. CRWRC provides consultation to developing or established Christian organizations to make them efficient and effective instruments in mobilizing resources to fight poverty.

In Canada and the U.S. the Christian organizations the CRWRC's board has chosen to concentrate on are diaconal conferences. Through the resources available to the conferences at the local level and to CRWRC nationally we hope to create in every diaconate the vision to be a compassionate church.

The original objective called for twenty-five independent diaconal conferences ministering to 40,000 families by 1985 and to have five diaconal conferences taking full responsibility for CRWRC fund-raising in their classis. By the end of 1985 there were twelve conferences functioning in Canada and twenty in the U.S. How many of those were independent depends on the definition one uses. If the criteria of conferences doing their own planning and program design is used then twenty were "independent." At the end of 1985

conferences reported on 6,765 families. The ambitious objectives CRWRC set for itself are taking longer to attain than originally anticipated, but staff remains

committed to the strategy.

The objective should be to make conferences "interdependent" rather than "independent" especially if we would like conferences to be supportive of CRWRC. Much discussion with conference leaders has taken place on this subject. CRWRC wants to establish stronger interdependent ties with conferences and thus is working hard at identifying ways to establish a mutual exchange relationship.

At a meeting in August 1986, CRWRC consultants and conference consultants agreed on the following statements that are now leading us closer to

establishing mutual ownership and exchange.

a. Diaconal conferences are service organizations to CR church members facilitating their ministry to poor and needy people at the local and regional level.

b. Conference policies and programs are controlled by their boards. All board members are responsible to their diaconate to be the diaconate's voice in decision making.

c. CRWRC is a service organization enabling CR church members to minister to poor and needy people at the national and international levels.

d. CRWRC policy and program choices are controlled by its committee. Ideally all committee members are responsible to their diaconal conferences to be the conference's voice in decision making.

3. Canada

Since December 1, 1982, the CRWRC Diaconal Development Program and its resources has been introduced and become part of the twelve local conferences and one regional conference in Canada.

The deacons have continued to work on being effective in their ministry to the congregations and the community at large. Two local and one regional conference have now either full-time or part-time consultant/workers.

The past year has seen adjustments to the role of the diaconal consultant as diaconal conferences seek a greater sense of ownership in CRWRC and input in

what CRWRC is planning, doing, and evaluating.

In a changing diaconal scene a close consultative working relationship is being developed and will be maintained as conferences and their consultants/ workers develop program initiatives and goals, with CRWRC continuing its role in providing leadership and resources.

The overall goal for Diaconal Ministry and Development in Canada is:

- a. to have a network of diaconal conferences that enables local deacons/ diaconates to respond to the needs of people in their congregations and their local communities in order that:
 - 1) families/individuals are assisted to meet their needs/become selfsufficient,
 - 2) the effectiveness of diaconal ministry is increased.
- b. to have within the network of diaconal conferences executive and diaconal consultants/workers who motivate and assist deacons to grow in spiritual maturity and to develop an increased awareness of needs and an ability to respond and serve effectively.

c. to have within the diaconal conferences CRWRC board members and alternates who actively motivate and assist deacons and other people in his/her conference to respond to the needs of the world with Christlike compassion and ensures that CRWRC is adequately supported to meet those needs.

d. to have a network of deacons and diaconal conferences who challenge the members of the congregations on the basis of Scripture to respond to the continuing needs of refugees and to offer practical guidelines for responsive ministry.

Following is an overview of the conferences from coast to coast:

• British Columbia D.C.—Tony Siebring, president

To make a beginning in the process of developing a more effective diaconal ministry, the British Columbia D.C. appointed Peter Ages as a diaconal worker to identify the needs of the deacons in responsive ministry and present proposals to the board in order to assist the deacons in planning, implementing, and evaluating ministry—not only to improve diaconal ministry, but also to make greater use of the resources within the "congregational" community.

Deacons in B.C. underwrite their own unique project "Feed My Children" (for CRWRC in the Philippines) and "Project Kenny" dealing with the physically and mentally handicapped. "Kenny" is

one of eighty in the Reformed community.

· Alberta North D.C.—John Berkenbosch, president

Diaconal response team training came as a result of Jan De Waal, Alberta North D.C. consultant, spending a year in getting to know the deacons, the diaconates, their work, their needs, their goals, and their visions. The development of such teams will enhance and improve the churches' ability to respond to people in crisis and need. In order to be effective it moves from crisis reaction to planned, coordinated action. Team members will be deacons and other members from the congregation. Training sessions began in January 1987.

The Conference's Outreach Development Committee cosponsored a very successful conference on Developing Outreach Ministries in October 1986. The other sponsor was the Classical Home Missions Committee. Among many other activities deacons are responding to the needs of children who need time away from home due to family crisis situations through a "Temporary Foster Home Program." CRWRC supports Jan De Waal's position through a seed grant.

· Alberta South D.C.—John Brander, president

Alberta South D.C. too is searching to develop more effective diaconal ministry. A needs assessment will be done to provide resources enabling the deacons to find consensus in purpose of ministry, and to set goals for achieving this purpose. Deacons support the Son-Shine Centre in Calgary with a \$5,500 grant. Son-Shine Centre is a Christian community service which offers physical, social, mental, and spiritual care to people in distress and crisis.

The conference decided to discontinue its commitment to the Regina Alcohol Counseling program. The program was co-funded by a CRWRC grant. The absence of good communications between

conference and program and a lack of continuous financial support by the churches brought about the termination. CRWRC is conducting a final evaluation of the program to be completed early in 1987.

· All Ontario D.C. (AODC)—Ron Exelby, president

The AODC has a long history of service to the deacons and its member diaconal conferences. In March 1986 Ben Vande Zande became the new executive secretary and consultant. He continues to assist the deacons in attaining greater personal and communal spiritual growth and to equip them in developing an increased awareness of needs and the ability to respond to these needs more effectively.

The conference has a membership of nine local conferences and 132 diaconates. Among the many services it provides to the deacons is the quarterly magazine *Service Indeed*. Through Operation Manna the conference supports the Anishinabe R.E.S.P.E.C.T. Program in Winnipeg, MB, and the CRWRC East Africa Refugee Program in Uganda. The member conferences are:

1) Canada Midwest D.C.

Although this conference has been struggling with communication due to the great distances that separate some of its churches, it does continue in name. Two groups of diaconates—Winnipeg, MB, and Thunder Bay, ON—plan to focus on ministry by way of the Anishinabe R.E.S.P.E.C.T. and Hope Centre projects. Both received CRWRC grants, which ended December 31, 1986.

 Chatham D.C.—David Daugharty, president The conference operates and supports a Christian counseling service clinic.

3) Eastern Canada (West) D.C.—Tom Luimes, president

Conference board members were assigned to visit deacons and diaconates regarding purpose and goal for the conference.

4) Hamilton D.C.—Henry Schilthuis, president (temporary)

This conference is the continuation of the former Hamilton D.C. which in November 1986 split in two new diaconal conferences: Hamilton and Niagara.

5) Huron D.C.—Bert Visscher, president

Emphasis is on planning community involvement.

6) Maritimes D.C.—Gerald Kamphuis, president

This small conference supports a diaconal outreach program in the north end of Halifax, N.S. responding to the inner city poor.

7) Niagara D.C.—Art Van Krimpen, president

This new conference is planning goals and objectives to be presented at its first meeting in April 1987.

8) Quinte D.C.—John De Vries, president (No report received)

9) Toronto D.C.—John De Best, president

The Lighthouse Refugee Program, responding to needs of the refugees recently arrived and those in Southeast Asia refugee camps, awaiting sponsorships, is supported by the Toronto D.C. A CRWRC

grant ended December 31, 1986. Various diaconates have also been involved in disaster response.

Discussions between CRWRC and AODC concerning CRWRC's consulting role in this regional conference setting are continuing. Peter Zwart, CRWRC Diaconal Consultant, has been asked to work with the Canadian Mid-West D.C. Winnipeg area diaconates, the Hamilton D.C., and the Maritime D.C. Specific goals and objectives for these areas will be agreed on before April 1, 1987.

4. Refugee Resettlement

One of the functions of the Canadian Regional Diaconal Consultant is to oversee the resettlement of refugees. This past year Canada was awarded the Nansen medal, presented by the United Nations High Commissioner for Refugees as its highest award for work with refugees. CRWRC had a large part to play in Canada's receiving this distinction.

Last year CRWRC-Canada resettled 559 refugees. The model for administering this program is being studied by other organizations. We praise God that he

continues to use our churches in this vital ministry.

5. Grand Rapids Area

a. Diaconal Conferences

Classis	Conference President	Committee Member
G.R. East	Eric Uitvlugt	Eugene Dykema
G.R. North	Barry Haven	Tom Van Dam
G.R. South	Rick Poll	Peter Haaksma
Grandville	Teunis Witte	Ade Schierbeek
Thornapple Valley	Ron McGee	Robert Poel

b. Regional activities

Exciting discussions have taken place with Grand Rapids Area Ministries (GRAM—formerly Christian Reformed Board of Evangelism of Greater Grand Rapids) to determine if GRAM can be a resource to conferences to enable them in diaconal ministry.

Prior to the annual meeting board members and conference leaders got together to provide board members with input on key issues for the annual meeting of CRWRC.

c. Grand Rapids East

This conference is harnessing key leadership and enthusiasm into some worthwhile projects. It was the vehicle to opening a Third World handicraft store. It is getting a jobs program off the ground and participating in an areawide referral service.

d. Grand Rapids North

This conference has endorsed the concept of taking responsibility for being the disaster response coordinator in the geographical area of the local classes.

Because the diversity in the classis makes it difficult to get agreement on a common purpose the diaconal ministry development is slow. Leaders of this conference actively support regional ministry development.

e. Grand Rapids South

The task force has received approval to function as a conference for a project in the Pinegate area. Other needs will be sought out after this effort is organized.

f. Grandville

Grandville is participating very successfully in the areawide referral service. Dynamic leadership has allowed the conference to generate good educational events and support for its outreach. A contract has been developed with CRWRC.

g. Thornapple Valley

The conference has struggled through some leadership changes. A core group continues to generate interest for the areawide referral service and for projects such as the hay drive to the southern states.

6. West Michigan Area

a. Diaconal Conferences Classis Con

ClassisConference PresidentCommittee MemberCadillacWillie HoekwaterHollandCal HulstGerry Van NoordKalamazooJohn GritterWendell WierengaMuskegonRon RetsemaZeelandMarvin Johnson

b. Cadillac

Work in Cadillac is at maintenance level.

c. Holland

The Holland Diaconal Conference (HDC) has functioned on its own longer than any other conference. It successfully accomplishes ministry through group homes for special human needs. In order to generate more ministry opportunities through deacons the HDC has asked Jay Van Groningen to perform staff functions for them.

d. Kalamazoo

The Kalamazoo Diaconal Conference (KDC) ministers to over 4,000 needy families yearly through its offices located on Kalamazoo's northside. Intensive follow-up is scheduled for as many people as the follow-up teams can handle. The joint project between KDC, CRHM, SCORR, and CRWRC in the Immanuel CRC community is progressing well. Its diaconal goal is to touch 1,000 lives with intensive follow-up with 20 families. KDC supports CRWRC's Dominican Republic program. All in all, an exciting partnership.

e. Muskegon

The Regional Diaconal Consultant (RDC) has just started working intensively in Classis Muskegon. He has started service groups in Grand Haven and Fremont that have agreed to get CR families involved in lives of the community's needy. The Classical Home Missions Committee has endorsed the strategy.

f. Zeeland

Work in Zeeland is at maintenance level. The proposed budget for 1987–88 allows for staff assistance in Zeeland to get ministry in that area on track.

7. Chicago Area

Classis/Area	Conference President	Committee Member
Chicagoland	Al Diepstra	Paul Persenaire
U	•	Derek De Groot
		Peter Kamp
Lake Erie		Larry McDonald
Wisconsin	John Ubels	Scot Konings

a. Chicagoland

On October 24, 1986, the Chicagoland Diaconal Task Force turned over its work to an official board of directors. The task force completed two surveys of all churches in the classes and got several work projects started.

One of the first jobs of the new board was to work in flood response. While successfully working at that the board is addressing itself to long-range objectives and strategies and encouraging local projects. Churches in the three classes have been asked to approve the establishment of the task force as a long-term ministry.

b. Lake Erie

There is currently no conference in this classis. There is interest in the evaluation of an on-going project in Detroit and Home Missions has requested a joint project with CRWRC and SCORR for an Asian ministry program with Covenant CRC in Lansing.

c. Wisconsin

The Wisconsin Diaconal Conference has been functioning with little input from CRWRC. The RDC is now discussing ways in which CRWRC can help the conference meet its objectives. Mutual respect exists between CRWRC and the conference.

8. Farm Belt

ClassialA

Classis/Area	Conference President	Committee Member
Denver	Donn Hansum	Wes Smits
Minnesota North		Anthony Van Someren
Minnesota South		Peter Boer
North Central Iowa		Bill Goemaat
Pella	Glen Vander Ley	Ron Groenenboom
Red Mesa	-	Randall Krug
Siouxland	Fred De Jong	Ron Bouma
		Duane Postma

a. Denver

The conference continues to develop ministry under the excellent leadership of Jim Nienhuis and his executive committee; it enjoys good support from deacons. In turn the conference provides support to individual diaconates to help them meet needs. The conference also involves people in ministry opportunities at places like Sun Valley CRC. (Jim will leave the conference to teach at Dordt in the fall of 1987.)

b. Minnesota North

A task force is in the process of being formed to explore possibilities for developing ministry opportunities for the Minneapolis/St. Paul churches.

c. Pella

The RDC recently completed a needs analysis which resulted in good planning. A number of small projects are taking place with many churches participating.

d. Red Mesa

A year-end report of the Village of Hope has been completed. Leadership development for diaconal ministry remains difficult.

e. Salt Lake City

This project continues to do well. Funds help support Cambodian staff involved in evangelism and diaconal outreach. CRWRC has specifically targeted 10 families. This is a joint project with Home Missions, SCORR, and the Rocky Mountain Home Missions Committee.

f. Siouxland

The conference received approval to hire a part-time staff person in December of 1986. Marty Kooistra is now working to maximize diaconal ministry. At the time of writing, a proposal for help in funding was to be presented to CRWRC. The conference has good representation from area deacons.

9. West Coast

Classis/Area	Conf. President/Chrmn.	Committee Member
California So.	Steve Nyenhuis	Martin Sterk
Cascade	Pete Steen/Cal Tadema	Ron Bode
Central Cal.	Rod Dirksen	Bill Snow
Cen. Columbia	Larry Haak	Bill Taylor
East Columbia	Tim Van Dam	Bill Taylor
Lynden Laymen's		
League	Curt Tinkleberg	Ron Bode
Mount Vernon	Bernie Vander Helm	Ron Bode
West Columbia	Dan Weitzel	Bill Taylor

It was CRWRC's intention to have a full-time consultant on the West Coast by the end of 1986. However, funding restrictions put that on hold. In the meantime Wayne Medendorp agreed to spend significant blocks of time on the West Coast.

There is much interest in doing intensive planning. Wayne will be doing internal and external surveys for many of the conferences in early 1987.

a. California South

The conference supports the Refugee Center of Rev. Bao and is also planning aggressive contact and follow-up to individual diaconates.

b. Cascade

This group is also doing an evaluation process to get a conference organized.

c. Central California

An in-depth analysis of the conference has been completed and they are planning future strategy.

d. Central Columbia

This conference is active in cottage industry, disaster response and diaconal education.

e. East Columbia

The Gallatin Valley group responds to local needs. No felt need is evident for more CRWRC input.

f. Lynden Laymen's League

The diaconal group is in the process of defining its relationship to CRWRC.

g. Mount Vernon

An evaluation process to develop understanding of role of the local conference is in place.

h. West Columbia

This group is planning its first conference meeting for spring of 1987.

10. Hunger Education

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 heartfelt Christian response to the world hunger problem, particularly the role hunger alleviation plays in establishing God's kingdom.

This year CRWRC has attempted to integrate its hunger education programs into the diaconal conferences programs by encouraging them to select a coordinator who in turn takes responsibility for disseminating materials to the churches. In areas where there are no conferences CRWRC will continue to take responsibility for this work.

In addition to the activity of World Hunger Week the hunger education program encourages participation in ecumenical hunger awareness and social justice efforts. Many CRC members participate in hunger walks, are members of Bread for the World, cooperate in local food pantries, and petition legislators on key issues. Interest in domestic hunger is promoted as well as interest in world hunger.

For the past two years CRWRC has cooperated with the Education Department of CRC Publications in producing *At Issue*. This publication, intended to provide a discussion format concerning social issues for adult education groups has experienced only limited demand; therefore production has been discontinued and its format and distribution are under review.

11. Disaster Response

Disaster Response is one of the programs CRWRC hopes to integrate into the network of conferences. It makes a lot of sense for the conferences to designate people responsible for the recruitment of volunteers, for coordination of disaster response at the local level, and for cooperation with CRWRC's national network for major disasters.

CRWRC's volunteers are the hands that bring hope to countless victims. This year CRWRC conducted needs analyses in many locations. A needs analysis determines how churches and agencies will respond to a disaster. CRWRC has been recognized for its leadership in developing not only a needs analysis format but also skilled volunteers to adminster it.

The Disaster Response Program continues to receive good cooperation from such national agencies as the Red Cross as well as from other denominational agencies.

Following is a list of responses that were initiated in 1985–86.

Site	Туре	Number of Volunteers	Volunteer Hours	Families Helped
California	Flooding	181	21,400	320
Florida	Hurricane	4	400	25
Lousiana	Hurricane	64	9,600	250
Michigan (Flint)	Flooding	13	1,235	75
Mississippi	Hurricane	170	25,500	450
Ohio	Tornado	15	2,250	15

Pennsylvania	Tornado	16 9	25,350	130
Texas	Tornado	1	. 50	_
W. Virgnia	Flooding	80	12,000	480
Wisconsin	Flooding	2	160	50
Wyoming	Flooding	12	1,080	50
DRS Office	Varied	· <u>2</u>	2,325	
TOTALS* COS	T: \$143,200	$\frac{2}{713}$	101,350	1,845

^{*}These figures are approximate for the 1985–86 fiscal year. (Canadian dollars = \$200,200.)

12. Other Programs

CRWRC is continuing its funding relationship to Mississippi Christian Family Services through the able work of Elvinah Spoelstra and Susie Evans. This program reaches out to over one hundred handicapped individuals and their families.

1986 was the last year for funding to the Commission on Religion in Appalachia. CRWRC will continue a small grant for maintaining a training program. An in-depth evaluation is being planned which will determine CRWRC's future involvement.

13. Summary

The year 1986 was an exciting one in diaconal ministry. Stronger relationships with conferences were forged due to increased involvement and contact by consultants at the local level.

We trust that the coming year will allow us to harness the compassion evident in the hearts of the CRC and that this compassion may be demonstrated in increased hope at the hands of churches, conferences, volunteers, and CRWRC staff.

D. Administration and Finance

1. Committee

The officers who served the committee last year were:

Wendell Wierenga-president

Peter Kladder, III—vice president

Sid Tabak—secretary

Peter Haaksma—treasurer

Rev. Harvey Baas—ministerial advisor

New officers (elected in February) are:

Wendell Wierenga—president

Peter Kladder III—vice president

John De Best—secretary

Peter Haaksma—treasurer

New officers of the Canadian Corporation (elected in February) are:

Peter Feddema—president

Hank Vander Laan—vice president

John De Best—secretary

John Van Wely-treasurer

2. Administration

Mr. John De Haan is the director of CRWRC. Those responsible for the various departments are Merle Grevengoed, finance director; Wayne Medendorp, director of planning and training; Gary Nederveld, director of foreign program; Andrew Ryskamp, director of diaconal ministries, U.S.; and Harry

Veldstra, director of diaconal ministries, Canada. The U.S. office also has four administrative persons and eight secretaries and support personnel. The Canadian office has two secretaries.

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

Classification	No. Persons	Percentage of Midpoint
Level 8	1	108%
Level 6	2	96%
Level 5	2	113%
Level 4	1	93%

3. Finance

Financially it was a heartrending year. The gift flow did not rise to meet the needs and hopes reflected in the budget. Our hands were tied by the restrictions clamped on continuing programs and the hold put on new projects. We are thankful for kingdom service accomplished; we were hoping to do more.

Income for 1985-86 was as follows:

General Fund	\$3,739,423
Disaster Fund	538,487
Gov't. Grants (Canada)	685,112
Special Hunger Fund	648,179
Interest	63,926
Total	\$5,675,127

The government grant income of \$685,112 for 1985–86 consisted entirely of funds received from the Canadian International Development agency (\$566,165) and the Province of Alberta, Canada (\$118,947). CRWRC has reregistered with the United States government Agency for International Development. As yet, no funding has materialized from this source.

Total expenditures for the fiscal year totaled \$6,072,951. This resulted in an excess of expenses over revenue of \$397,824.

At its annual meeting the board approved a budget for 1986–87 of \$7,197,698. However, CRWRC will be operating on a restricted budget of \$6,605,699 until such time as an increase in revenue is realized. General Fund income for 1986–87 for the first five months is behind projection by \$23,178 and ahead of last year by \$297,511. Hunger Fund income is ahead of projection by \$220,456 and ahead of last year by \$345,976. CRWRC's income will be closely monitored to determine whether it should continue to operate at the \$6,605,699 restricted level or increase program expenditures, not to exceed the \$7,197,698 limit. CRWRC is submitting to synod, for 1987–88, this planned budget that augments the long-range strategy for its program development.

For the year 1987-88 the board approved a budget as follows:

	Planned	Restricted
Foreign Programs	\$4,981,079	\$4,613,880
Domestic Programs	125,000	113,000
Disaster Response	136,043	113,493
Hunger Education	66,072	61,072
Fundraising	2 76,978	276,978
Diaconal Development U.S.	518,227	440,777
Diaconal Development Canada	96,628	86,628
Refugee—Canada	22,271	22,271

Administration—U.S.	451,350	431,350
Administration—Canada	159,050	143,750
Warehouse	5,000	5,000
Deferred Giving	20,000	20,000
Planning and Training	137,500	125,000
Contingency	100,000	50,000
Building Expansion	50,000	50,000
World Ministries	52,500	52,500
Total	\$7,197,698	\$6,605,699

E. Items Requiring Synod's Attention

1. Request for Approval for Denominational Offerings

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

2. Request for Reappointment of the CRWRC Director

CRWRC recommended to the CRBWM that it recommend to synod the reappointment of Mr. John De Haan as the CRWRC director for a four-year term (August 31, 1987—August 31, 1991).

3. Membership of the Canadian Corporation

The membership of the Canadian Corporation exclusively consists of a representative of each classis in Canada as currently appointed by synod. In addition CRWRC of Canada would request approval from synod to appoint two people to be members-at-large for the Canadian Corporation.

4. Request for Quota Increase for the Synodical Committee on Race Relations (SCORR)

CRWRC requests that synod increase SCORR quota by an amount comparable to that which members formerly paid SCORR as membership assessment.

CRWRC's Response to "Vision 21"

The major thesis of "Vision 21" appears to be that centralized planning and control by experts is the key to cost-effective integrated ministries. They propose a solid foundation which is capable of producing and implementing a

long-range plan of integrated ministries.

CRWRC concurs with the need to provide integrated ministries. However, we do not concur with the assumption that centralized control by experts is the most cost-effective manner to proceed. In fact, the pyramidal structure proposed, while adhering to traditional organizational theory, would endow the Executive Board of Synod and general secretary with unprecedented authority and power in the CRC. We believe that the magnitude of such potential power is disproportionate to the perceived problem of "lack of common guidelines, unifying purpose, and overall strategy." Intermediary structures are feasible, reasonable, and sufficient for the perceived deficiencies noted by the committee.

The major sections of Structure Study Committee report will be listed with CRWRC's evaluation:

The first section identifies three major shortcomings in our current denominational arrangements—lack of common guidelines, a unifying purpose, and an overall strategy. CRWRC's evaluation: sounds reasonable.

The report then lists three foundation principles which are:

a. the lordship of Christ is paramount,

b. local congregations have original authority, and

c. agencies are governed by means of delegated authority.

CRWRC's evaluation: seems reasonable.

The report lists the following guidelines:

Guideline One: Denominational programs should be unified in purpose and, insofar as appropriate, in style.

CRWRC's evaluation: We concur with the need for a unifying purpose but we also believe that some organizations may need a different style in order to be cost effective.

Guideline Two: A combined ministry as extensive as that of the Christian Reformed denomination requires careful, unified long-range planning.

CRWRC's evaluation: We concur.

Guideline Three: Efficiency is subservient to effectiveness.

CRWRC's evaluation: A troubling dichotomy. Decisions need to be cost-effective.

Guideline Four: Coordination requires authority.

CRWRC's evaluation: We concur.

Guideline Five: Administrative layers within our denominational structure

should be kept to a minimum.

CRWRC's evaluation: We concur with this general guideline. However, it seems that "Vision 21" may violate its own guidelines. At the same time, it appears that the necessity of both specialization and expertise is downgraded by combining specialties which may not be either compatible or comparable. The most likely way to increase cost-effectiveness is to employ experts who have achieved mastery of their subspecialization. As we will demonstrate in the next section, eliminating executive level program people from subspecialties is not a cost-effective decision.

Guideline Six: Astute fiscal operations are imperative.

CRWRC's Evaluation: The financial responsibilities section of the report is unclear. A common fallacy in human services organizations is to confuse the concept of "least possible cost" with the concept of cost-effectiveness. Cost-effectiveness cannot be considered unless the program implications are understood.

Centralizing financial functions within the denominational agencies is worthy of more exploration. It indeed may be that the denominational agencies are over credentialed with financial experts who duplicate services in the various agencies. It is possible that computer software developed for one agency may, with only minor adjustments, be utilized in other agencies.

However, CRWRC is skeptical about the committee's projected cost savings. This appears to be an effort to accomplish tasks for the *least possible cost*

instead of considering cost-effective decisions.

First, the committee (of "Vision 21") indicates an annual savings of \$47,800.00 on board costs. Partly because CRWRC uses its classes representatives as promotion representatives, our fund-raising costs in 1985–86 were 5.4 percent (or \$325,251) with a total cost for administration and fund-raising

being less than 15 percent of total expenditures. We anticipate no financial savings in this suggestion and we could experience a loss.

We are very unclear about the implication of the second method of saving money (executive level positions reduced to administrative level positions—\$30,000). If they mean that executive level positions (as defined in the Hay Report) are not necessary, then we have a problem: we do not believe that complex agencies should be run by middle managers.

The second method of saving money is superficially a popular one. They save money by reducing executive level positions to administrative positions. This proposal would eliminate two things: mastery level expertise and subspecializations, with an annual savings of \$30,000 for all agencies.

CRWRC has utilized executive level program people to think through what we were really attempting to accomplish and what was the best way of accomplishing our task. As a result of using this level of expertise, our average cost for serving one family overseas one year has been reduced from approximately \$600 in 1978 to \$97 in 1985–86. During 1985–86 CRWRC served 43,727 families overseas at a cost of \$4,236,058 (unit cost: \$97).

If CRWRC had to administer its programs—as the committee may be recommending—with middle management people who did not come to grips with complex issues, it would have "cost" the organization \$26,236,200 (\$600 x 43,727) to serve these families. Since CRWRC would never have been able to put \$26,236,200 into our foreign programs in one year, it has more realistically "saved" the future of an additional 36,658 impoverished families.

Guideline Seven: Synod should delegate responsibility and authority.

CRWRC' evaluation: Synod of necessity has delegated responsibility and authority. Increasing the layers of organizational structure may not be the best way to delegate responsibility and authority.

Guideline Eight: Boards should be only as large as necessary.

CRWRC's evaluation: The committee apparently sees the major function of a board as that of ensuring accountability. CRWRC's board is very active in raising funds for the organization. Our fund-raising and administrative costs—including board meetings—are less than 15 percent of our total budget. It is not uncommon for nationally known nondenominational relief and development agencies to exceed 40 percent of their budget for administrative and fund-raising costs.

Guideline Nine: New ministries should be placed within existing agencies. CRWRC's evaluation: Several years ago it was assumed the large con-

glomerate could manage any kind of enterprise. Many of these companies are currently divesting themselves of enterprises they have little expertise in. New ministries can be fit into existing agencies when: (1) they don't dilute the expertise of the agency—"Jack of all trades and masters of none," and (2) the expertise and organizational functions are compatible.

Guideline Ten: All board and staff members—paid or volunteer—should be carefully selected and appropriately evaluated.

CRWRC's evaluation: A good statement.

We are somewhat puzzled by the section entitled, "Clergy/Laity Parity."
We wonder if it wouldn't be better to determine the purpose of the board first as it attempts to carry out the goals and strategies of the organization

and then consider the unique qualifications of the board members. CRWRC was even more puzzled by the qualifications of the general secretary (listed in Footnote IX).

Guideline Eleven: All board and staff members—paid or volunteer—should be encouraged to act creatively within necessary boundaries of freedom and control.

CRWRC's evaluation: Another good statement.

The next major section of the report provides major recommendations. The first is an Executive Board of Synod and the second is four operational boards.

As implied earlier, CRWRC believes that the proposed restructuring relies too heavily on centralized decision-making by a very small group of experts. We believe that it is more desirable to expand the role and function of the Board of World Ministries as a integrating and unifying body.

CRWRC would like to suggest that we build on the preexisting model created

by the Board of World Ministries.

The concept of having a coordinating and integrating board over the various

agencies—composed of board members of the agencies—has merit.

We believe that it would be worthwhile to *slowly* expand the arena of the Board of World Ministries responsibilities until possibly all denominational agencies could be included. We believe that an executive director position would be required in order to ensure the viability of this approach.

For example, we believe that it would be possible to incorporate additional agencies—perhaps one at a time—every year or so. That way, all agencies would be incorporated by means of a evolving rather than a revolutionary process.

Finally, as "Vision 21" is being proposed, we have the following concerns.

- One large finance department could control programs.
- The agenda for the various agencies would be very coomplex.
- There would be increased layers of board structure.
- A separation from people in the pew could take place.
- · The cost savings is questionable.
- It would require a restructuring of the Board of World Ministries.
- The size of the board could limit its function to accountability issues.
- A reduction in specialized expertise could result.
- "Vision 21" would centralize control.
- The board would be self-perpetuating.
- 6. Recognition of CRWRC's Twenty-Fifth Anniversary

CRWRC requests that synod 1987 recognize its twenty-five years and that CRWRC be given an opportunity to make a special presentation.

- V. Summary of Matters Requiring Synodical Action
- A. Representation at synod (see Section I, J)
- B. Appointment of board members (see Section I, E)
- C. Presentation of missionaries (see Section III, C, 1)
- D. Recognition of CRWRC's twenty-fifth anniversary and opportunity for a special presentation (see Sections I, D, and IV, E, 6)

- E. Reappointment of CRWRC director (see Sections I, E and IV, E, 2)
- F. Request for approval of fiscal 1988 budget (see Sections II, B; III, E, 4 and 5; and IV E, 3)
- G. Request for special offerings (see Sections II, B; III, E, 5; and IV, E, 1)
- H. Request for fiscal 1988 quota for CRWM (see Sections II, B and III, E, 4)
- I. Request by CRWRC for an increase in SCORR quota (see Section IV, E, 4)
- J. Request by CRWRC for approval to appoint members-at-large for the Canadian Corporation (see Sections I, E and IV, E, 3)
- K. Concerns about Structure Committee Report, "Vision 21" (see Sections I, I; III, D, 2; and IV, E, 5)

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

REPORT 6 CHAPLAIN COMMITTEE

I. ORGANIZATION

Synod has appointed the following persons to serve on the Chaplain Com-

mittee (dates indicate end of term):

Dr. Jack Wiersma, chairperson, 1988; Mr. Calvin Mulder, treasurer, 1987; Mr. Neal Berghoef, 1989; Mrs. Nancy Veldkamp-Brubaker, 1988; Rev. A. Dirk Evans, 1987; Miss Karen Helder, 1988; Miss Jan Schregardus, 1988; Rev. Paul H. Vruwink, 1989; Rev. Homer J. Wigboldy, 1989; Canadian representation: Rev. Carl D. Tuyl, 1988; Rev. John Van Til, alternate, 1988.

Rev. Harold Bode has served the committee as executive director since 1974. Rev. Peter J. Niewiek serves as the assistant executive director. He began

serving full time in January 1985.

II. INSTITUTIONAL CHAPLAIN PERSONNEL

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

Rev. Stanley J. Bultman has been endorsed as Director of Hospital Chaplaincy Services, Inc., in Grand Rapids, MI. This organization supplies chaplaincy services to several hospitals and nursing care facilities in western Michigan.

Rev. John De Vries, Jr., is now serving as chaplain of the St. Thomas Psychi-

atric Hospital, St. Thomas, ON.

Rev. John K. Jansen has begun his work as chaplain and clinical-supervisor-in-training at Alberta Hospital, Edmonton, AB.

Rev. Markus J. Lise is now serving as chaplain at the Whitby Psychiatric

Hospital in Whitby, ON.

Rev. John L. Meppelink is now serving as the first full-time chaplain of the Holland Home in Grand Rapids, MI.

Rev. Denis Van Der Wekken is now chaplain of the Edmonton General Hospital in Edmonton, AB.

Three institutional chaplains have left chaplaincy:

Rev. Herman J. Teitsma has become emeritus due to health problems. He had been serving at the Christian Encouragement Center in Grand Rapids, MI.

Rev. Theodore Verseput has accepted the appointment to be administrative coordinator of the Committee for Ministry with Retarded Persons. He had been serving as director of Pastoral Care at the Hope Rehabilitation Network in Grand Rapids, MI.

Rev. Peter Winkle accepted the call to be the pastor of Providence Christian Reformed Church in Holland, MI. Since 1977 he had been chaplain at Rehoboth

Hospital in Gallup, NM.

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Those serving in institutional settings are:
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Chaplain Jerry L. Alferink, Pine Rest Christian Hospital, Grand Rapids, MI Chaplain William A. Bierling, CARE Ministries to the Developmentally Disabled, Sun Valley, CA Chaplain Henry Bouma, Menard Correctional Center, Menard, IL Chaplain William Brander, Marriage & Family Counseling, Grand Rapids, MI Chaplain Robert Brummel, Ohio State Medical Center, Columbus, OH Chaplain Stanley J. Bultman, Hospital Chaplaincy Services, Inc., Grand Rapids, MI Chaplain Arlo D. Compaan, Center for Life Skills, Chicago IL Chaplain Harold T. De Jong, St. Peter Hospital, Olympia, WA Chaplain John De Vries, Jr., St. Thomas Psychiatric Hospital, St. Thomas, ON 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 Gerald W. Frens, Northwest Community Hospital Continuing Care Facility, Arlington Heights, IL Chaplain Jan Friend, Bethesda Pastoral Counseling Center, Denver, CO Chaplain Richard E. Grevengoed, Christian Care Center, Chicago, IL Chaplain Dirk N. Habermehl, Regional Coordinator of Pastoral Services, ON 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 John K. Jansen, Alberta Hospital, Edmonton, AB Chaplain Gordon J. Kieft, Bethesda Pastoral Counseling Center, Denver, CO Chaplain Donald J. Klompeen, Harper Hospital, Detroit, MI Chaplain Jim R. Kok, Crystal Cathedral, Garden Grove, CA Chaplain Philip I. Koster, Pontiac General Hospital, Pontiac, MI Chaplain John H. Lamsma, Federal Correctional Institution, Milan, MI Chaplain Markus J. Lise, Whitby Psychiatric Hospital, Whitby, ON Chaplain John L. Meppelink, Holland Home, Grand Rapids, 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, Mt. Vernon, WA Chaplain Henry R. Post, Jr., W. A. 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 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, Ohio State University, 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 Denis Van Der Wekken, Edmonton General Hospital, Edmonton, AB Chaplain Siebert A. Van Houten, Regional Coordinator of Chaplaincy, Ontario Government, Hamilton, ON Chaplain Peter L. Van Katwyk, Interfaith Counseling Centre, Kitchener, 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, St. Joseph Hospital, Mishawaka, IN

During 1986 the number of Christian Reformed chaplains serving in health care institutions in Canada increased from three to seven. The prospects for future expansion of chaplaincy in Canada are very favorable.

Although a number of our institutional chaplains have distinguished themselves in various ways during this past year, there is one achievement which has to be a rare event in the life of a denomination. Two of our chaplains, separately, without the other knowing it, engaged in research and were recognized by two different but similar professional organizations at their national conventions in two different countries.

The Canadian Association of Pastoral Education (CAPE) awarded to Chaplain Peter Van Katwyk and an associate the Research Award of CAPE. Chaplain Van Katwyk is the director of the Interfaith Counseling Centre, Kitchener, ON. In the United States, the Association of Clinical Pastoral Education (ACPE) honored Chaplain Larry Vande Creek with the Research Award of ACPE. This is the second time Chaplain Vande Creek has been a recipient of the Research Award. He serves as chaplain to, faculty member of, and vice president of the Family Practice Department of the Ohio State Medical School in Columbus, OH.

III. MILITARY CHAPLAIN PERSONNEL

Two new military chaplains have been added during the past year, both to serve in the United States Air Force. Rev. Thomas Klaasen is currently stationed at Keesler AFB, Biloxi, MS. Rev. Karl Wiersum is currently stationed at Beale Air Force Base in California.

Ecclesiastical endorsement has been given by the Chaplain Committee to sixteen reserve chaplains and nineteen 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, Capt. Thomas Klaasen, Keesler AFB, MS (1986)

Chaplain, Lt. Col. Louis E. Kok, Zoest AB, The Netherlands (1962)

Chaplain, Capt. Marinus Vande Steeg, Kadena AB, Japan (1982)

Chaplain, Capt. Karl Wiersum, Beale AFB, CA (1986)

Army

Chaplain, Capt. Dale Ellens, Schofield Barracks, HI (1983)

Chaplain, COL John J. Hoogland, President of the Army Chaplain Board, Ft. Monmouth, NJ (1959)

Chaplain, LTC Herman Keizer, Jr., 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)

Navv

CDR Donald G. Belanus, CHC, USN Navy Chaplain School, Newport, RI (1979)

CAPT Herbert L. Bergsma, CHC, USN Kaneohe Bay, HI (1966) LT Norman F. Brown, CHC, USN Norfolk, VA (1983) LCDR George D. Cooper, CHC, USN MCAS, Cherry Point, NC (1980) CAPT Albert J. Roon, CHC, USN Barbers Point Naval Air Station, HI (1966) LT Richard J. Silveira, CHC, USN Camp Pendleton, CA (1985)

Currently, there are four Christian Reformed military chaplains serving in Europe. They, with other Christian Reformed families, participate in the Presbyterian/Reformed Retreat held at Berchtesgaden the first weekend of May each year. We also have four chaplains serving in Hawaii.

IV. INDUSTRIAL CHAPLAIN PERSONNEL

Chaplain Jack L. Vander Laan, Waste Management, Inc., Fort Lauderdale, FL

Rev. Jack Vander Laan has been asked by Waste Management, Inc., to establish at the corporate level what he has established at the southeastern regional level; therefore, Rev. Vander Laan has moved to Chicago, the corporate headquarters of Waste Management, Inc. This move will be strategic to the expansion of chaplaincy services.

Rev. John W. Van Donk has accepted a call to begin work with the Board of Home Missions at North End, Halifax, NS. He had been serving as director of

People-at-Work Life Enrichment Resources, Inc., Hayward, CA.

V. CANADIAN COMMITTEE REPORT

The secularization of our culture and society has made deep inroads in the Canadian community. Recent polls indicate that an ever-decreasing percentage of the population align themselves with what is called "organized religion." Religion, however, remains an intrinsic part of every individual's life whether that is acknowledged or not. It is especially in the crisis situations of life that people begin to reflect on the mysteries that surround both life and death. We are thankful that in Canada the Lord has provided an increase in the number of chaplains to minister to people who, through whatever crises, have come to the crossroads of life.

At the time of this writing seven Canadian ministers serve as chaplains in various institutions. Two requests for endorsement are under consideration, and one minister is in training. Although the religious dimension of life in our Western culture is basically associated with, and defined by, the Judeo-Christian heritage, our chaplains serve an increasingly cosmopolitan and pluralistic constituency. It is said, for instance, that in Ontario there are now more Muslims than Presbyterians. The diversity of religious traditions represented among those to whom our chaplains minister not only requires of these men a sensitivity with reference to other religions, but it also demands of them to be firmly rooted and grounded in the Reformed faith. The multiplicity and profusion of spiritual needs in the institutions of our land constitute an added dimension to often intense ministry for our chaplains.

The denomination through its Canadian subcommittee is represented in the Ontario Provincial Interfaith Committee on Chaplaincy, as well as in the Canadian Federal Committee on Chaplaincy. The committee, on behalf of the denomination, also holds membership in the Canadian Association for Pastoral Education. Through these affiliations we are not only part of the decision-

making process, but we also keep informed about chaplaincy matters in Canada.

The government remains committed to the decision to provide pastoral care to those who are incarcerated in its penal institutions, and cared for in its hospitals. In spite of financial restraint policies, several chaplaincies in government institutions have been expanded. The churches continue to monitor and assess the adequacy and effectiveness of the programs of pastoral care in these institutions. An increasing number of our ministers take part in this process of assessment.

Our chaplains bring the good news of God's love and gracious salvation in institutions and circumstances where good news seems strangely out of place. We know, and trust, however, that with God's help, through this ministry many people may come alive in Jesus Christ, even if it is behind bars or in hospital beds. No minister—and our chaplains are no exception—offers perfect service, for all of us are flawed by sin. But the light which our chaplains carry into utterly desperate places is the light for those who dwell in darkness: the light of God's mercy.

VI. NORTH AMERICAN CULTURAL CROSSCURRENTS AFFECTING CHAPLAINCY

Rev. Carl Tuyl, in the Canadian Committee report, signaled how the secularization of our society and religious pluralism is affecting chaplaincy. These crosscurrents are not only threats but also challenges to chaplaincy. The Christian Reformed Church's outreach to some segments of society is essentially limited to the ministry of chaplains. They minister out of a Reformed, Christian perspective in a religiously pluralistic setting. This is a great opportunity and a serious responsibility.

Another cultural crosscurrent is the gradual switch in some basic terminology. Currently, the term *spiritual* with its cognates enjoys greater use and acceptance than the term *religious* and its cognates. Pastoral care providers, in recent years, have noticed the switch from "religious" to "spiritual" when persons describe essential changes in their experience and life. For example, recovering alcoholics will speak of having had "a spiritual awakening" rather than a "religious experience." Chaplains, due to the nature and location of much of their ministry, need to know how best to relate to persons from many different backgrounds.

In the United States, with the spiraling health care and health insurance costs, we face an economic crosscurrent which may well affect the shape of hospital chaplaincy. The administration has promised reform in the health care system, but no essential changes have been proposed. Innovations such as health maintenance organizations (HMOs) and preferred provider organizations (PPOs) are being tested. We will face many changes in health care by the turn of the century.

The model of specialized training in pastoral education is changing. Time was when such training for pastors aspiring to be chaplains followed almost exclusively the psychoanalytic medical model. In recent years the family-systems and/or object-relations model is gaining in use and acceptance. Those chaplains who have specialized training in both of those models will have much more to offer in providing pastoral care. The biblical teaching of the covenant relates well to family-systems theory. This cultural crosscurrent holds much promise for the future in pastoral care.

We continuously ask ourselves: How does the Christian Reformed Church relate to, and where does she fit into, these cultural crosscurrents as they relate to chaplaincy? We are a conservative denomination which enjoys some credibility with the ultra-fundamentalist faith groups and the respect of the more progressive/liberal faith groups. There are many opportunities to provide leadership from a Reformed, Christian perspective to a broken world. We are challenged by the prospects and appreciate the support of the Christian Reformed community.

VII. REPORT ON THE EXECUTIVE STAFF

The executive staff works with approximately one hundred ordained ministers and a number of seminarians. The ministers include, besides the seventy-five full-time chaplains, military reserve chaplains and ministers in training for chaplaincy. Our staff works toward the goal of developing a chaplain corps of quality which not only has expertise in pastoral care but also represents well the Christian Reeformed Church.

Revs. Bode and Niewiek share the workload, but each has areas of responsibilities where they concentrate their efforts. They work well together and enjoy doing so. Their respective talents and skills complement each other in accomplishing their tasks. The committee is pleased to work with the staff and to be a part of this ministry of the church. Clerical assistance to the staff and committee is provided by Mrs. Marlys Grevengoed.

This year we wish to highlight the ministry of Revs. Bode and Niewiek as

they work with national chaplaincy and professional organizations. Rev. Bode is the vice chairman of the Council on Pastoral Ministry to Correctional Institutions; the chairman of the Committee of Continuing Concerns of the Conference on Ministry to the Armed Forces. He serves with the Endorsers Conference of Veteran Administration Chaplains and the College of Chaplains as well as with the Canadian Association of Pastoral Education and the Association of Clinical Pastoral Education. Rev. Niewiek works with the American Association of Pastoral Counselors and the Council on Ministry in Specialized Settings (COMISS). He was selected by COMISS members to represent them on a Council of Professional Organization Executives. He also serves on the planning committee for Dialogue '88, a conference on pastoral care issues as we

exposure this provides as to what is happening in pastoral care and chaplaincy. Rev. Niewiek has also written a brochure for CRC Publications Board entitled Living with Serious Illness. It is an excellent brochure which is based on research as well as on personal experience. As this report is being written, Rev. Niewiek is again receiving treatments in his long battle against cancer.*

near the turn of the century. We are grateful for the leadership roles filled so ably by our directors and for the benefits the CRC receives by the wide

VIII. RECOMMENDATIONS

A. Representation at Synod

We request that our executive director, Rev. Harold Bode; the assistant executive director, Rev. Peter Niewiek; or committee chairperson, Dr. Jack

^{*}Rev. Peter J. Niewiek died on March 3, 1987, after much bodily discomfort and suffering. We are grateful for his life and ministry. May the God of all true comfort and peace heal the wounds of the Niewiek family.

Wiersma, 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 11 through June 14. We request that permission be granted to present the chaplains immediately after the noon recess on June 12. Furthermore, we have offered the preaching services of the chaplains attending the retreat to churches of the area on Sunday, June 14.

C. Committee Personnel

- 1. Rev. A. Dirk Evans 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 the La Grave Avenue CRC, Grand Rapids, MI
 - b. Rev. Durant T. Van Oyen, pastor of the Cascade CRC, Grand Rapids, MI
- 2. Mr. Cal Mulder 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. Mrs. Helen Brent, RN, currently serving as associate director for Nursing Service at the Kent Community Hospital Complex. She is an active member of the Grace CRC in Grand Rapids, MI.
 - b. Ms. Rosie Hair, social worker, serving at the Baxter Community Center. She is an active member of the Madison Square CRC in Grand Rapids, MI.

IX. FINANCIAL MATTERS

A. Salary Disclosure Policy

Job Level	Number of Positions in Job Level	Compensation Quartile (includes housing allowance)
6	1	2nd Quartile (91%–100%)
4	1	2nd Quartile (91%–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 1987—Financial and Business Supplement*, and in that format will be available at the time of synod.

The Chaplain Committee Harold Bode, executive director

REPORT 7 CHRISTIAN REFORMED CHURCH LOAN FUND, INC.

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.

I. SOURCE OF FUNDING

The source of funds for the corporation shall be from:

- A. The gradual liquidation of the noninterest-bearing notes of the Christian Reformed Church Help Committee, which was dissolved December 31, 1983. (These net fund balances on December 31, 1986, amounted to \$1,312,808 U.S. and \$230,498 Canadian); and from
- B. the sale of notes to the public in those states where approval to offer has been obtained; and from
- C. 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
- D. gifts and bequests made to the corporation.
- II. PROGRESS TOWARD IMPLEMENTATION

Progress was made in 1986 in the implementation of the new Christian Reformed Church Loan Fund as follows:

- A. The Loan Fund is now qualified to sell notes to the public in the District of Columbia, and in the states of Arizona, Iowa, Michigan, Minnesota, Nebraska, Nevada, Ohio, Texas, Washington, and Wyoming. The board also authorized the attorney to file for registration in certain other states with CRC population where the cost of registration is within reason.
- B. To date a total of \$1,010,500 of notes are outstanding. Maturities ranged from one year to eight years, and interest rates varied from 6½ percent to 10½ percent.
- C. More than seventy-five requests for loan information have been received from various Christian Reformed churches in the United States. Twelve churches have completed loan applications, of which the board has approved eleven. The board's experience is that generally there is a delay of years from

the time a church first requests information to the time the church first requests funds. Three loans have been made. Their balances at December 31, 1986, totaled \$469,173. It is estimated that six more approved churches will begin to request funds by late spring 1987.

III. ESTABLISHMENT OF A CANADIAN DENOMINATIONAL LOAN FUND

As instructed by the Synods of 1985 and 1986, 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." The board is pleased to report that in a joint meeting held on September 29, 1986, a resolution was unanimously passed by the Board of Directors of the CRC Loan Fund and by representatives appointed by the boards of directors of the Alberta North and the Ontario Extension Funds, respectively. The resolution regarding the establishment of the CRC Loan Fund activity in Canada reads as follows:

- A. It would be separately incorporated as a nonprofit corporation incorporated in Canada.
- B. Its constitution and bylaws would follow those of the present CRC Loan Fund, Inc., including the interrelationship with Home Missions, with appropriate changes to fit Canadian legal requirements.
- C. Its Statement of Policies would generally be the same as the present Statement of Policies of the CRC Loan Fund, Inc.
- D. It would file in the provinces (including Ontario) for exemption from registration. This would require the services of a Canadian attorney.
- E. It would have a separate board of directors consisting of the following:
 - 1. One member from British Columbia—Jerry Bruins.
- 2. Two members from the Alberta North Extension Fund Board appointed by that board.
- 3. Three members from the Ontario Extension Fund Board appointed by that board.
- 4. Two members from the CRC Loan Fund (USA) Board—Fred Reinders and Dick Meindersma.
- Ex-officio member, the denominational financial coordinator—Harry J. Vander Meer.
- F. It would pass on credit and make loans to Canadian churches, supported by first or second mortgages. (The newly named CRC Loan Fund, Inc.—U.S. would not make loans to Canadian churches.)
- G. The CRC Loan Fund, Inc.—U.S. and the CRC Loan Fund, Ltd.—Canada would make a joint annual report in the agenda for synod. This gives a unified denominational impact to the CRC Loan Funds' activities. The joint report would show the names of all directors of both boards. Joint policy change

proposals would seek synodical approval. Nominees for both board vacancies would appear in the joint report.

H. Separate financial statements would be presented to the CRC denominational financial coordinator in conformity to the audit and reporting requirements of the CRC Financial Policies. These statements would appear in the annual Agenda for Synod—Financial and Business Supplement.

I. The present CRC Loan Fund, Inc., would divest itself of Canadian assets as of August 1, 1987, and turn these over to the CRC Loan Fund, Ltd.— Canada.

Since September 29, 1986, considerable progress has been made by Toronto attorney, Wietse Posthumus, in forming the Canadian corporation. Additionally, an interim board of directors has been appointed to serve until September 1, 1988. Mr. Dan Van Leeuwen was appointed acting chairman. The interim board members are:

- 1. Gerald (Jerry) Bruins, who has served on the board of the CRC Loan Fund and is senior credit manager of the Bank of Montreal, Vancouver.
- 2. William Barthel, who has served five years on the board of Alberta North Extension Fund and is general manager of six stores in the Edmonton area.
- 3. Tom De Vries, who serves as president of the Ontario Extension Fund and is in automobile sales business.
- 4. Joseph Koole, who served ten years on the board of the Ontario Extension Fund and is administrator of commercial credit of the Bank of Novia Scotia,
- 5. Bob Maat, who has served eight years on the board of the Alberta North Extension Fund and has been a foreman of mechanical draftsmen for twelve years.
- 6. Dick W. Meindersma, who has served three years on the board of the CRC Loan Fund and is partner of the law firm of Polack, Meindersma & Smith in Edmonton.
- 7. Fred J. Reinders, who is a member of the board of the CRC Loan Fund and is president and CEO, Reinders Group, Architects, Engineers, Planning, Contractors,
- 8. Dan Van Leeuwen, who has served fifteen years on the board of the Ontario Extension Fund, three years on the board of the CRC Loan Fund, and is a chartered accountant and secretary-treasurer of Vanboks International, Ltd.

IV. Nominations

The terms of Bernard De Wit, John T. Ebbers, Calvin H. Nagel, and Dan Van Leeuwen will expire this year. All four are eligible to be elected to another term. 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, 1990:

A. Vacancy 1

Mr. Bernard De Wit, incumbent—member of the Covenant CRC, Sioux Center, IA; he is vice president of business affairs at Dordt College, and has served on the Hope Christian School Board.

Mr. Martin Breems—member of the Sanborn CRC, Sanborn, IA; he is an agent and a principal of Prins Insurance, Inc., of Sanborn; he served seventeen years as Christian High school teacher and assistant principal, and formerly served for six years on the Church Help Fund.

B. Vacancy 2

Rev. John T. Ebbers, incumbent—pastor of the Calvary CRC, Orange City, IA; he serves on the Board of Trustees of Calvin College and Seminary and as a synodical deputy; he has served on the Board of Home Missions and the Church Help Committee.

Rev. Herman Hoekstra—retired CRC minister; member of the Baldwin CRC, Jenison, MI; he serves on the US Ministers' Pension Committee; he has served on various committees and study committees.

C. Vacancy 3

Mr. Calvin H. Nagel, incumbent—member of the Alger Park CRC, Grand Rapids, MI; he serves as finance, construction, etc., consultant to several Grand Rapids firms; recently retired from Union Bank & Trust Co., Grand Rapids, MI.

Mr. Harold S. Soper—member of the Harderwyk CRC, Holland, MI; he retired as controller of three divisions, Ford Motors; presently is treasurer of Holland Community Hospital, of Lakeshore HMO, and of Evergreen Senior Center.

D. Vacancy 4

Mr. Dan Van Leeuwen, incumbent—member of the First CRC, Toronto, ON; he is an accountant and serves as secretary-treasurer of Vanboks International Ltd.; he has served for fifteen years on the Ontario CRC Extension Fund Board.

Mr. Joe Koole—member of the Fellowship CRC, Toronto, ON; he is administrator for commercial credit at the Bank of Nova Scotia; he has served for twenty-five years as director and now chairman of the finance committee for Holland Christian Homes and for ten years on the board of directors, Ontario CRC Extension Fund.

V. BOARD MEMBERS

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

Class II until September 1, 1988: Mr. Peter Noor, Mr. Gerald Van Wyke, and Mr. Daniel W. Pluim.

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

VI. MATTERS REQUIRING SYNODICAL ACTION

- A. That Garrett C. Van de Riet, executive director, or any member of the Board of Directors of the Loan Fund be given the privilege of the floor when matters pertaining to the CRC Loan Fund, Inc., are discussed.
- B. That synod approve the nominees and vote for four Class I members to the Board of Directors of the CRC Loan Fund, Inc.
- C. That synod ratify the action taken on September 29, 1986, by the Board of Directors of the CRC Loan Fund, Inc., and the authorized board members of the Alberta North and the Ontario Extension Funds in the formation of a separate CRC Loan Fund in Canada to make loans solely to organized CR churches in Canada.

Grounds:

- 1. The action is consistent with and in response to synod's mandates of 1985 and 1986.
- 2. Legal, provincial, and economic differences between the U.S. and Canada require the formation of a separate corporation in Canada.
- D. That synod approve the following name designations for the loan funds:
- 1. Change Christian Reformed Church Loan Fund, Inc., to Christian Reformed Church Loan Fund, Inc.—U.S.
 - Christian Reformed Church Loan Fund, Ltd.—Canada
- E. That synod approve the following persons to serve to September 1, 1988, as interim Board of Directors members of the Christian Reformed Church Loan Fund, Ltd.—Canada:

Dan Van Leeuwen, acting chairman

Gerald (Jerry) Bruins Bob Maat

William Barthel Dick W. Meindersma

Tom De Vries Fred J. Reinders

Joseph Koole Harry J. Vander Meer, ex officio

Ground: These persons, except *ex-officio* member Harry J. Vander Meer, are all Canadians with considerable experience in Christian Loan Fund endeavors.

F. That synod thank the following members whose terms expire September 1, 1987:

Mr. Bernard De Wit Rev. John T. Ebbers Mr. Calvin H. Nagel Mr. Dan Van Leeuwen

and that thanks also be extended to *ad hoc* members Harry J. Vander Meer, denominational financial coordinator, and Gerard 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, 1986, appear in the Agenda for Synod

1987—Financial and Business Supplement.

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

REPORT 8 COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

The Committee for Educational Assistance to Churches Abroad (CEACA) was established by the Synod of 1969 as the successor to previous committees which were concerned with providing scholarships to students of overseas churches within the Reformed community. Although the focus of CEACA's function has been and primarily retains the form of educational scholarships, supplying library assistance to needy seminaries and Bible schools overseas receives regular attention. Books are supplied to approximately thirty such schools through the excellent service of Mr. Peter De Klerk, theological librarian of Calvin Seminary. Donations of good theological works are appreciated and should be sent to:

Mr. Peter De Klerk, Theological Librarian Calvin Theological Seminary 3233 Burton Street SE Grand Rapids, MI 49506

Upon request, we have also arranged internships in various specialties in cooperation with our denominational agencies.

I. STUDENT SPONSORSHIP

This past year a number of students completed their programs of study and have returned to their home churches. They are again engaged in their ministries, the majority as teachers in Bible schools, seminaries, or in administrative positions in their churches. Some have pastoral responsibilities along with these assignments. Several warm letters of thanks have been received from their denominational leaders for the assistance provided through the CRC.

The following completed their programs:

Alistair McEwen (Australia) Juan Giron (Honduras)

Jean Rajaonarivony (Madagascar)

Joseph Juma (Malawi) Gabriel Orgabe (Nigeria)

Nomer Bernardino (Philippines)

Assistance is presently extended to the following students, some of whom will complete their study programs by the time synod meets:

Argentina German Zijlstra

Hong Kong May Cheng Mak Ben-Kuan

Japan Masami Inoue Masao Yamashita Korea
In-Kyu Song
Yoo Sung Yang
Jeong S. Gho
Shin Sook Kim
Sang Hoon Park

Madagascar

Mr. and Mrs. Zakaria Ramaroson

A few other applicants were approved for sponsorship this year but, because they did not meet either the required competency tests in English or the admission requirements of the institution to which they applied, their coming had to be delayed. Some of these students will likely be sponsored next year.

II. SPECIAL CONCERNS ADDRESSED THIS YEAR

A. Promotion

Much attention was given by way of *The Banner* as well as mailings to consistories and families in order to inform the churches of the ministry our denomination is carrying on through CEACA. This has generated some increase in support but not as much as anticipated or as required to meet the obligations approved through the synodical budget. Many congregations do not place CEACA on their offering list as approved and recommended by synod. We would appreciate it if synod would encourage the churches to do this. A committee's task is made so much easier when everyone shares in the ministry.

B. Program Assessment

This past year we continued to assess our procedures and priorities. Dr. Richard R. De Ridder, secretary, consulted on behalf of CEACA with a number of church leaders and seminaries in his visit to several areas of Asia and during his teaching assignment in Korea. The conclusions and recommendations of his report were very helpful in terms of learning in what ways the CRC can provide assistance to Third World Reformed churches in Asia.

C. Long-range Planning

CEACA is reviewing its priorities and goals in the light of what we have learned from the visits of Dr. De Ridder, our missionaries, Third World church leaders, and others. We plan to maintain student assistance at approximately the same level as at present but in the initial contact to work more directly through the churches and institutions overseas rather than with the student applicant. For this purpose some of the overseas churches will be furnishing us with a resume of their projected needs and the names of potential candidates for sponsorship by CEACA. Very likely the assistance given to more affluent institutions and churches will be reduced, and greater emphasis will be placed on the Third World churches which suffer from a lack of funds. Additionally, we hope to strengthen our library assistance program, a means of assisting a large number of students.

III. COMMITTEE MEMBERSHIP

Because of her absence from Grand Rapids this past year, Mrs. Marcia De Kock was not able to participate in our committee's work. The committee was well served by Mrs. Ruth Hoekema, a former member of CEACA, who is willingly assisting the committee in Marcia's place until she returns. We thank Ruth for her readiness to serve.

This year the terms of the following members of the committee will expire: Mrs. Tina Minnema and Rev. Jacob Hasper have completed six years; Mr. David Bosscher has completed three years. Two members of our committee have asked to be relieved from serving because of their work: Mr. Jay Van Groningen, chairman, and Mr. David Bosscher. The committee regretfully accepted their resignations which will take effect after synod meets.

In view of more efficient ways in which students are assisted with respect to housing and finances, CEACA is presently questioning whether it is necessary to keep the membership of the committee at its present level. Consideration is being given to reducing the size of the committee. We will advise synod's advisory committee of our decision with respect to the appointment of members.

IV. BUDGET FOR FISCAL YEAR 1987-1988

The budget proposed by the committee has been submitted to the Finance Committee of the Synodical Interim Committee. It provides for assistance to the same number of students as the past year and will require the same quota, \$.75 per family, as well as placement on the list of agencies approved for one or more offerings from the churches. We request synod to so decide.

V. SUMMARY OF MATTERS REQUIRING SYNOD'S ACTION

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. Elect members from nominations that will be reported to the advisory committee.
- D. Adopt a quota of \$.75 per family for fiscal year 1987–88 for the work of the committee and continue CEACA on the list of denominational agencies approved for one or more offerings for the above-quota support needed.

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 9 COMMITTEE FOR MINISTRY WITH RETARDED PERSONS

I. INTRODUCTION

A. Background

The Synod of 1986 took a significant step forward in recognition of the needs

of persons who have disabilities, particularly mental retardation.

The Synod of 1978 appointed a "study committee" to investigate the needs of this sector of our membership. The Synod of 1982 appointed a "service committee," Committee for Ministry with Retarded Persons (CMRP), to facilitate the meeting of those needs. The Synod of 1986 changed the status of the committee to that of a "standing committee." Along with this change of status the synod also provided for the appointment of a full-time administrative coordinator to assist the committee in fulfilling its mandate.

By the actions thus taken synod declared that it is the intention of the CRC to minister to the needs of all members. That declaration has established a new direction for the committee. No longer need we present to synod the theoretical and statistical justification for our work. Now we can concentrate on performing the task that synod has entrusted to us and report our activities accordingly.

B. Mandate

In order to provide a basis for, and to facilitate synod's understanding of, our activities we repeat the mandate of our committee which was first adopted by the Synod of 1981 and continued by the Synod of 1986:

Mandate

- A. To gather and disseminate information on services available from and through the CRC and other denominations.
- B. To increase awareness among our constituency of the special needs of persons with 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:
 - educating congregations through educational materials;
 - 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;
- 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.

C. Service Plan

The committee set forth its proposed guidelines for fulfilling the mandate of synod in a Service Plan which was included in its report to Synod 1986. Synod 1986 in essence approved that Service Plan as an application of the mandate of the committee. In the interest of clarity we repeat the Mission Statement and Goals of that plan:

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 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.

Goals

- 1. Persons with developmental disabilities will be communicant members of the CRC and full participants in the life of the church.
- 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.
- The CRC, related agencies, and Reformed Christian businesses will employ persons with mental retardation.

II. WORK OF THE COMMITTEE

A. Appointment

In keeping with the decision of Synod 1986 the committee has appointed a full-time adminstrative coordinator. Several applications for the position were received. After extensive screening and interviewing Rev. Theodore Verseput was appointed for an initial period of two years. Rev. Verseput accepted the position and, with the approval of Classis Grand Rapids East, has been called to this ministry by the Plymouth Heights CRC. He began work for the committee on October 20, 1986.

Rev. Verseput comes to this position after many years of ministry within the church. He has served congregations in various areas and has been active on classical and synodical levels, serving on many boards and committees. He has also had extensive involvement with community agencies, many dealing with disabilities. Rev. Verseput and his wife are the parents of a daughter who is severely multiply impaired. We ask that synod take note of this appointment and join us in praying for God's blessing upon the activities of our appointee.

B. Areas of Activity

To enable the committee to effectively carry out its mandate and to give direction to the work of the administrative coordinator, the committee has adopted specific objectives and procedures. These objectives are set forth here to give the church an understanding of what they can expect from the committee. Strategies that will be followed by the administrative coordinator in seeking to attain these objectives have been spelled out in detail and are available to the advisory committee of synod.

- Education and Inspiration: develop among the members, officebearers, and agencies of the CRC an awareness and acceptance of persons with special needs, and encourage the provision of the services needed to meet their needs.
- 2. Information: be able to furnish information to the members, churches, and agencies of the denomination as they seek to meet the needs of persons with disabilities.
- Services: facilitate the meeting of the needs of persons with developmental disabilities to assist them in reaching their highest possible level of participation in the church and also in the community.
- Publicity: make the work and the availability of the committee and the administrative coordinator known to the members, pastors, officebearers, and agencies of the CRC.
- Relationships with Agencies/Organizations: establish a working relationship with various agencies and organizations to enlist their assistance and utilize their expertise in promoting the cause of persons with developmental disabilities.
- 6. Administration: facilitate the responsible and effective operation of the CMRP and the administrative coordinator in carrying out the mandate of synod.
- Finances: assist in obtaining adequate funding for the work of the CMRP and account for its use.

C. Accomplishments

At the writing of this report the administrative coordinator has been serving for a period of three months. Part of that time has been spent in getting organized and laying groundwork. However, some accomplishments can be noted.

- 1. By the time Synod 1987 meets, two copies of the newsletter *Christian Companions* will have been published.
- Several presentations have been made through preaching services, adult education, workshops for diaconal conferences, and other groups.
- 3. A close working relationship has been established with the Friendship Foundation. The administrative coordinator attends the Friendship Foundation board meetings and the director of Friendship Foundation attends meetings of the Committee for Ministry with Retarded Persons. Christian Companions now carries Friendship news, and the agencies utilize the services of the same secretary.
 - 4. A fund-raising plan has been adopted and is being followed.

- 5. Initial contacts have been made with several denominational agencies and plans for joint efforts are being discussed.
- 6. Communication has been established with and some visits have been made to various Christian agencies providing services to persons with developmental disabilities, especially those supported by CRC members.
- 7. Visits to several classes have been made by the administrative coordinator or other committee members.
- 8. Preliminary contacts have been made with some of our educational institutions.
 - 9. A library of information is being established.

III. COMMITTEE CONCERNS

A. Focus of Mandate

The mandate of our committee focuses our attention on persons with mental impairments. However, we realize that there are many in our society and our churches who have other disabilities, such as hearing impairments, visual impairments, chronic mental illness, quadraplegia, to name a few. These persons also need the attention of the church. This has been brought to the attention of synod in the past and it is repeatedly being brought to our attention. We ourselves are very much aware of these needs and give what assistance we can when called on. Additionally, when we promote awareness and acceptance we do this in regard to persons with all types of disabilities.

The committee is agreed that sometime our mandate will need to be expanded. Our concern is that this expansion of focus not overshadow our attention to the needs of those whom we were originally mandated to serve, namely, those with mental impairments. To this end the committee, at its January 1987 meeting, appointed a subcommittee to study the practical implications of widening our scope of concern and preparing a plan for implementation if feasible.

B. Participation of Church As a Whole

The committee is very aware that its mandate can only be fulfilled by means of the interest and concern of the individual churches. A great deal of our effort is devoted to enhancing that interest and concern. In keeping with this we offer the following proposal:

The Committee for Ministry with Retarded Persons recommends that synod add the following question to the "Questions Regarding the Whole Consistory" in the guide for the examination section of the Guide for Conducting Church Visiting under Article 42 of the Church Order:

sung under Article 42 of the Church Order:

How does the consistory promote the full participation of persons with disabilities in the life of the Church and the community in keeping with the 'Resolution on Disabilities' of the Christian Reformed Church? (Acts of Synod 1985, Art. 30, p.702).

Grounds:

- Synod 1985 adopted "A Resolution on Disabilities" on the following grounds:
 - a. This resolution would affirm the denomination's commitment to full participation in the church by people with disabilities.

- b. It would give encouragement to members of the denomination who have disabilities or to those who work and live with them.
- c. This resolution would encourage congregations and individuals to increase their involvements with persons who have disabilities and with their families.
- 2. If the resolution of 1985 is to be taken seriously, the churches must actively seek to comply with its commitment.
- 3. Synod 1985, by its adoption of these resolutions, has indicated that this is an area of concern which must be addressed by the church at all levels including the classical level.
- 4. Integration of all members into the life of the church is an indication of the spiritual condition of the church and is therefore a proper area of inquiry by the church visitors.

IV. ORGANIZATION

A. Present Committee Members

Name	City/State	Year Retiring
Rev. Ronald C. Vredeveld, chm.	Mt. Pleasant, MI	1987
Dr. Collin A. Myers, sec'y.	Cuyahoga Falls,	
	OH	1989
Rev. Peter Breedveld	Edmonton, AB	1988
Rev. Peter W. DeBruyne	Brampton, ON	1989
Dr. Thomas B. Hoeksema	Grand Rapids,	
	MI	1988
Rev. Robert H. Uken	Grandville, MI	1989
Mr. Ivan Wassink	Jenison, MI	1987
Mrs. Dorothy Wiersma	Grand Rapids,	
•	MI	1988

Mrs. Cecilia Mereness, ex officio (director of the Friendship Foundation)—advisor

B. Membership Concerns

1. We request the addition of one member to our committee; this will bring the total number to nine.

Grounds:

- a. This provides the committee with a broader perspective.
- b. This will assist in continuity since it will allow for the expiration of terms for an equal number of members each year.
- 2. The terms of Mr. Wassink and Rev. Vredeveld expire in September. Mr. Wassink is not eligible for reelection and the committee gratefully acknowleges his services to the committee.
 - 3. The committee presents the following nominations:
 - a. For the position held by Mr. Wassink
 - 1) Joyce Kortman, who is a member of Pine Creek CRC in Holland, MI. She is a businesswoman and the mother of two children with diabetes and is involved in health and handicapped concerns on a state and

national level. She is a past board member of My Brothers House in Holland, MI.

2) Carol Van Drunen, who is a member of South Grandville CRC in Grandville, MI. She is a teacher in a special education classroom at the Ottawa Area Center for Exceptional Children.

b. For the position held by Rev. Vredeveld

1) Rev. Ronald C. Vredeveld, (incumbent), a Christian Reformed pastor who is director of the Association for Inter-faith Ministries to the Developmentally Disabled in Mt. Pleasant, MI. He has served one term on our committee and is presently the chairman.

2) Rev. Ronald Noorman, who is the pastor of Providence CRC in Cutlerville, MI. He is the father of a daughter with a hearing impairment and a member of a parent support group.

c. For the added position (if approved by synod)

1) Carl Koning, who is a member of Calvin CRC in Grand Rapids, MI. He is a retired business executive, and has a daughter with mental retardation. He has been assisting the committee as a volunteer.

2) Samuel Van Til, who is a member of Second Highland CRC in Highland, IN. He is a businessman engaged in the retail grocery business, and the father of a daughter who has Down's syndrome.

d. For alternate member

1) Richard G. Berends, who is a member of Grace CRC in Grand Rapids, MI. He is the director of the Christian Learning Center, Grand Rapids, MI.

2) Robert Muller, who is a member of the South Grandville CRC in Grandville, MI. An administrator in the Human Resources Department at Steelcase Corporation, Grand Rapids, MI, he has cerebral palsy and serves on the National Council on the Handicapped.

V. FINANCIAL MATTERS

A. Salary Disclosure

The committee reports one executive staff position at job level four at 100 percent of midpoint.

B. Financial Materials

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

C. Financial Requests

1. We request synod to approve a quota for the year 1988 of \$1.00 per family for the work of the committee. This is an increase of \$.75 per family.

Grounds:

a. Synod has appointed the Committee for Ministry with Retarded Persons to perform a service to the denomination. Given the limited size of committee and staff, efforts needed for large scale fund-raising would divert us from fulfilling our mandate.

 Although the CRC has shown that it views our cause with favor, fundraising is inhibited by the fact that we are a committee that performs a

- service and does not develop projects that can be specifically targeted for donations.
- c. The requested quota will cover the basic costs of maintaining our staff and office. We will still need to raise approximately one-third of our budget by donations and offerings. Our experience this past year leads us to believe that we can do this without interfering with our primary task.
- 2. We request synod to again place the committee on the list of causes recommended for one or more offerings.

VI. MATTERS FOR SYNODICAL ACTION

The committee recommends:

- A. That Rev. Ronald Vredeveld, chairman, and Rev. Theodore Verseput, administrative coordinator, be given the privilege of the floor when matters pertaining to the work of the CMRP are discussed.
- B. That synod acknowledge the appointment of Rev. Verseput as adminstrative coordinator of the committee for an initial two-year period.
- C. That synod adopt the recommendation set forth in paragraph III, B of this report regarding an additional question for the *Guide for Conducting Church Visiting*.
- D. That synod approve the quota for the CMRP at \$1.00 per family.
- E. That synod place the CMRP on the list of causes recommended for one or more offerings.
- F. That synod approve the addition of one committee member, bringing the total to nine.
- G. That synod elect three members and one alternate to serve on the committee from the nominations in Section IV, B, 3.

Committee for Ministry with Retarded Persons Theodore Verseput, administrative coordinator

REPORT 10 FUND FOR NEEDY CHURCHES

I. ORGANIZATION

The Fund for Needy Churches Committee (FNC) is composed of three laypersons and two ministers, in keeping with previous synodical decisions. The present membership is as follows: president, Mr. Herman Ottenhoff (1988); secretary, Dr. Calvin L. Bremer (1989); treasurer, Mr. Mark Van Beveren (1987); vicar, Mr. Gerrit Bos (1989); Dr. Calvin P. Van Reken (1987).

II. WORK OF THE COMMITTEE

Statistics for 1986

Applications processed—127 Assistance granted—125 Children's allowances granted—279 Years of service credited—1,387 Average size of congregations—35.3 families

III. MATTERS REQUIRING SYNODICAL ACTION

A. Representation at Synod

We request that our secretary and treasurer be consulted on matters pertaining to FNC when considered either by synod or 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 \$20,500 for 1988 (\$19,800 for 1987; \$18,900 for 1985 and for 1986).
- 2. That a service increment of \$100 per year up to twenty (20) years of service continue to be granted.
- 3. That a child allowance of \$500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.
- 4. That an automobile allowance of \$2,000 continue to be granted (FNC to pay \$1,000, congregation to pay \$1,000).
- 5. That an allowance of up to 14 percent of the salary subsidy continue to be granted each congregation toward providing its minister with health/dental/life insurance comparable to that offered through the Consolidated Group Insurance of the CRC.

- 6. That the salary allowance for a stated supply be set at \$200 for 1988 (\$200 for 1986 and 1987).
- 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 \$345 for 1988 (\$335 in 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 pastors in the amount of at least \$1,800 for the year 1988 (\$1,750 in 1987).
- 9. That FNC churches in the United States be assisted in the Social Security offset according to the following formula for 1988: Churches shall receive assistance in the amount of .09 of the approved salary subsidy for 1988.
- 10. That an exchange allowance of 20 percent be added to the minimum salary and allowances paid by the FNC to Canadian congregations. The Canadian congregations shall also be expected to contribute at a rate of 1.2 of the perfamily contribution rate established for 1988.

Grounds:

a. The present disparity in the rate of exchange the United States and Canada makes necessary some adjustment.

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 1988 quota for the Fund for Needy Churches be set at \$10 per family (\$15 in 1987; but it was \$17 in 1984).

C. Recommendations Regarding Policy

- 1. The FNC respectfully notes that action on the policy recommendations submitted to the Synod of 1986 was withheld pending the report of the SIC re "Care of Smaller Churches." If the report of the SIC is accepted, the recommendations of our committee will have been dealt with. If the SIC recommendations are not adopted, we assume that the FNC recommendations will be addressed by synod.
- 2. The FNC would like to make some observations regarding the recommendations of the committee for the "Care of Smaller Churches":
 - a. The FNC is in agreement with the general direction and implications of the recommendations. We believe there are many good features incorporated.
 - b. The FNC would voice exception to two features in the recommendations as they now stand:
 - 1) We believe that the FNC subsidy reduction cannot be equal to the amount saved by the quota adjustment, that is, a dollar-for-dollar reduction. Many of our FNC churches cannot presently pay the full quota. The recommended dollar-for-dollar reduction seems to assume full quota payment at present.

2) We believe a better process for the educational subsidy would be to

have:

a) Churches turn in bills for educational expense to the classically designated committee. This committee would then in turn recommend payment for those with need and whose educational course work benefits the churches.

b) The FNC would then process the classical committee's request and reimburse appropriate expenses.

Grounds:

- (1) Greater classical participation is desirable.
- (2) Easier FNC administration keeps cost down.
- (3) Reimbursement is preferable to a front-end grant which may or may not be used.

D. Recommendations re Committee Membership

The terms of two of our members expire this year. Mr. Mark Van Beveren has served this committee for two terms and is not eligible for reelection. Dr. Calvin P. Van Reken is eligible for reelection. We request synod to elect one lay member and one minister from the following nominations:

1. Layperson

- a. Mr. Richard Knol—a member of Cottage Grove CRC of South Holland, IL, he is retired from Drover's Bank of Chicago where he served as senior vice president. He served as treasurer for Classis Illiana for nineteen years.
- b. Mr. James Porter—a member of Bethel CRC of Lansing, IL, he owns a chain of stores which supply uniforms and tuxedos. He has served as a member of the Home Missions Committee of Classis Illiana.

2. Minister

- a. Rev. Hendrik (Henry) De Vries—pastor of the Winfield, IL, CRC. He serves on the Home Missions Committee of Classis Northern Illinois.
- b. *Dr. Calvin P. Van Reken—pastor of the Peace CRC of South Holland, IL.

Fund for Needy Churches Calvin L. Bremer, secretary

^{*}denotes incumbent eligible for reelection

REPORT 11 HISTORICAL COMMITTEE

Twenty-five years ago the Historical Committee of the CRC requested that synod designate Heritage Hall in the newly constructed Calvin College and Seminary Library. The request was approved and the collection of materials having historical value was begun. What a vast collection of such material has

been accumulated in the intervening years!

Availability of space in the Calvin Library gave much initial impetus to the task of accumulating and cataloging materials. However, another factor explaining the growth of the collection is the historical-mindedness of the church and the broader community, for it has taken the cooperation of many interested people to produce the collection as it now exists. The college's willingness to subsidize the venture has been another factor in the growth of the historical materials. Soon a part-time staff was employed to work at acquiring, preserv-

ing, and utilizing the collection.

One person, among many individuals who have been actively engaged in the archives during these twenty-five years, deserves the commendation and appreciation of synod. He is Mr. Egbert R. Post, who became field agent shortly after his retirement from the position of principal of Grand Rapids Christian High School in 1963. His prime responsibility in the earlier years of his service was the collection of denominational and congregational records, such as, minutes and memorabilia—specifically anniversary booklets and photos. He called himself the "hauler of heritage" for Heritage Hall, and visited most, if not all, of the classes and many congregations in the denomination. As a result, the archives has microfilmed records of over seven hundred churches, classes, schools, and agencies. Mr. Post did much to encourage the microfilming of minutes and records and the storing of some "priceless" effects in the archives as well. Having reached nonagenarian status among us, Mr. Post expends his energies in translating important documents from the Dutch into the English language. His labors are very much appreciated.

The work in the field is now performed very nicely by regional representatives. Although not all classes have appointed such representatives to serve the broader program, two more classes did make such appointments in recent months. It is the hope of the committee that all of the classes will grant the desire of the committee to have such representatives function in the near

future. Their value to the ongoing work cannot be overstated.

Some churches are reluctant to submit materials for microfilming; other consistories have been the recipients of copies of minutes once microfilmed and, subsequently, destroyed by fire. The staff is happy to be able to supply such records.

Synod will note with interest and, we trust, with approval the fact that the minutes of classes are being solicited for permanent placement in the archives of the denomination. Reference is to minutes that are not of immediate use, of course. A number of classes have already agreed to comply with this request

and we see this as an endorsement of a plan to preserve actual records in temperature- and humidity-controlled vaults suitable for the purpose.

Your committee points out that, in many classes, stated clerks of classes serve as representatives of the archivist as well, and many of them supply materials promptly. In addition, a historical mind is being encouraged in the denomination as historical committees are being established on congregational levels. We feel a good purpose is being served in this way.

ORIGINS is the name of a publication appearing through the interest and efforts of Dr. Herbert Brinks, archivist. Dealing with so many facets of the earlier history of our church, the periodical has built a loyal clientele and a growing number of readers. Dr. Brinks's work deserves a wide readership and is commended to all.

Additional staff people include Mrs. Zwanet Janssens, whose special project is that of cataloging the private papers collections in Heritage Hall. She also conducts the "Dutch in Western Michigan" tours and serves as public relations person for the committee and staff in general, attending major exhibitions of Dutch painting, art, and silver objects. Mr. James De Jonge serves specifically as archivist for Calvin College and Seminary materials, handling current materials but also collections of "papers" from the estates of former staff personnel. Rev. Marinus Goote, emeritus, has special responsibility for the "papers" of Christian Reformed pastors as surrendered to the collection. He is interested in obtaining especially the "papers" of chaplains, since these will reflect a significant contribution of CRC pastors on the national and international scene.

Dr. Henry Ippel is the current field agent for the Historical Committee and is in charge of microfilming church records and related materials. He invites committees of churches planning to celebrate anniversaries to produce anniversary booklets, and he seeks to procure at least one copy for the official records.

One area of growing interest is that of the recorded stories of older members, some in positions of responsibility for many years, as they reminisce about the past.

In compliance with the instructions of Synod 1986, your committee has taken steps to conform to synodical regulations concerning the constituency of our committee. Since Dr. Henry Ippel has served as a valuable member of the committee for quite a few years and is now in the employ of the committee, we have prepared a double nomination as a means of securing a replacement. We offer a nomination of Dr. James D. Bratt and Dr. John H. Primus. These brothers have indicated their willingness to serve on the committee.

It is a privilege and a joy to serve our Lord in this significant way. May synod experience the blessings of God's Spirit on all its work!

RECOMMENDATION:

That synod elect one of the following two nominees:

Dr. James D. Bratt—he presently is on the staff of the University of Pittsburgh and will begin his term of appointment with the History Department at Calvin College in September 1987.

Dr. John H. Primus—he is a professor of Religion and Theology at Calvin College where he has served since 1963. He is a member of Calvin CRC, Grand Rapids, MI; he has served on synod's study committees on Ecclesiastical Office and Ordination and on Translation of the Belgic Confession; he serves on the Judicial Code Committee and has served on the Interchurch Relations Committee.

Historical Committee
Lubbertus Oostendorp, chairman
John Leugs, secretary
Henry Zwaanstra
Henry P. Ippel

REPORT 12 INTERCHURCH RELATIONS COMMITTEE

I. MEMBERSHIP AND ORGANIZATION

A. Current Membership and Assignments

The Interchurch Relations Committee (IRC) normally meets once a month. Rev. Tymen E. Hofman serves as president and Dr. Henry Zwaanstra as vice president. The other members are: Rev. Gerard Bouma, Dr. John H. Kromminga, Ms. Thelma Meyer, Dr. John H. Primus, Dr. John Timmer, Ms. Reka Vander Laan, Ms. Gertrude Visser, and the stated clerk, Rev. Leonard J. Hofman, ex offico. Rev. Clarence Boomsma functions as the committee's administrative secretary.

The work of the committee is divided among three subcommittees who prepare recommendations for the full committee. These three committees are:

Committee 1 (Canada, Europe, World Alliance of Reformed Churches [WARC], Caribbean and North American Alliance of Churches of WARC [CANAAC])—J. Timmer, (chairperson), G. Bouma, T. Hofman, and R. Vander Laan.

Committee 2 (Africa, Australia, New Zealand, Asia, South America, Mexico, Reformed Ecumenical Synod [RES])—G. Visser (chairperson), T. Hofman, J. Kromminga, and H. Zwaanstra.

Committee 3 (United States, North American Presbyterian and Reformed Council [NAPARC], National Association of Evangelicals [NAE], National Council of Churches in Christ [NCCC] and World Council of Churches [WCC])—H. Zwaanstra, (chairperson), L. Hofman, T. Meyer, and J. Primus.

B. The Administrative Secretary

The synod of 1983 approved the request of the IRC for a part-time administrative secretary for one year to work ten hours per week. The synod of 1984 extended the term for another year. The Synod of 1985 approved the continuation of the position for two years, increasing the part-time work to twelve hours per week. Rev. Clarence Boomsma was appointed by the committee in 1983 and continues to serve the committee to the present.

In view of our experience during the past three years and the amount of work in which the IRC is engaged, the committee recommends that the part-time position of administrative secretary be continued indefinitely.

C. Fraternal Delegates and Observers

The IRC uses members of the CRC who are conveniently located to serve as fraternal delegates to the assemblies of churches with whom we are in ecclesiastical fellowship. Through the services of these members the IRC is able to fulfill its extensive responsibilities within the limits of a small budget and the time available from its own members.

The IRC also appoints as observers and representatives to various ecumenical organizations persons outside of its membership who are qualified to represent our interests in these bodies. Dr. James Vanderlaan serves on the North American Committee on Theology of WARC. Dr. Cornelius Plantinga serves on the Roman Catholic and Presbyterian/Reformed Consultation of CANAAC. Dr. James A. De Jong was our representative at the WARC consultation on "Confessing the Faith Today" held in Geneva, Switzerland, in August 1986. Dr. George Vandervelde represents us on the Faith and Order Commission of the NCCC. These observers report regularly to our committee to keep us informed of the activities and developments within these diverse movements.

We are deeply grateful for the generous cooperation we receive from those who are willing to give of their time and often their specialized competence to serve the ecclesiastical ties and ecumenical interests of our denomination.

II. GENERAL INFORMATION RE CHURCHES IN ECCLESIASTICAL FELLOWSHIP

A. Definition of Churches in Ecclesiastical Fellowship

The relationship of Churches in Ecclesiastical Fellowship was established in 1974 and includes the following elements:

- 1. exchange of fraternal delegates at major assemblies;
- 2. occasional pulpit fellowship;
- intercommunion;
- 4. joint action in areas of common responsibility;
- communication on major issues of joint concern;
- exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

These provisions ordinarily apply to all churches with whom we maintain fellowship, but degrees of ecclesiastical fellowship may involve less than all the 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 1983 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 Ecclesiatical 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 Church of Sumba (Indonesia) 1974
- 3. Christian Reformed Church of Nigeria 1974
- Christian Reformed Churches in the Netherlands 1980 (Christelijke Gereformeerde Kerken in Nederland—CGKN)
- 5. Church of Christ in the Sudan among the TIV (NKST) 1974
- Dutch Reformed Church in Africa (DRCA) 1983, also officially called Nederduitse Gereformeerde Kerk in Afrika (NGKA)
- 7. Dutch Reformed Church in Sri Lanka 1974
- Dutch Reformed Mission Church (DRMC) 1982, also officially called Nederduitse Gereformeerde Sendingkerk (NGSK)

- 9. Evangelical Reformed Church of Brazil 1974
- 10. Korean American Presbyterian Church (KAPC) 1979
- Netherlands Reformed Churches 1982 (Nederlands Gereformeerde Kerken—NGK)
- 12. Orthodox Presbyterian Church (OPC) 1975
- 13. Presbyterian Church in America (PCA) 1975
- 14. Reformed Church in Africa 1982
- 15. Reformed Church in America (RCA) 1976
- 16. Reformed Church in Argentina 1974
- 17. Reformed Church in Japan 1974
- 18. Reformed Churches in Australia 1974
- 19. Reformed Churches in New Zealand 1974
- Reformed Churches in South Africa (RCSA) 1974, also officially known as Gereformeerde Kerke in Suid Afrika
- Reformed Churches in the Netherlands 1974 (Gereformeerde Kerken in Nederland—GKN)
- 22. Reformed Presbyterian Church in 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. Each church is responsible for the traveling expenses of its delegation, but as guests of the synod, we provide lodging and meals for the fraternal delegates. The same holds true for the fraternal delegates we send to other churches.

This year the churches of the North American Presbyterian and Reformed Council (NAPARC) are meeting concurrently on the Calvin College and Seminary campus. Although each church is still free, of course, to send fraternal delegates to the assemblies of the other churches, the IRC, via our stated clerk, has not invited the NAPARC churches to send fraternal delegates to our synod, nor have we appointed delegates to attend the assemblies/synods of the other NAPARC churches, save in the case of the Associate Reformed Presbyterian Church whose synod is not meeting concurrently on the campus.

C. Fraternal Delegates to Other Assemblies

Since last synod the IRC has sent or is sending the following fraternal delegates to the assemblies listed:

- 1. To the General Assembly of the KAPC, meeting in Los Angeles, CA, on June 17–20, 1986, Rev. Richard J. Venema from Ontario, CA.
- 2. To the General Assembly of the OPC, meeting in St. Davids, PA, on June 10–18, 1986, Dr. Marten H. Woudstra of Grand Rapids, MI.
- 3. To the General Assembly of the PCA, meeting in Philadelphia, PA, on June 23–27, 1986, Rev. Robert W. De Vries of Clifton, NJ.
- 4. To the General Synod of the RCA, meeting in Garden Grove, CA, on June 17–20, 1986, Rev. Ronald D. De Jong of Anaheim, CA.
- 5. To the Synod of the RPCNA, meeting in Lawrence, KS, on June 12–18, 1986, Rev. Thomas J. Vos., pastor of Luctor, KS, CRC.
- To the General Synod of the Evangelical Presbyterian Church, meeting in Livonia, MI, on June 16–19, 1986, Rev. Clarence Boomsma of Grand Rapids, as an observer.

- 7. 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.
- 8. To the General Synod of the CGKN, meeting in The Hague, on October 7–9, 1986, Rev. H. David Schuringa of Kampen, the Netherlands. (He is currently studying at the Kampen Theological School).
- 9. To the Synod of the Reformed Churches in New Zealand, meeting in Auckland, NZ, on August 23–29, 1986, Rev. Sidney Cooper of Palmerston North, NZ (on loan from First Sarnia, ON).
- 10. To the General Assembly of the Dutch Reformed Mission Church (NGSK) in Belville, RSA, on September 24–October 8, 1986, Rev. Clarence Boomsma from Grand Rapids, MI (He was in Africa on assignment for the RES).
- 11. To the Quadrennial General Assembly of the Dutch Reformed Church in Africa (NGKA) in Umtata, Transkei, South Africa, beginning June 10, 1987, Rev. Clarence Boomsma from Grand Rapids, MI (in Zimbabwe for an RES assignment).

III. ECUMENICAL CHARTER FOR THE CHRISTIAN REFORMED CHURCH

In 1985 the IRC recommended to synod the adoption of an ecumenical charter to serve as the mandate for the Interchurch Relations Committee. It was the fruit of an *ad hoc* "Committee on Charter for Ecumenicity" appointed by the IRC in the autumn of 1983.

The 1984 Synod was informed that "the scope of the committee's inquiry is to comprehend all relations of the CRC, including both relations with individual denominations and participation in ecumenical organizations. The charter to be proposed shall seek to define the kind(s) of ecumenical relations which the church is to pursue, the objectives to be sought in these relations, and the manner in which they are to be pursued. The committee shall take into account biblical and confessional considerations, past statements and actions of the CRC, current commitments of the denomination and anticipated ecumenical developments" (Acts of Synod 1984, I, A, p. 164).

The succinct introduction to the proposed charter as presented in 1985 provides the proper background for synod's consideration of the charter. It reads as follows.

The need for a charter for the ecumenical relations of the Christian Reformed Church becomes apparent when decisions have to be made about relations with other churches or with ecumenical organizations. Under present circumstances such decisions have to be grounded in documents written as much as forty years ago, when ecumenical relations in the Christian church in general and in the Christian Reformed Church in particular were hardly recognizable in terms of what exists today. The need "to formulate some clear principles for ecumenical strategy" (cf. *The Banner*, September 12, 1983, p. 8) has been recognized by a number of responsible commentators within the CRC. (*Acts of Synod 1985*, p. 237)

The Synod of 1985 decided to "postpone action on the Ecumenical Charter until Synod of 1987, and refer the Ecumenical Charter to the churches for study and reponse. Response should be sent to the Interchurch Relations Committee by December 15, 1986." Synod gave as its ground: "There are substantive issues here that have not been before the churches long enough for adequate study and response" (Acts of Synod 1985, p. 729).

The committee received very few responses. A double issue of the RES Theological Forum, however, was devoted to the proposed charter. It contains eight responses from leaders in a wide variety of Reformed churches and has been helpful to the charter committee.

As a result of its further reflection and consideration of the written and oral criticisms of the proposed charter it received, the IRC decided to revise the proposed charter in several ways. First, it decided to restructure the material to clarify the relationships of the contents. Second, in view of the increased role of ecumenical organizations today, the committee revised the charter to include additional material on the principles and practices to guide the church in its relationships with these organizations. Third, the committee has reformulated some of the original content of the charter for the sake of clarity and precision. And finally, it has corrected minor errors in the 1985 edition of the charter.

The revisions in the charter as now proposed involve no basic substantive changes, therefore the IRC believes that synod can adopt the proposed charter without referring it again to the churches for study. The IRC recommends the adoption of the proposed Ecumenical Charter as presented in Appendix A.

IV. ECUMENICAL ORGANIZATIONS

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

The twelveth annual meeting of NAPARC was held in Greenville, SC, on November 12, 1986, hosted by the Associate Reformed Presbyterian Church. As has become te practice of NAPARC, 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:

- The arrangements for the concurrent assemblies/synods meeting on the Calvin College and Seminary campus in June 1987 include:
 - a. A Sunday evening union worship service, at 7:45 P.M., June 14, in the Fieldhouse, preceded with a hymnsing including instruments and choir. The service will include the singing of Psalms a cappella, in keeping with the practice of the Reformed Presbyterian Church of North America.
 - b. A Wednesday evening joint meeting in the Fieldhouse on the theme: BEING REFORMED ON THE AMERICAN EVANGELICAL SCENE TODAY. The format of the evening will include a speaker and a discussion panel to respond to the address.

An ice cream social to be held on the lawn of the campus (weather permitting) after the midweek meeting.

d. A Tuesday morning breakfast meeting featuring a speaker who is an avowed Christian in government service, preferably a member of one of the NAPARC churches.

Details regarding these functions are being arranged and will be provided synod when it convenes. We seek the approval of synod for the schedule of events as planned by NAPARC.

2. The so-called Golden Rule comity agreement to guide member churches in their church planting ministries approved at our last synod has now been

ratified by all the NAPARC churches (Cf. Agenda for Synod 1986, p. 186; Acts of Synod 1986, pp. 612-13].

3. The thirteenth annual meeting of NAPARC is scheduled for November 1987 in Grand Rapids to be hosted by the CRC. The IRC will make the necessary arrangements.

B. The Reformed Ecumenical Synod (RES)

The years since RES Chicago 1984 have been difficult ones for the RES. As reported to the Synod of 1986, the executive committee of the Dutch Reformed Church in South Africa in January 1985 suspended its membership in the RES after RES Chicago 1984, subject to the action of its General Synod in October 1986. Withholding its financial support placed the RES in a continual financial crisis. It was through advance payments of CRC commitments that the RES was able to remain financially solvent. Since our report last year the Christelijke Gereformeerde Kerken in Nederland (CGKN) and the Reformed Churches in New Zealand (RCNZ) have officially requested that the membership of the GKN in the RES be terminated.

The year of 1986 ended on a more positive note, however. The General Synod of the Dutch Reformed Mission Church in South Africa considered the advisability of remaining in the RES and decided to continue its membership. The DRC at its General Synod in October 1986 chose to lift the suspension of the executive committee and remain in the RES. Even though a majority of the synod voted in favor of the recommendation of the executive committee to sever DRC ties with the RES, it failed to carry the required two-thirds majority to terminate membership. Shortly after the decision of the DRC General Synod, the RES received a substantial payment of the DRC financial commitment.

Matters of special interest to synod include:

- 1. The Synod of 1986 decided "to urge our churches and agencies to heed the appeal of the RES for the Third World churches and authorize[d] the IRC to be alert to specific needs recommended by the RES and make them known to our churches and agencies for their generous support" (Acts of Synod 1986, p. 612). The RES has now approved five projects for the financial support of our churches and agencies. The IRC plans to inform our churches and diaconal conferences of the RES Third World programs and call attention to the specific projects that have been approved.
- 2. The next meeting of the RES is scheduled for May 25–June 10, 1988 in Harare, Zimbabwe. It is incumbent upon synod to elect its delegation to RES Harare 1988 this year. According to the bylaws of the RES Constitution the CRC, now having more than 300,000 baptized members, is entitled to four voting and four nonvoting delegates. Among these delegates three categories are designated to be represented: one professor of theology, one minister, and one elder. In preparing the nominations the IRC has also borne in mind the importance of having some continuity with the previous assembly in the delegation.

The IRC presents three nominees for each of the three designated categories for synod's consideration and suggests that after the delegate is chosen synod choose the alternate from the remaining nominees.

a. Voting theologian:

Dr. John B. Hulst, president, Dordt College, Sioux Center, IA

Dr. Carl G. Kromminga, professor of Practical Theology, Calvin Theological Seminary, Grand Rapids, MI

Dr. George Vandervelde, professor of Theology, Institute for Christian Studies, Toronto, ON

b. Voting minister:

Rev. Tymen E. Hofman, Faith CRC, Tinley Park, IL

Rev. Jacob Kuntz, First CRC, Kitchener, ON

Rev. Jack B. Vos, Covenant CRC, St. Catherines, ON

c. Voting elder:

Mr. John Feikens, United States Federal District Judge of Eastern Michigan, Ann Arbor, MI

Mr. Martin LaMaire, Oak Park, IL, Retired from Chicago Tribune, Advertising

Dr. Russell Maatman, professor of Chemistry, Dordt College, Sioux Center, IA

- d. The IRC recommends that the Rev. Clarence Boomsma be appointed to serve as our fourth voting delegate. This recommendation is made for the following reasons:
 - 1) It is important that he be at the RES assembly as chairman of the Constitutional Revision Committee.
 - 2) He serves as advisor on the Interim Committee of the RES and as such has been intimately involved with the affairs and problems of the RES.
 - 3), He served as a voting delegate at RES Chicago 1984 and will give continuity to our delegation.
- 3. As reported to synod of 1985, the RES authorized the appointment of a committee to revise the constitution of the RES in accordance with guidelines adopted by RES Chicago 1984 (RES Acts 1984, pp. 37–39). In 1986 the IRC reported it had received a provisional report from the Constitutional Revision Committee in June 1985 with a draft copy of the revised constitution. The IRC appointed an ad hoc committee to study the revisions and prepare a critique—containing its evaluation, comments, and observations, that was adopted by the IRC and forwarded to the revision committee.

The final form of the revised constitution will not be ready until July 1987 and thus will not be available for synodical action before RES Harare 1988. This holds true for a number of other RES churches as well. In part this occurs because of inability to obtain facilities in Harare earlier in the year; partly because many churches hold their general assemblies/synods every three or four years.

Under the circumstances the IRC suggests that synod instruct the IRC to evaluate the final draft of the RES revised constitution on behalf of synod and submit its recommendations for RES Harare 1988 to the Synodical Interim Committee for approval. Meanwhile the IRC is prepared to inform synod of the nature and details of the revisions being considered by the Constitutional Revision Committee of the RES as received by the IRC.

C. World Alliance of Reformed Churches (WARC)

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 become a member of WARC. Synod decided to postpone action until 1988 on the grounds that a decision should be taken after the IRC had presented additional information about WARC and after the Ecumenical Charter has been considered by synod in 1987 (Acts of Synod 1985, Article 110, p. 800).

In view of the fact that next year synod may consider the 1985 IRC report and its recommendations on WARC, the IRC asks synod to remind the churches of this report and that churches be advised to send their responses to the IRC by

December 15, 1987.

The IRC continues to send observers to the annual meetings of the Caribbean and North American Area Council (CANAAC) of WARC. It does so for the purpose of monitoring the activities and results of the organization with a view to the value WARC can have for the CRC and the role that the CRC can play and the contribution it can make to WARC.

Dr. Henry Zwaanstra attended the CANAAC meeting held January 29 to February 1, 1987, in Mayaguez, Puerto Rico. The plenary sessions were devoted to discussions on Reformed-Lutheran dialogue and an address and responses on "The Radical Reformation: The Historic Peace Churches." The Theological Committee dealt with aspects of the general subject of Justice, Peace, and the Integrity of Creation.

Dr. Zwaanstra observed: "I was very favorably impressed with the seriousness with which the theological committee did its work and in general with the quality of the papers presented." He noted the prominent role played by the Presbyterian Church (USA) which contributes about 80 percent of the finances, and he reported that the Reformed Church of Argentina, a member

church of the RES, has affiliated with WARC.

The next meeting of WARC is to be held in Seoul, Korea, in August 1989. The theme for the meeting is the Christological question: "Who do you say I am."

The IRC continues to assess and reassess its 1985 report and recommendations with a view to providing synod with its best advice. It will continue to do so in the light of synod's decision on the Ecumenical Charter, the information the IRC will receive on the WARC/RES talks to be held in Geneva the last week of June 1987, the responses of the churches to the IRC report and recommendations, and its own review and study of the materials produced by WARC. The IRC intends to serve synod with the results of its assessment in 1988.

As Appendix D the IRC submits the information deemed necessary by Synod 1985 before action could be taken regarding membership in WARC. This appendix should be called to the church's attention along with the 1985 report

and IRC recommendations on WARC.

As noted earlier (Section C) Dr. James A. De Jong, the president of the seminary, represented the CRC at the consultation on "Confessing the Faith Today," sponsored by the Theology Department of WARC. The meeting was held in Geneva, Switzerland, from August 17–24, 1986. Dr. De Jong reported to the IRC:

My impressions of the conference were generally favorable. I found an unexpected sensitivity toward historic Reformed confessions which was encouraging. As the denomination next summer considers membership in WARC, it ought to recognize this reality, it seems to me. Likewise, I was

impressed by the number of staff members and conferees who urged me to convey to your committee that the CRC is needed in WARC because of [the CRC's] theological rootedness. The esteem and the influence in which our past and present theological participants are held is encouraging.

Dr. Fred H. Klooster was asked by the Theological Division of WARC to prepare a paper, one of several, as background for discussion at the conference. It was entitled "The Identity of the Church in the Reformed Confessions"; after some revisions, which Dr. Klooster will make in the light of the discussion, it will appear in the published papers of the conference. The request for Dr. Klooster to submit a conference paper was a testimony to the contribution he made while serving for many years as the IRC representative on the theological committee of CANAAC of WARC.

D. National Association of Evangelicals (NAE)

The IRC reported to the Synod of 1986 that it was preparing a report on the advisability of the CRC reaffiliating with the National Association of Evangelicals (NAE). The IRC presents its report as Appendix B, and makes the following recommendations:

- 1. That synod receive as information the recommendation of the IRC that the CRC apply for membership in the National Association of Evangelicals in 1988 with the following grounds for its recommendation:
 - a. The NAE provides opportunities for the CRC to assume an aspect of its ecumenical responsibilities within the broad spectrum of evangelical Christianity in America.
 - b. The NAE through its association in the World Evangelical Fellowship provides the CRC with ecumenical contacts throughout the world.
 - c. There is nothing in the NAE Statement of Faith, whatever be the limitations of the statement, that creates a barrier to CRC membership by compromising our Forms of Unity.
 - d. The organization and mindset of the NAE provide the CRC with an opportunity to bear witness to the Reformed faith and its implications for an all-embracing world-and-life view to the evangelical wing of Christianity in America.
 - e. The NAE, representing evangelical churches and Christians in America from a wide variety of traditions, theologies, and practices, provides opportunities for the CRC to be both strengthened in and challenged by its own heritage and practices through its encounter with other evangelicals.
 - f. The NAE provides an agency for the CRC in concert with evangelical churches and Christians to present a united voice on vital issues to other Christian bodies, secular America, and the U.S. government.
 - g. The representatives of nearly all our denominational agencies affirm that they have profited in greater or lesser degree from the various commissions, affiliates, and service agencies of the NAE, and they favor CRC membership in the NAE.
 - h. The NAE is deliberately organized in such a way that any member church is free to participate and cooperate in any way it chooses and to abstain from any activity of the NAE that it believes compromises its faith and practice;

i. For the CRC to affiliate with the NAE is consistent with the membership of the Council of Christian Reformed Churches in Canada in the Evangelical Fellowship of Canada, the Canadian counterpart of the NAE.

j. Earlier fears and objections to CRC membership in the NAE have either been corrected or proved unfounded by the subsequent history of the NAE, and such criticism that can be raised is outweighed by the values of membership for the CRC in the NAE.

k. The Reformed Presbyterian Church in North America and the Presbyterian Church in America, both members of the NAPARC of which we are

members, have affiliated with the NAE.

2. That synod refer the recommendation and report of the Interchurch Relations Committee on the NAE to the churches for study for one year.

Grounds:

a. A decision of such importance should be made only after the churches have had an opportunity to study and address their responses to synod prior to final decision.

b. The churches should have opportunity to evaluate the recommendation to reaffiliate with the NAE in the light of synod's decision in 1987

on the proposed Ecumenical Charter.

3. That synod refer to the Synod of 1988 the recommendation of the IRC on NAE membership.

E. Faith and Order Commission of the National Council of Churches in Christ

Dr. George Vandervelde serves as our observer on the Faith and Order Commission of the NCCC, but has been accorded the status of a participating member of the commission. As such he has had an active and respected role in the conferences he attends. He was asked to prepare a paper for the conference on Baptism, Eucharist, and Ministry that was held near Chicago in April 1986. The paper was very well received and was published in the November 1986 issue of *Ecumenical Trends* magazine.

Dr. Vandervelde also served as cochairman in a consultation of the National Council of Churches in Christ and Pentecostal Churches in October 1986. The conference was cosponsored by the David DuPlessis Center for Christian Spirituality at Fuller Theological Seminary and the Commission on Faith and

Order of the NCCC.

Through Dr. Vandervelde's participation and his reports to the IRC we are kept abreast of developments within the important Faith and Order Commission of the NCCC. The IRC is grateful for the faithful and significant work of Dr. Vandervelde as a representative of the CRC.

V. THE NORTH AMERICAN REFORMED CHURCHES

A. Reformed Churches in Canada

The IRC is indebted to the committee for interchurch relations of the Council of Christian Reformed Churches in Canada (CCRCC) for carrying on ecumenical responsibilities for the CRC in Canada. The IRC receives the minutes of the CCRCC's interchurch relations committee; in addition Ms. Reka Vander Laan, a member of our committee, also serves on the interchurch relations committee of the CCRCC and as such provides liaison between our committees.

B. Reformed Church in America (RCA)

Since October 1984, the revived RCA-CRC joint committee, composed of five members from each of our two denominations, has been meeting in the spring and fall of each year. The members of the RCA are: Rev. David Bast, Rev. Vernon Hoffman, Rev. Fritz Kruithof, Ms. Nancy Phillips (replacing Rev. Willis Jones) and Rev. Howard Schipper. The members of the CRC remain: Rev. Clarence Boomsma, Rev. Michael De Vries, Dr. Henry Ippel, Ms. Thelma Meyer, and Rev. Carl Tuyl.

The framework in which the joint committee works remains the same as was reported to the Synod of 1985 (Acts of Synod 1985, pp. 201–02).

The concensus of the joint committee (is) 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. Our present focus is to monitor current areas of cooperation on the basis of previous decisions, particularly those of 1973; to labor for closer cooperation where possible; and for more mutual contacts and joint efforts on the grass-roots level, which in any case must be preparatory to any serious closer fellowship.

The Synod of 1985 approved the recommendation of the joint committee that our respective synods meet concurrently on the Calvin College and Seminary campus in June 1989. The RCA also approved the recommendation. The IRC is not prepared to report to synod at this time any specific recommendations concerning the arrangements for the concurrent synods. But the RCA Commission on Christian Unity (CCU) and our IRC (including the members of the RCA-CRC joint committee) have scheduled a joint meeting for March 16, 1987, at our Denominational Building, at which time more specific arrangements will be discussed and recommendations to our respective synods proposed. These recommendations will be submitted to synod by means of a communication.

The joint committee continues to pursue the suggestion of preparing a study guide that would be made available to our congregations to acquaint each other with the other denomination and the ecumenical calling we share (cf. Acts of Synod 1985, p. 182). Progress has been slow, but the committee believes such a booklet would be helpful to encourage grass-root participation in the ecumenical venture of our two churches.

The joint committee continues to consider the issues that divide us and some of these differences will be included as part of the agenda for the joint meeting of the CCU and IRC in March. At present a statement on intercommunion is being prepared for the next meeting of the joint committee in April 1987. A report on the joint meeting of the CCU of the RCA and our IRC will be communicated to synod.

C. Evangelical Presbyterian Church

In 1985 the IRC reported that the Evangelical Presbyterian Church, "recently organized as a result of the struggle in and defections from the Presbyterian Church USA on doctrinal and church polity issues, has expressed a 'very definite interest in closer ties with' the CRC. The IRC is pursuing this interest and seeking to become better acquainted with this new denomination with a view to possible ecclesiastical fellowship" (Agenda for Synod 1985, p. 202).

In fact, even before the Evangelical Presbyterian Church was organized in March 1981, the leadership of the new denomination contacted the IRC to establish contact with our denomination. Since that time there have been an

exchange of observers at our assemblies/synods and conversations between representatives of their interchurch relations committee and members of our committee.

The IRC is now prepared to propose that we enter into ecclesiastical fellowship with the Evangelical Presbyterian Church. For detailed information about the history, doctrinal standards, and practices of the EPC, see Appendix C. We present the following advice to synod for its action:

RECOMMENDATION: The Interchurch Relations Committee recommends to synod that the Christian Reformed Church invite the Evangelical Presbyterian Church to become a church in ecclesiastical fellowship.

Grounds:

- The EPC has officially adopted the Westminster Confession as its doctrinal standard and the Presbyterian form of church polity for its government.
- The EPC gives every evidence by its history and in its practice of being loyally committed to the Scriptures as the infallible Word of God, the Reformed faith as expressed in its doctrinal standard, and Presbyterian church polity.
- The EPC through its Interchurch Relations Committee has expressed a sincere desire to enter into such ecclesiastical fellowship with the CRC and is presenting a similar recommendation to its 1987 General Assembly.

VI. REFORMED CHURCHES IN THE NETHERLANDS

The IRC continues to maintain ecclesiastical fellowship with three churches in the Netherlands by sending fraternal delegates to their major assemblies and carrying on discussions with their ecumenical deputies (cf. Section II, C).

A. Christian Reformed Churches in the Netherlands (Christelijke Gereformeerde Kerken in Nederland—CGKN)

The CGKN is made up of churches that were a part of the Secession of 1834 but did not join with the churches of the Doleantie in 1892 to form the Reformed Churches in the Netherlands (GKN). The CRC established ecclesiastical fellowship with the CGKN in 1980.

The CGKN is deeply concerned to maintain itself as a confessionally faithful church in the face of aggravating influences in both the ecclesiastical and secular world of Europe and particularly in the Netherlands. As a consequence it must cope with a number of different movements within its membership, some more progressive and others more traditional and pietistic in nature. Some of the same issues that have surfaced in the GKN are arising within the CGKN. A few of the CGKN ministers, committed to a more modern position on ethical issues, have left the denomination to unite with the Netherlands Reformed Church (Nederlands Hervormde Kerk) where tolerance of wide dissent has always been a reality.

The CGKN has no direct relationship with the GKN and is strongly committed to the termination of the GKN membership in the RES, unless there is a clear concession on the part of the GKN to the demands laid upon it by the RES.

The CGKN is rather closely allied with the Netherlands Reformed Churches (NGK), but progress towards a union between these two churches is hampered by the more pietistic element in the CGKN.

B. Reformed Church in the Netherlands (Gereformeerde Kerken in Nederland—GKN)

Our fellowship with the GKN is the oldest ecclesiastical relationship of our denomination. In earlier years the CRC looked upon the GKN as its "mother" church, and for many years it was officially a "sister church." Beginning as far back as the sixties and through the seventies our relationship with the GKN was increasingly strained by what the CRC perceived as a movement on the part of the GKN from its traditional commitment to the Scriptures and the Reformed confessions.

The growing tension between our churches reached a crucial point with the decisions of their general synod on homosexuality which resulted in the CRC redefining our ecclesiastical fellowship with the GKN in 1983 (cf. II, A). Since the position of the GKN on homophilia (as it is called in the GKN) is an major issue before the RES, the IRC has not addressed the matter further.

Another matter of concern between our two denominations arose with the publication "God Met Ons," produced by the GKN Committee on Church and Theology. This booklet has come under critical review both within and without the GKN since its publication in 1979. In 1985 the IRC delegated Dr. Fred Klooster and Professor John Stek to engage in dialogue with the GKN committee which proved mutually beneficial.

As a result of critical exchanges with theologians within the GKN and from the other Reformed bodies, including the much appreciated contributions of our two theological delegates, the GKN recently released a new report dealing with the issues raised by and involved with "God Met Ons." The IRC received the report and has distributed it to six individuals, who have consented to evaluate the document for the IRC. They are: Dr. Alexander C. De Jong, Dr. Fred H. Klooster, Prof. John H. Stek, Ms. Reka Vander Laan, Dr. Al Wolters, and Dr. Sierd Woudstra.

A major development in the GKN is its reunion with the Netherlands Reformed Church (Nederlands Hervormde Kerk—NHK). The process to reunite the churches, known as "Samen Op Weg" (Together on the Way), had been going on for a number of years. The process has now reached the stage of commitment to unite which was adopted by the synods of both churches in a combined session. The decision must be ratified by each synod meeting separately. When such ratification has taken place the two churches will be in a state of reuniting. It may be many years before the union is complete as there is much to be worked out before the process is finished, but the end result is assured.

The consequence of this reunion is of grave significance for the status of the eccesiastical relationship of the CRC with the GKN. The CRC is not in fellowship with the NHK. Therefore the IRC has placed this issue on its agenda for serious consideration in the coming year.

C. Netherlands Reformed Churches (Nederlands Gereformeerde Kerken—NGK)

The CRC has had ecclesiastical fellowship with the NGK since 1982. The NGK came into being out of a schism from the church that was itself the result of a schism that took place during World War II in the GKN. The NGK numbers about a hundred congregations with some thirty thousand members. Because of their unhappy history involving the authority of synods over the churches, they place great emphasis on the autonomy of the local congregation. Their church polity does not allow for a synod, but provides for a "national assembly" that has no authority over the local churches.

This polity poses for the NGK the dilemma of how to ensure unity of faith and order and a united stance on ethical issues amid the diversities of practice. This dilemma is creating a crucial problem for the NGK in the issue of women in ecclesiastical office on which there is sharp difference of opinion among the churches.

Our fellowshp with this church on the whole has been good from the beginning and the IRC continues to maintain an active relationship with the NGK.

VII. REFORMED CHURCH IN FRANCE

The Evangelical Reformed Church of France (Union Nationale Des Eglises Reformees Evangeliques Independantes de France—UNEREI)

In February of 1986 our fraternal delegates to the Reformed Churches in the Netherlands spent a week in France to become better acquainted with the UNEREI in France and to explore the advisability of establishing ecclesiastical fellowship with it.

The UNEREI origins are out of the older and larger united Reformed Church of France. It is a member church of the RES. It was upon the urgent invitation of its stated clerk, Rev. Anthony Lewen, a delegate to RES Chicago 1984, that the IRC authorized the visit.

Our delegates were favorably impressed with this small church. Struggling with very limited resources in a very secularized society to be an evangelical church, it is seeking to recover its Reformed heritage. Its leadership is consciously working to strengthen the Reformed character of its ministry and program. The Presbyterian Church in America (PCA) has several missionaries working with and for the UNEREI primarily in and around Paris. The CGKN is also supporting the work of the UNEREI in two of its congregations in the southern part of France.

It was the recommendation of our delegates that the CRC should seek ecclesiastical fellowship with the UNEREI. Currently the IRC is in communication with de la Commission Permanente of the UNEREI for that purpose.

VIII. REFORMED CHURCHES IN SOUTH AFRICA

A. Reformed Churches in South Africa RCSA (Gereformeerde Kerke in Suid Afrika GKSA)

The Synod of 1985 established a committee of four to engage in an intensified exchange with the deputies on race relations within the RCSA. They are charged to report annually through the IRC. Their report is presented as Appendix E.

B. Dutch Reformed Church DRC (Nederduistche Gereformeerde Kerk NGK)

The DRC is the largest and most powerful of the Afrikaaner churches with more than a million members. It is the church home of the vast majority of the members of the National Party that has held power in South Africa since 1948. Synod 1982 decided not to enter into ecclesiastical fellowship with the DRC because of its biblical defense of apartheid in its official report on "Human Relations and the South African Scene in the Light of Scripture," adopted by

the DRC General Synod in 1974. Since 1982 our contacts with the DRC have

been primarily through our common membership in the RES.

The General Synod of the DRC held in October 1986 adopted a new report on race relations which has been widely hailed by some as a major shift away from the church's previous defense of apartheid, while by others it has been criticized for not going far enough in reversing its earlier stand. By means of a letter received by our stated clerk after the DRC synodical meeting, the CRC is invited to resume dialogue with the DRC. Dr. P. Rossouw, chief executive officer for Ecumenical Affairs wrote:

Our synod has decided that dialogue between our churches should continue and, if by any means possible, recommendations should be made to the next synod as to the kind and degree of future ecclesiastical relationships between our churches. We assure you that we indeed are looking forward to the meaningful dialogue to come.

As soon as our new policy document Church and Society comes off the press, it will

be mailed to you. The other relevant decisions will follow.

Our committee intends to study that document, and, if possible, report to Synod 1988 what implications the new statement may have for CRC relationships with the DRC.

C. Dutch Reformed Mission Church DRMC (Nederduitsche Geformeerde Sendingskerk NGSA)

The Quadrennial General Synod of the DRMC met in September and October 1986. The assembly reflected the strong tensions that exist within South African society today. In spite of serious moments that threatened to tear the church apart, the synod ended united and determined to witness to its membership, to other churches, and to South African society in the tragic circumstances of South Africa's racial and political crisis.

For the CRC the most important item on the DRMC agenda was their adoption of the Belhar Confession as a confessional standard of the church on a par with the three forms of unity. The IRC will need to study this new confession, especially because the DRMC is asking the RES in 1988 to include it

among the Reformed confessions listed in the RES constitution.

Our fraternal delegate expressed the deep concern and sympathy of the CRC with the DRMC in the desperate plight of its churches and members in the current political turmoil. In keeping with synod's decision of 1985 to find "practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa," he inquired how the CRC could help the diaconal arm of the DRMC in providing for its members who are the victims of oppression and violence. He learned that up to that point the DRMC churches had been able to care for the families that were victimized. It was agreed however, that the officers of the synod would consider the offer of assistance and plan how the CRC could help, should that become necessary. They recommended that requests for aid be made by way of the synodical officers and the aid funneled through them rather than individual churches appealing to the CRC for financial assistance. As yet the IRC has not received any request or plan that it can bring to synod.

IX. REFORMED CHURCHES IN NEW ZEALAND

The synod of the Reformed Churches in New Zealand has again expressed their dissatisfaction that the CRC had changed the categories of ecclesiastical fellowship so that the former "sister church" relationship between the RCNZ and the CRC no longer exists. The IRC has assured them more than once that all the privileges of sister church relations still obtained under the new categories of "Churches in Ecclesiastical Fellowship," and further that if the CRC relationship with the RCNZ did not fit their categories of sister churches and churches in correspondence, we would have no objection to their considering us a "sister church."

But the RCNZ requests that we make an exception in their case and give them "sister church" status. The IRC has written to inform them that we are satisfied with our present categories and do not feel we can make an exception in their instance. The IRC action is in harmony with synod's previous approval of this policy with the RCNZ (Acts of Synod 1985, Art. 51, I, pp. 723–24).

X. NOMINATIONS FOR COMMITTEE MEMBERS

The terms of Tymen E. Hofman and John H. Primus will expire this year and since they have both served two terms they are not eligible for reelection. We present the following nominations (* indicates incumbent) each for a three-year term:

- Ms. Gertrude Visser*—graduate of Calvin College and member of Woodlawn CRC in Grand Rapids, MI
- Mr. Richard Baker—president of Baker Book House, Grand Rapids, MI, and member of Calvin CRC, Grand Rapids, MI
- Dr. Herbert J. Brinks—professor of history, Calvin College, and member of Calvin CRC in Grand Rapids, MI
- Dr. Frank C. Roberts—professor of history, Calvin College, and member of member of Woodlawn CRC in Grand Rapids, MI
- Rev. David J. Sieplenga—pastor of Immanuel CRC in Kalamzoo, MI
- Rev. Thomas C. Vanden Heuvel—pastor of First CRC in Byron Center, MI

XI. HOSPITALITY COMMITTEE

Although, as previously noted, the NAPARC churches are not exchanging fraternal delegates this year, there may be a few delegates from other churches present. We request synod to give them an opportunity to bring the greetings of their churches.

The IRC has appointed Rev. Gerard Bouma and Ms. Gertrude Visser to serve as hospitality committee to host the fraternal delegates and guests who will be present at synod at our invitation. We request that the hospitality committee be given meal privileges at synod in view of their responsibilities.

XII. REPRESENTATION AT SYNOD

The president, Rev. Tymen E. Hofman, Dr. John H. Kromminga, 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.

XIII. MATTERS REQUIRING SYNODICAL ACTION

- A. IRC representation at synod (see Section XII)
- B. Continuation of administrative secretary position (see Section I, B)
- C. Invitations for fraternal delegates not extended to NAPARC churches (see Section II, B)
- D. Ecumenical Charter (see Section III and Appendix A)
- E. Concurrent NAPARC assemblies/synods arrangements (see Section IV, A, 1)
- F. Election of delegates to RES Harare 1988 (see Section IV, B)
- G. RES constitutional revision (see Section IV, B, 3)
- H. WARC report to the churches (see Section IV, C and Appendix D]
- I. NAE membership recommendations (see Section IV, D and Appendix B)
- J. Ecclesiastical fellowship with Evangelical Presbyterian Church (see Section V, C and Appendix C)
- K. Election of committee members (see Section X)
- L. Reception of fraternal delegates (see Section XI)

Interchurch Relations Committee
Tymen E. Hofman, president (1987)
Henry Zwaanstra, vice president (1988)
John H. Primus (1987)
Gertrude Vissaer (1987)
John H. Kromminga (1988)
Thelma Meyer (1988)
Gerard Bouma (1989)
John Timmer (1989)
Reka Vander Laan (1989)
Leonard J. Hofman, ex officio
Clarence Boomsma, administrative secretary

APPENDIX A ECUMENICAL CHARTER CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

PREAMBLE

- 1. The charter is based upon broad biblical perspectives and reflects the teachings of such passages as John 17, I Corinthians 12, and Ephesians 4, plus a host of others.
- 2. The charter reflects the teachings of the ancient creeds and the Reformed confessions (e.g., the Apostles' Creed, Article 9; the Nicene Creed, paragraph 5; the Belgic Confession, Articles XXVII to XXIX; the Heidelberg Catechism, Lord's Day 21) in their vision of the one holy catholic and apostolic church.
- 3. The charter maintains consistency and continuity with the formative positions adopted by the Christian Reformed Church (e.g., the Synods of 1944 and 1977) while making such adjustments in emphasis and approach as are suggested by the experience of the church.

I. BIBLICAL PRINCIPLES ON ECUMENICITY

A. Called to Unity

From the old and broken humanity God calls and gathers a new humanity—the church. For this purpose God called Abraham and Israel and then spoke in a unique and definitive way in Jesus Christ, whose life, death, and resurrection are the foundation of the church. The church is called to testify to what it already is—spiritually one in Christ—but also to what it should become—visibly one in Christ.

B. Unity in Time and Space

The unity of the church is variously described in Scripture. The description "people of God" emphasizes the historical continuity between Israel and the New Testament church. It pictures the church of all ages as sojourning from Old Testament election through the present to God's future. The description "body of Christ" emphasizes that the one worldwide church is governed by a single Head and that all its members have need of each other. It pictures the union of the church with Christ and the unity of its members among themselves.

C. Unity as Gift and Goal

Church unity is both a gift and a goal. It has already been given us by God in Christ. In spite of our divisions, we are already one in Christ. Both the local and the worldwide church are to be one body because in Christ they are one body. The given unity is the basis and motivation for all striving for the unity that still escapes us.

D. Diversity in Unity

Uniformity is not essential for unity. The various local, regional, and national churches need not, for the sake of unity deny their origins or their unique situations. Their history, traditions, customs, language, way of life, and mode of thinking will differ widely. Such differences, however, do not subtract from the unity that is already theirs. The unity of the church allows for diversity in worship, confessional formulas, and church order.

- 1. Diversity in Worship. Though all Christians confess one God, one baptism, and one Lord's Supper, they worship through various languages, liturgies, prayers, and hymns.
- 2. Diversity in Confessional Formulas. Though all Christians confess one God, one Lord, one faith, and one hope, they give articulation to this confession out of different circumstances, traditions, and systems of theological reflection.
- 3. Diversity in Church Order. Though all Christians confess one God, one Lord, one Spirit, and one body, they order their church affairs in accordance with different cultures, traditions, customs, confessional formulas, and administrative systems.

E. Unity and Truth

The unity of the church of Christ is a unity in truth. En route to achieving unity, major differences in the perception of biblical truth must be overcome. In seeking to overcome these differences we must not only share with others our perceptions but also be open to theirs. Through such ecumenical dialogue we must trust God to teach all of us, and thereby unite us through a deeper common grasp of his truth.

F. The Unity We Seek

The unity of the church must become visibly manifest. The ideal form of such unity is not yet known. The unity we seek is one of mutual renewal and acceptance through mutual giving and receiving.

II. PRINCIPLES FOR ECUMENICAL PRACTICE

A. Interchurch Relations (Church to Church Relations)

- 1. The ecumenical task of a church derives from its being one denomination among many which together make up the one body of Christ.
- 2. The unity of Christ's body calls us to seek the reunion of churches, but the ecumenical task does not necessarily begin in working for the return of one church to another, nor in the union of one church with another.
- 3. The unity of the body of Christ demands that we pursue our ecumenical task through all avenues which enhance our witness to Jesus Christ.
- 4. In our search for unity we must safeguard the biblical message; yet since all perceptions of biblical truth are fallible and incomplete, we must guard against the presumption that we possess the truth in all its fullness, but must through dialogue seek to come to a deeper understanding of God's revelation.

- 5. 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.
- 6. Since our perception of the truth is a matter of great importance, our ecumenical task requires that we seek through dialogue to discover those elements in the understanding of the truth which reflect human and societal diversities in ourselves and others. Such elements need not be barriers to our pursuit of visible expression of our given unity in Christ, or to our continuing search for a common grasp of God's truth.
- 7. The pursuit of visible unity of the church requires that we seek to heal past wounds by overcoming our differences with those who are closest to us in the understanding and practice of the truth.
- 8. The ecumenical task is the responsibility of the whole church at all levels of its organization and in all areas of its life.

B. Ecumenical Organizations

- 1. The church in today's world must recognize that ecumenicity is being pursued through various types of ecumenical organizations that may enable a member church to carry out some aspects of its ecumenical responsibilities more efficiently than through interchurch relations.
- 2. Membership in ecumenical organizations requires relationships of diverse kinds consonant with the wide diversity of the member churches within the organizations.
- 3. Membership in an ecumenical organization, which links its member churches in a variety of ways by its constitution, bases, statements, activities and practices, requires the employment of the same principles as those used in interchurch relations.

III. THE ECUMENICAL RESPONSIBILITY OF THE CHRISTIAN REFORMED CHURCH

A. Guidelines for the Ecumenical Task of the Christian Reformed Church

- 1. For the purpose of pursuing its ecumenical calling the Christian Reformed Church may classify the churches of Christ into three groups in ever-widening circles: Reformed churches, non-Reformed Protestant churches, and the Roman Catholic and Orthodox churches. Thus the interchurch relations of the Christian Reformed Church with churches of these groups should adjust to the degree of difference between them and the Christian Reformed Church.
- 2. The Christian Reformed Church should seek rapprochement with all churches of Christ but should attach first priority to Reformed churches, particularly those churches which are Reformed as to confession, polity, and liturgy, as determined not only by their formal standards, but also by their actual practice.
 - a. The unity of those churches which are Reformed in confession and practice should come to organizational expression as soon as possible.
 - b. The interim aims of rapprochement should include resolution of doctrinal differences where necessary, joint action in Christian endeavors where possible, and a common Reformed witness to the world.

- c. The shape of this organizational unity should be determined in keeping with prudence and such circumstances as language, distance, and nonessential differences in formal standards and practices.
- 3. The Christian Reformed Church in pursuing its ecumenical calling should also seek rapprochement with churches of Christ in the ever-widening circles of churches as circumstances and opportunities provide, fulfilling its task in keeping with the biblical principles on ecumenicity and the principles for ecumenical practice.
- 4. The Christian Reformed Church should seek to pursue its ecumenical task by means of ecumenical organizations that enable it to carry out its ecumenical responsibilities more efficiently than is possible in interchurch relations.
 - a. The propriety of relations in such ecumenical organizations is circumscribed by the biblical principles on ecumenicity and principles for ecumenical practice of the charter as they bear on the nature of the organizations according to their respective constitutions, bases, statements, activities, and practices.
 - b. The complications of membership in ecumenical organizations may require diverse and restricted types of membership and degrees of involvement in keeping with the provisions of the charter.
- B. Responsibility for the Ecumenical Task of the Christian Reformed Church
- 1. The ecumenical task is the responsibility of all members, congregations, consistories, classes, and the synod of the Christian Reformed Church.
- 2. On the synodical level Church Order Article 49 provides for the appointment of a standing committee on interchurch relations as follows:
 - a. Synod shall appoint a committee to correspond with other Reformed churches so that the Christian Reformed Church may exercise Christian fellowship with other denominations and may promote the unity of the church of Jesus Christ.
 - b. Synod shall decide which denominations are to be received into ecclesiastical fellowship and shall establish the rules which govern these relationships.
- 3. The basic mand to of the Interchurch Relations Committee is expressed in Church Order Article 49, namely, to serve as the official agency of liaison between the Christian Reformed Church and other Reformed churches throughout the world. The committee, in addition, bears other ecumenical responsibilities as assigned by synod from time to time. As a committee of synod it shall exercise only those powers which are assigned by synod.
- C. Scope of the Work of the Interchurch Relations Committee
- The Interchurch Relations Committee, in accordance with Church Order Article 49, shall actively seek to promote and maintain relations of the Christian Reformed Church with churches which confess and maintain the Reformed faith:
 - a. by establishing relations of ecclesiastical fellowship subject to the following rules adopted by synod which govern these relationships:
 - 1) There shall be one relationship with other Reformed churches designated by synod as "churches in ecclesiastical fellowship."

- 2) The receiving of churches into ecclesiastical fellowship implies and, where possible and desirable, involves:
 - a) exchange of fraternal delegates at major assemblies,

b) occasional pulpit fellowship,

- c) intercommunion (i.e., fellowship at the table of the Lord),
- d) joint action in areas of common responsibility,
- e) communication on major issues of joint concern,
- f) the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.
- b. by contacting other churches of Reformed persuasion with a view to closer relations and possibly receiving them into ecclesiastical fellowship.
- c. by participating in ecumenical organizations in which the Christian Reformed Church cooperates with other denominations of Reformed faith in accordance with Church Order Article 50.
- 2. The Interchurch Relations Committee, in conformity with the provisions of its charter and in accordance with synodical decisions, shall maintain and promote an interest in the worldwide church through:
 - a. study and contact with other denominations as opportunity and prudence make possible;
 - study and contact with ecumenical organizations that include broader segments of the worldwide church as opportunity and prudence permit.
 - IV. SPECIFIC RESPONSIBILITIES OF THE INTERCHURCH RELATIONS COMMITTEE
 - A. The Interchurch Relations Committee shall continue close relationships with the denominations which have been named by synod as churches in ecclesiastical fellowship.
 - B. The Interchurch Relations Committee shall remain abreast of current developments within those churches with whom we are in ecclesiastical fellowship to assure that such fellowship continues to be warranted.
 - C. The Interchurch Relations Committee shall recommend to synod which additional churches are to be received into ecclesiastical fellowship.
 - D. The Interchurch Relations Committee shall recommend which specific kinds of fellowship and cooperation shall apply to each church in ecclesiastical fellowship.
 - E. The Interchurch Relations Committee shall initiate and/or pursue contact and closer relationships with churches other than those in ecclesiastical fellowship in accordance with the principles and scope of its ecumenical responsibilities.
 - F. The Interchurch Relations Committee shall serve as the agency of contact with ecumenical organizations.
 - 1. It shall serve as the agency of liaison of the Christian Reformed Church with those ecumenical organizations with which the denomination is affiliated: the Reformed Ecumenical Synod and the North American Presbyterian and Reformed Council. It is responsible:

- a. to study the activities of the above-mentioned ecumenical organizations and present to synod reports on the work of these organizations and such recommendations as may be necessary:
- b. to present to synod names of nominees as delegates to the Reformed Ecummenical Synod and designate those who are to serve as delegates in the North American Presbyterian and Reformed Council and its various committees.
- 2. It shall observe and study various ecumenical organizations and report the results of such observations and studies to synod. These organizations include: World Alliance of Reformed Churches (WARC), National Association of Evangelicals (NAE), National Council of Churches in Christ (NCCC), and the World Council of Churches (WCC).
- 3. It shall maintain contact with ecumenical organizations with which the Christian Reformed Church has not affiliated, as circumstances warrant and its ecumenical charter envisions.
- G. The Interchurch Relations Committee shall annually present to synod in the printed agenda a report of its activities which shall include a resume of all the interchurch relations comprehended in its mandate.

APPENDIX B REPORT ON THE NATIONAL ASSOCIATION OF EVANGELICALS

INTRODUCTION

The mandate of the Interchurch Relations Committee as adopted by the Synod of 1976 includes in the scope of the work of the IRC the instruction that "the committee shall maintain a broader interest in the church at large through study and contact with ecumenical organizations." This mandate is clarified with the specific responsibility to "observe and study various ecumenical organizations and report the results of such observation and study to synod," and further to "maintain contact as circumstances warrant with ecumenical organizations with which the Christian Reformed Church has not affiliated" (Acts of Synod 1977, pp. 38–40)

In keeping with this mandate and as directed by earlier synods, the IRC presented to the Synod of 1985 a report on the World Alliance of Reformed Churches with its recommendations. Synod decided to postpone action on the committee's recommendations until 1988 in order to consider first, in 1987, the proposed Charter of Ecumenicity which the IRC also presented to the Synod of 1985.

It is the judgment of the IRC that the National Association of Evangelicals is also worthy of careful study in the light of the proposed Charter on Ecumenicity. The fifth Principle for Ecumenical Practice states: "The unity of the body of Christ demands that we pursue our ecumenical task through all avenues which do not hinder our witness to Jesus Christ." It was already the vision of the Ecumenical Report of 1944 that the responsibility of the church to give expression to the unity of the Church of Christ extended from those churches closest to the CRC in doctrine and practice to those churches farthest from the CRC, including the Roman Catholic and Orthodox churches. It is plainly evident that the National Association of Evangelicals lies well within the boundaries of that vision.

The CRC was a member of the NAE for eight years, from 1943 to 1951. It is essential to review the history of our early relationship and to survey the subsequent period from 1951 to the present in which synod considered and rejected recommendations to reestablish membership before we give serious consideration to affiliating with the NAE today, some thirty-five years later.

I. HISTORY OF THE CRC RELATIONSHIP WITH THE NATIONAL ASSOCIATION OF EVANGELICALS

A. The Origins of the Association

The NAE was born in St. Louis, MO, in April 1942 when approximately 150 evangelicals convened to discuss mutual interests and consider cooperative options. Rev. J. Edwin Wright stated the purpose of the meeting: "We are met here in conference not to discuss a union of denominations but to explore the possibilities of resolving misunderstandings, to find common ground upon

which we may stand in our fight against evil forces, to provide protective measures against the dictatorship of either government or ecclesiastical combinations in restraining religious liberty, and to seek ways and means of carrying on for Christ unitedly and aggressively, but with freedom of action within our respective organizations."

Dr. Clyde W. Taylor writes:

The objectives of the movement were clearly spelled out in the first meeting:

- 1. The movement was to provide a fellowship for evangelicals at every level—denominations, local congregations, independent religious organizations and institutions, and individuals.
- 2. They proposed to work in a positive way with the radio industry as well as the Federal Communications Commission to make sure the airwaves would be equally available to evangelicals.
- They planned an office in Washington, D.C. to keep doors open for evangelical missions through relations with both the U.S. and foreign governments.
- Evangelicals needed a united voice and service agency before government on behalf of chaplaincies, church/state separation and legislations involving religion or the church.
- 5. Christian education and Sunday schools related to the International Council of Religious Education (ICRE) were being undermined by the council's extreme liberal teachings. Evangelicals needed to establish a new, biblical thrust in Christian education.
- 6. A new concern for evangelism was evident. People were being saved in huge Youth For Christ rallies on Saturday nights all across the nation. A new band of evangelists following in the footsteps of Dwight L. Moody and Billy Sunday were appearing. The new association of evangelicals planned a dynamic thrust and a commission to implement it.

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In April 1943 in Chicago a Constitutional Convention was held attended by a thousand delegates representing fifty denominations. An NAE Statement of Faith was accepted that has survived unchanged to this day. A constitution was adopted that provided for the establishment of commissions in each major area of concern. And so the National Association of Evangelicals was launched. Dr. Harold J. Ockenga, the distinguished and well-known pastor of Park Street Church in Boston, MA, became its first president, and an office was opened in Boston.

B. The Decision of the CRC to Affiliate with the NAE

In February of 1943 the Synodical Committee received a letter from the California Ministers' Conference of the CRC urging the committee to have representatives present in an official capacity when the NAE (then called Association of Evangelicals for United Action) gathered for its first national meeting in April in Chicago. The letter recommended the appointment of Dr. Clarence Bouma, professor of Christian Apologetics and Ethics of Calvin Seminary. Learning that the seminary faculty had already delegated Dr. Bouma, the Synodical Committee requested Rev. Gerrit Hoeksema, Dr. William H. Rutgers, and Stated Clerk Rev. John De Haan, Jr., to attend the convention as observers.

These three submitted a report to the Synodical Committee on May 24, 1943. The observers who became "delegates" at the meeting were impressed with two notable aspects of the National Association of Evangelicals (the official

name chosen at the convention). First, the NAE afforded Evangelical Protestantism a united and representative voice, in particular in contrast to the then known Federal Council of Churches of Christ in America (later to be known as the National Council of Churches in Christ). Second, the thoroughly orthodox character of the doctrinal statement of the NAE adopted at the convention and the enthusiasm with which the statement was received was a salutary experience for the delegates.

The delegates also noted some negative factors. The whole movement was in a state of comparative immaturity. There was concern that the NAE would move in the direction of doing the work of the church itself, especially in the field of evangelism. It was observed further that the prevailing doctrinal bias of those at the convention was more Arminian than Calvinistic.

Nonetheless the delegates recommended that the CRC join the NAE, at least provisionally, on two grounds: first, the opportunity in the future to influence the association would be limited to those denominations, groups, and churches which had affiliated; and, second, "the urgency of the times and the dire necessity of a united voice for Orthodox Protestant Christianity in connection with them," indicated a duty to assist in fostering such a united voice. Synod decided that the CRC become a member of the National Association of Evangelicals, without formally recording grounds for its decision.

C. Eight Years of Uncertainty

The very next year, 1944, two classes criticized the decision of 1943. Classis Hudson overtured synod to "sever relations" unless the NAE desist from the work of evangelism and missions. Classis Holland had grave doubts about the propriety of joining such an organization in which religious groups and churches with radical differences cooperate.

Although deciding to continue membership, Synod in 1945 cautioned consistories to be careful with some of NAE's propaganda activities. In 1946, apparently without question, synod decided to continue the CRC membership in NAE. In 1947 a minority of two from the NAE delegation of six recommended withdrawal from membership. Again in 1948, two of the NAE delegates out of seven, recommended discontinuing membership in the NAE. Synod chose to continue the CRC membership, but instructed its delegates to watch developments very closely and in addition synod appointed a special committee of six to study the NAE.

In 1949 the delegates advised continued membership, but a majority of four of the special study committee recommended withdrawal. Synod tabled the latter report and decided to appoint still another committee to study "the basic principles bearing upon inter-church relations," while our membership in the NAE remained in "status quo." The new study committee report appeared too late in 1950 for the churches to reflect upon it, so synod once more continued the status quo, but did express "emphatic disapproval of such activities of the NAE as the following: (1) Its strong emphasis upon revivalism and mass evangelism sponsored by the N.A.E. itself. (2) Its actual Gospel preaching in name of the N.A.E. and promotion of such efforts; its regional evangelistic activities under the banner of the N.A.E. headquarters; and the emphases in these activities which militates against our principles of truth." Synod instructed "its delegates and our representatives on the Board of Administration of the N.A.E. to bring these objections to the attention of the N.A.E. in order

that the declared policy of the Association on evangelism shall be enforced"

(Acts of Synod 1950, pp.69-70).

In 1951, after a prolonged discussion, synod decided by majority vote to terminate the membership of the CRC in the NAE, without officially adducing any grounds for its action (*Acts of Synod 1951*, p. 79). In a letter of withdrawal addressed to the NAE, which was drawn up by a committee and "later read and approved by synod," the following explanation was given.

After a lengthy discussion and serious consideration it became apparent that our membership in the Association is not a happy one. The Christian Reformed Church is a close-knit denomination with a very specific creed and a practice based upon and in harmony with this creed. Membership in the National Association of Evangelicals, loosely organized and without a well-defined program of action, easily does lead and in the past has led to embarrassment and difficulty. It was felt that the testimony the Christian Reformed Church is called to bring in this day and in this world is in danger of being weakened by continued membership in the Natioonal Association of Evangelicals. (Quoted in the Reformed Journal, Vol. II, No. 6, June 1952, p.4).

D. The Issues Involved in CRC Membership in the NAE

It is interesting to note that synod listed no grounds in 1943 for its decision to join the NAE, and in 1951 gave no grounds for terminating membership, except for the explanation in the letter sent to the NAE. Various arguments, however, were used by those who favored membership and by those who opposed membership, as is evident from the overtures before synod and from the articles that appeared in various publications during this period. The reasons for and against membership can be summarized as follows.

- 1. The arguments for membership in the NAE were primarily:
- a. The crucial need for an orthodox Protestant united voice, in opposition to the so-called liberal, modernistic voice of mainline Protestantism in the Federal Council of Churches in Christ in America, to bear its common witness to evangelical truth against the inroads of heresy.
- b. The opportunity for the CRC to bring its testimony for the gospel as articulated by the Reformed faith in the arena of orthodox Protestantism in America which the NAE provided.
- 2. The arguments against membership in the NAE were primarily:
- a. Association in the NAE means compromising the very things that make us Reformed, and thereby impairs the power of a full and undiluted Reformed witness.
- b. Affiliation with the NAE depreciates the importance of the Reformed faith in the eyes of our own constituency by the untheological and creedless spirit of American evangelicalism evident in the NAE.
- c. The NAE is not an association of churches, for it includes as members along with denominations, institutions, groups, individual congregations, and even individuals. True ecumenicity is among churches corporately dealing with each other.
- d. The NAE tends to usurp the domain of the church by doing work that is the task of the organized church, especially in the field of evangelism.

E. Reconsideration of CRC Membership in the NAE

After the decision to withdraw from the NAE in 1951, repeated efforts were made to reconsider membership in the NAE. In 1952 two overtures petitioned synod to reconsider its 1951 decision. After considerable debate the president ruled the overtures to be out of order on the technical ground that reconsideration of a previous synod's action was contrary to the Church Order. The ruling of the chair was challenged by an overture at the next synod in 1953, and a committee was appointed to report in 1954. A divided committee reported the following year but synod chose not to enter the issue of NAE membership.

The NAE sent a letter of congratulations to our Centennial Synod of 1957 and suggested a reconsideration of the CRC decision relative to membership in their association. The letter was referred to the Committee on Ecumenicity and Interchurch Correspondence (now the IRC). In 1958 this committee informed synod that it was studying various existing ecumenical organizations. In 1960 it recommended that the president of the NAE appear before synod, but synod did not accede to the recommendation.

The Ecumenicity and Interchurch Correspondence Committee recommended in 1961 that "synod accede to the request of the NAE to consider reaffiliation," and that the committee be authorized "to meet officially with officers of the NAE to discuss all pertinent matters, and to report to the Synod of 1962" (Acts of Synod 1961, p. 476). The committee presented five grounds for its recommendation which are worth quoting in full:

- 1. Our belief in the scriptural teaching concerning the Holy Catholic Church, the Body of Christ, united by the foundational truths of historic Christianity, compels us to realize that there is a broader ecumenicity than the ecclesiastical ecumenicity represented by the Reformed Ecumenical Synod.
- 2. The need for united witness with all others who uphold the Word of God has become more urgent during the decade since our church withdrew from the NAE. Tremendous changes in political and ecclesiastical life are taking place. Paganism, teamed with aggressive nationalism, threatens missionary endeavor in almost every land. Romanism and un-Christian cultism, Modernism, social and moral disintegration—all these compel us to the conclusion that we cannot hope to wage effective battle for Christianity singlehandedly.
- 3. Our synods implicitly accept that there is room for functional or "service" ecumenicity, which we have not hesitated to make use of in various areas, e.g., foreign missions, relief, passport aid, governmental information and contact. For these we have employed the services of various commissions of the NAE. This places us in the uncomfortable position of having to "use" an association which we are unwilling to join.
- 4. Our church with its strong creedal position and committed Calvinistic leadership, can and should fill a much needed role in the NAE. Leaders of the NAE have asked our church to help precisely by lending such leadership to them.
- There is today no official activity of the NAE which would compromise the distinctiveness of our church's witness.

Classis Holland also overtured the same synod "to reaffiliate with the NAE." The classis responded to objections that had been raised in the past against membership in the NAE, and pointed out that whatever may have been true in its early history, the NAE consistently repudiated officially sponsoring evangelistic mission activity. It had already at the time of our withdrawal challenged our church to indicate any breach of policy, to which our church did not reply. The overture pointed out that the NAE encouraged and helped churches

through its commissions and representation in Washington, DC, but officially maintained that missions work was the domain of the church. It was the judgment of classis that the NAE "has grown in stature and today commands theological respectability." Classis also pressed the propriety of accepting the benefits of NAE commissions while not assuming responsibility of membership in the sponsoring body (*Acts of Synod 1961*, pp. 516–17).

The Synod of 1961 simply declared that it did not favor reaffiliating with the NAE at this time on the ground that the NAE is not an exclusively ecclesiastical

organization.

Six years later, in 1967, synod received a communication from the NAE inviting the CRC to participate in its organization. The invitation was referred to the Interchurch Relations Committee for consideration and the following year synod approved of the committee's intention to continue to give serious study to the NAE. In 1970 the IRC reported that it was not prepared to make a recommendation regarding our affiliation with the NAE although it commended those denominational agencies who cooperated with the affiliates of the NAE. In response synod also encouraged such cooperation of our agencies with the affiliates of the NAE on the ground that "such cooperation will give them [the agencies] the opportunity to enrich their ministry and that of the affiliates involved."

After 1970 the NAE is not listed in the indices of the *Acts of Synod* until 1984 when the Board of Trustees of Calvin College report that it approved "Calvin College membership in the National Association of Evangelicals (NAE): in support of Calvin's continuing efforts towards cooperative and mutually beneficial relationships with a broader evangelical community." A brief reference to the NAE appears in the IRC annual report to synod in 1985.

II. THE NATIONAL ASSOCIATION OF EVANGELICALS TODAY

A. Definition of the NAE

The National Association of Evangelicals, according to its own statements, is an ecumenical organization organized to represent the evangelical Christians of the United States in matters calling for oneness of voice and unity of action. It is a voluntary fellowship of denominations, churches, schools, organizations, and individuals. Its purpose is not to eliminate denominations, but to protect them; not to force individual churches into a particular mold, but to provide a means of cooperation in evangelical witness; not to do the work of churches, but stand for the right of the churches to do their work as they feel called of God. The NAE respects the autonomy of each denomination and local church and operates on the basis that it serves only as churches choose to share with the NAE.

In its forty-four years of history the NAE has shown on ongoing strength and vitality. At present it includes four million Christians in some forty-five thousand local churches from nearly seventy-five denominations. Through its commissions, affiliates, and service agencies it has a service constituency of more than ten million. The NAE is actively involved with evangelical churches worldwide through participation in the World Evangelical Fellowship, which includes fifty-two national fellowships and thirty-nine associate bodies.

B. The Statement of Faith of the NAE

This statement, unchanged since its beginning, is as follows:

- We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
- 2. We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit
- 3. We believe in the deity of our Lord Jesus Christ, in his virgin birth, in his sinless life, in his miracles, in his vicarious and atoning death through his shed blood, in his bodily resurrection, in his ascension to the right hand of the Father and in his personal return in power and glory.
- 4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
- 5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
- 6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
 - 7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

C. Organization of the NAE

The association meets in an annual convention once a year at which its executive officers are elected. It conducts its business through a Board of Administration which meets twice a year. An executive committee elected by the board acts on its behalf between sessions. The board establishes commissions and defines the relationship with member organizations and employs all the salaried executive employees of the association who are responsible to the board.

The NAE sponsors commissions, and establishes separate subsidiaries and affiliates to render specific services for the NAE coonstituency.

- 1. Commissions—A commission is an organization related to and approved by NAE to render specific services within well-defined areas of responsibility and operating under the NAE incorporation. The present commissions are:
 - a. Commission on Chaplains—this commission acts as a liaison between NAE member denominations/NAE member churches and the Armed Forces and Veteran's Administration by providing ecclesiastical endorsement to evangelical chaplains in accordance with service and commission criteria. It functions as an evangelical agency of support and encouragement for its chaplains.
 - b. Commission on Higher Education—composed of presidents of colleges, seminaries, and Bible institutes, this commission serves as a medium for interaction and the probing of common problems, such as financing, governmental regulations, legislation, etc.
 - c. Evangelical Churchmen Commission and the Women's Fellowship Commission—these commissions serve to encourage lay people to witness and assist in the spiritual ministries of their local churches and participate in the work and functions of NAE and its affiliates.
 - d. Evangelical Social Action Commission—it serves as an education medium on social needs, maintains contact with evangelical welfare agen-

cies, and encourages the application of biblical principles to the social needs of the day.

- e. Evangelism and Home Missions Association—its purpose is cooperative action to accelerate missions in North America, including lay witness, spiritual revival, church planting, and work among immigrants, underprivileged communities, inmates of penal institutions, and foreign language groups.
- f. National Christian Education Association—this commission facilitates the sharing and coordination of ideas, programs, research, and promotion of Christian education at the local church level as expressed in Sunday schools, youth programs, and Christian day schools.
- g. Stewardship Commission—its work is to promote total stewardship of the Christian's resources of time, talents, and finances through seminars, publications, and work among member churches.
- 2. Subsidiary Corporations are established by the NAE board as separate organizations incorporated as subsidiaries either as stock companies or direct subsidiaries, for a specific service to the NAE constituency. One such subsidiary corporation is World Relief Corporation of the NAE which ministered to victims of poverty in twenty-six countries in 1985 in a diversity of projects. Since 1979 it has aided in the sponsorship of more than fifty-one thousand refugees.
- 3. Affiliates are organizations, separately incorporated, which are related to the NAE by provisions in their constitutions, and render specific services within well-defined areas of responsibility. The present affiliates are:
 - a. American Association of Evangelical Students—it is active in providing leadership, communication, and resources to student governments in Christian colleges and individual membership to evangelical students in secular colleges.
 - b. Evangelical Foreign Missions Association—this is the largest missions association in the world with eighty-one member mission boards comprising over ten thousand missionaries serving in every part of the world. EFMA provides diplomatic contact, government representation, and information services through its Washington, DC, office, defends the religious liberty of minority groups in foreign lands, and conducts regional missions seminars.
 - c. National Religious Broadcasters—over 850 organizations are members; they include religious station owners, religious program producers, and associates. NRB works to effect religious freedom in broadcasting, and has established a code of ethics which has raised the standards of evangelical broadcasting.
- 4. Service Agencies—associated with the NAE are such agencies as: Evangelical Adoption and Family Services, Inc., Evangelical Child and Family Agency, and Evangelical Purchasing Service.
- 5. NAE Staff—consisting of an executive director, and directors of information, field services, business administration, and office of public affairs, the personnel are employed by the Board of Administration upon the nomination of the executive committee. The headquarters of the NAE is in Wheaton, IL and it maintains an Office of Public Affairs in Washington, DC

Of particular significance is the Office of Public Affairs which keeps watch on legislation and works to correct any infringement of religious liberty. By maintaining liaison with the U.S. and foreign governments, this office has become an effective voice in behalf of evangelicals in our country and those in missionary services overseas. It publishes monthly the NAE Washington Insight which serves to keep people informed of matters of direct relevance to them both as Christians and American citizens.

D. Membership in the NAE

- 1. Membership in the NAE consists in the following categories: (1) denominations, (2) association or conferences of churches, (3) evangelical associations, Christian organizations and institutions, (4) local churches, (5) individuals (nonvoting).
- 2. Affiliation with the NAE is open to denominations and churches on the basis of their affirmation of the biblical doctrines expressed in the NAE's Statement of Faith and the financial support of the NAE by providing an annual contribution based on the church membership.
- A denomination affiliating with the association must meet these qualifications (quoting from the bylaws of the NAE):
 - a. It shall have individual members who by their relationship or fellowship are religiously defined and are not members of any other religious body claiming the status of a denomination.

b. It shall have an officially accepted doctrinal position.

- c. It shall have a clearly defined policy within which it should operate, including provisions for issuing ministerial credentials.
- d. It should have stated purposes and objectives, such as establishing churches,

religious education, missionary work, etc.

e. It should have a responsible and representative administrative body that governs the affairs of the denomination and provides adequate records and legal responsibility.

 It shall have the legal authority of the governing body to take action to affiliate the group as a whole.

- g. It shall be of good reputation and general acceptance in the evangelical community as represented by the association.
- 4. Membership of the Christian Reformed Church in the NAE according to the constitution and its bylaws would:
 - a. entitle the CRC to ten voting representatives at the annual meeting of the association and one member on the Board of Administration; and
 - b. require a fee of approximately \$9,325 per year (186,500 members @ 5 cents per communicant) plus the expenses of the representatives attending the annual meetings and the expenses of the member on the Board of Administration which meets twice a year.

E. Additional Information about the NAE

Further detailed information concerning its meetings, officers, Board of Administration, organization, etc., can be learned from the NAE constitution and bylaws. The administrative secretary of the IRC has on file the constitution and bylaws available for any interested person.

In addition he has on file considerable literature, including a published directory of NAE personnel, a listing of all member denominations, and the National Evangelical 1985–1986, an NAE publication which is a very comprehensive directory of data concerning the NAE and the evangelical community at large.

III. THE NAE AND REFORMED CHURCHES AND AGENCIES

It may be instructive for the CRC to know how other Reformed denominations and agencies, including CRC agencies and institutions, relate to the NAE and what their evaluation of it is.

A. Reformed Presbyterian Church in North America

The Reformed Presbyterian Church in North America was the first NAPARC church to be a member of the NAE. It has been affiliated with the NAE for many years.

In 1972 the synod of the RPCNA appointed a special committee to restudy the whole question of their relationship with the NAE in the light of their Reformed commitment. This committee reported to the Synod of 1973 and the synod adopted its recommendation "that synod continue its membership in the National Association of Evangelicals and continue to recommend participation by boards and committees and members." It also declared "that synod oversee more carefully its relationship to the National Association of Evangelicals, determining the best practical ways of exhibiting the Reformed faith within that association."

The committee made several observations worthy of note:

- 1. In its analysis of the doctrinal position of the NAE it noted several weaknesses from a Reformed point of view, but concluded that as a church they had no problem accepting its Statement of Faith. "There is nothing in it that we would leave out; we would only add to it to clarify." They felt that because of the presence of Calvinists the NAE avoided taking specific Arminian, Dispensational, or premillennial positions.
- 2. They asked whether they had a voice in the NAE. In reply they reported that they are respected when they speak and if their men became more involved they would have even greater impact. Relative to their size they believed they have had more influence than they realized. A problem to which they confessed was that their representatives have not always pursued the opportunity to be heard as diligently as they might have. That their influence has increased is evident from the election of Dr. John White, one of their members, to the first vice presidency of the NAE; he is expected to become its president in 1988.
- 3. They have found the conventions of the NAE to be a source of "inspiration" and fellowship—often the *only* source of fellowship in a given locality. The NAE is a national and international voice that is not duplicated by any more effective evangelical or Reformed group. The NAE enables them to maintain contact and communication with the broadly evangelical community. The following paragraph is an interesting assessment of themselves and the NAE.

We are so used to thinking small in the Covenanter Church that we need the NAE to enable us to think big and participate in the much larger scope of the Kingdom. Our presence in the NAE is not so much a compromise of the Reformed faith as is our silence and inactivity while there. Here is an excellent opportunity to exhibit the Reformed faith (including the Mediatorial Kingship of Jesus Christ) as it would meet

the issues of the day in contrast to the approach of Arminianism or any other shallow view of the Christian faith [Complete text on file].

B. Presbyterian Church in America

The General Assembly of the Presbyterian Church in America decided in June 1986, upon the recommendation of the majority of its Committee on Interchurch Relations, to seek membership in the NAE. It can be instructive for the CRC to learn of the arguments that were advanced for and against the PCA affiliating with the NAE in 1986.

The majority observed that for more than forty years the NAE has been a viable fellowship "to make Christian convictions heard at the national level and to demonstrate the oneness of all true believers without compromise of the convictions of its members. The biblical basis is that of united action rather than ecclesiastical union" (complete text on file).

The committee listed six advantages of affiliating with the NAE:

- 1. Joining the NAE will give us the opportunity to express our oneness with brothers and sisters without the implications of a Church Council or doing ecclesiastical functions. It will strengthen our identity as a biblical voice on the American scene where the name "Presbyterian" frequently is associated with theological liberalism. Our confession of one holy catholic church needs to be more than a mere confession;
- 2. Joining the NAE will magnify our voice in speaking to the moral issues of the day as we united with 15 million other believers and 47 other NAE denominations;
- Joining the NAE will enrich our fellowship and help to break down caricatures of the Reformed position and have our own caricatures of other communions corrected;
- Joining the NAE will enable us to express our voice and theology in helping to formulate and articulate a Christian world and life view within the NAE;
- 5. Joining the NAE will enable us to take up our responsibilities for the ministries of the NAE commission/affiliates from which the PCA presently benefits;
- 6. Joining the NAE will give us the opportunity to be linked with a world-wide group of evangelicals.

The minority (consisting of one member) recommended "that the PCA not consider affiliation with the NAE" (complete text on file). The argument of the minority was:

- the Statement of Faith is too weak and deficient for the PCA to give it "adherence without reservation";
- 2. this reduced statement is far less than historic biblical Christianity for those who hold to the Reformed faith and affiliation with the NAE would compromise our affirmation and commitment to the Reformed faith;
- 3. for those who hold to the full-orbed Reformed view of the faith it is compromising to join hands with those who in their witness and ministry, and in their representation of the evangelical cause in society with the relevance of the gospel and imperatives of the Word of God do so with what we consider to be deviations from true biblical Christianity;
- 4. although the NAE claims not to be doing the work of the church, they are in fact through their various service organizations, etc. performing functions that are normally the functions of the church;
- 5. it would be a questionable procedure to dilute the PCA commitment to spreading the Reformed faith because of the investment in money, in time and efforts of people involved in NAE affiliation.

C. Reformed Church in America

According to leaders in the RCA the denomination has expressed a genuine interest in affiliating with the NAE, but its overtures are refused on the ground that denominations may not hold dual membership in both the NAE and any other organization of comparable level such as the National Council of Churches in Christ and the World Council of Churches (cf. Bylaw B, 7).

Some individual Reformed congregations are members of the NAE. The bylaws state that "local churches and organizations whose denominations belong to other such bodies but who desire membership in the National Association of Evangelicals may be received provided they fulfill the membership requirements" (Bylaw B, 7).

D. Christian Reformed Institutions and Agenies

The administrative secretary of the IRC contacted by letter six of the leaders of the principal institutions and agencies of the CRC to learn what contact and participation each has or has had with the NAE or any of its commissions, affiliates, subsidiaries, or service agencies, and asked their opinion on the CRC rejoining the NAE. Following is a resume of their responses:

- 1. Back to God Hour—Dr. Joel Nederhood stated that the Back to God Hour is a member of the National Religious Broadcaster (NRB) but they have not found membership to be especially advantageous to them. It is the opinion of Dr. Nederhood "that it would be wise for our church to be a part of NAE." He discussed the letter with a group of ministers that come together for weekly meetings, and he reports: "We all sort of agreed that membership in NAE would be a good thing for our denomination and possibly also would be of some benefit to NAE."
- 2. Calvin College—Dr. Anthony J. Diekema reported that Calvin joined the NAE in 1983–84 and is affiliated with the Commission on Higher Education. He wrote: "We find that membership very helpful and plan to continue it in the years ahead. We have had representation at the NAE annual conventions each year since 1983 and find that also to be a positive experience." He added: "Although we have considered affiliation with the American Association of Evangelical Students (of NAE), our observations suggest that it is not a very active arm of NAE activities at the present time. Very few students attend their meetings and not much of a program nature has evolved from it in recent years. Consequently, our student leadership here at Calvin has not affiliated." Regarding CRC membership in the NAE, Dr. Diekema wrote: "We would encourage your committee to consider positively the question of renewed membership in the Association."
- 3. Calvin Theological Seminary—Dr. James A. De Jong responded by say any that the seminary is not now a member of the National Association of Evangelicals or any of its affiliates. He is a participant of the Association of Evangelical Seminary Presidents, which he finds spiritually enriching and a strategic connection. This association was sponsored by the NAE but it is now independent of the NAE. Dr. De Jong made no comment about the advisability of the CRC reconsidering membership in the NAE.
- 4. Chaplain Committee of the CRC—Rev. Harold Bode wrote that he has "primarily used the Commission on Chaplains of the NAE as a reliable source of information on what is happening in the U.S. Congress." He thinks that

"should the CRC renew its membership in the Association, the Chaplain Committee and its staff would, I judge, receive benefits more directly from the NAF."

- 5. Christian Reformed Home Missions—Rev. John G. Van Ryn informed us that Home Missions does not have a direct or official association with the NAE or its affiliates, although he has personally wondered whether they would benefit from an association with the Evangelism and Home Missions Association of the NAE. He inquired about the association but as yet has had no direct contact with it, but believes they would be open to some kind of affiliation with NAE.
- 6. Christian Reformed Church Publications—Mr. Gary H. Mulder, executive director, said that the only contact they have with the NAE is through news releases from NAE regarding their activities.
- 7. Christian Reformed World Missions-Rev. William Van Tol, executive secretary, reported that World Missions is a charter member of the Evangelical Foreign Missions Association (EFMA), and continues to be very active in this organization. He wrote: "We would be greatly disappointed if we lost our association with the EMA. Its Washington office obtains visas for many of our missionaries. We regularly participate and benefit from its conferences, conventions and workshops." He continued: "Our missionaries have more interaction and contact overseas with the missions and missionaries who are part of the EFMA/IFMA axis than they do with those who affiliate with WCC-related organizations. I think part of the reason is that the EFMA/IFMA groups send out far more missionaries. On some mission fields our field councils or the national churches with which we work relate to the NAE equivalents in these countries. For example, in Liberia our field council has found it beneficial to be an associate member of the Liberia Evangelical Fellowship." He concludes: "I am inclined to encourage you to pursue the membership of the CRC in the NAE."
- 8. Christian Reformed World Relief Committee—Mr. John De Haan said that "CRWRC has not been involved with, nor had an association with the National Association of Evangelicals. We believe, however, that there may be a significant interest or trend toward the Reformed Calvinistic view within the NAE and would encourage this if we were to become members. CRWRC could better serve the evangelistic community if we worked with groups such as this."

IV. CONSIDERATION OF THE ISSUES IN CRC AFFILIATION WITH NAE

Having reviewed the history of the CRC's earlier relationship with the NAE, surveyed the NAE as it is today, and taken note of whatever involvement Reformed churches and CRC agencies have had and are having in the NAE, we now need to evaluate the issues involved (should the CRC affiliate with the NAE).

We begin our consideration by presenting the arguments against membership in the NAE, in view of the fact that it was such arguments which resulted in a severance of our ties in 1951 and prevailed whenever membership in the NAE was reconsidered. We will then marshal the arguments for reaffiliation.

A. Considerations Against Membership in the NAE

1. Affiliation of the CRC with the NAE will stamp the CRC on the American religious scene with an identity inimicable to our historical position in the spectrum of Protestant churches. Our heritage is classical Protestantism as expressed in the Reformed wing of the Reformation along with the so-called mainline denominations of Protestantism. We have been alienated from most of these mainline churches because of the liberalism that has invaded and often dominated them and so have distanced ourselves from the ecumenical organizations of mainline churches. But neither are we comfortable with the evangelicalism of the NAE that is rooted primarily in the fundamentalism that arose out of the millennialism and perfectionism of the late nineteenth century and more significantly out of the modernist-fundamentalist controversies in the early decades of this century.

Although the NAE has distanced itself from the anti-intellectualism and judgmentalism that characterized earlier fundamentalism and as a result is out of favor with extreme fundamentalism on the right, the NAE continues to project an image in the American church scene that is foreign to who we are as a Reformed church.

EVALUATION:

This is probably the most basic objection raised against membership in the NAE. Other arguments derive more or less from this fundamental issue.

It must be observed that it is sometimes alleged that in recent years the stream of evangelicalism has become increasingly more fundamentalist and the level of intolerance among evangelicals has risen. But this cannot be charged against the NAE or its leadership. From the beginning the NAE was characterized by a less militant spirit and more positive attitude than was acceptable to fundamentalists who separated themselves from the NAE to organize the American Council of Churches, with whom Dr. Carl McIntyre was affiliated. It was the issue of complete separation from any association with apostacy that created the split between the two organizations. The NAE was prepared to allow local churches and individual members of mainline denominations affiliated with the NCCC to join the NAE if they were in agreement with the Statement of Faith.

2. CRC association with the NAE will compromise our distinctive Reformed witness and therefore hinder the contribution that we can and ought to make in the American church world.

EVALUATION:

The question may be raised how significant has been and is and can be our witness in our isolation from the ecumenical movements. In fairness it must be observed that the CRC is not alone in being identified with neither of the two options on the national ecclesiastical landscape: the National Association of Evangelicals and the National Council of Churches in Christ. There are Protestant churches in America who view themselves as maintaining classical Protestant heritages, but they choose to bear witness on the American scene without, in their judgment, blurring and diluting their distinctive witness by affiliation in either ecumenical organization. Among such churches are the Southern Baptist Convention (although individual congregations are members of the NAE), the Lutheran Church (Missouri Synod), and the Lutheran Church (Wisconsin Synod).

3. CRC membership in the NAE would depreciate the importance of maintaining our Reformed character in the eyes of our constituency in a day when the temptation to minimize our heritage is already very strong.

EVALUATION:

Membership in the NAE need not diminish the importance of our Reformed position and could in fact enhance it in our interchange with other traditions. It is well for our members to be aware that to be Reformed is to be concerned about the unity of the church of Christ and the task of ecumenicity.

4. Affiliation with the NAE would identify the CRC with the political rightism and the economic and social conservatism that is dominate in the spirit and outlook of the NAE.

EVALUATION:

Ecumenical relationships are bound to make some statement about any church. Our membership in the North American Presbyterian and Reformed Council (NAPARC) colors the image of the CRC in the American church world, as do our ties with the Reformed Ecumenical Synod. The criticism about the spirit in the NAE is probably true, but it must be added that the NAE is very cautious in taking positions and in making resolutions or public statements that bear on controversial political, economic, and social issues. When they have spoken they do so with moderation, which from the perspective of the more politically and socially involved is a weakness of the NAE. The emphasis of the NAE is more oriented to be of assistance to churches in missions, evangelism, education, and diaconal service.

5. The loose federation of denominations, local churches, parachurch groups, diverse institutions and organizations, and individual members, all of whom the NAE embraces in its fellowship, is incompatible with the Reformed view of the church. Ecumenicity is between and among churches. This the World Council of Churches and the National Council of Churches of Christ, the World Alliance of Reformed Churches, and the Reformed Ecumenical Synod recognize.

EVALUATION:

While the NAE allows parachurch institutions and organizations as well as individuals to join its fellowship, it must be noted that the governing authority of the NAE is vested in denominations and churches.

It usurps the tasks of the church, particularly in mission and evangelistic work.

EVALUATION:

That some of the original founders envisioned the role of the NAE as engaged in such work is evident from Dr. Taylor's statement that "the new association of evangelicals planned a dynamic thrust and a commission to implement it [evangelism]" (cf. I, A, 6). But it is and has been the contention of NAE leadership that the organization soon changed and that the present programs and activities of the NAE do not do the work that belongs to the church. And, as noted in the report above, the NAE requested the CRC more than twenty-five years ago to demonstrate where and how the NAE

has usurped the place of the church. There has never been an official response to the NAE request.

7. By joining the NAE the CRC is closing the door on the possibility of also holding membership in the World Council of Churches (WCC) and the National Council of Churches of Christ (NCCC).

EVALUATION:

Neither of these two ecumenical organizations is a viable or likely option for the CRC at present.

B. Considerations for Membership in the NAE

- 1. Joining the NAE is a viable way for the CRC to assume an important aspect of its ecumenical task within the broad spectrum of evangelical Christianity in America. The 1944 report on ecumenicity taught that the unity of the church in Christ required visible expression, beginning with those Reformed churches closest to us in doctrine and practice, to churches with a Reformed tradition that were less committed to their tradition, to non-Reformed Protestant churches, and finally to Roman Catholic and Orthodox churches. The 1944 report did not envision the current avenues of ecumenical organizations as one way of meeting our responsibilities; yet at present the NAE offers the only realistic and tangible means for ecumenical contact with the wide variety of evangelical churches of America.
- 2. Affiliation with the NAE not only provides for ecumenical contact with evangelicals in America, but with evangelical churches and Christians throughout the world by means of the World Evangelical Fellowship. This organization began "in 1951 as successor to the World Evangelical Alliance, at the invitation of the NAE and its British counterpart. The WEF is the international grouping to which the NAE and its sister national evangelical associations in about 50 countries belongs. Under the WEF sponsorship, evangelicals engage in interaction, fellowship, and joint planning at the international level. WEF provides a vehicle for cooperative ventures and stakes out evangelical positions. Membership is determined by adherence to a seven point statement of faith, similar to the NAE's own statement. The WEF's International Office is housed in the NAE headquarters, and an NAE-appointed committee carries legal responsibility for its financial operation" (National Evangelical 1985–86, p. 20). The WEF in some sense embraces the vision of the Ecumenical Report of 1944 in its worldwide scope.
- 3. The NAE is so organized and is of such a mind that it affords the CRC an opportunity to bear its witness to the Reformed interpretation of the Christian faith and its implications for an all-embracing world and life view. The leadership of the NAE not only welcomes such input, but has repeatedly invited and urged the CRC to affiliate with the NAE because it recognizes the contribution the CRC could make to the NAE with its theology and the perspective of the Reformed worldview. The experience of the Reformed Presbyterian Church in North America within the NAE bears out the actuality of this opportunity (cf. III, A).

It is interesting to note that Billy Melvin, the executive director of the NAE, in an interview published in *Christianity Today*, October 8, 1982, in response to the question "What is the theological coloring of NAE?" said, "Theologically we represent the whole spectrum—everything from Mennonite to Reformed

Presbyterian, from Baptist to Lutheran, Pentecostal, and holiness. Probably the total membership is slightly more Calvinistic than Arminian; it's almost fifty-fifty."

- 4. The NAE, with its membership of evangelical churches and Christians from a wide variety of traditions with theologies and practices different from those of the CRC, presents an opportunity for the CRC both to be strengthened in its own heritage and practices by the encounter with others, and at the same time to profit from the biblical and theological insights and the life and practices of these churches. As the PCA report noted, exchange with others in the NAE will "help to break down caricatures of the Reformed position and have our own caricatures of other communions corrected" (cf. PCA evaluation, Point 3, p. 186). The NAE gives the CRC an opportunity to contribute to the NAE and its member churches, but it also provides an opportunity for the CRC to profit from association with other evangelical churches and Christians in whom the Holy Spirit is also at work.
- 5. The NAE provides an agency for the CRC in concert with evangelical churches and Christians to present a united voice on vital issues to secular American and to the government of the United States, such as religious freedom, separation of church and state, human rights, public morals, and social concerns. The NAE through its Washington, DC, Office of Public Affairs has access to the seats of political power to protect and advance the interests of evangelical Christians and to influence political policies that involve religious and moral dimensions as well as render strategic services to military chaplains and overseas missions. The NAE has had and continues to have a significant voice in Washington, DC.
- 6. For many years the CRC boards, agencies, and committees have used the voice, influence, and contributions of various commissions, affiliates, and service agencies of the NAE (cf. I, E, 5). It is something of an embarrassment to these CRC organizations that we should continue to use and profit from the NAE and its services, but refuse to affiliate with it and bear our responsibilities for the benefits we derive from it. Except for the Evangelical Foreign Mission Association where the costs are prorated, the CRC does not contribute financially to the NAE for its services.
- 7. The NAE is deliberately organized so that any member church is free to participate and cooperate in any way it chooses and to abstain from any activity of the NAE that it believes compromises its faith and/or practice. It is the claim of the NAE that evangelicals, "in cooperative witness through the program, services and activities of NAE, are making it clear that it is possible to have a spiritual unity and vital action without organic union—to have cooperation without compromise" (Cooperation Without Compromise, p. 1). Membership in the NAE would not compromise the distinctive witness or practices of the CRC.
- 8. For the CRC to affiliate with the NAE is in keeping with the membership of the Council of Christian Reformed Churches in Canada in the Evangelical Fellowship of Canada, which is the Canadian counterpart to the United States' National Association of Evangelicals. In November 1983 the council decided to accept the invitation to join the EFC and in November 1985 decided to continue its membership for another two years on the grounds:

a. Our participation strengthens the public witness that the evangelicals make to the Lord who binds us together.

b. Our participation is an attempt to be submissive to our Savior's desire that all his children display the unity we have in him.

c. Our participation allows us to explore further with fellow Christians biblical ways of dealing with the needs and concerns of the modern world.

(Acts of CCRCC 1985, pp. 16-17)

Having reviewed and evaluated the arguments for and against membership in the NAE, it is the judgment of the Interchurch Relations Committee that the Christian Reformed Church should reaffiliate with the National Association of the Evangelicals.

APPENDIX C REPORT ON THE EVANGELICAL PRESBYTERIAN CHURCH

Since the IRC is pleased to recommend to synod that the CRC should enter into ecclesiastical fellowship with the Evangelical Presbyterian Church, it provides the following information about the history, doctrinal standards, and practices of the EPC.

I. HISTORY OF THE EPC

The EPC was organized in March 1981 when a group representing congregations which had withdrawn from the Presbyterian Church USA (PCUSA) gathered in St. Louis, MO, for a constituting convention to form a new denomination.

They were leaders who had been shaken and confused for some time by theological turbulence in the PCUSA, and who were deeply disturbed by the decision of the PCUSA to make women officebearers mandatory in the congregations. The matter that brought the issues to a climax was the theological laxity in the PCUSA that was evident when a candidate was admitted to the ministry who refused to affirm his belief in the deity of Jesus Christ.

Meeting earlier in the summer of 1980, these leaders had carefully discussed existing alternatives. Sadly, they recognized that less essential theological matters would bar their acceptance into existing Presbyterian groups. They met again in September 1980 and adopted the following covenant:

As Presbyterian churches seeking a new denominational affiliation, we affirm these basic principles of faith and life:

- The primacy of Jesus Christ, fully God and fully man, without question or apology
- The Bible as God's infallible Word
- The Westminster Confession as our biblical and confessional standard
- The Presbyterian form of government as the most effective for Christ's rule in the church
- · The evangelical vitality which expresses itself in life
- The spiritual and constitutional freedom essential to the work of the Holy Spirit.

We covenant therefore to create a provisional fellowship of churches and to reconvene next spring to consider how God's Spirit has been at work among us and what God's future for us holds.

In the spring of 1981 about a dozen congregations with their ministers and elders signed the charter covenant, and the Evangelical Presbyterian Church was born.

Today the EPC numbers nearly ninety churches. The impression of our observer at their sixth general assembly in June 1986 was that this church is very much alive, displaying the enthusiasm and vitality of a new church. A sense of dynamism and high spirits permeated the assembly, its membership, and its commitment to evangelism. Their spirit is aggressive without intending to be divisive; they strive to be positive and nonjudgmental. They have selected as

their motto: IN ESSENTIALS UNITY; IN NON-ESSENTIALS LIBERTY, IN ALL THINGS CHARITY.

As a youthful denomination the EPC faces many problems—among them, pension plans, health insurance, etc.—but it does so with courage and optimism. They are deeply committed to the Presbyterian polity which is standing them in good stead as they strive to do things in an orderly manner and according to a time-proven pattern. The EPC is endowed with quality leadership.

II. THE DOCTRINAL STANDARD, CHURCH POLITY, AND POSITIONS OF THE EPC

The doctrinal standard of the EPC, as indicated above, is the Westminster Confession and their church polity is Presbyterian.

From an official brochure entitled: "Questions Asked Most Often about the Evangelical Presbyterian Church" we quote relevant questions and answers:

- 1. Q. What gives the Evangelical Presbyterian Church its distinctive character?
 - A. Its devotion to the essentials of the historic Christian faith; its commitment to the liberty of the Christian conscience in non-essential matters, where God's Word allows some variance of belief; its emphasis on holding truth and love in dynamic balance; its openness to the guidance of the Holy Spirit for the individual and the church.

2. Q. What is the EPC view of Scripture?

A. Scripture is the infallible Word of God and a perfect and unified witness to God's redemptive revelation. The Bible, totally trustworthy and fully inspired by the Holy Spirit, is the supreme and final authority in all matters on faith and life.

4. Q. How does the EPC view the gifts of the Holy Spirit?

A. The EPC affirms the gifts of God's Spirit as Biblically valid for today, and counsels that they be exercised under the guidance of God's Worrd and the authority of the local session. Since the Holy Spirit is the source of Christian unity, we must ever guard against any use of the gifts which would lead to division within the church. We also affirm that priority of the fruit of the Spirit over the gifts in the Christian life.

5. Q. Is there an official position on abortion?

A. The 3rd General Assembly adopted a Pastoral Letter on Sanctity of Life which affirms the personhood of the unborn child according to the Scripture and urges the preservation of all such life. We counsel loving assistance to mothers in such situations and exhort the fathers to be cognizant of their critical moral responsibility in the procreation of new life.

6. Q. What is the EPC's position on the homosexual lifestyle?

- A. The Scriptures clearly proclaim homosexual behavior as contrary to God's will and therefore sinful. The EPC affirms a life-changing gospel which can heal and transform even such a deep-rooted and serious deviation as homosexuality.
- 7. Q. Does the EPC belong to the World Council or National Council of Churches?
 A. We do not belong to either WCC or NCC. We are, however, a member denomination of the National Association of Evangelicals

9. Q. What is the role of women as officers in the denomination?

A. Women officers are neither required nor forbidden in the EPC. Congregations are free to study the Scriptures prayerfully and discern just how and where women best minister in the life of that respective congregation.

15. Q. What is the geographical distribution of the churches?

A. The EPC is a national church. Six presbyteries encompass 28 states in which our congregations are located. This number should exceed 30 shortly.

- 16. Q. Is the EPC charismatic?
 - A. If you mean are we pentecostal, the answer is no. If you mean are we open to the giftedness of the Holy Spirit, the answer is yes.

The Interchurch Relations Committee of the EPC is recommending to their general assembly that the Evangelical Presbyterian Church enter into ecclesiastical fellowship with the Christian Reformed Church.

APPENDIX D

ADDITIONAL INFORMATION ON THE WORLD ALLIANCE OF REFORMED CHURCHES

(Supplement to Report 12, Appendix F, pages 215-37, Acts of Synod 1985)

The Synod of 1985 gave as its second ground for postponing until 1988 action on the request of the Interchurch Relations Committee to accept the invitation to membership by the World Alliance of Reformed Churches (cf. *Acts of Synod 1985*, Art. 110, p. 800):

More information is needed concerning the World Alliance of Reformed Churches, such as: the identity of member churches, specific ways the denomination would be involved, and the content of recent position papers.

The IRC presents the following information in response to the second ground.

I. Member Churches in Alliance—1982

Africa

Protestant Church of Algeria Evangelical Reformed Church of Angola Presbyterian Church in Cameroon Presbyterian Church of Cameroon Synod of the Nile of the Evangelical Church, Egypt Reformed Church of Equatorial Guinea Evangelical Presbyterian Church, Ghana Presbyterian Church of Ghana Presbyterian Church of East Africa, Kenya Reformed Church of East Africa, Kenya Lesotho Evangelical Church Presbytery of Liberia in West Africa Church of Jesus Christ, Madagascar Church of Central Africa Presbyterian, Malawi Presbyterian Church of Mauritius Evangelical Church in Morocco Presbyterian Church in Mozambique Presbyterian Church in Nigeria Reformed Presbyterian Church in Southern Africa Dutch Reformed Church, RSA (NGK) Dutch Reformed Church of Africa (NHKA Dutch Reformed Church in Africa RSA (NGKA) Dutch Reformed Mission in South Africa, RSA (NGSK) Presbyterian Church of Africa, RSA Presbyterian Church of Southern Africa, RSA Reformed Church in Africa, RSA Tsonga Presbyterian Church, RSA United Congregational Church of Southern Africa Presbyterian Church in Rwanda Protestant Church of Senegal

Church of Christ in Zaire, Presbyterian Community

Presbyterian Church in the Sudan

Reformed Church in Zambia

United Church in Zambia
African Reformed Church in Zimbabwe

Asia

Presbyterian Church of Burma Church of Christ in China Hong Kong Council of the Church of Christ in China Church of North India Presbyterian Church in Northeast India Indonesian Christian Church Indonesian Christian Church in Central Java Indonesian Christian Church in East Java Indonesian Christian Church in West Java Toraja Church, Indonesia Christian Javanese Churches, Indonesia Karo Batak Protestant Church, Indonesia Christian Church of East Java Protestant Church in Indonesia Christian Evangelical Church in Minahasa, Indonesia Christian Evangelical Church in Timor, Indonesia Protestant Church in the Moluccas, Indonesia Protestant Church of Western Indonesia Pasundan Christian Church, Indonesia Evangelical Christian Church in Halmahera, Indonesia Evangelical Church in Kalimantan, Indonesia Protestant Christian Church of Bali, Indonesia Evangelical Christian Church in Bolaang-Mongondow, Indonesia Christian Evangelical Church in Irian Jaya, Indonesia The Sangir/Talaud Evangelical Church, Indonesia Christian Church of Southwest Sulawesi, Indonesia Christian Church of Sumba, Indonesia Evangelical Church of Iran Church of Christ in Japan Korean Christian Church in Japan United Church of Christ in Japan Presbyterian Church of Korea Presbyterian Church in the Republic of Korea Presbyterian Church in Malaysia United Presbyterian Church of Pakistan United Church of Christ in the Philippines Presbyterian Church in Singapore Presbytery of Lanka, Sri Lanka Dutch Reformed Church in Sri Lanka, Sri Lanka National Evangelical Synod of Syria and Lebanon Union of Evangelical Armenian Churches in the Near East Presbyterian Church in Taiwan Church of Christ in Thailand

Australasia

Uniting Church in Australia
Presbyterian Church of Australia
Presbyterian Church in the New Hebrides
Congregational Union of New Zealand
Presbyterian Church of New Zealand
Congregational Christian Church in Samoa

European Area

Reformed Church of Austria United Protestant Church of Belgium Church of the Brethren, CSSR Evangelical Church of Czech Brethren Reformed Church of Slovakia, CSSR Reformed Church of Denmark Evangelical Reformed Church in North-West Germany, FRG National Church of Lippe, FRG Reformierter Bund, FRG Reformed Church of Alsace and Lorraine Reformed Church of France Reformed Conference in the GDR United Reformed Church (England and Wales) Congregational Union of Ireland Presbyterian Church in Ireland Church of Scotland Congregational Union of Scotland United Free Church of Scotland Presbyterian (Calvinist Methodist) Church of Wales Greek Evangelical Church Reformed Church of Hungary Waldensian Evangelical Church, Italy Netherlands Reformed Church (NHK) Reformed Churches in the Netherlands (GKN) Remonstrant Brotherhood, Netherlands Reformed Evangelical Church in Poland Evangelical Presbyterian Church of Portugal Reformed Church of Rumania Spanish Evangelical Church Swedish Mission Covenant Church, Sweden Federation of Protestant Churches, Switzerland Reformed Church in Latvia. USSR Reformed Church in Lithuania, USSR Reformed Church in Carpatho-Ukraine, USSR

Latin America

Reformed Church in Yugoslavia

Evangelical Congregational Church, Argentina
Christian Reformed Church of Brazil
Evangelical Reformed Church in Brazil
Independent Presbyterian Church of Brazil
Evangelical Congregational Church of Brazil
Presbyterian Church of Brazil
Evangelical Presbyterian Church, Chile
Presbyterian Church of Chile
Presbyterian Church of Colombia
Presbyterian Reformed Church in Cuba
National Evangelical Presbyterian Church of Guatemala
Waldensian Evangelical Church of the River Plate, Uruguay
Presbyterian Church of Venezuela

North American and Caribbean Area (1987)

Associate Reformed Presbyterian Church, USA Cumberland Presbyterian Church Evangelical Presbyterian Church Guyana Congregational Union
Guyana Presbyterian Church
Hungarian Reformed Church in America
Lithuanian Evangelical Reformed Church
Presbyterian Church in Canada
Presbyterian Church of Grenada
Presbyterian Church in Trinidad
Presbyterian Church (U.S.A.)
Presbyterian Reformed Church in Cuba
Presbyterian Church of Guyana
Reformed Church in America
Second Cumberland Presbyterian Church
United Church of Canada
United Church of Christ, USA
United Church of Jamaica and Grand Cayman

II. SPECIFIC WAYS IN WHICH THE CRC WOULD BE INVOLVED IN WARC

- A. If the Christian Reformed Church were to become a member of WARC it would be specifically involved in the following requirements:
- 1. The CRC would be committed to the provisions of the constitution regarding its purpose and organization.
- 2. It must meet the eligibility requirement for membership as stated in Article II of the constitution:

Any church which accepts Jesus Christ as Lord and Saviour; holds the Word of God given in the Scriptures of the Old and New Testaments to be the supreme authority in matters of faith and life; acknowledges the need for the continuing reformation of the Church catholic; whose position in faith and evangelism is in general agreement with that of the historic Reformed confessions, recognizing that the Reformed tradition is a biblical, evangelical and doctrinal ethos, rather than any narrow and exclusive definition of faith and order, shall be eligible for membership.

- 3. Membership in WARC would require CRC representation in the organized area in which it resides, namely the Caribbean and North American Area Council (CANAAC).
- Membership in WARC and CANAAC would morally obligate the CRC to contribute its proportionate share for the financial support of WARC and CANAAC.
- B. There are no other specific demands for which the CRC would be accountable. The CRC would be free to participate in and cooperate with WARC according to its own decisions. The experience of our observers has been that their testimony and input has been welcome and given respectful attention. Neither the council nor executive committee of the alliance can obligate the church by any decision, statement, public pronouncement, or publication. The church is free to disassociate itself publicly from any action or pronouncement of WARC with which it disagrees.

In the bylaws of CANAAC under V. The Area Council, 4, it reads: "The Area Council, its officers and its Administrative Committee, shall not have the power to speak for or to obligate any member Church, or to interfere with the confessions, constitution, internal order, or external relationships of any such Church."

III. CONTENT OF RECENT POSITION PAPERS

WARC issues no position papers. There are however two types of material that are published by WARC: discussion documents and dialogue reports.

The discussion documents are designed as study guides to stimulate discussion in and among the churches on current theological issues. The issues may be theologically divisive within the Reformed family of churches and beyond its confines, but the purpose is to enable the churches to grapple with major problems confronting the Christian and the church in the world of today.

Among such current publications are: Called to Witness to the Gospel Today, Confessions and Confessing in the Reformed Tradition Today, and Responding to

Baptism, Eucharist and Ministry; a Word to the Reformed Churches.

The most recent document is a report of the Consultation "Confessing the Faith Today"—to which reference is made in our agenda report under IV, C—entitled Towards a Common Testimony. The IRC is in the process of discussing and evaluating this paper.

The reports on conversations sponsored by WARC that have been held over a span of years between representatives of the Reformed tradition and other traditions, such as Baptist, Lutherans, and Roman Catholic, are the second

type of Alliance materials.

As mentioned in IV, C of this report, the IRC plans to review and study other WARC publications in order to serve the Synod of 1988 with more information about the content of these materials and IRC assessment of them.

APPENDIX E

REPORT OF COMMITEE FOR RACE RELATIONS IN THE REFORMED CHURCHES IN SOUTH AFRICA

The Synod of 1985 instructed the Interchurch Relations Committee (cf. VIII, A) "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 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.

The committee appointed consisted of: Ms. Barbara Clayton and Mr. Bing Goei from SCORR and Dr. John H. Kromminga and Rev. Clarence Boomsma from the IRC. B. Goei was appointed chairman and C. Boomsma reporter. Barbara Clayton resigned last fall and Rev. Alfred S. Luke has been appointed to replace Ms. Clayton.

As reported to the Synod of 1986 the committee was hindered from beginning its work early due to the delay in receiving the Acts of the 1985 Synod of the RCSA. They were received in December 1985 and the committee began a careful study of the declarations of the RCSA over the years as they had been collated by the Committee on Race Relations of the RCSA for their Synod of 1985.

As was reported to the Synod of 1986, on May 9, 1986, our committee sent to the RCSA a detailed critique of its current statements on race relations. Upon receiving this critique the RCSA committee appointed a subcommittee to study it and prepare a reply. For unknown reasons this reply was not received by our committee, though we were later informed that a copy had been mailed about September 4. Due to family illness the secretary did not contact the RCSA until the first part of November. When the chairman of the RCSA committee received our communication concerning this matter, he expressed "utter astonishment" and immediately arranged to have a duplicate copy sent, which we received November 28. The first letter has never been received.

Due to other pressing work the committee members have not been able to complete the committee's reply to the comments of the RCSA by February 15th, in time for this report.

In summary we may report that the reply of the RCSA committee recognized the validity of some of our criticisms, but felt in other instances that we misunderstood and overstated their position. We also know that there have

been differences of opinion within the RCSA committee as it discussed our

critique and prepared its reply.

In their reply they acknowledged that the statements, which were made over a period of thirty years, were not always consistent and are in need of further revision, clarification, and additions. They deny, however, that any of their statements endorse apartheid as a political policy or that the RCSA statements allow for an enforced segregation in the churches.

Your committee will continue to do its best to carry on the exchange until the triennial RCSA Synod meets in January 1988. At that time we will learn whether or not our exchange has been instrumental in producing significant changes in

the statements of the RCSA on race relations.

We will have available for synod, if it wishes, the current statements of the RCSA on race relations, our critique and their reply, and our response to their reply. We will communicate any additional information we have that may be available by the time synod convenes.

Our committee regrets the delays that have impeded the flow of exchange between the RCSA committee and our committee. The long intervals caused by two unexplained mail delays have been particularly frustrating. Meanwhile we pray that the light of the Scriptures and the inspiration of the Holy Spirit will lead and guide our brothers and sisters in the Reformed Churches in South Africa to come to clarity and conviction concerning their stance and role in the difficult times and the troubled society in which they live.

Bing Goei John H. Kromminga Clarence Boomsma

REPORT 13 MINISTERIAL INFORMATION SERVICE

I. PERSONNEL AND NOMINATIONS

A. Committee Members

Those who served the denomination through this committee are Rev. John F. Hollebeek, chairman; Rev. Donald Draayer, secretary; Mr. John De Vries, treasurer, Rev. Ronald De Young, vicar; Mr. Conrad Douma; and Mr. Jack Wielenga.

B. Nominations

The terms of Rev. Draayer and Mr. Douma expire this year. Rev. Draayer, having served on the committee for six years, is not eligible for reelection. During the past two years he has served as secretary of the committee. Although Mr. Douma is eligible for reelection, he is unable to continue to serve. Thanks are expressed to both men for their work.

The following nominations are presented to synod:

Position 1

Rev. Douglas Warners, pastor of First CRC, Artesia, CA Rev. Roger Kramer, pastor of Arcadia CRC, Arcadia, CA

Position 2

Mr. Henry Luth, member of Calvary CRC, Chino, CA, and a realtor in Chino Valley. He has served as both deacon and elder and as a member of the Ontario Christian School Board.

Mr. Steve Van Hofwegen, member of First CRC, Chino, CA, and a dairyman who has also been a realtor. He has served several terms as elder, as a member of the Ontario Christian School Board, and as a member of the Classical Home Missions Committee.

II. STATISTICS

The following statistics depict the service the Ministerial Information Service (MIS) provides the denomination:

- 1,079 profiles of Christian Reformed ministers were sent to churches (55 percent to churches who had requested suggestions; 45 percent to search committees who had requested the profile of a specific pastor)
- 28 profiles were sent to various vacant churches at the request of pastors who wanted to indicate interest in being considered for a call to a specific church

It is our perception that a growing number of churches (compare 995 profiles sent in 1985) are using the services of the MIS.

We regret that we were unable to assist churches to the extent that we desire—298 churches asked for profiles we did not have. When this occurs, the

pastor is asked to fill out a profile so that request can be honored, but seldom are we able to fill these requests later.

In 1986 a concerted effort was made to increase the number of ministerial profiles which are available to the churches. All ministers who had been in their charge for three or more years and whose profiles we did not have (a total of 365 ministers) were requested to complete one. Several responded that they are near retirement age and to complete a profile would be of limited value. Some indicated that they did not desire to consider a call and for that reason they did not wish to fill out a profile. Approximately 75 ministers responded positively and we ended the year with profiles of 289 pastors on hand.

Another aspect of our service is providing guidance to the denomination through the booklet, "How to Call a Pastor." When we become aware that a pastor has accepted a call, we immediately send this booklet to the church he will be leaving. It is our hope that these materials will assist the churches in the calling process, even if we are not asked to give any further assistance. In 1986, 90 churches were sent these materials, along with church profile forms.

Only on occasion do we assist churches requesting a retired pastor who will be willing to serve in an interim situation. If there are retired pastors who would like to serve a church in this capacity, we invite them to indicate this to our committee. Likewise, any churches who desire an interim pastor are invited to ask for our assistance in this matter.

III. SPECIALIZED MINISTRIES

The 1986 edition of the Yearbook of the CRC contained a new section called "Directory of Specialized Ministries." We noted with interest the number of unordained people who are serving CRCs. Increasingly the MIS is receiving requests to assist churches who are searching for persons to serve churches in addition to the ordained pastor. We can assist them, however, only if they are seeking ordained staff, because it is our judgment that to do otherwise would be outside our present mandate, which is as follows (italics added):

- a. to introduce ministers who are seeking a call to churches which are vacant,
- b. to introduce *ministers* who are seeking specialized ministries to appropriate boards and committees,
- c. to compose and distribute questionnaires to churches and ministers to obtain the necessary information,
- d. and to serve the churches and ministers with other needed advice in matters pertaining to calling.

Contact was made with the Christian Reformed Association of Staff Ministers (CRASM) to discern whether it was within that organization's goals to provide information on unordained persons who are working in various churches. They replied that it is not, and they encouraged MIS to pursue this as a valuable assistance to those in specialized ministries and to churches alike.

Because *ministers* has been understood to be those who are ordained clergy, we propose that the MIS mandate be amended in the following manner (additions and changes are italicized):

- a. to introduce ministers and those in specialized ministries who are seeking a call or appointment to churches which are vacant;
- b. to introduce ministers and those in specialized ministries who are seeking particular ministries to appropriate boards and committees;

- c. to compose and distribute questionnaires to churches, ministers, and those in specialized ministries to obtain the necessary information;
- d. and to serve the churches, ministers, and those in specialized ministries with other needed advice in matters pertaining to calling.
 - Ground: These changes would allow the MIS to serve the denomination in a rapidly growing area.

IV. RESPONSE TO REPORT 32

The Committee to Study the Calling System makes several recommendations to synod, which it believes will serve the CRC. We wish to respond particularly to Recommendations E and F of their report.

Recommendation E reads, "that synod assign the work being carried on by the Ministerial Information Service to the Pastor-Church Relations Committee." Obviously this recommendation directly affects the committee which is presenting this report. This recommendation came as a surprise to this committee in light of the fact that a single member of the Committee to Study the Calling System met with the MIS Committee on a day when only a few of the MIS members were able to attend. Several matters were discussed at that meeting, with the indication that this recommendation was only one matter being discussed. The MIS had no representation on the committee assigned to study the calling system, yet no further correspondence alerted our committee of the proposed recommendation, and we learned of it only when the report was sent to the churches.

Our committee fails to see the connection between the "problem" that is perceived relative to the calling system and Recommendation E. Furthermore, the grounds presented are questionable at best. Ground 1 states that "the function of these committees overlap." As it stands, that is true. However, what is not acknowledged is the fact that the function of the two committees is very different. The Pastor-Church Relations Committee (PCRC) grew out of a recognition of the fact that difficulties between ministers and congregations were increasing. It was to meet this situation that the PCRC was established, providing an advisor for those who found themselves in problem situations, and encouraging preventive measures for all congregations.

The MIS, on the other hand, has always dealt with providing information to churches regarding calling a minister and assisting the churches in obtaining information about specific ministers. To combine these, we believe, would be counterproductive. To be very blunt, many congregations have the idea that one aspect of the work of the MIS is to help a minister who is seeking to get out of a difficult situation to get a call. This has been heard repeatedly throughout the past fifteen years. But progress has been made to erase this one-sided impression. To now combine the work of the MIS with the PCRC would tend to refuel those concerns and undo the advances that have been made. While there are aspects of the committees' mandates that do overlap, we do not see this as a reason to transfer the responsibilities of the MIS to the PCRC. This is shaky ground at best.

The second ground states: "The Pastor Church Relations Committee has greater contact with the classes, congregations, and pastors. It would be more efficient and effective to have the information gathered and dispensed from the PCRC office." This ground is presented with absolutely no substantiation. Yet,

even should it be true that the PCRC office has more contact with classes, congregations, and pastors, we question whether the PCRC is more knowledgeable regarding the calling process. Whether the PCRC would be "more efficient" is also only a conjecture. We doubt whether the PCRC could accomplish the work of the MIS for less than \$5,000 per year as is presently the case. And it is doubtful that the PCRC could respond to requests more quickly than is done by the MIS. To suggest that the PCRC would be "more effective" is an unsubstantiated assertion.

Therefore, we recommend that synod not accede to Recommendation E.

Recommendation F follows directly upon Recommendation E. We suggest that synod mandate the MIS and the PCRC to work jointly on a comprehensive manual which will assist churches in the calling process. Both have unique perspectives which would be valuable in producing such a manual.

V. REPRESENTATION AT SYNOD

Committee members R. De Young and D. Draayer have been delegated by Classis California South to synod and will be available to speak for the committee.

VI. FINANCES

The operating expenses for the year 1986 totaled \$5,024,95. An audited financial report will be submitted to the denominational financial coordinator. The committee requests that \$5,000 be allotted for committee expenses for the next fiscal year.

VII. MATTERS FOR SYNODICAL ACTION

- A. That synod appoint two committee members from the list of nominees presented in Section I, B.
- B. That synod approve the expanded mandate as presented in Section III.
- C. That synod not accede to Recommendation E of the report of the Committee to Study the Calling System.

Ministerial Information Service Donald Draayer, secretary

REPORT 14 MINISTERS' PENSION FUNDS

I. INTRODUCTION

Effective January 1, 1983, two Ministers' Pension Funds were established, each administered by its own committee as follows:

- A. Retirement Plan for Ministers of the Christian Reformed Church in the United States of America, including Shared Ministers, administered by five United States Pension Committee members. (Shared Ministers are those ministers who are not pastors of churches but are in ministries which serve the entire denomination, such as the Back to God Hour, World Missions Committee, etc.)
- B. Retirement Plan for Ministers of the Christian Reformed Church in Canada administered by five Canadian Pension trustees.

II. THE PENSION AND INSURANCE OFFICE

All office routines and other administrative duties are delegated by the Pension Committees to the administrator and his staff of two.

In addition, the office administers the life, dental, and health insurance plans for the Christian Reformed Church Consolidated Group Insurance Committee.

By administering the two Ministers' Pension Plans, the supplemental funds, and the church insurance matters out of the one office, overhead expenses are allocated to three areas of operation and are thus held to a minimum.

III. CANADIAN PLAN IS REGISTERED

The Christian Reformed Canadian Ministers' Pension Plan is registered with the Pension Commission of Ontario (#C-017206) and the Pension and Profit Sharing Plan Section of the Department of National Revenue (#45859).

IV. MINISTERS' PENSION CALCULATIONS

All ministers who retire on and after January 1, 1983, will receive their pensions as calculated under the new Plan unless the benefits payable by the former plan provides a higher pension. Ministers who retired before January 1, 1983, will continue to receive their pensions under the former pension plan. The former pension plan was established by the Synod of 1969 and became effective January 1, 1970.

V. COPIES OF THE PLAN

Reference is made to the Acts of Synod 1982 for complete copies and supporting exhibits of the new Plans.

Easy-to-read booklets describing the new United States Plan and, separately, the new Canadian Plan are available by addressing requests to:

The Administrator CRC Ministers' Pension Plans 2850 Kalamazoo Ave. SE Grand Rapids, MI 49560

VI. THE QUOTA AND CONTRIBUTIONS

A major source of income for the Ministers' Pension Funds is the per-family quota. The quota is not a per-congregation matter but a per-family responsibility. The Synod of 1982 mandated that even though it established separate pension Plans for the United States and Canada, the quota would be the same for both Plans because the church's total pension obligations to ministers and their dependents are an across-the-board denominational responsibility requiring joint financing (cf. Acts of Synod 1982, Art. 44, C, 4, p. 50).

Ministers serving in synodically approved ministerial capacities (but who are not the "principal" ministers of organized churches) need to have Contributions paid into the Ministers' Pension Funds in order for them to be members of the Plan. Synod annually sets the amounts of such Contributions.

A few organized churches pay substantially less than the required amount of the Ministers' Pension Fund quota. Yet their ordained ministers are fully covered under the Plan and the cost must be paid for by other churches. Reminders are sent to churches who are not paying their required quotas.

VII. CENSUS

A. Participants

As of December 31, 1986, there were 1,373 participants in the Ministers' Pension Plans. The office also maintains files on 132 ministers who have withdrawn from the Plan; of these 107 have some vested interest.

1,127 United States Ministers, Shared Ministers, Widows and Orphan

246 Canadian Ministers and Widows

1,373 Total

Another classification is:

821 Active United States and Shared Ministers

217 Active Canadian Ministers

1,038 Total Active Ministers

202 Retired United States and Shared Ministers

16 Retired Canadian Ministers

218 Total Retired Ministers

104 United States Widows and Orphan

13 Canadian Widows

117 Total Widows and Orphan

1,373 TOTAL

B. Deaths in 1986

Mrs. Edith Vander Kooi Mrs. Tena Lyzenga January 23, 1986 February 17, 1986 Mrs. Louis De Koekkoek February 22, 1986 Rev. William K. Reinsma March 3, 1986 Rev. J. Larry Roberts March 4, 1986 Rev. Jacob Hoogland March 30, 1986 Rev. Dirk J. M. Lieverdink April 1, 1986 Mrs. Helen Bruinooge April 11, 1986 Mrs. Minnie Rus April 12, 1986 Mrs. Dora Iansen April 13, 1986 Rev. Harvey D. Bultje May 23, 1986 Mrs. Catherine Van Dyke July 12, 1986 Mrs. Ruurtje Kroeze September 4, 1986 Rev. Albert Walma September 26, 1986 Rev. William Suk October 24, 1986 Mrs. Edith Vanden Hoek November 7, 1986 Rev. Franklin D. Steen November 16, 1986

C. Emeritations in 1986

Under the United States Retirement Plan

Rev. Jacob Hekman, because of age, Classis Kalamazoo, effective January 1, 1986

Rev. Bernard A. Van Someren, because of age, Classis Hackensack, effective January 1, 1986

Rev. Jacob Hasper, because of age, Classis Holland, effective January 5, 1986

Rev. James A. Bultman, because of age, Classis Minnesota South, effective January 31, 1986

Rev. Richard J. Venema, because of age, Classis California South, effective January 31, 1986

Rev. Harvey D. Bultje, because of age, Classis Muskegon, effective February 1, 1986

Rev. John A. Hoeksema, because of age, Classis Wisconsin, effective May 2, 1986

Rev. Fred Bultman, because of age, Classis Northern Illinois, effective June 29, 1986

Rev. Jack J. Matheis, because of age, Classis Pacific Northwest, effective August 5, 1986

Rev. Lewis B. Smedes, because of age, Classis California South, effective August 20, 1986

Rev. John A. De Kruyter, because of age, Classis Chicago South, effective August 30, 1986

Rev. Richard R. De Ridder, because of age, Classis Grand Rapids East, effective August 30, 1986

Rev. Fred W. Van Houten, because of age, Classis Chicago South, effective September 1, 1986

Rev. Paul C. H. Szto, because of age, Classis Hudson, effective October 31, 1986

Rev. Sampson-T.-Yazzie, because-of-age, Classis-Red-Mesa, effective-November 23, 1986

Under the Canada Retirement Plan

Rev. Alvin H. Venema, because of disability, Classis Alberta North, effective January 1, 1986

Rev. Bastiaan Nederlof, because of age, Classis B. C. North-West, effective May 16, 1986

VIII. AUDITORS

Both the United States Ministers' Pension Committee and the Canadian Pension Trustees appointed the public accounting firm Touche Ross & Company 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, 1986. Financial statements appear in the Agenda for Synod 1987—Financial and Business Supplement.

IX. 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:

• 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

• It determines the annual quota and Contribution rates required for financ-

ing future benefit accruals.

The United States Committee has appointed Touche Ross & Company to

prepare future actuarial reports.

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.

X. 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 are:

- A. A net investment yield of 7 percent.
- B. Funding for pre-January 1, 1983, past service costs is to be done over a fifteenyear period.
- 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 Final Average Salary paid to CRC ministers in Canada for ministers retiring with service in Canada and 1.1 percent of the Final Average Salary paid to CRC ministers in the

United States for ministers retiring with service in the United States. This Final Average Salary is the average of salaries of the average cash salary of CRC ministers in the three years previous to the year of retirement, which is then multiplied by the member's years of pensionable service. Some ministers retire under the former plan and may be granted *ad hoc* increases annually by synod.

- E. Final Average Salaries are assumed to increase by 5 percent each year. A maximum ceiling of \$30,000 is assumed for actuarial purposes.
- F. Normal retirement age is sixty-five.
- G. Standard mortality tables are used.

XI. INVESTMENTS AS OF AUGUST 31, 1986

Investments at current value held in trust by financial institutions for the United States and Shared Ministers' Pension Plan as of August 31, 1985 and 1986, are:

Cash	1986 \$ 551,4	
Accrued interest and dividends receivable	128,3	25 218,254
National Bank of Detroit:		
Short-term Investment Fund	1,008,0	22 1,125,281
Common Trust Equity Fund	6,918,1	90 5,537,722
Taxable Bond Common Trust Fund	3,396,0	78 2,397,986
Total Return Stock Fund	904,9	37 587,690
Income Stock Fund	370,7	59
Fixed Income Fund	2,818,1	85
Group Annuity Insurance Contract		357,017
United States Treasury Notes	1,382,7	64 1,737,744
Federal Agency Obligations	2,943,3	56 4,103,978
Corporate Bonds	2,196,1	08 1,596,001
Common Stocks	3,386,0	00 2,225,458
Canadian Obligations		200,026
Total	\$26,004,1	<u>\$20,391,720</u>

Investments at current value held in trust by a financial institution as custodian for the Canadian Ministers' Pension Plan as of August 31, 1985 and 1986, in Canadian dollars are:

	1986	1985
Cash	\$ 31,552	\$ (43,815)
Accrued interest and dividends receivable	104,463	83,703
Canadian Short-term Investments	91,840	99,266
Canadian Bonds	3,446,273	2,607,578
Canadian Equity Investments	2,020,929	1,520,051
United States Equity Investments	621,699	379,652
TOTAL	\$6,316,756	\$4,646,435

XII. INVESTMENT RETURNS

Investment returns are continually monitored by the investment committees of both the United States Ministers' Pension Committee and Canadian Pension Trustees. Returns are compared with:

- A. Standard and Poor's 500 Index for equity returns.
- B. Shearson Lehman Government/Corporate Bond Index for fixed income returns.
- C. Other pension funds' performance
- D. Total returns we should expect as a result of our asset mix and risk objectives.

Our funds continue to outperform the market and many other pension funds.

XIII. 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.

XIV. WHEN WILL THE PLANS BE FULLY FUNDED?

Questions often arise as to the funding status of the Pension Funds. The actuarial value of vested benefits for both Plans was \$43,412,655 as of August 31, 1985.

Until we are fully funded, the legal requirements in the United States and Canada are that normal and past service costs are to be funded annually, the amount set by the licensed actuary.

A. Rates of Return

While past performance has been good, we cannot guarantee rates of return in the future. The greater the returns, the less will be the unfunded liability.

B. Benefit Increases

Whenever a benefit is added, the normal cost must also be added to all participant vested amounts, and must relate to all past service years as well.

C. Quota Collection Percentage

If the percent of quota collected for the Ministers' Pension Funds increases, we will be fully funded more quickly.

D. Average Cash Salary

If ministers' cash salaries increase, pension benefits increase because the formula used to calculate pensions includes average cash salaries of ministers.

XV. QUOTA AMOUNTS

While quotas in *nominal* terms have increased, they have actually *decreased in real terms*, i.e., after inflation, since 1970, by 11 percent! The following table shows the quota requests after an adjustment for United States inflation. Comparisons using Canadian indices would show a similar pattern of reduction.

MINISTERS'	PENCION	OLIOTA	INI 1070 II C	DOLL YDS
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YEAR	MINISTERS' PENSION QUOTA \$	U.S. CONSUMER PRICE INDEX \$	M.P.F. QUOTA IN REAL 1970 \$S
1970	16.00	116.3	16.00
1971	17.00	121.3	16.30
1972	20.00	125.3	18.56
1973	22.00	133.1	19.22
1974	22.75	1 4 7.7	17.91
1975	22.75	161.2	16.41
1976	24.50	170.5	16.71
1977	24.50	181.5	15.70
1978	28.50	195.4	16.96
1979	30.45	217.4	16.29
1980	32.00	244.6	15.22
1981	34.00	272.4	14.52
1982	36.00	289.1	14.48
1983	38.00	298.4	14.81
1984	39.50	311.1	14.77
1985	41.00	322.2	14.80
1986	42.35	331.5	14.86
1987	42.35	341.5	14.40
1988	43.00 requested	351.7	14.24

For example, divide the 1986 index of 331.5 by the 1970 index of 116.3 to get a factor of 2.85. The Consumer Price Index has therefore increased by 185 percent. Divide the 1986 quota of \$42.35 by 2.85 to arrive at the quota, restated in real terms, of \$14.86. Inflation for 1987 and 1988 are estimated to be 3 percent. Inflation affects the Ministers' Pension Plan in three ways:

- 1. It calls for some modest cost-of-living increases in the pensions of retired ministers. This affects requirements.
- 2. When pensions of retired ministers under the former plan are increased, the actuary also applies this increase to the *past service cost of active ministers*, where applicable. This affects requirements.
- 3. Inflation has an important bearing on average cash salaries of U.S. and Canadian ministers who are earning pensions under the revised Pension Plans effective January 1, 1983. This affects requirements.

XVI. PLAN CHANGES

Since the new plans became effective January 1, 1983, the United States Ministers' Pension Committee and the Canadian Pension Trustees have examined them carefully to see what, if any, amendments should be made. While there are generally no substantive changes proposed, the committees recommend adoption of the following language changes in the existing Plans in order to clarify certain parts of it. Note that Article IX of the United States Plan and Article VIII of the Canadian Plan have been substantially rewritten because of the recommendations outlined in Section XIX of this report.

Recommended Plan Changes—United States & Canada (All recommended changes are in italics.)

ARTICLE 1—DEFINITIONS

Add to Section 1.16—(U.S. and Canada)—Member

Member means a minister who has been admitted to membership in this plan in accordance with (U.S.) Article IV (Canada—Article III) of this Plan and who has not received final settlement of his benefits hereunder. "Member" may include an active minister, a retired minister, a minister on an allowable interruption of service, and a minister whose service has terminated.

Add to Section 1.18—(U.S. and Canada) Orphan

after age of eighteen years or under age 21 if attending school full time.

Section 1.19 (b)—(U.S. & Canada) Pensionable Salary change \$25,000 to \$30,000

Add to Section 1.28 (U.S.) and Section 1.27 (Canada)

. . . regardless of the geographical location of his service and regardless of whether the service occurred before or after the effective date of this Plan.

Add to Section 1.28 - (Canada) Spouse

...., whichever occurs earlier, and was still his spouse at the date of his death.

Add new Section 1.34 U.S.; 1.32 Canada:

Vested Pension rights means those defined in Article XIV (United States)—Article XIII (Canada)

CANADA ARTICLE II—PENSION FUND

Section 2.07—delete "be the calendar year" and add "end on August 31."

UNITED STATES ARTICLE V AND CANADA ARTICLE IV—PENSIONABLE SERVICE

Add Section 5.01—U.S.; Section 4.01—Canada:

Subject to the provisions of (U.S.) Section 22.08 (Canada—22.06) of Article XXII of this Plan, a member's pensionable service shall be the sum of:

Add to Section 5.01(e)—U.S.; Section 4.01(d)—Canada

Where a member on disability retirement ceases to be disabled prior to age 65 and returns to service, or under the provisions of (U.S.) Section 9.08 of Article IX (Canada—Section 8.08 of Article VIII) he is deemed to have returned to service on the day immediately preceding his 65th birthday, that proportion of his period on disability retirement which his pensionable service under this Plan bears to his total service, both exclusive of such period on disability retirement.

Add Section 5.01 (U.S.) (g); Section 4.01 (Canada) (e):

The foregoing subsections all deal with service on or after the effective date of this plan, January 1, 1983. There shall be added to the pensionable service computed under each of the above subsections, the amount of credited service which a member of the former plan had accrued as of the end of 1982, to the extent such credited service was accrued from periods of service, allowable interruptions in service, or disability retirement which would have been included in the foregoing subsections (a), (b), (c), (d), (e), and (f) had this (U.S.) Section 5.01 (Canada—Section 4.01) of this Plan been in effect during such periods.

CANADA ARTICLE VI-NORMAL PENSION BENEFIT

Add at the end of Section 6.02:

(See Appendix E)

UNITED STATES ARTICLE IX—CANADA ARTICLE VIII—DISABILITY BEN-EFITS

Add after heading—Disability Pension: See also Appendix G—Acts of Synod 1987—a continuation of Acts of Synod 1982

Add to Section 9.01—U.S., and Section 8.01—Canada

. . . . while in pensionable service . . .

Add to Section 9.07-U.S., and Section 8.07-Canada

Any disability pension or disability supplement payable to a disabled member under this Plan shall continue to be paid during the lifetime of such disabled member, but shall cease with the pension payment for the month in which the member ceases to be disabled, or attains age 65, or dies, whichever occurs first.

Renumber Section 9.08—U.S.—to 9.09; Section 8.08—Canada—to 8.09.

Add new Section 9.08-U.S., and Section 8.08-Canada:

When the disability pension of a member on disability retirement ceases due to his attainment of age 65, he shall be deemed to have returned to service on the day immediately preceding his 65th birthday and be entitled to the normal pension benefit then payable to him under the provisions of this Plan assuming subsequent discontinuance of his service by reason of retirement on the first day of the month next following his 65th birthday.

Add Section 9.10—U.S., Section 8.10—Canada

A member who becomes disabled during an allowable interruption of service shall not have a reduced disability benefit arising from the application of the vesting percentages shown in Section 14.01(a) (U.S.); Section 13.01(a) (Canada)

Add Section 9.11-U.S., and Section 8.11-Canada

<u>Disability Supplement</u> A member who retires under (United States) Section 9.01 (Canada—8.01) of (U.S.) Article IX (Canada Article VIII) of this Plan and meets the requirements of (U.S.) Section 9.09 of Article IX (Canada Section 8.09 of Article VIII) and (U.S.) Section 22.08 (Canada—Section 22.06) of Article XXII of the Plan for being credited with additional pensionable service for part or all of the period from date of disability to age 65 shall be paid a disability supplement during the period that such member is eligible for the disability pension under the foregoing provisions of this (U.S.) Article IX (Article VIII—Canada). Such disability supplement shall be computed for each calendar year as follows:

(a) The Final Average Salary as defined in Section 1.13 of Article I plus 10 percent thereof for each up to three children, plus 5 percent for each child thereafter, of the member, who in such year meet the criteria specified in Section 1.18 of Article I of this Plan for their recognition as orphans entitled to benefits thereunder.

- (b) The amount computed under subsection (a) shall be subject to the following offsets:
 - (1) The disability pension of a member under Section 9.09—U.S., Section 8.09—Canada—of this Plan.
 - (2) The disability pension, (e.g. Chaplain's pension) then payable to him in respect of his pensionable service, resulting from the member's disability.

- (3) The disability pensions then payable to him or to his spouse or children attributable to the member's disability, payable under United States Social Security rules. (Canadian Pension Plan for Canada.)
- (4) The amount of Workers' Compensation.
- (5) The amount of Unemployment compensation.
- (6) The amount of a member's earned income in excess of 10 percent of the Final Average Salary under (a) above.
- (c) The annual amount of the disability supplement will be the amount determined in subsection (a) above, less the sum of the several amounts set forth in subsection (b) above, with the result multiplied by a fraction, in which the numerator is the total years of pensionable service accrued under this Plan to disability retirement date, and in which the denominator is the total years of service prior to disability retirement date.
- (d) By the application of the foregoing fraction, it is the intent that the cost of the disability supplement be shared between the Retirement Plan for the Ministers of the Christian Reformed Church in the United States of America, including Shared Ministers, and the Retirement Plan for Ministers of the Christian Reformed Church in Canada in proportion to the pre-disability years of pensionable service in each country.

CANADA ARTICLE IX—MINIMUM PENSION BENEFIT

Add Section 9.03:

9.03 This Article IX shall not apply to any member if such member retires or termination of his service occurs prior to his normal retirement date under this Plan.

UNITED STATES ARTICLE X AND CANADA ARTICLE IX—MINIMUM PENSION BENEFIT

Section 10.02—U.S; Section 9.02 Canada:

Change: "This Article X" (Canada—"Article IX") to:

Section 10.01—U.S.; Section 9.01—Canada

UNITED STATES ARTICLE XI AND CANADA ARTICLE X

Add to Section 11.01(b)(1)—U.S.; Section 10.01(b)(1)—Canada:

The pension benefit calculated for a member under subsection (a) of (U.S.) Section 7.01 of Article VII, (Section 6.01 of Article VI—Canada) of this Plan, or under (U.S.) Section 9.09 and 9.11 of Article IX (Section 8.09 and 8.11 of Article VIII—Canada) of this Plan, and

UNITED STATES ARTICLE XII AND CANADA ARTICLE XI—PENSION TO SPOUSE

- Add to Section 12.01—U.S.; Section 11.01—Canada:

". . . . and his death occurs while in pensionable service . . . "

Add to Section 12.02(a)—U.S.; Section 11.02(a)—Canada:

(a) 80 percent of the annual rate of pension benefit in course of payment to the member immediately prior to his death but eliminating after three (3) months of his death, any part of the disability supplement provided in Article IX, Section 9.11-(U.S.), Article VIII, Section 8.11 (Canada), less . . .

UNITED STATES ARTICLE XIII, CANADA ARTICLE XII—ORPHAN'S BENE-FITS

Add to Section 13.01(a)—U.S. and 12.01(a)—Canada:

"Any orphan of a member who dies while in pensionable service . . ."

Canada Section 12.01(a)—change reference from Section 6.02 to Section 6.01.

Add to Section 13.02(a)—U.S.; Section 12.02(a)—Canada:

(a) 30 percent of the annual rate of pension benefit in the course of payment to the member immediately prior to his death but eliminating after three (3) months of his death any part of the disability supplement provided in Article IX, Section 9.11 (U.S.); Article VIII, Section 8.11 (Canada), less...

Add to Section 13.04—U.S.; Section 12.04—Canada:

.... for the month in which the orphan attains 18 years of age unless the orphan is attending, full-time, a school or other educational institution, in which case the payment will cease with the payment for the month in which the orphan attains 21 years of age, or in the month when the orphan ceases to attend, full-time, a school or other educational institution, whichever month is earlier; unless evidence is submitted which satisfies the (U.S.) Pension Committee (Canada—Pension Trustees) that the orphan was, at the time he became an orphan, and prior to reaching age 18, mentally or physically incapacitated, in which case pension payments as described in this Plan will be made on behalf of the orphan following his attainment of age 18, until the payment for the month in which the orphan ceases to be mentally or physically incapacitated, marries, or dies. In any event, the payments shall cease with the payment for the month in which the orphan dies.

UNITED STATES ARTICLE XV, CANADA ARTICLE XIV—ALLOWABLE INTERRUPTIONS IN SERVICE

Add after title (See also Appendix F—Acts 1987—a continuation of Acts 1982) Add to Section 15.01—U.S.

Any interruption in a member's service under Church Order Article 13 b, 16 and 17 shall be treated, etc.

Add to Section 14.01—Canada

Any interruption in a member's service under Church Order Article 13 b, 16 and 17 shall not be, . . .

delete after:

... if the Classis of the local church, that is the calling church of such member and substitute in its place:

. . . . if the church . .

UNITED STATES ARTICLE XVII AND CANADA ARTICLE XVI

Add to U.S. Section 17.01; Canada Section 16.01

after . . . death occurs.:

The Pension Committee is (Trustees are—Canada) authorized to adopt rules relating to the time of beginning and end of monthly installments, which rules shall be consistent with the provisions of this Plan and with the following goals:

(a) a member shall not receive a monthly installment for a month which is also a month of pensionable service.

- (b) where a member is receiving disability benefits to age 65 and then converts to a normal pension benefit, he shall not receive both payments for the same months nor shall there be a gap between the final disability payment and the commencement of the normal pension payment.
- (c) if the event entitling a member to benefits occurs during the first 14 days of a month, the first monthly payment shall be made for that month. If the event entitling a member to benefits occurs after the 14th day of the month, the first monthly installment will be paid for the month following such event.

UNITED STATES AND CANADA ARTICLE XXII—BASIC CONTRIBUTIONS

Add to U.S. Section 22.02:

...local church subject to the provisions of Section 22.08 of this Article XXII shall be . . .

Add to Canada Section 22.02:

... of the church, subject to the provisions of Section 22.06 of this Article XXII shall be . . .

Change Canada Section 22.03:

Qualify the word "contributions" on the second line as follows:

timely contributions . . .

Add phrase:

... of a member subject to the provisions of Section 22.06 of Article XXII of the Plan shall be . . .

Add to United States Section 22.05:

... of a member subject to the provisions of Section 22.08 of Article XXII of the Plan shall be . . .

Add (U.S.) Section 22.08, (Canada) Section 22.06:

- (a) In any case where recognition of service as pensionable service of a member is dependent, under the provisions of this Plan, upon Contributions being made to the Plan by or on behalf of a member, such Contributions must be made to the Plan quarterly within 90 days of the billing date shown on the invoice from the Pension Committee in order to be considered timely, and in any event, for a calendar quarter to be recognized as pensionable service, the required Contribution must be paid during such calendar quarter.
- (b) If, because required Contributions are not made, there is a break in the accrual of pensionable service of a member for two calendar quarters (whether or not successive) such member shall suffer the following adverse consequences, whether or not such member subsequently accrues pensionable service under any provision of this Plan:
 - (1) Should that member subsequently become eligible for disability pension, in computing the amount of such pension he shall receive no credit toward pensionable service for any part of the period between the date of disability and age 65 is otherwise provided in (U.S.) Section 9.09 (Canada) Section 8.09 of this Plan.
 - (2) In the event of such member's subsequent disability, he will not be eligible for a disability supplement.

XVII. ADMINISTRATIVE PLAN RULES

Both the Canadian and the United States Pension Plans allow the respective committees to adopt rules to carry out the provisions of the Plan.

For some time, questions about leaves of absence and eligibility for disability have arisen.

The Committees, in joint session, have adopted the following Appendix F and Appendix G as rules to their respective Plans. Appendices A through E had already been included in the *Acts of Synod 1982* at the time the Plan was adopted.

Appendix F to Retirement Plan for Ministers of the Christian Reformed Church
United States & Canada (Acts of Synod 1982)

LEAVES OF ABSENCE ADMINISTRATIVE RULES FOR EARNING PENSIONABLE SERVICE DURING AN INTERRUPTION OF SERVICE

NOTICE—All ministers and consistories must notify the Pension Office to request pensionable service coverage under one of the following Rules.

RULE #1—ARTICLE 16 OF THE CHURCH ORDER—If the principal pastor of an organized church takes a leave of absence, and he and the consistory agree that within a two-year period the pastor will resume his position in that church as principal pastor, then he will earn pensionable service under the Ministers' Pension Fund Quota during his leave of absence and no other minister serving that church will earn pensionable service under Quota. If the church has a second pastor who is granted a leave of absence, then that pastor will continue to earn pensionable service only if Contributions continue to be paid for him. If the church has no second pastor but temporarily appoints a non-retired ordained minister as Stated Supply, then such a minister can earn pensionable service only by payment of Contributions.

RULE #2—ARTICLE 16 OF THE CHURCH ORDER—If the principal pastor of an organized church and the consistory believe that the congregation is better served by that church calling another minister, then the pastor on leave of absence will remain under Ministers' Pension Fund Quota from the date of his original leave of absence for one year or to the date of the installation of a new pastor in that church, whichever period is shorter. (If the minister on leave of absence is installed in another church, then the foregoing extension of pensionable service is, of course, discontinued.)

RULE #3—ARTICLE 17 OF THE CHURCH ORDER—Negotiation between consistory and minister of what constitutes support should include consideration of the requirements for continuing pensionable service. If the minister was the first pastor of an organized church, he may remain under Ministers' Pension Fund Quota until his replacement is installed but not longer than six months. If he was the second pastor for whom Contributions were being made, the church should continue to pay Contributions for him until his replacement is installed but not longer than six months. (If either pastor transfers only his membership to another congregation, then the church he formerly served should continue the above stated obligations.)

RULE #4—TEAM MINISTERS—When the principal pastor of an organized church leaves, a second pastor (currently under Contributions) will be allowed to earn pensionable service under Quota until another pastor is installed. At that point, as determined by the consistory, one pastor will be under Quota and the other pastor under Contributions.

RULE #5—VACANCY—When the principal pastor of an organized church leaves a congregation and when that church is the calling church for an

unorganized church for which the organized church has called a minister, then the minister of that unorganized church will earn pensionable service under Quota so long as he provides pastoral service to his calling church while that calling church is vacant.

RULE #6—STATED SUPPLY SITUATIONS—When the consistory of an organized church contracts with a non-retired ordained minister to serve as Stated Supply for at least three months, then the consistory may request the Pension Office to grant pensionable service under Ministers' Pension Fund Quota for the duration of the Stated Supply contract period.

RULE #7—CONTRIBUTIONS MUST BE PAID—A Christian Reformed Church minister, not the principal pastor of an organized church, must pay or have paid for him Contributions in order for him to earn pensionable service.

RULE #8—UNORGANIZED CHURCHES—Ordained Christian Reformed Church ministers serving as pastors of unorganized Christian Reformed churches will not earn pensionable service unless the required contributions to the Ministers' Pension Fund are paid. However, if the pastor of the calling church, accumulating pensionable service under quota leaves that congregation, and the pastor of the unorganized church acts as the pastor of the calling church during the vacancy, the pastor of the unorganized church will accumulate pensionable service under Quota during the vacancy. (See also Rule 5.)

RULE #9—WHEN CONTRIBUTIONS MAY NOT BE TAKEN—"Contributions by and/or on behalf of a member will cease for any period that is not recognized as pensionable service under this plan and no benefits will be granted under this plan with respect to such period." (U.S. Article XV, Section 15.03 and Canada Article XIV, Section 14.03.)

RULE #10—TIMELY PAYMENTS OF CONTRIBUTIONS—Both the U.S. Committee and the Canada Trustees have ruled that the timely payments of Contributions referred to in U.S. Article XXII Section 22.05, and in Canada Article XXII, Section 22.03 are as follows:

Payment shall be considered proper and timely if it is received by the Pension Fund Office within 90 days of the billing date shown on the invoice prepared by the Pension Office.

Appendix G to Retirement Plan For Ministers of the Christian Reformed Church United States and Canada (Acts 1982)

ADMINISTRATIVE RULES REGARDING DISABILITY ELIGIBILITY WHILE NOT UNDER QUOTA OR CONTRIBUTIONS

Rule #1 (Former Plans Prior to January 1, 1983) (General)

A minister whose service is interrupted under Church Order Article 13 b, 16 or 17 may pay (with interest) part or all of his delinquent Contributions in order to become an Active Participant of the Former Plan. In calculating his pension under Part 5 of the Former Plan, he will not receive months of Credited Participation for any un-paid months. The due date by which Contributions could have been accepted could not exceed the period of his leave of absence as approved by the consistory under Church Order Article 16 or by the consistory, the classis and the synodical deputies under Article 13 b and Article 17. More-

over, Contributions may be accepted only for the kinds of Credited Participation defined on page 2 of the Former Plan.

Rule #2 (Former Plans Prior to January 1, 1983) (Special Disability)

Under the Former Plan, a minister on leave of absence under Article 13 b, 16 or 17 and one who is not paying Contributions and becomes disabled must pay part or all delinquent Contributions (with interest as set by the Committee/Trustees) in order to be an Active Participant at the time he applies for disability benefits provided he has also met the Disability eligibility requirements of the Plan (classical approval for retirement because of disability and proof of being awarded Social Security disability benefits).

Rule #3 (New Plan Effective January 1, 1983) (Unpaid Leaves—Disability Limitations)

A member who is found by the Pension Committee/Irustees to have become disabled while in service shall be eligible for disability pension consideration under the rules of the Plan. "Service" will include periods of Allowable Interruptions in Service (U.S. Article XV—Canada Article XIV). The allowable interruptions in service will be those stated in Article 13 b, 16 or 17 of the Church Order. Months of unpaid Contributions (while on an allowable interruption in service) will not be counted as months of pensionable service. In addition, there are the following important considerations:

- 1. Section 22.08 of the United States Plan and Section 22.06 of the Canada Plan provide that if there is a break in the accrual of pensionable service of two quarters (whether or not simultaneous) with respect to a member, if that member subsequently becomes disabled the member shall not receive enriched pensionable service (United States Section 9.09, Canada Section 8.08) for the years from disability to age 65, nor shall such member be entitled to any disability supplement.
- 2. Contributions may be accepted from a member released from the ministry of the Christian Reformed Church under Article 17 of the Church Order.
- 3. The United States Plan Article XV, Section 15.03 and Canada Plan Article XIV, Section 14.03, states that "Contributions by and/or on behalf of a member will cease for any period that is not recognized as pensionable service under this plan and no benefits will be granted under this plan with respect to such period."
- 4. Where accrual of pensionable service is dependent upon contributions being made by or on behalf of a member, contributions must be made timely; (Timely is defined as payment within 90 days of the date shown on the invoice prepared by the Pension Office.) and in any event for a calendar quarter to be recognized as pensionable service, the required contribution must be paid during such calendar quarter.

Rule #4—Release from office

A member released from service under Article 14 of the Church Order "who has entered upon a vocation which classis judges to be non-ministerial shall be released from his office within one year of that judgment." (Again, Contributions may not be accepted from a member released from the office of minister in the Christian Reformed Church.)

Rule #5—(New Plan)—(Vesting Percentages)

The vesting percentages shown at United States Plan Section 14.01(a) and at Canada Plan Section 13.01(a) are not to be used except in the case of termination. A member honorably retired because of disability is not a terminated minister.

Rule #6—(New Plan Terminated Ministers)

Terminated ministers or their widows are not entitled to any disability benefits.

XVIII. EDUCATIONAL SEMINARS

During November and December 1986, Ray Vander Weele, administrator, conducted eight financial planning seminars for ministers. Locations and attendance of each were:

Date	Location	Attendance
11-12-86	Dordt College	33
11-13-86	Trinity College	28
11-14-86	Calvin College	48
11-17-86	Calvin College	44
12-2-86	The King's College, Edmonton, AB	14
12-3-86	Fuller Theological Seminary	15
12-10-86	Redeemer College	33
12-17-86	Midland Park, NJ, CRC	17

Topics included retirement planning, social security, the Pension Fund, will preparation, the new tax law, savings for retirement, health and life insurance, stewardship in spending, purchase of a home or use of a parsonage or manse. More seminars may be offered in 1987.

XIX. DISABILITY BENEFITS

A. Problem

For some time, the Canadian Pension Trustees and the United States Pension Committee have determined that disability benefits for ministers are inadequate. Synod of 1986 asked both groups to study the issue and to report to Synod 1987 with recommendations. Specifically, synod directed

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 duly appointed bodies to make such recommendations.
- 2. These committees have already done considerable work in this area.
- Such action would be in accord with the general spirit of Overtures 32 and 33. (Acts of Synod 1986, Art. 103, III, B, 1, p. 708).

Current benefits are calculated as follows:

1.1% x Final Average Salary x pensionable service. Pensionable service includes deemed pensionable service for the time the minister is disabled. In other words, service years are enriched as though the disabled minister were 65.

Example: Suppose a minister enters the ministry at age 27, becomes disabled at age 47, and has a wife and two teenage children.

His pensionable service = 20 years (47 - 27) + deemed pensionable service of 18 years (65 - 47) for a total of 38 years.

Therefore, his disability benefits are:

1.1% x Final Average Salary x pensionable service years, or

1.1% x \$22,095 (U.S.) x 38 or \$9,236 (\$9,910 Canada)

The Pension Fund therefore pays this minister the amount he would receive if he were age 65. Financial needs of a senior citizen are not as great as those of a younger man with dependent children. This distortion is even greater if a man enters the ministry later in life.

Even if one adds the amount of United States Social Security or Canadian disability benefits, the Committee and Trustees deem the amounts inadequate.

B. Possible Solutions to Determining Benefits

The committees studied various alternative methods of determining benefits. The major ones are:

1. Use a Need Formula

This is the way we currently do it. A minister's needs are determined, and payments are made from the Supplementary Fund. The problems, however, are twofold. First, it is difficult to determine "need" and second, the benefits may deplete the Supplementary Fund if several ministers become disabled. It is felt that a formula method, with payments drawn on the Pension Funds, is more fair to both the denomination and recipients, and administratively assures that disability benefits can be actuarially funded.

2. Use an Age Formula

The idea is to adjust the level of disability benefits for a disabled minister according to his age. The assumption is that a younger disabled minister has more financial responsibilities than an older disabled minister does.

While the age formula has some merit, it is not normally found in the structures of the Canadian or United States Pension Plans.

The level of need is affected more by the number of dependents than by age. The age formula is generous to families without children and miserly to families with many children.

Furthermore, the age formula is generous to certain age groups and less so to others. This is inequitable.

It should be further noted that it would be difficult to integrate a level of disability benefits based on the age formula with the benefits to be received under United States Social Security or the Canada Pension Plan.

3. Use a Dependency Formula

The United States Pension Committee and Canadian Pension Trustees are of the opinion that there should be a flat level of disability benefits for a disabled minister and his wife during the whole period of disability, but that separate disability benefits should be paid for each dependent child. The "dependent child" definition is to be the same as that used in the Pension Plans.

C. Level of Benefits

1. General

According to general principles, the sum of disability benefits received from a private disability plan and a plan established under social security, such as the

United States Social Security System or the Canada Pension Plan, should be less than the disabled person would earn if he were working, so as to encourage a disabled worker to go back to work. Accordingly, many private disability benefit plans provide for a level of disability benefits equal to 80 percent of the worker's gross wages, less disability benefits paid under social security legislation.

If these general principles were used under this Ministers' Pension Plan recommendation, then the level of disability benefits for a disabled minister and his family would be set at 80 percent of the Final Average Salary, less any offsets for disability benefits received under social security systems in the two countries.

Because the "Final Average Salary" of a minister does not include the benefit of the parsonage or manse, and because a disabled minister will probably be required to move shortly after his disability to find his own accommodation, the pension committees feel that the level of disability benefits should equal 100 percent of the average cash salary of ministers. For example, if the Final Average Salary for 1987 is \$23,700 in Canada, the level of benefits for a disabled minister would be 100 percent of \$23,700 less the Canada Pension Plan disability benefits of \$7,500, or \$14,500 per year. In the United States, the Final Average Salary for 1987 is approximately \$22,000. This amount, less what would be received under Social Security, for example \$7,000, or \$15,000, would be the amount paid from the Plan.

2. Cost of Living Adjustment

Because the cost of living for a disabled minister and his family will increase at the same rate as the Consumer Price Index, the committees recommend that the level of disability benefits for disabled ministers be calculated and fixed annually on the basis of the Final Average Salaries for that particular year.

The level of disability benefits of both the Canada Pension Plan and the United States Social Security System also increases annually. Hence, the amount of the offset under this proposal would increase as the benefits under social security legislation increase. To allow the level of disability benefits to float with Final Average Salary increases would thus not be too costly to the Plans.

3. Dependency Allowance

The committees recommend that the level of disability benefits for each dependent child of a disabled minister should be 10 percent of the Final Average Salary of ministers. This will be offset by any disability benefits received by the dependent child under Social Security or the Canada Pension Plan. For example:

Final Average Salary in Canada	<u>\$23,700</u>
Dependent's disability benefit (10%)	\$2,370
Less: Offset under the Canada Pension Plan	<u>\$1,180</u>
Cost to the Plan	\$1,190

These allowances should be adjusted annually, just like the level of the disability benefits for a disabled minister and his wife, for the same reasons outlined above. It should be noted that the definitions of a dependent are carefully defined in both the United States and Canadian Plans.

4. Offsets

There are two kinds of offsets:

(a) primary offsets, such as the disability benefits provided by social security legislation, Workers' Compensation, Unemployment Compensation, Canada Pension Plan, Quebec Pension Plan, United States Social Security, and chaplain's benefits; and

(b) secondary offsets, such as disability benefits paid under a private insurance plan, tax sheltered annuities, registered retirement savings

plan, investment income, etc.

The committees recommend that only primary offsets should be used.

5. Earned income

The committees recommend that only earned income in excess of 10 percent of average cash salaries be used as an offset. Disabled ministers should be encouraged to work if they can and should not be penalized for modest earnings if they are able to do so.

D. Alternative Funding Methods

Several ways to fund the program were evaluated:

1. Private insurance

The committees asked four reputable insurance carriers to submit bids for private insurance. Two companies refused to bid because our suggested benefits did not adhere to the benefits schedules they used. The other two would have prepared bids, but warned us that the costs would be prohibitive for two reasons:

a. The number of disability cases is relatively small in a minister group such as ours; therefore it is difficult to predict incidence.

b. The number of ministers in our plan is relatively small; therefore it is difficult to make actuarial estimates of costs.

All companies recommended that we self-insure.

2. Supplementary Fund

This fund is relatively small, and should be used only for extraordinary needs and final moving expenses.

3. Self-Funding

The committees recommend that payments for disability be made from the respective funds of the two plans. Actuaries will certify our actuarial report only if we add at least 1.5 percent to our annual normal cost. The committees are therefore asking for an increase in quota of \$.65 (or 1.5 percent) over the 1987 amount of \$42.35, to pay for this program. This is a modest cost to provide a substantial benefit to ministers who truly need help—those who are disabled.

4. Cost Sharing

The cost of the supplemental pension will be shared by the United States and Canada Plans in proportion to the predisability years of pensionable service in each country. This is the way we do it now.

E. Meaning of Disability

Does disability mean not being able to carry out the duties of a minister, or does it mean being totally disabled for doing any work? This recommendation adopts the definition used in our current Plan. It is the same one provided by Social Security legislation in the United States and the Canada Pension Plan. The definition implies being totally disabled from doing any work.

The present text, and our recommendation reaffirms it, relies on the administration of the social security systems to determine whether a minister is totally disabled. These administrations have the resources to do the necessary testing and interviews for disability. This policy also protects the committee and trustees from having to deal with the gray areas of partial disability, such as "burnout,"

F. Duration of Benefits

Disability benefits under this Plan will continue until the minister ceases to be disabled or reaches age 65. At that time, regular retirement benefits would begin.

If the minister dies before normal retirement age, the widow or orphans would receive disability benefits for a three-month period thereafter. After that, they would receive normal widow's or orphan's benefits defined by the present Plan.

G. Administration

Each year the administrator will require an informational form from those who are disabled to determine the amount of offsets to be used. Administration of this proposed plan will be fairly simple.

H. Effective Date

This plan, if adopted, will be effective September 1, 1987. Persons who are then disabled and who are receiving supplemental funds will then receive benefits under the revised formula.

I. Legal and Actuarial

This proposal was reviewed and approved by both our attorney and actuary.

J. Other considerations

The committee members met at length with several disabled ministers to discuss the circumstances of their disability. In most cases, the local congregation had shown deep Christian compassion for the disabled minister, and had considered emotional needs of grieving and loss, social needs, spiritual needs, physical and rehabilitative needs, needs for feeling useful, and the need for finances and housing.

It is very difficult for a minister, as it is for anyone, to discover that he is disabled. First, there is the uncertainly about the future. What will happen to my income? Will Classis emeritate me? Will social security approve my disability? Will I be able to do any work at all as a pastor? These are very real questions to consider. Second, there is the realization that one's status as an active, vital leader is lost. Third, there is the necessity of moving from the parsonage to some other location, perhaps in another city. Fourth, there may be a long a period of time between the application to U.S.—Social Security or the Canada Pension Plan and the beginning of payment of benefits.

It is important for the local congregation, whose responsibility is primary, to show patience and compassion to those ministers and their families who are going through this period of adjustment. The local consistory, the classis, and the Minister's Pension Fund should be in constant communication with respect to a minister's disability to be sure that all that can be done for the minister and his family is actually being done. In most cases of disability, agreements can be worked out to assure a proper transition from a period of active ministry to that of disability.

The Pension Committees wish to call to the attention of the congregations Church Order Article 15, "Each church shall through its consistory provide for the proper support of its minister(s)." The Pension Committees stand ready to help with financial resources.

K. Recommendation

The United States Pension Committee and the Canadian Pension Trustees urge synod to approve both this report and the recommended Plan changes which incorporate this report into the Plan text.

XX. 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 1988 quota of \$1.05 per family for the United States Supplemental Fund and for the Canadian Supplemental Fund. This is unchanged from 1987.

Grounds:

- 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.
- To avoid delayed consideration of special needs, the committees request an increase because of current and expected demand for funds.
- 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.

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 1988 as housing allowance for United States income tax purposes (IRS Ruling 1.107-1) but only to the extent the pension is used to rent or provide a home.

D. United States Pension Committee Members

The United States Pension Committee requests synod to elect, effective September 1, 1987, two committee members as follows:

1. One member for a three-year term from the following nominees:

a. Mr. Hal Soper, Holland, MI. Michigan State, BS; University of Michigan, MBA; State of Michigan, CPA. Retired as divisional controller at Ford Motor Company. He has served on church council, school board, Board of Home Missions, and the World Home Bible League Board; as delegate to

synod he served as Finance Committee reporter.

b. Mr. David Vander Ploeg, incumbent, St. Joseph, MI. Michigan State, AB: University of Michigan, ID. He is an attorney and serves currently as the chairman of the United States Ministers' Pension Committee. He has served on church council and as a delegate to synod. He now serves on the Pastor-Church Relations Committee, Mission Principles Committee, and the Unordained Employees Pension Fund Committee, and is vice president of the Barnabas Foundation.

2. One member for a three-year term from the following nominees:

a. Mr. Lloyd Bierma, incumbent, Sioux Center, IA. Calvin, AB; University of Valparaiso, JD. He is an attorney, serving as counsel to Dordt College and the American State Bank. He has served on church council, school board, and the Calvin College and Seminary Board of Trustees. He is active

in community organizations.

b. Mr. Joe Kaldenberg, Pella, IA. LUTC I, II, III, AM College CLU; business and financial courses by Bankers Life, Nebraska. He is sales representative with Bankers Life and member of numerous professional organizations. He is a CLU and chartered financial consultant. He recently became a registered representative, Securities #7 exam, with Bankers Life Investment Corporation. He has served on the Covenantal Finance Committee of Pella Christian High School.

E. Canada Pension Trustee Members

The Canadian Pension Trustees request synod to elect, effective September 1, 1987, two trustees to replace Mr. Bruce Dykstra and Mr. John Woudstra, both of whom are not eligible for reelection because they have served two consecutive terms, and Mr. A. J. Bakker who has decided to resign for personal reasons.

- 1. One member for a three-year term from the following nominees:
- a. Mr. Durk De Jong, Calgary, AB. He is a Registered Industrial Accountant and manager of DeJong's Insurance Services, Ltd. He has served on church council, on the school board as treasurer, and on the Executive Board of Governors of King's College. He was twice a delegate to synod, serving on the Finance Committee and the Women in Office Committee.
- b. Mr. John Leder, Edmonton, AB. He is president of Supreme Steel Ltd. and president of Edmonton Steel Fabrication Association. He has served as an officer on church council and The King's College Foundation. He was a delegate to synod, serving on the Finance Committee.

- 2. One member for a three-year term from the following nominees:
- a. Rev. Henry Jonker, St. Catharines, ON. Calvin, BA; Calvin Seminary, BD. He is pastor of Trinity CRC in St. Catharines. He has served on the education committee of the elementary school in St. Catharines, on various study committees of classis and synod, and was stated clerk of Classis Alberta North. He was a delegate to synod, and served on the advisory committee which dealt with women in office matters.
- b. Mr. Donald E. Nelson, Fonthill, ON. University of Toronto, BS; University of Western Ontario, MBA; Certified Compensation Professional. Currently he is director of Compensation and Employee Benefits, Ontario Paper Company, managing compensation, retirement and employee benefit plans companywide. He served as treasurer of Bethany CRC, and executive member of the Pelham Christian Men's Group.
- 3. One member for a one-year term from the following nominees:
- a. Mr. Nicholas Van Duyvendyk, Ottawa, ON. He is a Chartered Accountant, Certified Management Accountant, and a Certified Internal Auditor. He is currently assistant deputy minister of finance, Federal Department of Transport, and chairman of the Board of Redeemer College. He has served on the board of Union Missions and has been involved with Christian Fellowship.
- b. Mr. Jan Van Barneveld, Brantford, ON. He is a manager of the Main Branch at Brantford of the Bank of Nova Scotia, where he is responsible for all aspects of branch banking, including personnel, credit, and investments. He is chairman of the steering committee for the Maranatha Christian Academy, and served on the Brantford Christian School Board as chairman.

F. Thanks

The Ministers' Pension Committees suggest that synod express appreciation to the following members for their services:

- 1. Canadian Ministers' Pension Trustees, Mr. Bruce Dykstra and Mr. John Woudstra, both of whom have served six years, and to Mr. A. J. Bakker who has served five years, four of them as chairman.
 - 2. United States Ministers' Pension Committee members as follows:
 - a. Mr. Lloyd Bierma who has served two years.
 - b. Mr. David Vander Ploeg who has served three years.

G. Plan Changes

The United States Pension Committee and the Canadian Pension Trustees jointly recommend that synod approve the plan changes outlined in Section XVI.

H. Disability Report

The United States Pension Committee and the Canadian Pension Trustees jointly recommend that synod approve the Disability Report outlined in Section XIX.

I. Benefits, Quotas and Contributions

The United States Pension Committee and the Canadian Pension Trustees jointly recommend that synod approve the following for 1988:

1. Increase the former plan maximum pension from \$7,050 in 1987 to \$7,200 in 1988.

Ground: This represents a modest 2.1 percent increase in partial recognition of the cost-of-living increases.

2. Increase the per-family quota from \$42.35 in 1987 to \$43.00 for 1988.

Ground: The \$.65 increase, or 1.5 percent, is *only* necessary to fund the increased disability benefits requested (see Section XIX). The actuaries will certify their reports only if at least an additional 1.5 percent is added to the quota amount.

3. Increase Contributions-Other from \$2,325 in 1987 to \$2,375 for 1988.

Ground: The 2.2 percent increase is consistent with cost-of-living and former plan ad hoc pension increases.

Canadian Pension Trustees Albert J. Bakker, chairman Bruce Dykstra Rev. John G. Klomps John Van Rooyen John Woudstra United States Pension Committee David Vander Ploeg, chairman Lloyd Bierma Julius F. Mellema Rev. Herman Hoekstra Garrett C. Van de Riet

Ray Vander Weele, administrator

REPORT 15 PASTOR-CHURCH RELATIONS COMMITTEE

I. THE PASTOR-CHURCH RELATIONS MINISTRY

The mandate for the Pastor-Church Relations Committee was adopted by the Synod of 1982. The Synodical Interim Committee (SIC) observed in its report that year that during the decade of the seventies a growing number of pastors had been released from their congregations as a result of conflict situations. Synod responded by launching a program of pastoral care to pastors, consistories, and congregations in their mutual relationships. Synod decided that the SIC's Healing Ministries Committee should become a standing committee of synod for the supervision of the work of the Pastor-Church Relations Services (PCRS). Rev. Louis M. Tamminga was subsequently appointed director of this ministry. Since its inception, the work of PCRS has progressed well and the denomination has responded appreciatively to this ministry.

The Pastor-Church Relations Committee meets twice a year for review and policy making. Its executive committee meets with the director on a monthly basis

In keeping with synod's mandate, PCRS has focused on both healing and prevention, conflict mediation and regular pastoral care, problem solving and training in pastoral skills. Much of Director Tamminga's time is spent in maintaining contact with regional pastors, mentors and mentees, pastoral relations committees, and—in a more general way—pastors and churches.

Now that the PCRS ministry has become more widely known and accepted, pastors and consistories tend to approach their own regional pastor, rather than the director. This growing involvement of the regional pastors has freed the director to spend more time visiting various parts of the denomination in Canada and the U.S. He conducted retreats for pastor-couples and for consistory members. He led workshops for the enhancement of leadership skills. He and his wife have visited numerous parsonages, many in isolated areas. And they have had the privilege of welcoming many pastor-couples to their home for moments of fellowship and reflection. His travels have enabled the director to acquaint himself with local needs and problems.

It seems that the need for this type of pastoral care and healing is as vital today as it was in the late seventies when the SIC proposed a program of healing ministries. The parish ministry today is more demanding than ever before. Congregational life is profoundly influenced by such recent trends and events as international tensions, economic uncertainties, moral erosion, information explosion, hedonistic individualism, and unprecedented mobility. Members expect much from their churches. Pastors feel pressed to be experts in public address, education, community development, management, public relations, and outreach. Membership growth has come to a near standstill. Denominational loyalty is not as strong as it was less than a generation ago. A pastor who had been well accepted by his first three or four congregations

suddenly faces opposition in his present one. A growing number of pastors face the sometimes painful reality of too-lengthy pastorates and would benefit from a call. Hopefully improvements will be made in the denomination's calling system, now that synod is about to consider the recommendations of its study committee on this matter.

During the years 1970–80, some seventy-five pastors left their local charges as the result of conflict situations. Rev. William P. Brink, stated clerk at that time, pointed out that this figure, sad as it was in itself, compared favorably with other denominations. He also pointed out that it might well be the tip of the iceberg and that many other pastors facing severe problems had left their churches by acquiring a leave of absence for study, receiving a timely call, or embarking on a different type of ministry.

Since 1980 the figures are as follows:

	released from the ministry	released from a local church, Art. 17
1980	4	5
1981	6	2
1982	9	3
1983	9	1
1984	5	2
1985	4	2
1986	7	2

Since 1982 most of these pastors received special personal and pastoral care from their regional pastors in close cooperation with classical church visitors and local officebearers. It should also be kept in mind that the above figures present only a small fragment of overall need situations as faced by many of our pastors and consistories. Help and intervention now generally take place at a much earlier stage as tensions begin to mount. This has made healing and ensuing effective ministries a greater reality.

II. REGIONAL PASTORS

One of the provisions made by Synod 1982 was that each classis have its own regional pastor. Most of them have now served between three and four years. Regional pastors, often accompanied by their wives, minister to colleagues who face problems or have been overcome by a sense of futility and disappointment. But they also call routinely on fellow pastor-couples for no other reason than to show interest and concern. In a number of crisis situations, they and the director met together with the various parties, not only to put out fires, but also to assist in devising a realistic and imaginative program of ministry.

Since the Pastor-Church Relations ministry was proposed by Synod 1982, some 171 pastors have taken the initiative of approaching their regional pastor or the director for some form of pastoral care. About sixty individual consistories have initiated contact with the regional pastor or the director for assistance in relational problems.

The work of the regional pastors is supplementary to, not competitive with, the spiritual care consistories and classes owe their pastors. Those connected with the PCR ministry can provide pastoral skills sometimes not available to a local church. They are often in a more favorable position to minister in a given need_situation,_since_they_are_not part_of_the_supervisory structure_of_the

church. It appears that during the past few years, pastors and consistories are inclined more readily than before to approach their regional pastor for consultation and/or help.

Regional pastors also serve as consultants to those in the mentor program and the congregational pastoral relations committees that minister to individual pastors.

Following is a list of the regional pastors presently serving:

Classis **Regional Pastor** Alberta North Nicholas B. Knoppers Alberta South Jacob Weeda Atlantic Northeast Berton Van Antwerpen Paul W. Brink (associate) **BC North-West** Allen E. Likkel BC South-East Peter M. Jonker Cadillac James E. Versluys California South John F. Hollebeek Central California Case Admiraal Chatham Peter C. Hogeterp Chicago South Tymen E. Hofman Columbia Henry Lamsma Eastern Canada Dick C. Los Florida Harvey A. Ouwinga Grand Rapids East Morris N. Greidanus Grand Rapids North Charles Steenstra Grand Rapids South John M. Hofman Thomas C. Vanden Heuvel Grandville Hackensack Isaac J. Apol Hamilton Jerry J. Hoytema Holland Peter Borgdorff Hudson Donald P. Wisse Iacob Kuntz Huron Illiana Lugene A. Bazuin Kalamazoo Charles Terpstra Lake Erie Donald N. Postema Minnesota North John Bylsma Peter W. Brouwer Minnesota South Muskegon Eugene W. Los Niagara Jack B. Vos Northcentral Iowa Aldon L. Kuiper Northern Illinois Donald J. Negen Carl E. Zylstra Orange City Pacific Northwest Kenneth D. Koeman Pella Siebert Kramer Ouinte Repko W. Popma Red Mesa Albert J. Veltkamp Jay C. Vander Ark Rocky Mountain (North) Rocky Mountain (South) Ted Medema Sioux Center Duane Tinklenberg Thornapple Valley Durant T. Van Oyen **Toronto** Peter Van Egmond Wisconsin John Kroon

Edward J. Tamminga

Zeeland-

III. THE MENTOR PROGRAM

Mentors are appointed for newly ordained ministers as well as those entering the CRC ministry by way of Church Order Articles 7, 8, and 14-c. Synod has stipulated that the mentor agreement between two pastors last five years. That cycle has now been completed for most of the 1982 candidates. Nearly three hundred pastors are presently participating in the mentor program. In years to come, this number will level off somewhat.

A mentor is to the mentee a guide, a confidant, an advisor, a friend, a colleague, an encourager, a fellow pilgrim, and a prayer partner. Mentees testify to the fact that this trust relationship helps them in understanding their own personal, professional, and spiritual needs more clearly. Both mentors and mentees have found that their relationship is a source of personal replenishment and that it adds integrity to other relationships in their lives.

We have found that a mentor relationship flourishes best when the following threefold mutual commitment is present: come together regularly, pray for each other, and trust and care for each other.

IV. PASTORAL RELATIONS COMMITTEES

The Synod of 1982 asked the PCRC to assist local churches in appointing small task forces to minister to local pastors in the area of their personal well-being and relationship with their congregation. Synod gave the name "pastoral relations committees" to these support groups.

Some two hundred churches have subsequently instituted such committees. Regional pastors and the PCRS office aid these committees in doing their work as effectively as possible. A number of papers and manuals have been written to help those involved function effectively. Pastors and committees meet at stated times for in-depth fellowship and consultation in a setting of mutual trust, discretion, caring, and confidentiality. We have found that where gettogethers are held regularly, where they are well directed by the convener, and where honest sharing and prayer are prominent elements, the pastoral relations committee can be an outstanding source of replenishment for the pastor and his wife.

V. SALARY DISCLOSURE

	No. of Positions	Compensation Quartile
Job Level	in job level	(includes housing allowance)
5	1	4th quartile

VI. COMMITTEE

The following members are presently serving on the Pastor-Church Relations Committee:

Robert C. De Vries (secretary)	1987
Carl L. Kammeraad	1987
Eugene W. Los (vice chairman)	1987
Joanne De Jong	1988
Peter Borgdorff (chairman)	1989
Mirth Vos	1989
Richard Westmaas	1989

Robert De Vries, Carl Kammeraad, and Eugene Los are each eligible for another three-year term.

The committee submits the following pairs of nominations:

Robert C. De Vries (incumbent), Coordinator of Field Education, Calvin Theological Seminary

Carl G. Kromminga, professor of Practical Theology, Calvin Theological Seminary

Carl L. Kammeraad (incumbent), pastor of Neland Ave. CRC, Grand Rapids, MI

Benjamin Becksvoort, pastor of Brookside CRC, Grand Rapids, MI Eugene W. Los (incumbent), pastor of Second CRC, Grand Haven, MI Howard D. Vanderwell, pastor of Hillcrest CRC, Hudsonville, MI

VII. MATTERS REQUIRING SYNODICAL ACTION

- A. That synod grant the following PCRC representatives the privilege of speaking before synod and its advisory committee: Peter Borgdorff, chairman; Robert De Vries, secretary; and Louis Tamminga, director.
- B. That synod elect three committee members for three-year terms, from the nominations proposed in Section VI.
- C. That synod grant Director Tamminga the privilege of addressing synod briefly at a time of synod's choosing.

Grounds:

- 1. Synod 1982 stipulated that the director alert synod to "trends and relevant issues bearing on the relationship between congregations and pastors" (*Acts of Synod 1982*, p. 584, C, 1, e).
- 2. At the Synods of 1984, 1985, and 1986, the director did this in a brief address which was found to be a suitable format.

Pastor-Church Relations Committee Louis M. Tamminga, director

REPORT 16 SERMONS FOR READING SERVICES

In 1986 our committee served approximately two hundred congregations with sermons written and published in particular for churches in our denomination which, for a Sunday or for a longer period of time, are without a preacher. We also served a number of individuals who have subscribed to our Living Word sermon series. Most of our subscribers reside in Canada. We send our sermons to about twenty addresses in the United States. Several churches in Australia and New Zealand receive our sermons.

As in previous years we lost some subscribers and we gained a few. A large number of churches were very late in sending in their fees, while some failed to pay and were taken off our list of subscribers. Our committee has decided to try to correct this situation by sending the first notice directly to all the treasurers. The subscription for 1987 was kept at \$45 for our Canadian subscribers. Our U.S. clients will be asked to pay \$40 in their currency.

We are grateful to all the ministers from both sides of the Canada–U.S. border who helped us publish twenty-eight sermons in the past year. Most of our contributing ministers sent in their sermons upon our request, although a number of unsolicited manuscripts were received and prepared by our committee for publication. This year we plan to again publish twenty-eight sermons. The honorarium remains at \$50 per sermon for Canadian ministers. However, it was decided to reward our American sermon writers with \$60 (Canadian) for each sermon.

Letters were received expressing much appreciation for our ministry. One of the "complaints" we continue to hear is that many of the sermons are not long enough. The committee has not ignored this often valid complaint; but in some cases, we believe, the problem lies in the reader who is unable to slow down or take more time when conducting a worship service. A few requests came in again for back issues. With many copies of previous issues still in stock our committee welcomes such orders.

After serving our committee faithfully for two terms, Rev. John De Jong must be replaced. His leadership was much appreciated. Rev. Dirk Miedema has taken his place. Rev. Ralph Koops was elected to succeed brother De Jong as the chairman of our committee. Rev. Peter W. De Bruyne's term expires this year. He has given notice that he will not accept a second-term appointment. The services of Mr. Stan De Jong and Mr. Tom Tiemens are still highly valued by our committee. Brother De Jong of *Calvinist Contact* looks after all the printing and mailing. Brother Tiemens is still keeping all the financial records in order.

May the Lord continue to use his Church and our small committee to sound forth his Living Word.

RECOMMENDATIONS

- A. That synod approve the publication of the *Living Word* sermon series from January 1, 1988, to December 31, 1988.
- B. That synod commend the use of this sermon series to our churches.
- C. That synod appoint a regular member to replace Rev. Peter De Bruyne as of September 1, 1987, from the nomination of:

Rev. Rudy W. Ouwehand, pastor of the Covenant CRC, Woodstock, ON Rev. Paul De. Stadt, pastor of the First CRC, Barrie, ON

Sermons for Reading Services Committee Ralph Koops, chairman Peter W. De Bruyne, secretary-treasurer Dirk Miedema Harry Salomons

REPORT 17 SYNODICAL COMMITTEE ON RACE RELATIONS

I. COMMITTEE MEMBERS

Name	City	Year Retiring
Mr. Ho Young Chung (chairman)	Buena Park, CA	1989
Mr. Floyd Kurley (vice chairman)	Rehoboth, NM	1989
Ms. Mary Szto (Secretary)	Jamaica, NY	1989
Mr. George Fernhout (treasurer)	Edmonton, AB	1987
Rev. Alfred S. Luke (executive	Grand Rapids, MI	1988
committee at-large)	•	
Mr. Fernando Aviles	Chicago, IL	1987
Ms. Evelyn Benally	Shiprock, NM	1987
Dr. Peter Dieleman	Kalamazoo, MI	1989
Mr. Gary Mulder (Advisory Council	Grand Rapids, MI	1988
representative)		
Mr. Jose Tagle	Miami, FL	1988
Mr. Ted Taylor	Washington, DC	1989
Ms. Doris Tuinstra	Grand Řapids, MI	1988
Mr. Henry Washington	Hammond, IN	1989
Mr. Colin Watson	Paterson, NJ	1989

II. INTRODUCTION

"Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations" (Isa. 56:7b)

God's work of racial reconciliation in the Christian Reformed Church through the power of the Holy Spirit and the efforts of SCORR and other denominational agencies and institutions has enabled the church to respond positively to the growing diversity within our denomination. SCORR has experienced the richness of God's blessings again this year. A new executive director was appointed by Synod 1986 and SCORR's dream of having multiracial leadership on its staff became a reality. We praise God and thank him for his goodness and mercy as we at SCORR made our transition in leadership this past year.

As you read this report, may you share our excitement in seeing how God is allowing the CRC to become an "all nations" church.

III. PROGRAM

A. Leadership Development

"Sing unto the Lord for he has done marvelous things" is SCORR's praise offering to the Lord for his blessing of racial diversity and new multiracial

REPORT 17

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 was fifty-five. We are grateful to the Lord for increasing that number to seventy. Multiracial unordained staff is currently determined to be forty-five and the number of multiracial Christian school teachers is thirty. The number of multiracial agency board members has moved from a static state to an enthusiastic fourteen. The multiracial agency staff has exceeded last year's number by fourteen and our own 1986 projections by four with a generous fifty-five staff persons.

SCORR is enthusiastic about our denomination's accepting embrace of God's "all nations" vision as demonstrated by such dramatic and measurable in-

creases.

1. Multiracial Leadership Development Council

The need for renewed united effort at agency multiracial leadership development is reflected in the renaming and restructuring of the advisory council.

The restructuring of this united effort at multiracial leadership development among the CRC and related agencies will permit greater use of the council's "Comprehensive Planning." Trinity Christian College in 1984 and Calvin College in 1986 have completed comprehensive planning reviews and are becoming the leaders among Christian colleges in developing multiracial leaders.

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" (Advisory Council minutes, October 8, 1986, 9, A).

2. SCORR Multiracial Student Scholarship Fund

"... Test me in this," says the Lord Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (Mal. 3:10).

Surely, if in no other place, we see this blessing bestowed on the CRC in the

form of its gifted and committed multiracial scholarship students.

Fifty-three students were awarded SCORR scholarships by the grace of God and the unselfish commitment of the body of Christ to Christian education. Below is a listing of the students awarded.

SCORR Scholarship Recipients 1986/87

Name of Student	Ethnic Origin	Career Goal	School Attending	Home State
Milford Muskett	Indian	Medicine	Calvin College	New Mexico
Jai-Sung Shim	Asian	Ministry	Calvin College	Michigan
Junk Sik An	Asian-	Education	Calvin Seminary	Michigan
Dae T. Kim	Asian	Missionary	Calvin Seminary	Michigan
Sam Kim	Asian	Ministry	Calvin Seminary	Michigan
Jung Hyun Oh	Asian	Pastor	Calvin Seminary	California
Gyu Arn Pak	Asian	Director	Calvin Seminary	Michigan

Bouala Baccom	Asian	Secretary	Dordt College	Iowa
Thang Do	Asian	Engineer	Dordt College	California
Chanh Duone	Asian	Engineer	Dordt College	California
Tuan Huynh	Asian	Medicine	Dordt College	California
Hyoun Kim	Asian	Ministry	Dordt College	California
Sun Kim	Asian	Bus-Adm	Dordt College	California
Bernadette			9	
Klumpenhouwer	Black	Undecided	Dordt College	Canada
Tri Mai	Asian	Ministry	Dordt College	Iowa
Han Nguyen	Asian	Data-Proc.	Dordt College	California
Luan D. Nguyen	Asian	Computer	Dordt College	California
Thai Nguyen	Asian	Computer	Dordt College	lowa
Thu Nguyen	Asian	Undecided	Dordt College	California
Tuyetnhung Nguyen	Asian	Biology	Dordt College	California
Annette Singer	Indian	Accounting	Dordt College	Oregon
Giang Tran	Asian	Undecided	Dordt College	California
Ngoc Tran	Asian	Biology	Dordt College	California
Su Tran	Asian	Computer	Dordt College	California
Van Tran	Asian	Undecided	Dordt College	
Tan Vo	Asian	Undecided	Dordt College	California
Quan Vu	Asian	Medicine	Dordt College	California
Norman Chee	Indian	Pastor	RBC	New Mexico
Calvin Hill	Indian	Ministry	RBC	New Mexico
Minh Le	Asian	Ministry	RBC	California
Dzang Nguyen	Asian	Ministry	RBC	Michigan
John Peshlakai	Indian	Missions	RBC	New Mexico
Angel Rodriguez	Hispanic	Ministry	RBC	Puerto Rico
Viet Hoang Tran	Asian	Ministry	RBC	California
Kou Vang	Asian	Ministry	RBC	Wisconsin
Houa Yang	Asian	Ministry	RBC	Iowa
William Acevedo	Hispanic	Social Work	Trinity Chr. College	Illinois
Alfredo Carabello	Hispanic	Counsellor	Trinity Chr. College	Illinois
Edwin Carabello	Hispanic	Ministry	Trinity Chr. College	Illinois
Angel Cobb	Black	Undecided	Trinity Chr. College	Illinois
Mark Gamble	Black	Social Work	Trinity Chr. College	Illinois
Mia Gamble	Black	Nursing	Trinity Chr. College	Illinois
Lisa Hernandez	Hispanic	Nursing	Trinity Chr. College	Illinois
Sonia Jenkins	Black	Undecided	Trinity Chr. College	Illinois
Joseph Ortiz	Hispanic	Ministry	Trinity Chr. College	Illinois
Martha Perez	Hispanic	Education	Trinity Chr. College	Illinois
Ramon Riveria	Hispanic		Trinity Chr. College	Illinois
Angel Vasquez	Hispanic	Teaching	Trinity Chr. College	Illinois
Frank Gibson	Black	Ministry	McCormick Sem.	Illinois

Each year the burgeoning numbers increase the possibility that worthy and talented students will not be supported. However, SCORR believes that God is more than able to create provisions for the development of multiracial students with whom he has blessed the CRC.

3. SCORR Leadership Grants

SCORR is humbled at the opportunities it has been granted to assist in the development of so many leaders and ministries of such high caliber.

This year grants were awarded to:

Classis California South Vision 1990	\$1,000
Christ's Community CRC, Grand Rapids	2,500

International Theological Seminary	1,500
Kalamazoo Diaconal Conference, İmmanuel CRC	3,250
The Lighthouse	1,450
Nick Negrete/Albert Martinez, Denver	6,000
Frederico Machado	3,000
Grace CRC, Grand Rapids	1,500
Cambodian CRC, Utah	2,000
TASUM	6,000

Training Program

The SCORR Training Program was implemented two years ago. It is a program that was developed to help SCORR be obedient to the Word of God and to be able to fulfill its responsibility to the denomination in developing multiracial leadership.

Our training program recruits ethnic minority persons who are interested in acquiring secretarial skills in order that they may find full-time employment. These individuals are trained in the various aspects of secretarial work, including computer and word processing equipment, by the administrative assistant in both the Chicago and Grand Rapids offices. Another aspect of this program which has been a blessing to all of us is the fact that these trainees have grown

spiritually because of SCORR's commitment to do God's will.

God has blessed our trainee program these past two years. We have trained seven individuals so far, four of whom have been able to receive full-time employment, one has returned to school in order to enhance her entry level in the job market, and two were unable to finish our requirements and dropped out of the program. Currently there are four trainees in the Chicago and Grand Rapids offices. Two are scheduled to graduate and be replaced in December 1986 and March 1987.

We are thankful to God for this program which enables us to do our work in a very cost effective manner and be a blessing to others as God requires.

B. Congregational Development

Over all the number of multiracial adult worshipers in Christian Reformed congregations increased by 3 percent in the past year. SCORR now counts twenty-one congregations with one hundred or more multiracial worshipers (four more than last year!). Of these, ten are Asian congregations, five are Indian congregations, four are Black congregations, and two are Hispanic. The growth in multiracial worshipers takes place among congregations that are themselves predominantly multiracial. Predominantly white congregations in multiracial communities show an overall decrease in the number of multiracial worshipers for the past couple of years. There is a significant challenge to 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 that some of these congregational grants are provided in combination with the leadership grants described earlier in 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

Several years ago SCORR anticipated the need for a return to education on building cross-cultural understanding. SCORR has been building this dimension—education—into its programming and plans to concentrate on this area again in the coming years.

1. All Nations Heritage Week

The grace of God is evident when one considers that the CRC with its Dutch ethnic origins is today a denomination of over eight hundred congregations, nearly ninety of which have 10 percent or more multiracial adult worshipers. We are opening our hearts and our churches to a rich variety of cultures. We are becoming increasingly diverse. Because of Christ living in us that which could potentially divide us is rather becoming an opportunity for building unity and glorifying God.

Annual observances of All Nations Heritage Week (ANHW) provide us with an opportunity to give God the praise for knitting us together in harmonious multiracial diversity. Further, by focusing upon one ethnic group each year we are able to inform and educate the denomination about that particular cultural heritage.

Increasing numbers of churches are taking offerings around ANHW for SCORR's Multiracial Student Scholarship Fund (established by Synod in 1971) and Calvin Seminary's Kromminga Multiracial Leadership Development Fund. We respectfully request all congregations to take offerings for the scholarship funds. There is such an increase each year in the number of qualified applicants that SCORR up to this point has not been able to keep up with the demand.

Responses from the churches are overwhelmingly positive concerning ANHW. Out of 283 churches responding to our annual survey concerning ANHW, 216 churches indicate they are celebrating ANHW. Five additional churches would have celebrated the occasion had it not been for prior liturgical commitments.

Many churches are delightfully creative in the ways they observe ANHW. There is clear evidence that congregations are being spiritually refreshed through ANHW observances. This affirms SCORR's conviction that opening ourselves to multiracial persons of various cultures will result in an enrichment of our denomination because God, having blessed the nations with his good gifts, blesses us through the nations. ANHW is helping us to realize the blessing that comes to all of us because we are members together of one body.

We reported to Synod 1983 that the Cuban Christian heritage would be highlighted for ANHW 1987, the Korean in 1988, the Puerto Rican in 1989, and the Dutch in 1993. We now plan, however, to celebrate the Hispanic heritage in 1987 and the Dutch in 1988. Other cultures have expressed considerable appreciation for the contributions of the Dutch Christian culture to the shaping of the Reformed faith.

SCORR is of the conviction that the witness of the CRC for multiracial unity and diversity in Christ is a witness desperately needed by our war-torn and divided world. We are profoundly thankful to God and to the churches for all that is being done. To God alone be the glory!

2. Outreach Listening Tour

SCORR, in cooperation with other agencies, participated in an outreach listening tour.

3. Survey

SCORR participated with other agencies in a denominational survey, as well as having done its own survey targeting 125 multiracial churches and churches in transition.

D. South Africa

SCORR continues to have a deep and intense interest in developments in South Africa, particularly as they involve our denomination's relationships to denominations there. SCORR is happy to inform synod that the conference on "being Black and Reformed," which has been in the planning stage since 1984 in cooperation with Dr. Allan Boesak, is scheduled for March 2-4, 1987.

SCORR staff person Bing Goei and executive committee member Rev. Alfred Luke continue to participate with members of the Interchurch Relations Committee in conversations with the race committee of the Reformed Church in South Africa. SCORR wishes to express its disappointment at the lack of results and asks synod to initiate strong actions against the RCSA in order 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" (Acts of Synod 1986, p. 615).

IV. NEW FIVE-YEAR PLAN

SCORR in 1986 pursued a systematic program of involving pastors, consistories, and Multiracial Leadership Development Council members in developing its five-year long-range plan. From this involvement it is apparent that the plan truly reflects the desires of the denomination. Rev. Dennis Boonstra generously did all the tabulation work and we thank him for his assistance.

SCORR requests synod to approve the five-year long-range plan as outlined in the Appendix to this report.

V. SALARY DISCLOSURE

SCORR reports three staff persons whose job levels are:

Job level	No. of positions	Compensation quartile
6	Î.	2nd quartile
4	2	1st quartile

VI. Nominees

SCORR expresses its thanks to Ms. Evelyn Benally, Mr. Fernando Aviles, and Mr. George Fernhout for their services and commitment to SCORR these past three years as members of the board.

Of the board membership for which SCORR-is-responsible-to-provide nominations to synod, the following persons are available and eligible for appointment:

A. To succeed Mr. George Fernhout:

- 1. Mr. George Fernhout, MSW (incumbent)—the manager of the Alberta Social Services and Community Health and a member of Trinity CRC, Edmonton, he serves as chairman of the National Committee for Indian Ministries of the Canadian Council of Christian Reformed Churches.
- 2. Mr. Gerald Vandezande—Mr. and Mrs. Vandezande have adopted eight children (some multiracial), two of whom are still at home. He is public affairs director for Citizens for Public Justice, member of a church advocacy group, and active member with the General Council of Evangelical Fellowship of Canada.

B. To succeed Mr. Fernando Aviles:

- 1. Mr. Fernando Bedevia—a member of the consistory of First CRC, Grand Rapids, he graduated from law school and is partner in the law firm of Meana, Spruit & Bedevia.
- Rev. Pedro Aviles—pastor of the Grace and Peace Fellowship CRC of Chicago, Illinois.
- C. To succeed Ms. Evelyn Benally, SCORR has requested Classis Red Mesa to make this appointment.

VII. RECOMMENDATIONS

A. That synod approve SCORR's five-year long-range plan.

Grounds:

The plan has been well received by the churches.

SCORR made its revisions based upon the churches' input, which makes this a truly denominational effort.

SCORR will be able to function responsibly and cost effectively in doing its work for the denomination.

B. That synod set the quota for SCORR at \$5.25 for 1988.

C. That synod approve a supplemental quota of \$.79 to cover the membership assessment that was paid to SCORR by members of the Multiracial Leadership Development Council.

Grounds:

 The agencies' desire and commitment to multiracial leadership development makes SCORR the logical agency to manage the work and the finances of the Multiracial Leadership Development Council.

Funding the work of the Multiracial Leadership Development Council in this manner will enable all agencies and institutions supported by the Christian Reformed denomination to participate in the important work of multiracial leadership development.

This method is cost effective since it will eliminate a certain amount of bookkeeping for all the agencies who are now members of the council.

D. That synod encourage the churches to celebrate our All Nations Heritage the weeks of September 28–October 3, 1987, and September 26–October 1, 1988.

Grounds:

- The enthusiastic participation in the past four 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.
- It testifies to our denomination's commitment to increasing racial diversity.
- 4. The churches' requests for materials and suggestions require greater preparation time for SCORR to serve the churches effectively.
- E. That synod appoint new members to SCORR's board from the slate as presented by SCORR in Section VI.

Synodical Committee on Race Relations Bing Goei, director

A PLAN FOR THE CRC AND ITS MINISTRY OF RACIAL RECONCILIATION

I. PREAMBLE

God's people are a diverse, heterogeneous people; they are a people gathered—gathered from every tribe and tongue and nation and given a new unity, a unity in the Spirit.

The vision of the inclusiveness of the people of God is already foreshadowed in his covenant promises to Abraham; God promised to make a nation in whom all the families of the earth would be blessed (Gen. 12:3). That theme never disappears from the pages of the Bible; the Psalms and the prophets provide vivid reminders that God is the God of all the nations and the gifts of all the nations will be gathered to his glory (Jer. 3:17; Isa. 2:2; Ps. 67; Ps. 96). In the New Testament the gathering of people into oneness in Jesus Christ is the flowering of the prophetic vision. Jesus specifically includes this dimension in his commission: "Make disciples of all nations . . ." (Matt. 28:19). The book of Acts describes the powerful work of the Spirit as he breaks down the walls to build the church. You cannot read Paul (Gal. 3:28, Ephesians and Colossians) without seeing how important it is that the unity in Christ overcomes the barriers of tribe and nation and class. That gathering of the nations into a new nation is beautifully pictured in Revelation (e.g., Rev. 5:9, 10; 7:9; 22:2).

This biblical theme of the gathering from diversity into the unity of the Spirit gives urgency to the church's ministry of racial reconciliation in North American society.

The church is called to be the ambassador of reconciliation, for that is what her Lord has made her and called her to be (Col. 1:20; II Cor. 5:19–20). She is the herald of the good news that "God was reconciling everything on earth through the work of Christ on the cross" so the church calls women and men to repentance and new life in Christ; to a new and reconciled relationship to the Creator. The reconciling work of Christ Jesus is powerful also in the human-to-human dimension. The church is ambassador also of the reconciling power which brings unity in diversity. Through obedience to the call to be ambassador of reconciliation, the church demonstrates the power of the gospel to break down the walls (Eph. 2:14) and through this obedience, the church gives a clear sign to society of God's intention for his people, and of the fact that Christ is sent by the Father (John 17:21). Therefore, race relations is not just another social issue to be addressed by the church; it is a matter that speaks clearly about the essence of the church and the One whose body the church is; it is a sign of the kingdom.

Faithfulness to the biblical "all nations" vision of the kingdom has important implications for the life of the CRC.

As the church is faithful, the denomination will be increasingly filled with congregations representing the various ethnic and cultural groups. Congrega-

tions, however, to whom God gives the opportunity to be multiracial, must seize that opportunity eagerly and respond to the challenges creatively. Our theological questions and the answers we form must take into account the multiracial nature of the church. We must take pains to insure that the patterns of leadership development among us produce genuinely multiracial leadership for the church. In obedience we discover anew that Christ is Lord and his lordship is over all cultural and ecclesiastical expressions. The church affirms and celebrates a variety of Reformed expressions of Christ's body. Far from being dismayed by the variety of such denominational expressions, the church delights in them, seeing them as confirmation of the gifts of the empowering Spirit, expressing varieties of gifts with which the church is gifted. Of course, SCORR's work includes helping the church address sins of racism as they come to expression among us. But much more important for the long range is SCORR's role of helping the church understand and manage the changes resulting from our own growing diversity, and from our commitment to minister in the racial diversity of North American society.

II. SYNODICAL MANDATE, MISSION STATEMENT, PURPOSE, KEY INDICATORS, AND TARGET GROUPS

A. Original Mandate from Synod

To design, organize, and implement programs through which the denomination, individual churches, and members can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers and throughout the world. . . .

B. Mission Statement

From the promise to Abraham to the vision of John, the Bible clearly pictures God's people as gathered from every tribe and tongue and nation, and given a new identity and unity in Jesus. The CRC must reflect this reality; we are called to the ministry of reconciliation—to be witness to the power of the gospel to make us one in the Lord.

This theme of diversity in unity is at the heart of the church's identity and ministry. Racism in the church is a flagrant denial of the basic truths of the Bible about creation, the image of God, reconciliation in Jesus Christ, unity in the Spirit. Racism cuts at the heart of the church's nature, ministry, and witness.

SCORR's task is to encourage and enable the denomination to eliminate its racism and carry on the ministry of racial reconciliation in faithful, joyful obedience. SCORR's task is to lead the church to understand and manage the changes resulting from our own growing diversity, and from our commitment to minister in the racial diversity of North American society. SCORR commits itself and calls the denomination to pray and work for a CRC which corporately reflects that diversity. A realistic and biblical reflection of that ethnic diversity will be a denomination in which there is a corporate commitment to pray and work for the greatest multiracial growth possible* that the Holy Spirit will give

^{*}Although there is a debate whether SCORR ought to call the CRC to pray and work for a specific percentage of multiracial membership, we all agree that the work of adding numbers of persons to the church is first and last a work of Christ and his Holy Spirit. Only the Lord can add "to their number day by day those who were being saved..." (Acts 2:47). It is good, however, to set specific goals because this encourages action and a mutual accountability among us. Synod of 1974 in its answer to Overture 6 supported the

to the CRC. This multiracial membership must be an involved membership, both as members and proportionately in staff positions, and should be engaged in effective programs of racial reconciliation in society at all levels of the church's individual and corporate life.

C. Purposes

- To increase multiracial membership in the CRC.
- 2. To increase the number of multiracial people in leadership positions in the CRC.
- 3. To increase the address of CRC agencies, churches, classes, and synods to issues of people of Asian, Black, Hispanic, and Indian cultures.
- 4. To maintain adequate support in the CRC to enable SCORR to carry out the tasks Scripture demands.

D. Key Indicators of Progress

- 1. Number of multiracial people who become worshipers in CRC congregations.
 - 2. Number of multiracial people who become communicant members.
- 3. Number of multiracial people on staffs, boards, and committees of the CRC and related agencies.
- 4. Number of agenda items and programs of agencies, churches, and synod addressing multiracial culture issues.
- 5. Number of multiracial people employed by businesses and organizations managed or controlled by CRC members.
 - 6. Organizational strength of SCORR
 - a. Budget is met.
 - b. Staff is adequate to the program demands and is racially diverse.
 - c. Research and development is carried out and used systematically.
 - d. Board members are equipped and functioning effectively.
 - e. Board members genuinely represent the geographic and cultural diversity of the CRC.
 - f. Long-range plan continuously updated and used to insure agency effectiveness.
 - g. Clear and supportive relationships are built and maintained with other organizations in the environment.

concept of goal setting and timetables. Thus, SCORR does believe that it would be good for us to pray and work for a denomination "in which there is at least 18 percent multiracial membership...." There is nothing sacred or unique about this number. The Spirit's will, after all, might be to grant us 25 percent or more multiracial membership. We did ask the Lord for wisdom about this matter and only after much prayer did we become bold to suggest 18 percent. We simply want SCORR and the denomination to be faithful to the Scriptures and to be diligent in following the will of the Holy Spirit. If our goals and timetables, whatever the percentages and dates, are not of the Lord, they cannot be attained (Acts 5:38–39). SCORR's statistics (Agenda for Synod 1986, pp. 228–29) suggest, however, that God is richly blessing our plans and that even the use of the figure-18 percent is a reflection of God's grace which may prove to be too conservative because our current growth curve shows we could realistically reach the 18 percent figure.

E. List of Target Groups

- CRC congregations with 10 percent or more multiracial members.
- 2. CRC congregations in racially changed or changing neighborhoods.
- 3. Agencies and institutions in or related to the CRC.
- Businesses and organizations managed or controlled by CRC members.
- 5. The synod and the classes of the CRC.

III. GOALS

A. Twenty-five Year Goal¹

SCORR's ongoing goal is that we will pray and work for the greatest multiracial growth possible that the Holy Spirit will give to the CRC. Since the setting of numerical goals and timetables encourages action and a mutual accountability among us (see footnote following II, B), we wish to state that SCORR's twenty-five-year goal (A.D. 2011) is that 18 percent of the total membership of the denomination is multiracial, 18 percent of all ordained pastors in the CRC are multiracial, and multiracial issues are dealt with as a natural expression of every level of the life of the church.

Category	1981	1985	5-year Target ² 1991
Multiracial Ordained Pastors	22	55	100
Multiracial nonordained church staff	24	37	42
Multiracial Christian school staff ³		30	50
Multiracial agency staff4	41	41	85
Multiracial membership on boards & committees ⁴		10	30
Congregations with 100 or more multiracial adult worshipers	7	17	30
Congregations with 10 percent or multiracial worshipers ⁵	_	81	116
Number of multiracial issues dealt with positively at classes and synods	1	30	45

Notes:

¹Some of the churches have expressed concern that the goals, while noble in themselves, might actually be unattainable. It must be observed that even SCORR staff originally had similar but even deeper misgivings about the difficulty of achieving the goals. The track record (*Agenda for Synod 1986*, pp. 228–29) reveals, however, that God "is able to do far more abundantly than all that we ask or think . . ." (Eph. 3:20).

²This set of notes is an explanation as to how we arrived at the goals set for 1991:

a. Ordained pastors (goal 100)—We determined the number of students currently in colleges and seminaries on the way to ministry: approximately 30 students; we projected approximately 15 additional pastors received by means of colloquia docta and Church Order Article 7. We are assuming that a fairly rapid rate of increase will continue for a few more years and that then there will be a plateau.

 b. Unordained staff (goal 42)—We are projecting a continuation of the trendline established over the past five years. We project that churches will tend to move away from unordained staff as they see increasing possibilities of adding ordained multiracial

IV. STRATEGIES

A. Multiracial Congregational Development

- 1. Provide music resources, such as training in gospel music and SCORR's discussion guide "New Traditions," to congregations, particularly congregations in transitional communities.
- Develop seminars in which SCORR members and other leaders receive further leadership training in areas such as assisting local congregations to develop new ministries, and finding more effective ways to use the denominational resources at the local level.
 - 3. Continue to encourage interagency cooperation in making resources

staff; therefore, we will need to give special attention to meeting this goal.

c. Christian school staff (goal 56)—We project the addition of one teacher in each of the 20 schools that we presently monitor; we project adding 3 new schools to those we monitor for 8 additional multiracial staff.

d. CRC agency staff (goal 85)—Projections here are based on present and anticipated efforts by members of the Multiracial Leadership Development Council, and the efforts

of new members in the Multiracial Leadership Development Council.

e. Board and committee membership (goal 30)—Our experience during the past five years demonstrates that it is difficult to make an impact in this category; we will need to give our intensive attention to doing so. We are projecting that as a result of SCORR's work with agencies through comprehensive reviews, and the commitment of all the agencies, an additional 10 multiracial persons can be added to boards and committees; and we are projecting an additional 10 to be added by our being able to successfully bring about change at the classical level in the selection of representatives to boards and committees.

f. Congregations with 100 or more multiracial adult worshipers (goal 30)—We are projecting that approximately 6 existing CRC congregations will move into this category during the next five years; and approximately 7 congregations which will either begin or

join the denomination in the next five years will reach this size.

g. Congregations with 10 percent or more multiracial worshipers (goal 112)—We are projecting that the current efforts of local churches, classes, and denominational agencies will result in the following over the next five years: 5 Southeast Asian congregations, 5 Hispanic congregations, 5 congregations resulting from interagency cooperative efforts, 10 Korean congregations, and 2 Black congregations. In addition another 8 congregations will result from new initiatives; SCORR's strategy for the development of congregations includes working increasingly with and through CRC Home Missions on this goal.

h. Multiracial issues at classes and synods (goal 45)—Based on our projections with regard to new congregations being organized or entering the denomination, and new pastors being ordained, and the array of additional issues that are likely to be dealt with by the classes over the next five years, we are projecting some 225 issues will be dealt with by classes over the next five years. Thus by 1991 we should see some 45 issues being dealt

with in that year.

³The twenty Christian schools contributing to those statistics are those Christian Schools International members which are located in areas where Christian Reformed churches are located and have a significant number of multiracial students. In addition to the full-time teachers, they have forty board members who are multiracial.

The agencies surveyed include all Multiracial Leadership Development Council mem-

ber agencies and are listed in the 1987 Yearbook, pp. 453-92.

⁵Data not available for 1981.

available to local ministries in a concentrated and focused way that will enable the development of healthy congregations.

4. SCORR rejoices in the commitment of Home Missions to plant new churches in ethnic minority communities. SCORR will continue to encourage initiatives in multiracial congregational development and will support and cooperate with Home Missions and any other agency committed to multiracial congregational development.

B. Multiracial Leadership Development

The task of installing additional multiracial people in positions of leadership on staffs, boards, and committees of Christian Reformed churches and related agencies and churches requires two approaches. Providing viable permanent placement within CRC structure is one significant part of the task. The other is discovery, recruitment, and development of multiracial leaders.

1. Multiracial Leadership Development Council

Agencies of and related to the CRC cooperate in the Multiracial Leadership Development Council in a united effort to plan, implement, and support the development of Asian, Black, Hispanic, and Indian leaders in Christian Reformed churches and agencies of the CRC or related to it.

Each agency in the past has contributed its share of the council budget, and sends its chief executive officer to participate in council meetings. Each agency also designates a staff person to work in the agency and with the director of Multiracial Leadership Development (MLD) on various programs of leadership identification, recruitment, development, and placement.

2. Internships

Agencies (particularly nonacademic) would arrange for a work placement for multiracial college seniors for which college credit could be earned. A small stipend from SCORR would be available to help fund these student interns for this work experience during their senior year.

3. Leadership Grants

Several leadership grants provided by SCORR are already at work helping churches, schools, and agencies to develop new multiracial staff positions. This not only provides funds but also SCORR staff time for consulting with churches, schools, and agencies requesting grants.

From time to time the director of MLD arranges with one or more agencies plus SCORR, to provide resources and specific learning experiences to a potential leader.

A committee comprised of CR Home Missions, Calvin Seminary, and other resources of the CRC along with SCORR will aid leaders who are preparing specifically for church ministry.

4. Comprehensive Plans

Purposes:

- to assist member agencies in conducting comprehensive planning for their agencies regarding recruitment and retention of multiracial people in the agencies, boards, committee staff, and client levels;
- to review history, policy, system, and programs of that agency in light of the desire to recruit and retain multiracial people within the agency;
- to offer suggestions, resources, outline, and strategy to effect the change needed to promote multiracial recruitment and retention.

Comprehensive planning will be completed every three years (or as frequently as the agencies find needful) and are managed by the Multiracial Leadership Development Council (see I above). Work will be done by selected multiracial experts in the field of the agencies' ministries, contracted by and accompanied by SCORR staff.

5. Student Recruiting and Scholarships by Colleges and Seminary

Each academic member of the Multiracial Leadership Development Council is encouraged to establish a multiracial concerns committee. The director of MLD visits each campus at least once per academic year in order to encourage the multiracial concerns committees in recruitment efforts, meet the multiracial students on campus to encourage CRC-related carreers, and address other multiracial campus concerns.

Each college and seminary is encouraged to develop its own scholarship for multiracial students. In addition, the SCORR Multiracial Scholarship Fund has grants of up to \$1,000 per academic year available to multiracial students who demonstrate need, qualify academically, and are planning on leadership roles in the church and related agencies.

SCORR arranges for mentors, who are supportive role models and are sensitive to students' cultures, who are available to each SCORR scholarship recipient for encouragement, advice, and accountability.

6. Personnel Recruitment

Each CRC agency is responsible for its own recruitment activity. SCORR staff is available to assist agencies in the recruitment of multiracial people. Direct involvement of the director of MLD in recruitment is contingent upon the following conditions:

- Is the individual giving leadership to issues and concerns germane to his/ her culture?
- Is the potential position to which the individual would be recruited one which has visibility within the CRC?
- Does the individual have a network of others who might follow into CRC positions?

7. Grade and High School Systems

SCORR's task in this area is to make this part of the covenant education network an effective part of the system of developing multiracial leadership. Our starting place is to work with pastors, teachers, and principals, first in the twenty school situations that SCORR identifies in its list of schools with significant multiracial populations. There are two foci here: building strong ties between local multiracial CRC congregations and local Christian schools; and training teachers, principals, and pastors to effectively identify, develop, and mentor potential (multiracial) leaders through the educational system in school and church settings.

A next step is to work with high school principals more intensively in their regional meetings, taking opportunities to pilot test our training workshop concepts on leadership and its effective development. These workshops would also include an address to questions of administration, funding, and such items as are identified by the principals.

Work on the broad contextual issue and concrete local models would also accompany the targeted training described above. "SCORR will continue to

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work for the participation of all CRC-related agencies in the Multiracial Leadership Development Council, as well as developing local church-based training models."

8. Leadership Development Manual

A manual for leadership development especially in multiracial churches and agencies is being developed. Its purpose is to provide the basis for leadership development workshops (four to six sessions) for use by churches and agencies. It will include topics such as what leadership is and how it is developed, biblical models and teachings, leadership in the CRC, leadership among volunteers, and related resource materials. (The development of this manual would be done on a contract basis outside of staff.)

9. Recruitment Training

SCORR will provide training for agency staff people who have responsibility for recruiting, with the purpose of enabling the effective recruitment of multiracial agency staff.

10. Agency Leadership Development Intensives

These sessions are designed for the designated staff of Multiracial Leadership Development Council member agencies and will take place on a schedule to be set by the Multiracial Leadership Development Council. Their purpose is to educate concerning race relations within the agencies and to facilitate change within the agencies. Agency staff will be assisted to analyze the agency's readiness for recruitment and retention of multiracial people in the area of policy, attitudes, and program development. Goals and plans will be developed in the area of number of multiracial people on boards, staffs, and among clients. These intensives will also serve as the arena for building consensus and strategy for denominational policy changes needed to facilitate recruitment, development, and retention of multiracial leaders, and to address issues identified in the various cultures.

11. Multiracial Leaders for Church Growth

Their goal will be to develop program links with the steering committees representing the ethnic minority members of the CRC in order to encourage the recruitment and development of leaders from within their community in order that God's kingdom may grow.

C. Education

Synod 1979, understanding the need of developing minority leadership within the CRC, instructed SCORR to add a second staff person whose responsibility will be "to increase the number and effectiveness of minority members of the CRC at all levels" through education. This recommendation received enthusiastic endorsement from a number of agencies of the CRC and the advisory council, now the Multiracial Leadership Development Council. Multiracial leadership development became one of SCORR's main priorities because of the instructions of Synod 1979 and continues to be so today. A major new program of educating the denomination in the areas of racial understanding—appreciating and responding to our growing diversity—has been requested of SCORR by the churches through their response to SCORR's "A Plan for the CRC and Its Ministry of Racial Reconciliation." SCORR over the past few years has attempted in a very limited way to perform this education process,

but will now accelerate its effort in order that SCORR may comply with the desires of the churches. It is anticipated that this set of tasks will eventually be done by a new department at SCORR.

1. All Nations Heritage Week

As in the past three years, SCORR will continue to recommend to synod that the denomination observe All Nations Heritage Week each fall. This continues to be an opportunity for SCORR to call the denomination to informed celebration, to teach and provide resource materials about various racial groups in the denomination, and to build support for SCORR's programs.

2. Seminars

As we anticipated five years ago, our work at building racial diversity in the denomination has resulted in increased awareness of the need for work on racial attitudes. As part of SCORR's educational efforts, seminars in racial understanding and sensitivity are being developed for use among congregational members, agency board and staff, student bodies, etc.

3. SCORR's Long-Range Planning Process

We are using our planning process as part of the educational process in the denomination. We have made our long-range plan public, inviting responses from a wide range of sources as we attempt both to be sensitive to the denomination and to educate the denomination. Our plan has been favorably reviewed by the Multiracial Leadership Development Council, the ministers of the CRC through the Ministers Institute, and by the consistories of the CRC who sent in their responses. SCORR has seriously applied the suggestions made by the churches in producing its final draft. We thank the denomination for their cooperation and their willingness to take ownership of this plan.

4. Ministers Institute

As part of our educational efforts we will plan to make SCORR and the multiracial dimension of the denomination's life a regular and routine part of the agenda of the annual Ministers Institute. Step One (1986) was to bring for personal review SCORR's long-range plan.

5. Biennial Multiracial Conferences

Synod of 1986 approved "the development of a biennial orientation conference/ethnic planning workshop for the various ethnic minority groups in the CRC, beginning in 1987. . . ." The concept is for synod, through its stated clerk, to take the initiative in calling agencies and cultural representatives for a sequence of biennial multiracial ministry conferences, to be held in Grand Rapids simultaneously with the first week of Synod. To these conferences would come representatives from multiracial congregations and representatives from denominational agencies to facilitate the process of orientation to the denomination, to celebrate God's grace in gathering his people, to provide training in the various multicultural and denominational issues, and to identify issues that need a programmed response.

SCORR rejoices in this decision by synod and will help in its development, and use this conference as a means for its fulfillment of the church's mandate to educate the denomination.

- 6. Intercultural/Interracial Theological Dialogue in the Denomination
 - a. There is a need to get all the various racial groups of the CRC into the

dialogue which identifies and defines the significant issues among us. At one level this is an educational issue. We need to be talking together about questions like: How do we use the CRC's pastoral care approach to help us develop racial understanding? How can we work with agencies, e.g., Education Department of CRC Publications, to develop video tapes and study guides on such subjects as "your church and your changing community," "church and race," "how to prepare your children to live in a multicultural society," and so on. A system needs to be created which will generate the ideas and the writers and the coordinated address to get this kind of educational dialogue going in the denomination. Questions about marketing such material need to be raised, e.g., can they be made useful for classical home missions committees, for social justice committees, for adult study groups, etc?

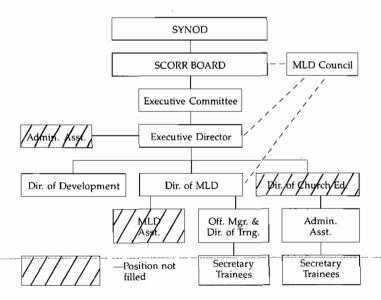
b. In addition to the educational dimension, there is an *identity* dimension. There needs to be genuine multiracial dialogue taking place among the leaders of all the ethnic groups about what it means to be Reformed; we need to forge an answer to that question which does not depend so much on ethnic identity or shared history as it depends on biblically based understanding shaped by the perspectives of the various ethnic groups. What does it mean to be Reformed and to carry out a distinctively Reformed witness in this society in the 1990s as Black Calvinists, Navajo Calvinists,

Puerto Rican Calvinists, Dutch Calvinists?

Note: There are obvious relationships between this goal and other developments, e.g., the interagency Multiracial Leadership Development Council's beginning discussions on managing the affiliation process of ethnic congregations with the CRC, and, the agendas of the multiracial ministry conferences described above (see 5).

D. Organizational Development

1. SCORR's New Organizational Chart



2. Regionalization

In light of the church's response, SCORR will ask board members along with volunteers and currently existing structures and agencies to assist in the task of leadership development, church education, and congregational development in areas of the denomination where there is a concentration of multiracial congregations.

SCORR, wishing to be sensitive to the denomination, has made this change

from their initial proposal.

E. General Functions

Ongoing activities which do not fit directly under the staff positions of leadership development, resource development, or education, will be the responsibility of the executive director.

1. Research and Ongoing Data Collection and Analysis

This project provides SCORR with an inventory of leaders and potential leaders, and with information about how the congregations and agencies are growing in terms of their racial makeup. This enables us to identify leaders, design programs, educate the church, etc. Annual updates are obtained from SCORR's "focus" congregations (approximately 125) and from the agencies. The total denominational racial composition is researched at five-year intervals.

2. SCORR Sheet

SCORR produces a periodic newsletter sent to pastors, leadership mailing list, multiracial churches, agencies, and schools. The purpose is to provide information about the CRC's leadership-development efforts, to facilitate leadership and congregational development, and to give information about SCORR resources. The primary audience is not CRC but rather leaders in the larger evangelical and Reformed ethnic minority community. This newsletter typically includes multiracial/multicultural news, introduction of present leaders within the CRC, positions available, and editorials.

3. Organizing Business Persons for Job Placement

SCORR's trainee program has been used by God to bring spiritual growth and a sense of dignity in the lives of unemployed minority persons. The success of the trainee program has encouraged SCORR to expand this program. SCORR accepts this challenge and is in dialogue with CRWRC for the purpose of a CRWRC initiative to organize Reformed business expertise to facilitate the hiring of multiracial people. SCORR believes that CRWRC's expertise in this field and the success of SCORR's trainee program will combine to bring a new, exciting ministry in the CRC.

REPORT 18

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 1986 and 1987.

I. ORGANIZATION

The following synodically elected persons have served as corporate trustees and members of the SIC during the present church year:

Rev. LeRoy G. Christoffels, Mr. Glenn Vander Sluis (Far West U.S.); Rev. Peter W. Brouwer, Mr. Gary Vermeer (Mississippi River to Rocky Mountain U.S.); Rev. John A. De Kruyter, Rev. Jacob Hasper, Mr. Howard Johnson, Mr. Donald H. Molewyk, Mr. Martin Ozinga, Dr. Raymond P. Seven (Central U.S.); Rev. Isaac J. Apol (Eastern Coast U.S.); Rev. Evert Gritter (Western Canada); Rev. Anthony De Jager, Mr. Marinus Koole (Eastern Canada). The stated clerk, Rev. Leonard J. Hofman, and the denominational financial coordinator, Mr. Harry J. Vander Meer, serve ex officio as corporate trustees and members of the Synodical Interim Committee.

The committee elected the following officers and committees to serve for the current year:

- A. SIC Officers: president, Rev. J. A. De Kruyter; vice president, Rev. J. Hasper.
- B. Corporation Officers: president, Rev. J. A. De Kruyter, vice president, Rev. J. Hasper; secretary, Rev. L. J. Hofman; and assistant treasurer, Mr. Jack A. Peterson.
- C. Alternate Stated Clerk for 1986 to 1987: Rev. J. A. De Kruyter
- D. Church Polity and Program Committee: Rev. J. A. De Kruyter, Rev. A. De Jager, Rev. J. Hasper, Mr. H. Johnson, Rev. Donald J. Negen, Dr. R. P. Seven, Rev. Wilmer R. Witte, and ex officio members Rev. L. J. Hofman and Mr. H. J. Vander Meer.
- E. Finance Committee: Mr. D. H. Molewyk, Mr. Stewart S. Geelhood, Mr. James Hertel, Mr. Richard Mulder, Mr. M. Ozinga, Mr. Wayne Postma, and ex officio members Rev. L. J. Hofman and Mr. H. J. Vander Meer.
- F. Administration Committee: Rev. J. A. De Kruyter, Rev. J. Hasper, Mr. D. H. Molewyk, and Mr. R. Mulder.

The Synodical Interim Committee meets three times each year and its subcommittees meet several times each year.

II. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

Members and trustees whose terms expire in 1987 are the following:

DISTRICT MEMBER ALTERNATE Far West U.S. Rev. LeRoy G. Christoffels Rev. Earl C. Marlink Mr. Glenn Vander Sluis Mr. Peter Hoekstra Rocky Mtn. to Mississippi River U.S. Mr. Gary Vermeer Dr. Richard H. Post Eastern Coast U.S. Rev. Isaac J. Apol Rev. Brent A. Averill Eastern Canada Rev. Anthony De Jager Rev. Jack B. Vos

Nominations for election at the forthcoming synod:

Far West U.S., clergy member

*Rev. LeRoy G. Christoffels—Pastor of Artesia, CA, CRC; he presently serves as member on the Synodical Interim Committee and as a Dordt College Board member.

Rev. Robert J. Holwerda—Pastor of Mount Vernon, WA, CRC; he presently serves as a synodical deputy; has served on the Board of Trustees of Calvin College and Seminary, Board for World Missions, Board of Home Missions, and the Board of Dordt College

Far West U.S., clergy member alternate

Rev. Donald Draayer—Pastor of First Bellflower, CA, CRC; he presently serves as secretary on the Ministerial Information Service Committee and as secretary of the Classical Interim Committee. Nominee not elected as member.

Far West U.S., nonclergy member

*Mr. Glenn Vander Sluis—Member of Palo Alto, CA, CRC; he is the principal proprietor of an architectural firm; graduate of Calvin College; presently serves as member on the Synodical Interim Committee.

**Mr. Peter Hoekstra—Member of First Chino, CA, CRC; he serves as executive director of Inland Christian Home, Inc., as assistant treasurer of Classis California South, and as alternate member on the Synodical Interim Committee.

Far West U.S., nonclergy member alternate

Mr. Ivan R. Imig—Member of Sunnyslope, OR, CRC; he serves as student conduct coordinator for the Salem-Keizer Public School District's Transportation Department; and as member of Chemeketa Community College Budget Committee, Camp Calvin Board of Directors, and as president of the deacons.

Nominee not elected as member.

Mississippi River to Rocky Mountain U.S., nonclergy member

*Mr. Gary Vermeer—Member of Faith CRC, Pella, IA; now retired, he formerly served as president of Vermeer Manufacturing, and now serves as chairman of the board.

**Dr. Richard Post—Member of First CRC, Denver, CO; now retired, he formerly served as project coordinator at Bureau of Prisons, Englewood, CO; presently serves as alternate member on the SIC; has served on Christian school board, Historical Committee, and board of Christian Schools International.

^{*}indicates members eligible for reelection

^{**}indicates alternate members eligible for election

Mississippi River to Rocky Mountain U.S., nonclergy member alternate

Mr. Warren Anderson—Member of Second Wellsburg, IA, CRC; he is retired from farming and as sales manager for a seed company; has served as vice president of consistory and on classical committees.

Nominee not elected as member.

Eastern Coast U.S., clergy member

**Rev. Brent A. Averill—Pastor of Champlain Valley CRC, Vergennes, VT; he presently serves as alternate member on the SIC, as alternate synodical deputy and alternate member on the Board of Home Missions.

Rev. Vernon Geurkink—Pastor of Grace CRC, Burke, VA; he presently serves as synodical deputy, Classis Hackensack; has served on the Board for World Missions, SCORR, Grand Rapids Board of Evangelism, and as regional pastor for three years.

Eastern Coast U.S., clergy member alternate

Rev. Norman B. Steen—Pastor of Ridgewood, NJ, CRC; he presently serves on the Classical Home Missions Committee of Classis Hudson. Nominee not elected as member.

Eastern Canada, clergy member

*Rev. Anthony De Jager—Pastor of Rehoboth CRC, Bowmanville, ON; preently serves as member on the SIC; he has been a delegate to synod twelve times.

**Rev. Jack B. Vos—Pastor of Covenant CRC, St. Catharines, ON; presently serves as alternate member on the SIC, serves as regional pastor and is an alternate synodical deputy for Classis Niagara.

Eastern Canada, clergy member alternate

Rev. Jerry J. Hoytema—Pastor of Burlington, ON, CRC; he presently serves as alternate synodical deputy and as alternate on the Calvin College and Semminary Board of Trustees.

Nominee not elected as member.

III. INTERIM APPOINTMENTS

A. Board Appointments

Board Term	Classis	Member	Alternațe	
Synodical Deputies	Chatham Columbia Hamilton Minnesota North Niagara		Rev. P. Meyer Rev. H. De Groot Rev. J. J. Hoytema Rev. N. Shepherd Rev. J. B. Vos	
Calvin College	,		,	
Board of Trustees	Hamilton Rocky Mountain Sioux Center	Mr. A. Kersten Mrs. C. Ackerman	Rev. J. J. Hoytema Mrs. B. Negrete Mr. J. Koldenhaven	1989 1989
Home Missions	California South Chicago South Grand Rapids East Grand Rapids So. Hamilton Niagara Northcentral Iowa	Ms. M. Thomas	Rev. H. J. Schutt Rev. R. E. Williams Rev. D. A. Venegas Rev. D. M. MacLeod Mr. J. Looyenga Rev. G. Veeneman Rev. V. D. Vander Top	1990
////Pinale and manual	Orange City Pacific NW Rocky Mountain Sioux Center	Rev. H. T. Karsten	Mr. L. Veldhuizen Mr. D. Bratt Rev. J. J. Berends Rev. P. De Jong	1989

World Missions	Central Calif. Hamilton Niagara Pacific NW	Rev. R. R. Broekema	Rev. J. Huttinga Rev. L. Slofstra Rev. H. Jonker Dr. R. Vander Pol	1989
CRC Pubs.	Grand Rapids No. Hamilton Illiana Minnesota South Niagara Orange City	Ms. B. DeKorne Rev. J. W. Jongsma	Rev. J. Joldersma Rev. C. P. Van Reken Mr. M. Boer Mr. B. Van Hoffen Mr. I. Groothuis	1989 1989
CRWRC	B.C. South-East Central Calif. Hamilton Illiana Northcentral Iowa	Mr. C. Tuin Mr. B. Snow Mr. A. Vanden Akker	Mr. A. Tucker Ms. B. Hoekstra Mr. A. Cannegieter	1989 1989 1989

B. Committee Appointments

Committee to Study Ordination of Pastors from Multiracial Groups—Mr. Theodore Taylor was appointed to fill the vacancy created by the resignation of Dr. James White.

Board of World Ministries—Mr. Peter Kladder was appointed as the second alternate member, representing CRWRC.

IV. REAPPOINTMENTS OF DENOMINATIONAL STATED CLERK; DENOMINATIONAL FINANCIAL COORDINATOR

Appointments to these positions have generally been made on a four-year-term basis. The denominational financial coordinator was reappointed to a four-year term by the Synod of 1984; the denominational stated clerk was reappointed to a four-year term by the Synod of 1986; both reappointments came as recommendations from the Synodical Interim Committee.

SIC, at its meeting on September 23, 1986, adopted procedures for evaluation of the performance of the stated clerk and financial coordinator to asist SIC in preparing its recommendations for reappointments.

An annual evaluation interview is conducted by the president and vice president of the SIC. One year prior to the time of reappointment, a more extensive survey and evaluation is to be made involving heads of departments of agencies and members of the SIC and its subcommittees. The incumbents also are requested to submit in writing their evaluation of past performance and their goals for the future.

V. STUDIES CARRIED ON AT THE DIRECTION OF SYNOD

A. Study of the Structure of the CRC (cf. Appendix A)

The report of the Structure Study Committee, a subcommittee of the SIC, entitled "Vision 21," was presented to the SIC in September 1986. Following discussion of the report the SIC decided to receive "Vision 21" as information and to refer it to the churches for their reaction. In keeping with the action of Synod 1985 the report was sent to the churches in October 1986, well in advance of the December 1 deadline.

Furthermore it was agreed to adopt the recommendation of the study committee that the SIC submit its own appraisals of "Vision 21" in its report in the printed *Agenda for Synod 1987*. The churches were encouraged to submit their

reactions to the SIC by January 10, 1987, so that these might be taken into consideration by the SIC as it prepares its evaluation of the report. A total of forty-nine responses were received from members of the SIC, agencies, individuals, and consistories.

The SIC gave further consideration to the report at its February 3–4, 1987, meeting and approved the following recommendations:

- 1. To inform synod that the SIC gives general endorsement to the approach taken by "Vision 21" in streamlining the administration of the boards and committees to achieve greater coordination, and to the report's request for additional responsibilities for the SIC to coordinate and supervise the boards and committees. This additional responsibility would tie in closely with the SIC's mandate and would enable the SIC to carry out its responsibilities more effectively.
- 2. To inform synod that the SIC has reservations about some other responsibilities and provisions requested by "Vision 21" for what it calls the executive board of synod, e.g., appointment of college and seminary professors and the *Banner* editor, the mandate "to provide synod with recommendations on general issues affecting the life of the church," the inclusion of three past presidents of synod on the SIC, and the change of name from Synodical Interim Committee to Executive Board of Synod.
- That the members of the Structure Study Committee be given the privilege of presenting their report at Synod 1987.

The stated clerk was instructed to provide the agencies and every consistory with a copy of the SIC's response to "Vision 21." Members of the Structure Study Committee and members of the SIC made themselves available to classes for purpose of information and/or clarification.

B. Mode of Care for Smaller Churches and Rules for FNC (cf. Appendix B)

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 of 1985. A subcommittee was appointed and after review of their mandate the committee recommended that they engage in a thorough examination of the rules and regulations of the FNC and report to the SIC for presentation to the Synod of 1987. Both the SIC and Synod 1986 adopted this recommendation.

The report of the subcommittee appears as Appendix B of this report.

C. Selection of Officebearers by Lot (cf. Acts of Synod 1986, p. 728)

The Synod of 1986 referred Overture 9 of 1986 and related materials, along with the advisory committee report, to the Church Polity and Program Committee of the SIC for study and to report to the Synod of 1987.

A subcommittee was appointed to study the matter and its report and communications from various interested parties were considered by the SIC. Following discussion relative to whether or not to change the Church Order to provide the option for selection of officebearers by lot, the SIC decided to recommend to synod that Overture 9, sent to Synod 1986, be returned to Classis Grand Rapids North, with the following ground: The request made by this overture also requires a change in the Belgic Confession Articles 30 and 31, which refer to the election of elders and deacons and, therefore, should be presented in the form of a gravamen.

D. Definition of Classical Boundaries

The Synod of 1986 mandated the SIC, 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 to present this report to the Synod of 1987 for approval.

The SIC requests synod grant to extend until 1988 the mandate to define the boundaries of the classes. The time limitations imposed by synodical agenda deadlines are such that an additional year is required to complete the definition

of classical boundaries.

VI. SYNODICAL NEWS OFFICE

In keeping with the responsibility of the office of the stated clerk "to prepare news or information bulletins for the news media which will inform the public of the work and witness of the church," the SIC has contracted with CRC Publications to set up a synodical news office under the direction of Mr. Gary Mulder, executive director of CRC Publications, and Rev. Leonard Hofman, stated clerk. Regular news releases will again be provided for synodical delegates and the media. These releases will assist delegates in making reports of synodical activities upon their return to their classes and churches.

As in 1985, the news office procedures of 1986 received high marks from delegates, media representatives, and persons serving in the news office. Rev. Robert A. Meyering of CRC Publications has consented to again serve as "news officer" for the Synod of 1987. He will be provided some staff assistance by CRC Publications.

VII. RATIFICATION OF A CHURCH ORDER CHANGE (cf. Acts of Synod 1986, p. 601)

In keeping with Article 47 of the Church Order the Synod of 1979 decided that "whenever . . . substantial changes in the Church Order are made by synod, the churches shall be given added opportunity to consider the advisability of the changes before they are ratified by a following synod" (*Acts of Synod 1979*, pp. 89–90).

The following change in the Church Order was approved by the Synod of

1986 and is submitted for ratification:

That synod substitute for the last sentence of Article 23-b:

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:

 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.

Several classes have already given permission to evangelists to remain in newly organized churches as stated supply during the transition period.

(Acts of Synod 1986, pp. 601-02)

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 May 9, September 25, November 10, and December 18, 1986. Mr. John De Haan served as chairman, Mr. Gary Mulder as secretary, and Rev. Leonard Hofman 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 May 1986, a one-day "Outreach Conference" was held involving representation from each of the agencies of the CRC. It was a productive conference which ultimately issued in outreach listening tours involving representatives of the churches and agencies. Representatives of denominational agencies will ask the churches about their present outreach programs and try to determine how the agencies can help equip the people in the churches to do outreach more effectively. The goals of the program are:

- 1. To determine the ideas about outreach held in the churches;
- To discover what outreach programs are being carried on in the churches and how the churches themselves evaluate these programs;
- 3. To determine to what extent the churches are using agency programs or training intended to help them in their outreach ministry and how they evaluate these programs or training; and
- 4. To discover what the churches believe they need to do more effective outreach and what kinds of programs/training they wish agencies to develop to help them in this ministry.

Listening tours are being arranged for various areas of the denomination during March and April 1987.

The denominational agencies are also cooperating in conducting a denominational survey. The Calvin Social Research Center has been retained to assist in the preparation of a questionnaire which will be distributed to scientifically selected members of our churches. Answers to the questions will assist the churches in carrying out their synodical mandates, in using their resources more effectively, and in making better plans for the future.

Officers of the IAC for the year are Mr. Gary Mulder, chairman; Rev. Leonard Hofman, secretary; and Rev. William Van Tol, vicar.

B. Missions Coordination Council (MCC)

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, to plan joint communication projects, to review work being performed jointly, to share long-range plans, and to aid in the resolution of interagency difficulties.

C. Coordinated Services (CS)

The year 1986 showed a continued high level of coordinated office services activities in both the Grand Rapids and Burlington offices. The activities include computer, word processing, mailing, and administrative services performed by a coordinated services staff serving the denominational agencies.

Included also is the management of the Consolidated Group Insurance Trust, a self-funded plan providing health and dental insurance, and a group policy providing term life insurance for over fourteen hundred ordained and unordained persons along with their dependents. In spite of continually rising health care costs, there has been no increase in premiums during the past year.

Our air transportation services is another area of coordination. The original aircraft was replaced in December 1986 with a newer, smaller plane to provide more efficient service. Significant dollar savings over commercial rates continue to be realized by the agencies served. More so are the savings in travel and task time over other means of transportation.

IX. PSALTER HYMNAL REVISION

The Synod of 1986 referred changes in the revised Psalter Hymnal mandated by synod to CRC Publications for final handling and to the Synodical Interim Committee for final approval (Acts of Synod 1986, p. 723). Synod 1986 also acceded to Overture 13, referring it to the Liturgical Committee, their work to be processed through CRC Publications, with final approval by the SIC. CRC Publications presented their recommendations relative to these matters to the SIC and final approval was granted at its September 23–24, 1986 meeting.

X. Convening Church for Synod

The SIC received a letter from the West Leonard CRC of Grand Rapids, MI, extending an invitation to synod to designate West Leonard CRC as convening church for the Synod of 1989. Their invitation is extended in connection with their centennial celebration in 1989. The SIC recommends that synod accept the invitation and designate West Leonard CRC as convening church for the Synod of 1989.

The Synod of 1986 accepted the invitation of the Oakdale Park CRC of Grand Rapids, MI, and designated it as the convening church for the Synod of 1990.

XI. ORIENTATION CONFERENCE/ETHNIC PLANNING WORKSHOP

The Synod of 1986 endorsed "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" (Acts of Synod 1986, p. 717). Synod also adopted a recommendation that "the SIC instruct the stated clerk to participate in planning these conference/workshops and to arrange for appropriate interaction between the conference/workshop and synod" (Acts of Synod 1986, p. 718). An ad hoc committee was called together by the stated clerk to implement this decision.

In making this decision, however, the Synod of 1986 did not specify several matters: the participation of agencies, the extent of the stated clerk's participa-

tion, or the provision of a budget for such a conference.

Two additional factors made it virtually impossible to plan a full-fledged conference for 1987: the time available to plan a conference, and the fact that in June 1987 the NAPARC assemblies would be meeting concurrently on the campus of Calvin College, and in 1989 the RCA and CRC synods plan to do so.

In light of the above the ad hoc committee on arrangements decided to inform synod that plans will be developed for a full-fledged conference in 1988. This will assure adequate time for planning, will give Synod 1987 an opportunity to make budgeting provision, and will avoid a conflict with concurrent assemblies in 1987 and 1989.

XII. 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 "A Review of the Christian Reformed Church in Its Mission in 1986," as well as articles in memory of those ministers who died in 1986. We also express appreciation to the staff of CRC Publications, and especially to Wilma Kloostra for her work in preparing this publication.

Each year requests are received from those who wish to increase the kinds of information included in the *Yearbook*. With each addition come additional arenas for error. Nonetheless, efforts are made to include information which will be not only interesting but of genuine service to the churches. For a second year we have included a directory of specialized ministries. This year we have included the phone numbers of accredited agencies and, on the pages carrying classical information, the names and addresses of the presidents of diaconal conferences.

Although there has been some improvement, too many churches again failed to meet publication deadlines. This makes it necessary to repeat statistics from the previous year resulting in inaccurate totals.

B. The Acts and the Agenda

The Acts of Synod 1986 was edited and prepared by the stated clerk with the valuable assistance of staff members and personnel from CRC Publications.

The changes in deadlines for the *Agenda for Synod*, adopted by the Synod of 1985, have been put into effect. Study committee reports were sent to the churches for arrival by December 1, 1986, allowing six months for churches to review the materials prior to their consideration at synod.

In keeping with the decision of Synod 1986, the Agenda for Synod 1986 was not reprinted in the Acts of Synod 1986.

The Synod of 1986 also decided to send to each consistory copies of the Agenda for Synod 1987 equal to one-half the number of consistory members, but not less than four copies (Acts of Synod 1986, pp. 681–82). Those consistories who desire to have additional copies, up to the maximum number of consistory members, were invited to give indication in a line item in the Yearbook questionnaire. In keeping with the decision of synod, copies numbering no fewer than one-half the number of consistory members will be supplied to each consistory.

C. Church Order and Rules for Synodical Procedure

An updated Church Order and Rules for Synodical Procedure 1986 was printed, incorporating the changes adopted by synod. These booklets are updated and reprinted annually,—when_necessary,—and—a—copy—is-sent_to-our_churches. Additional copies are available.

D. Handbook of the CRC

During the past year the Synodical Interim Committee has again sent to all of our consistories updated materials for the Handbook of the Christian Reformed Church, "Your Church in Action." Several consistories ordered new notebooks because the old ones had been lost or misplaced. This large blue notebook should be kept available in every consistory room.

The Handbook of the Christian Reformed Church contains the following

sections:

- Quotas and Offerings—This section of the booklet contains financial data and a description of the programs carried on by all of our boards and agencies as well as by accredited agencies. Assistance in scheduling special offerings is given and announcement to be made prior to receiving such offerings are suggested.
- 2. Denominational Insights—After a brief statement on the nature of the church and some of the principles of Reformed church government, information is provided about the nature of our assemblies, the function of major assemblies, the agenda for synod, and the denominational program structure.
- 3. Congregational Helps—This section contains helps which are available for 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 contains a complete directory of sight-sound programs available from our denominational agencies for showing in our congregations.
- Doctrinal and Ethical Decisions—This section is indispensable for all who wish to know the stand of the CRC on various matters of doctrine and ethics.

From time to time the synodical office receives requests for multiple copies of the "Doctrinal and Ethical Decisions" section. It should be noted that there is no objection to churches making copies of this material. If copies are to be supplied by this office a charge will be made.

7. CRC Video—This year, in cooperation with other agencies, the SIC is sponsoring the production of two one-half hour videos. These will replace the Your Church in Action Audiovisual Presentation that is ordinarily distributed to the churches each fall. The videos will be designed to introduce the CRC to persons

seeking affiliation with the CRC, multiracial groups, and current members who wish to learn more about the CRC. The project is in a developmental stage. More information will be available by the time Synod 1987 meets.

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8. Accumulative Index of Synodical Decisions—Periodically an accumulated index of synodical decisions is published as a reference work. The accumulated decisions are being placed on word processor so as to facilitate both the publication of an updated index and the annual updating of decisions. This will serve as a necessary change from the laborious manual updating of the accumulated index.

XIII. THE STATED CLERK

The stated clerk is an *ex officio* member of the Synodical Interim Committee as well as its secretary. He also serves as the general secretary of the denomination's corporate entities, the Christian Reformed Church in North America and the Christian Reformed Church Synod Trustees.

All official publications authorized by synod and/or the 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.

XIV. DENOMINATIONAL FINANCIAL COORDINATOR

The financial coordinator is an *ex officio* member of the SIC and reports regularly to its Finance Committee. He is the liaison between the denominational agencies and synod through the Finance Committee in matters of financial support, financial reporting, requests for quota support, and approval for offerings. Other responsibilities of the office include:

Management of the denominational services budget with its expenditures for synod, standing, service, and study committees and the denominational building operations.

Accounting and administrative services to denominational agencies which are without administrative staff.

Advice to churches in matters relating to ministers' compensation, tax reporting requirements, etc.

Advice to denominational agencies and committees and their compliance with the Charities Division of Revenue Canada.

Chairmanship of the Building Expansion Committee, representatives of the denominational agencies acting as "owner representatives" in the construction of a major addition to the Grand Rapids denominational building.

A. Agenda for Synod 1987—Financial and Business Supplement

Each year an extensive, detailed financial agenda is prepared for synodical delegates. It is also available for churches requesting a copy. The agenda provides source and application of denominational funds under the following headings:

1986 Balance sheet as prepared by certified public and chartered accountants 1986 Statement of activity compared to 1986 budget

1987 Budget, revised where necessary

Interview Guides for use by the SIC Finance Committee and synod's finance advisory committee

Combined summary statements and budgets

Accredited nondenominational agencies financial review reports

B. Salary Disclosure

The Synod of 1984 directed that "annual compensation data be reported by each agency in its annual report via the printed agenda. Such reports are to indicate each job level, the number of positions in each, and the compensation quartile of each job level" (Acts of Synod 1984, p. 636). Salary ranges within which the agencies will be recording actual compensation paid in 1986 are as follows:

Salary Ranges—1987 Adopted by the Synod of 1986

Job Level	Minimum 82%	91%	Midpoint 100%	Maximum 109%	118%
9	\$45,243	\$50,206	\$55,170	\$60,134	\$65,098
8	37,077	41,145	45,213	49,280	53,348
7	34,193	37,945	41,696	4 5, 44 8	49,199
6	32,777	36,373	39,968	43,564	47,160
5	31,322	34,759	38,195	41,632	45,068
4	29,982	33,272	36,561	39,851	43,140
3	26,371	29,261	32,151	35,041	37,930
2	24,935	27,671	30,406	33,142	35,878
1	21,362	23,706	26,050	28,394	30,737

Executive/managerial positions in the synodical office under the supervision of the Synodical Interim Committee are:

Job Level	No. of Positions (includes housing allowan	Compensation Quartile ce)
8	1	4th Quartile
7	1	4th Quartile

C. Recommended Salary Ranges 1988—Denominational Agencies

The Synod of 1984 also directed 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 SIC recommends the following salary ranges for 1988 budget purposes:

Recommended Salary Ranges—1988

Job Level	Minimum 80%	90%	Midpoint 100%	Maximum 110%	120%
9	\$45,243	\$50,898	\$56,554	\$62,210	\$67,865
8	37,077	41,710	46,345	50,980	55,615
7	34,193	38,467	42,741	47,015	51,290
. 6	32,777	36,873	40,970	45,068	49,164
5	31,322	35,236	39,152	43,068	46,983
4	29,982	33,730	37,478	41,225	44,973
3	26,361	29,656	32,951	36,247	39,542
2	24,935	28,051	31,169	34,286	37,403
1	21,362	24,033	26,703	29,372	32,043
Increase over					
1987	range 0%	1.38%	2.51%	3.45%	4.25%

Grounds:

- The recommended increases restore the structure and integrity to the Hay Group position evaluation program as approved by the Synod of 1984.
- 2. The 1988 recommended increase *together* with 1987-approved-increase grants 4.25 percent overall increase over four-year period—less than inflation factor for the four-year period.
- The 1987 Ministers' Compensation Guide will show that the 1987 average actual increase over 1986 salaries paid to ministers serving churches is approximately 4.5 percent.

XV. RECOMMENDATIONS

- A. That synod honor the request of the SIC that Rev. John A. De Kruyter, president; Rev. Leonard J. Hofman, denominational stated clerk; and Mr. Harry J. Vander Meer, denominational financial coordinator, represent the committee before synod and its advisory committees when matters pertaining to its report are discussed; and that Finance Committee members also represent the committee when matters of finance are discussed.
- B. That synod elect members to the SIC from the nominations presented (see Section II).
- C. That synod approve the SIC interim appointments to various boards and committees (see Section III).
- D. Report of the Structure Study Committee
- 1. That synod take note of the reaction of the SIC to the report of the Structure Study Committee (see Section V, A, 1 and 2).
- That synod give to the members of the Structure Study Committee the privilege of presenting their report to synod (see Section V, A, 3).

- 3. That synod note the study committee's recommendation of a new model for the organization of the administrative work of the Christian Reformed Church's denominational institutions and the two steps required for development (see Appendix A, p. 280)
- E. That synod adopt the recommendations relative to the care of smaller churches and the rules of the Fund for Smaller Churches as listed in this report (see Section V, B and Appendix B, Section IV, A through D).
- F. That synod refer Overture 9, sent to Synod 1986, to Classis Grand Rapids North (see Section V, C).
- G. That synod extend until the Synod of 1988 the mandate to the SIC to define the boundaries of classes (see Section V, D).
- H. That synod ratify the following change made in the Church Order by the Synod of 1986: Church Order Article 23-b (see Section VII).
- I. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council, the Missions Coordination Council, and Coordinated Services (see Section VIII, A through C).
- J. That synod take note of the final approval given by the SIC of changes in the revised *Psalter Hymnal* and of the work of the Liturgical Committee in connection with Overture 13 of 1986 (see Section IX and *Acts of Synod 1986*, pp. 723–24).
- K. That synod accept the invitation of West Leonard CRC and designate that church to serve as the convening church for the Synod of 1989 (see Section X).
- L. That synod take note of the report relative to the Orientation Conference/ Ethnic Planning Workshop and approve the plan to schedule the conference for June 1988 during the first week of synod (see Section XI).
- M. That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination (see Section XII).
- N. That synod take note of the Agenda for Synod 1987—Financial and Business . Supplement (see Section XIV, A).
- O. That synod approve the proposed salary ranges for 1988 within which the denominational agencies are to report salaries in the *Agenda for Synod 1988* (see Section XIV, C).

Synodical Interim Committee
Christian Reformed Church
in North America
Christian Reformed Church Synod Trustees
Leonard J. Hofman, stated clerk

APPENDIX A

REPORT OF THE COMMITTEE TO STUDY THE STRUCTURE OF THE CHRISTIAN REFORMED CHURCH VISION 21

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Foreword

The Christian Reformed Church has a faith and it has an organization. Both are very dear to it. . . .

Although these two are both vitally important to the church, they are not on a par with each other. The one is the servant to the other. The organization is a means for transmitting the faith. The faith is more absolute than the organization. In organization the church may be much more flexible than in the faith. The faith ought to remain substantially unchanged from age to age and from place to place in the world. Precisely for that end it may be necessary to say at times that the organization ought to change. . . .

We have high respect and deep gratitude for a system which has in some respects worked very well. But that system is not sacrosanct. When it gets in the way of the faith of which it is the vehicle, it has to be brought up to date. The Christian Reformed Church must be ready to meet the defensive and aggressive demands of its mission in this time and in this

place.

John H. Kromminga, president Calvin Seminary In The Mirror, 1957 (emeritus, 1983)

INTRODUCTION

In 1983, Classis Hudson asked the Synod of the Christian Reformed Church to name a committee that would "study the organizational structure of the Christian Reformed Church including all denominational boards and agencies."

Hudson noted that "many boards and agencies have grown without benefit of a coordinated plan." The classis supposed that some restructuring might lead to "financial savings" that would counter "ever-increasing quotas" demanded by "the rising costs of maintaining our denominational structure."

Synod agreed and directed the matter to the Synodical Interim Committee. In the fall of 1983 the Synodical Interim Committee created a subcommittee to make a preliminary review. By spring (1984) the subcommittee recommended what should be studied, how it should be accomplished, and the Structure Study Committee membership. In May, the Synodical Interim Committee created the existing Structure Study Committee.

By composition and mandate, our committee's attention was focused upon the structure of the denomination. We also are firmly committed to the faith and mission of the church. Initially, we spent several meetings wondering how best to balance our concern for corporate organizations—steeped in language of efficiency and accountability—with our commitment to produce work that

is, as our parents might have described it, "churchly."

We hope our report offers evidence that we found a balance. We were profoundly impressed with the record of ministry God has written through the Christian Reformed Church and its denominational agencies. In calling for change, we issue our appeal not as a judgment against the past but as a prescription for the future, as a means for insuring that we will be good stewards of ministries God has begun among us.

We conceived of our committee's task as the creation of a model in which denominational structures meet both reasonable standards for organizational effectiveness and the ancient standards for authority and leadership. We intended to map a vision which could serve our denominational structures into

the twenty-first century (hence our title: "Vision 21").

Our work has led us to two conclusions. First, the congregation (consistory), classis, synod decision-making structure is not subject to change. Second, the administrative model of the denominational structure (boards, committees,

and agencies) should be reorganized.

Why do we make these recommendations? An effective denominational structure should enhance what congregations, classes, and synods must do. The structure should encourage efficient management of our shared denominational ministries, in part through overall strategic planning. The structure should itself reflect our denomination's unified ministry.

We are grateful for the opportunity we were given to serve the Christian

Reformed Church and her Lord.

For the Study Committee on Structure Frank Velzen, chairman Anthony Diekema Kenneth Horjus John Klomps

Richard Postma Raymond Seven Wayne Vriesman

DEFINITIONS

Our committee hoped to issue a report that would be clearly stated in common language and, therefore, easily understood. To help achieve that goal, we used three terms generically throughout the report:

Denominational institutions could be any organized Christian Reformed ministry. But we use the term to designate only institutions officially sponsored by the entire denomination. We have in mind the Back to God Hour, for example, but not the broadcast of a local congregation's worship service.

Agency is used to describe any denominational institution which has employed administrative staff. So, for example, we ordinarily date the history of an agency from the appointment of an administrative staff person to serve under a governing board or committee.

The word *administrative*, as we use it here, refers to the activities of agency boards and agency staffs. These activities include implementation of synodical policies, development of board policies for specific ministries, and implementation of board policies.

BACKGROUND

The Christian Reformed Church in North America has a Church Order. It contains the rules by which we have agreed to work together as Christian Reformed people and congregations.

Our Church Order was inherited from the Synod of Dordrecht. The first draft was written in the Netherlands in 1618. Dort's legacy provides three elements: congregations (governed by a consistory), classes, and synods. Of these, congregations are fundamental.

The first act of the first Christian Reformed Synod (1857) was to adopt the Church Order of Dort as its own set of rules. The major change in the Church Order during the following century was its translation into English. There was little need to make other change because the organization of the church—the structures by which we, together, pursue Christ's ministry—was essentially the same as it had been for centuries.

The work of the church has changed a great deal in recent years. Congregations, consistories, classes, and synods are still in place. But a new element has appeared: "denominational institutions." Besides congregations governed by consistories we now have agencies governed by boards. We still have deacons, elders, and pastors. But now they've been joined by diaconal coordinators, pastoral counselors, and executive secretaries.

Articles 76 and 77 of the Church Order offer one example of the attempt to incorporate into our existing Church Order, rules by which to govern denominational agencies. Article 76 says "synod shall appoint a denominational home missions committee," while Article 77 calls for a "denominational foreign missions committee." But a Church Order filled with detailed regulations for congregations and classes will not easily accommodate corporate regulations and administrative procedures needed by (among others) an international relief agency, a publishing company, and a liberal arts college. The Church Order says only that such agencies "shall be controlled by synodical regulations."

The congregation and the agency share one Lord, one faith, and one calling. We need both institutions to be faithful to our Lord's demands today; but they

The congregation and the agency share one Lord, one faith, and one calling. We need both institutions to be faithful to our Lord's demands today; but they are very different kinds of institutions, built with different structures according to different organizational principles.

This is not a "church order problem." The Christian Reformed Church's denominational institutions have often achieved exceptional results. Each agency has been outfitted, over the years, with its own set of rules. What is lacking is a set of common guidelines, a unifying purpose, a means for planning and implementing an overall strategy.

And the Church Order itself should not be the source of change. We should revise the Church Order based on changes in ministries; we should not revamp ministries by changing the Church Order.

Denominational structure must, nonetheless, be adapted to the needs of ministry. No structure, however elegant or honored by tradition or past usefulness, should be retained unless it enhances (or will enhance) our denomination's attempts to carry out God's mission. We should not be blown around by every organizational fad or management theory. But when the needs of ministry require a change of structure, the church should heed the call to revision.

GROWTH OF DENOMINATIONAL INSTITUTIONS

No one planned the overall structure of our denominational institutions. It grew.

Agencies appeared, one at a time, in response to the denomination's convictions that there were real needs for ministry. Each was designed to fit its own peculiar need or niche. When brought together, the resulting structure is like a house in which each room was designed in a different period, by a different architect, working with different materials. Our committee quickly discovered that one can make more sense out of our denomination's institutional structure by recounting history than by appealing to organizational logic.

The first Christian Reformed denominational institution, Calvin Seminary, was created in 1876. Its structure was simple: a "curatorium" of clergy to oversee the lone professor. By the early twentieth century, a four-year college had emerged from the seminary. Both were governed by one set of pastors. Eventually, both received presidents; the curatorium became a board of trustees.

From the Calvin College and Seminary experience a model was created for the development of denominational institutions. Members of the church feel a need for a program or activity that cannot easily be sponsored by a congregation or a classis. A board, with members from each classis, is elected to govern the program. At least one person is (eventually) hired to do administrative work.

This model has two highly significant features for the Christian Reformed Church. First, it maintains a close connection to the congregation through classical supervision. Second, the institution is formed out of an experienced need to fill a particular niche, but not necessarily as part of an overall, unified denominational plan.

The pattern set with Calvin College and Seminary was repeated in missions. It began with a synodically sponsored ministry to Native Americans in 1896. By 1920 a well-organized board was sending missionaries overseas. In 1928 Dr.

Henry Beets left his post as board secretary to enter the employ of the board as "executive secretary."

Home Missions started within individual classes. By 1936 a denominational board was created. Publications and the Back to God Hour followed suit as did SCORR and CRWRC. The basic pattern of need-and-response never varied. The church was persuaded, repeatedly, that to be faithful to Christ's commands a new and separate ministry was needed. The ministry should be paid for, prayed for, and governed by the entire denomination.

Minor variations on the theme did occur. The Synodical Interim Committee, SCORR, and the Back to God Hour have delegates drawn from geographical or cultural areas rather than classes. Most ministries are headquartered in Grand Rapids; the Back to God Hour, for historical reasons, put down its roots in

Chicago.

Chief administrators are variously titled. Colleges and seminaries have presidents. Classes and synod have stated clerks. Some agencies have executive secretaries, others have executive directors.

But the major theme is always present: the church, convinced that there is need for a new ministry, creates a new institution. The pattern is familiar. And it has served well. Our denominational institutions are marked by a high degree of accountability (authority goes back to congregations), commitment (we serve one Lord for this special, essential purpose), and productivity. Our committee recognizes these powerful assets and means to build on them.

PRINCIPLES

Founders of the Christian Reformed denomination established rules for procedure based on what they believed to be "the correct Biblical system of government for the Church of Christ on earth" (New Revised Church Order Commentary, M. Monsma).

Some years later, Revs. Brink and De Ridder, writing in the Manual of Christian Reformed Church Government, reminded readers that "Reformed churches have never claimed that every detail of their system is determined by the Scriptures. Only certain basic principles are found there, providing general directions to the church."

We have, throughout our work, recognized three foundational principles:

- (1) The Lordship of Christ is paramount. Our sole purpose is to serve Christ. If we serve him, it is enough; if services is not our goal, no other goals will matter. All authority in every structure is his (Matt. 28:18).
- (2) The local congregation possesses "original" authority. Only Christ, of course, possesses genuine "original" authority. Still, the highest box on our denomination's structure chart is labeled not "synod" but "congregation."
- (3) We govern by means of delegated authority. All institutions receive authority through the local congregation (cf. Acts 14:23). The authority of classes comes from local congregations. The authority of synods comes from classes. The authority of denominational institutions comes, likewise, by delegation from congregations through classes and synods. Such authority is not delegated begrudgingly, as if by force, or mindlessly, as if it made no difference. It is delegated for the sake of making-our ministries more effective by working together, according to the model of Acts 15:1–22.

ASSESSMENT

As the ministries of the Christian Reformed Church change, and as those to whom or the purposes for which we minister change, the overall administrative structure of our institutions may also need to change. Even while our committee was studying the denominational structure, that structure was revised to include a Board of World Ministries to oversee the work of the Christian Reformed World Relief Committee and World Missions.

The Christian Reformed Church entered 1986 with five major agencies, a Synodical Interim Committee, fourteen standing committees, and a dozen study committees (see Footnote II). All are governed by synod and consume considerable synodical time and denominational money.

No single element within the structure is quite the same (see Footnote III, "Current Boards, Committees, and Agencies"). Some label their governing unit a "board" (e.g., Calvin and Publications) while others call theirs a "committee" (e.g., the Back to God Hour and CRWRC). Some have comparatively large staffs (e.g., Home Missions); others are comparatively small (e.g., SCORR).

To assess the current denominational structure, our committee created a set of guidelines or criteria for use in our work. Those guidelines, and our assessment based on them, are presented as follows:

Guideline One: Denominational programs should be unified in purpose, and, insofar as appropriate, in style.

We are a single denomination. Within our denomination we have many races, cultures, and ethnic heritages. But greater than all our diversity is our unity in Christ.

That unity must be demonstrated through our ministries. Our Articles of Association (see Footnote IV) express that unity as the Christian Reformed Church's calling in the world.

Like individual members of the Christian Reformed Church, our institutions are diverse. Each has its unique character. And the internal structure for each may vary according to its character. For example, a broadcast ministry will have an internal structure which differs from that of a college.

Our committee is convinced that our unity of purpose should also be expressed by a common style. Our institutions can, we believe, better serve our Lord if we have common employee practices, common resource pools, common authorities among board and committees, and common expectations for the agencies' senior personnel.

This common style is expressed, in our present system, primarily during two weeks each June—at synod. For those few days, the agencies share a common, formal accountability system. When synod adjourns, so does the formal system. Although boards and staffs can communicate across agency lines, there is no common source of overall planning or problem-solving, no common arena for decision-making. Synod has entrusted no one with the requisite authority; formal accountability disappears until a new synod meets.

The Synodical Interim Committee cannot be expected to create this common system. Although the Synodical Interim Committee is charged with encouraging coordination between the various agencies, it has been limited by a lack of authority (synodical decisions of 1976 and 1981). The Synodical Interim Committee has repeatedly reminded itself, synod, and other agencies that it lacked the authority, for example, to intervene in the CRWRC-World Missions debate.

Individually, the various units within our denominational structure achieve excellent ministries. They lack, we believe, communal performance, a unified purpose that stretches over all the ministries, giving them common identity and a shared goal.

Guideline Two: A combined ministry as extensive as that of the Christian Reformed denomination requires careful, unified, long-range planning.

We celebrate what God has accomplished through the Christian Reformed Church's institutions. But the impressive results in publications, education, broadcast missions, and elsewhere are individual, unique to the various ministries. They are like so many pieces of a mosaic which is never quite brought together, never drawn out in its total pattern. There is no overall plan.

This lack of careful, unified planning is costly. Christian Reformed denominational ministries spend more than \$70 million annually. But our resources are limited. Any duplication of administration, any needless overlap of services, is an error. It drains monies that might otherwise have purchased

bread for the hungry or sermons for those starved for grace.

The problem is not, we believe, that boards, committees, and agencies are inherently opposed to an overarching plan. Rather, there is now simply no

adequate structure either to produce it or to implement it.

The Synodical Interim Committee lacks the authority to achieve such a plan. And synod itself cannot do the work. Synods are already groaning under the weight of an *Agenda* that has gained pages and pounds as reports from agencies and committees have multiplied. Besides, each synod is new; to develop and then monitor the implementation of an effective, overall long-range plan, the membership of the governing body will need continuity.

Guideline Three: Efficiency is subservient to effectiveness.

Inefficiency is never a virtue. But efficiency can never be our sole aim. Our chief aim is to please Christ with our faithful and obedient service. To please him, we must not be wasteful. But questions about efficiency must be measured by questions about effectiveness. How well did we care for the wounded Hebrew and for the Samaritan our culture despises? How well did we shoulder the cross? Have we ministered with humility?

Efficiency is important, but not all-important.

Guideline Four: Coordination requires authority.

Coordination is relatively simple so long as people choose to cooperate. But people with commitments to their own perspective may be reluctant to cooperate. To insure that individuals or groups work smoothly together, there must be some authority to give directions, to call others to account, even to impose sanctions when needed. A body needs a brain. A congregation needs a consistory. A staff needs a leader.

A group of agencies, however committed to service to one Lord and one church, will only be coordinated by a body with authority. If the Christian Reformed Church wants coordination of the work of its institutions, it must vest authority in a central body while synod is not in session.

Guideline Five: Administrative layers within our denominational structure should be kept to a minimum.

Our committee recognizes that administrators of our institutions serve the church and her Lord. Administration must be secondary to the primary ministries of each agency.

The goal should be to put as many resources as possible on the cutting edge of each ministry, using as few resources as are necessary to administer the agency. By keeping administrative costs at a minimum, funds needed to accomplish the ministry's goals are maximized.

To administer our multiple institutions and programs requires considerable energy. But a new administrative model will, we believe, reduce the amount of denominational energy and money spent on administration by increasing the efficiency of administrative decision-making. (For the committee's projections on estimated cost savings, see Footnote V.)

Guideline Six: Astute fiscal operations are imperative.

This guideline may be the easiest to create and the most difficult to use.

Fiscal wisdom is hard to prescribe. What is mandatory in one program may be wasteful in another. Nevertheless, our committee believes the only adequate grounds for duplication or overlap occur when parallel programs and activities are mandated by national legal requirements.

Financial decisions now being required are not ideally made by an annual review exhaustively carried out by one committee of synod. Even with assistance from the Synodical Interim Committee's finance committee, the work of synod's finance committee is overwhelming. Financial decision-making should be ongoing, not merely annual. And financial operations should be viewed in the context of a single, unified strategic plan; that is an ideal that cannot be achieved within the current structure.

The denomination needs a central body to make ongoing, year-round financial decisions for denominational programs.

Guideline Seven: Synod should delegate responsibility and authority.

The Agenda for Synod is dominated by agency proposals, agency concerns, agency personnel, and agency budgets. A major portion of each June's assembly is devoted to this work. Our denominational institutions have grown to the point that detailed supervision and decision-making by synods is no longer an effective means of administration.

Nearly one thousand congregations cannot make individual decisions for each of the denomination's institutions. Therefore, congregations delegate authority to classes and, in turn, to synods. Synods delegate work to "some synodical committees" (boards) who are "charged to execute certain decisions subject to the approval of synod at its next meeting" (*The Revised Church Order Commentary*, I. Van Dellen and M. Monsma; Zondervan Publishing House, Grand Rapids, MI, 1968, p. 286).

Delegation, we must remind ourselves, is always provisional. Those who delegate retain the right to modify work previously delegated.

Guideline Eight: Boards should be only as large as necessary.

Accountability within a structure is a function of strong leadership and honest administration. Large size and full classical representation on a board are not the key ingredients.

Larger denominational boards have long used executive committees to supervise the work. The board itself serves as a representative body to consider major policies and decisions.

One representative from each classis on each committee or board may provide for accountability. However, a large board that meets annually may have less than a full understanding of exactly what is occurring than a smaller board meeting more frequently. In addition, as the number of classes increase, so does the size of many boards, thereby potentially lessening their effectiveness and increasing their costs.

Guideline Nine: New ministries should be placed within existing agencies.

Christian Reformed Church agencies have multiplied from a single institution to a complex of institutions. Our committee believes the denomination should curtail the expansion in the number of denominational boards, agencies, standing committees, and study committees.

Of course new needs will arise. Of course our church will respond. But rather than create new agencies, the church should, we believe, incorporate new

efforts within existing boards and agencies.

New agencies require significant investments that may be used better elsewhere. The new effort becomes a stimulant to the existing board and agency. Study committees should be assigned to report to appropriate operating boards or, if preferable, to the executive board.

Guideline Ten: All board and staff members—paid or volunteer—should be carefully selected and appropriately evaluated.

God works through people. The Christian Reformed Church has been blessed with many exceptional people working within its denominational institutions. Our committee's recommendation is designed to enhance the church's use of people.

No one, however gifted, can serve best in an unsuitable position. Board and staff members, therefore, should be selected according to agreed-upon, predetermined standards. The need for careful selection is especially true for all boards that immediately supervise denominational institutions and senior administrative personnel.

Evaluation of the work of individuals and programs, based on predetermined standards and desired results, is also essential to help all to function near their potential. Positive, growth-directed evaluations of staff performance

can readily be incorporated into each agency.

Guideline Eleven: All board and staff members—paid or volunteer-should be encouraged to act creatively within necessary boundaries of freedom and control.

Creative excellence should be the rule, not the exception, in a revamped administrative structure.

No one is seeking total uniformity within the institutions. Our committee is proposing a structure in which the lines of freedom and of control are apparent for all to see; in which those charged with responsibility are given sufficient authority to actually do so; and in which spontaneous, creative ministries are made possible because fewer resources are committed to administrative functions.

RECOMMENDATIONS

Our committee recommends a new model for the organization of the administrative work of the Christian Reformed Church's denominational institutions. The development of this model requires two steps:

First, creation of an Executive Board of Synod as a churchwide executive

administrative arm of synod, directly accountable to synod.

Second, assignments of all denominational agencies, committees, and programs to one of four operating boards:

- (1) Financial Affairs/Support Services Board
- (2) Publications/Church Education Board
- (3) Ministries Board
- (4) Higher Education Board

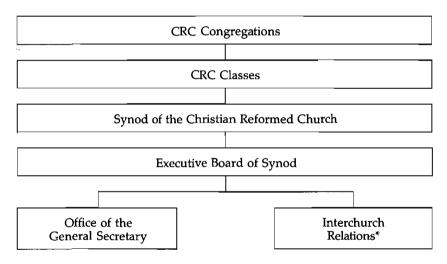
Descriptions of mandates, membership, and responsibility are provided in the following pages. If approved by synod in the form proposed by our committee, the emerging denominational structure would be shaped along the lines of the charts which appear in Footnote VI.

I. EXECUTIVE BOARD OF SYNOD

A. Purpose

The Executive Board of Synod functions as the corporate Board of Trustees for the Christian Reformed Church in North America for all legal purposes. The Executive Board of Synod shall be the churchwide executive administrative arm of synod and shall be accountable directly to synod.

B. Organization



^{*}Tentative location; see Mandate, item 2c, below.

C. Mandate

1. Supervision

a. The Executive Board of Synod shall supervise implementation of policies and programs established by synod.

b. The Executive Board of Synod shall supervise the office of the General Secretary and the operating boards.

c. The Executive Board of Synod shall provide synod with an annual assessment of current denominational activities, including those of operating boards.

2. Administration

a. The Executive Board of Synod shall develop and implement policy for administrative matters and appointments for the Christian Reformed Church in North America, except where retained by synod.

b. The Executive Board of Synod shall appoint college and seminary professors, the denominational financial coordinator, and the *Banner* editor.

Appointments shall be approved by synod.

c. On a three-year provisional basis, the Executive Board of Synod shall supervise the Interchurch Relations Committee. During the three years, the Executive Board of Synod shall effect the long-term placement of this ministry.

d. The Executive Board of Synod shall refer "appeals of decisions of assemblies of the church acting in their judicial capacity, and such other matters requiring formal adjudication as synod shall undertake" (Article 22, "Judicial Code"), to the Protests and Appeals Committee.

e. The Executive Board of Synod shall appoint and supervise study

committees when empowered to do so by synod.

f. The Executive Board of Synod shall be provisionally responsible for new programs that are not readily placed under operating boards. By the end of three years, the Executive Board shall determine a suitable long-term placement for such programs.

3. Planning and Recommendations

a. The Executive Board of Synod shall provide synod with recommendations on general issues affecting the life of the Church.

b. The Executive Board of Synod shall provide synod with a long-range (five-year) plan for denominational activities, updated annually, and an assessment of performance.

c. The Executive Board of Synod shall propose nominations for the general secretary and all agency head positions. Nominations shall go to synod for election.

d. The Executive Board of Synod shall receive regular financial and program reports from agencies and shall evaluate their budget requests and make appropriate recommendations to synod.

e. The Executive Board of Synod shall review the programs and goals of any organization requesting synodical support for the first time, and shall recommend to synod the approval or disapproval of each such request.

f. The Executive Board of Synod shall periodically evaluate its own operations and goals, and shall submit appropriate recommendations to synod.

4. Mediation and Consultation

a. The Executive Board of Synod shall mediate differences between operating boards. Appeals to synod may be made through normal appeal procedures. Agency committees may appeal decisions of the Ministries Board to the Executive Board.

 b. The Executive Board of Synod shall be available for consultation with study committees of synod.

5. Reporting

a. The Executive Board of Synod shall present a full report of its actions to synod annually.

b. The Executive Board of Synod shall report according to standards and

forms adopted for use by all denominational agencies.

D. Membership

- 1. Number of members: seventeen voting members:
- a. Ordinarily, eight shall be clergy and nine shall be or shall have been nonclergy officebearers.
- b. Three shall be the immediate past presidents of synod, each serving one (three-year) term.
- 2. Representation: Members other than past presidents of synod shall be selected on the basis of regional representation:
 - a. Far West United States-two
 - b. Western Canada—one
 - c. Rocky Mountain to Mississippi River-two
 - d. Central United States—six
 - e. Eastern Canada-two
 - f. East Coast United States-one

3. Appointment of Members:

- a. The Executive Board of Synod shall submit to synod two nominees for each member to be elected.
 - 1) Classes may submit to the Executive Board of Synod recommended nominees for their regions.
 - 2) Synod may add to the nominations presented by the Executive Board of Synod.
 - 3) Prior members of the Executive Board of Synod are not eligible to be appointed for three years after their second consecutive three-year term has ended.
- b. From the nominees for each vacancy synod shall appoint one person to the Executive Board of Synod and shall appoint one alternate.

4. Term of Office:

- a. The term of office for the members of the Executive Board of Syr od shall be three years.
- b. Past presidents of synod shall serve only one term; all other members of the Executive Board of Synod may be appointed to one additional consecutive term.
- c. Alternates are subsequently eligible for appointment to the Executive Board of Synod but may not serve as an alternate and an Executive Board member for more than six consecutive years.
- d. To the degree practicable, the terms of the members of the Executive Board of Synod-shall be staggered so that approximately one-third of the members are appointed each year.

5. Role of Alternates:

- a. Alternates shall complete the unexpired terms of members of the Executive Board of Synod who move outside their area, who die or become incapacitated, who resign, or who are otherwise unable to complete their terms.
- b. Alternates shall be kept informed of actions of the Executive Board of Synod and may be used on committees and for special assignments by the Executive Board of Synod.
- Board members shall receive no monetary compensation, nor shall there be paid executive officers.

E. Committees

To administer its affairs, the Executive Board of Synod shall have Church Polity and Program, Finance, and Administration committees.

F. Meetings

The Executive Board of Synod shall ordinarily meet three times each year.

G. Bylaws

See Footnote VII.

II. OPERATING BOARDS

A. Purpose

The Executive Board of Synod shall delegate to four operating boards responsibilities for all denominational programs and activities. (Temporary responsibility for Interchurch Relations is retained by the Executive Board; see Executive Board, Mandate, item I, C, 2, c.)

B. Boards

1. Financial Affairs/Support Services Board

The Financial Affairs/Support Services Board shall be responsible for the Denominational Loan Fund, Fund for Needy Churches, Ministers' Pension Funds, and Unordained Employees' Pension Fund, as well as the variety of services that enable various agencies to perform their tasks. The denominational financial coordinator shall provide staff support for the Financial Affairs and Support Services Board.

2. Publications/Church Education Board

The Publications/Church Education Board shall be responsible for the work of CRC Publications as well as work previously performed by the Historical, and Sermons for Reading Services committees.

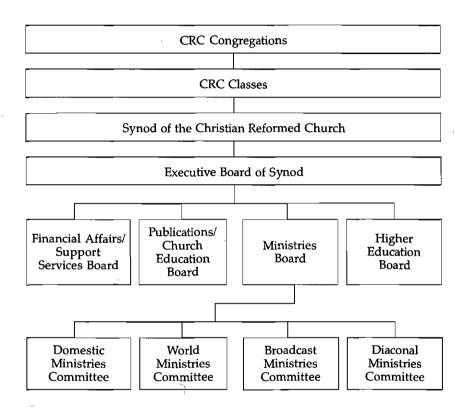
3. Ministries Board

The Ministries Board shall be responsible for the work of Domestic Ministries (Chaplains, Home Missions, Ministerial Information Services, Pastor-Church Relations Services, Service to Retarded Persons, and Synodical Committee on Race Relations), World Ministries (Committee for Educational Assistance to Churches Abroad, World Missions), Broadcast Ministries (the Back to God Hour, CRC-TV, Listener Contact), and Diaconal Ministries (CRWRC).

4. Higher Education Board

The Higher Education Board shall be responsible for the activities of Calvin College, Calvin Seminary, and Quebec Theological Education.

C. Organization



D. Mandate

The operating boards shall

- 1. implement policies and programs assigned to them by the Executive Board of Synod;
- 2. supervise activities under their jurisdiction, respecting the administrative role delegated to staff;
 - 3. supervise agency heads;
- 4. develop and implement new policy for administrative matters and appointments, except where retained by synod or the Executive Board of Synod;
- 5. assist the Executive Board of Synod in developing and updating a denominational long-range plan;

- 6. develop (5-year) long-range plans, updated and assessed annually, for their areas;
- 7. report to the Executive Board of Synod using standards and forms adopted for use by all denominational agencies; and
- 8. provide the Executive Board of Synod with recommendations on other matters affecting their respective ministries.

E. Membership

1. Appointments

a. Classes shall elect members to the Higher Education and Ministries

boards; synod shall approve.

- b. Synod shall elect fourteen members to the Publications/ Church Education Board and the Financial Affairs/ Support Services Board from nominations submitted by those boards. Classes may submit recommendations to the boards. Members shall be selected on the basis of regional representation:
 - (1) Far West United States—two

(2) Western Canada—one

(3) Rocky Mountain to Mississippi River—two

(4) Central United States—six

(5) Eastern Canada—two

- (6) East Coast United States—one
- Members-at-large shall be recommended by the operating boards and approved by synod.

2. Qualifications

a. Members shall represent the church.

1) Membership of the Higher Education and Ministries boards shall

include one delegate from each classis.

2) Members of the Publications/Church Education Board and the Financial Affairs/Support Services Board shall be selected on a demographic basis. Each board will have fourteen members.

3) There shall be approximate parity in the number of clergy and lay

members (see Footnote VIII).

- Members shall have experience and/or professional training in relevant areas.
 - c. Members shall be willing and have the time to serve.
 - d. No person shall serve simultaneously on more than one board.
 - e. Alternates shall

complete the unexpired term of members;

2) subsequently be eligible for election in their own right but shall not serve more than six years total; and

3) be kept informed and may be used on committees and for special assignments.

f. Agency employees shall not serve as members of the boards by which they are employed.

g. Up to four members-at-large with needed expertise may be added. The need for gifts, skills, multicultural and gender representation, and competence should be remembered when selecting nominees.

F. Meetings

- 1. The Publications/Church Education Board and the Financial Affairs/Support Services Board shall ordinarily meet annually.
 - 2. The Higher Education Board shall ordinarily meet semiannually.
 - 3. The Ministries Board shall ordinarily meet three times per year.

G. Agency Committees

Because denominational programs in Domestic Ministries, World Ministries, Broadcast Ministries, and Diaconal Ministries are extensive, the Ministries Board shall appoint an agency committee for each of those areas. Each committee shall be the legal Board of Trustees for its agency.

Agency committees shall provide the Ministries Board with recommendations regarding the programs, agencies, and functions assigned to them.

1. Membership

- Each regular member of the Ministries Board shall serve on one agency committee.
- b. Each agency committee shall have approximate parity of clergy and laity.
- c. Each agency committee shall have general demographic representation.
- d. Up to two members-at-large may be added by the Ministries Board to any agency committee, if requested.
- e. Because of its special diaconal nature, the Diaconal Ministries agency committee may have up to six members-at-large who shall be present or former deacons chosen demographically.

2. Auxiliary Groups

Agency committees may appoint one or more auxiliary groups, to give advice and support to their ministries. For example, an agency may wish to appoint an advisory group representative of whom it serves and those who support it.

H. Structure and Administration

- 1. Members of operating boards and agency committees serve as volunteers. Necessary administrative and support services, if any, shall be provided them through the agency(ies) they supervise. There shall be no paid executive officers.
 - 2. Each operating board and agency committee
 - a. for the long term shall organize itself and administer its affairs in ways that best meet its unique needs, within the constraints of the revised administrative structure of the denomination; and
 - b. for the transition period shall work closely with the Executive Board of Synod to insure that the new structure allows programs of any prior standing committee to continue efficiently and effectively.

III. OFFICE OF THE GENERAL SECRETARY

A. Duties

The general secretary shall be the chief administrative officer of the Christian Reformed Church in North America and shall perform such duties as synod or the Executive Board of Synod shall direct, including:

- 1. He shall be responsible for all staff functions for the Executive Board of Synod.
 - 2. He shall be responsible for all support functions to synod.
- 3. He shall serve the denomination with its general correspondence and communication.
 - 4. He shall act on behalf of the denomination in relationship to other bodies.
- He shall supervise the Office of the General Secretary, including the denominational financial coordinator.

B. Appointment

The Executive Board of Synod shall propose nominations for the general secretary. Nominations shall go to synod for approval.

C. Reporting

The general secretary reports directly to the Executive Board of Synod.

D. Supervision

The general secretary shall be supervised by the Executive Board of Synod.

See Footnote IX for a recommended, tentative position description. The Executive Board of Synod may revise that description and submit it to synod for approval.

IV. IMPLEMENTATION

These steps are based on 1987 Synod approving the report.

A. 1987-88

- 1. Synod appoints a transition team of the current SIC and chairman of the Structure Study Committee or his designate.
- 2. The transition team assembles a new Executive Board of Synod and operating boards.

B. 1988-89

- 1. Synod of 1988 approves the work of the transition team. Upon the approval, the current structure is replaced with the new structure.
- 2. Members of 1987–88 boards and committees may be used in an advisory function for one year.

V. EVALUATION

- A. Under guidance by the Executive Board of Synod, all boards and agencies shall regularly evaluate their performance. These evaluations shall be reported to synod.
- B. The 1993 Synod shall appoint a study committee to evaluate the effectiveness of the new structure after five years of operation (June 1988 through May 1993). The study committee shall report to the 1994 Synod.

Footnotes follow

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Footnote 1 Synopsis of Structure Study Committee History

The organizational structure of the Christian Reformed Church has been under discussion within the church for some time. The Synodical Interim Committee, for example, explored the issue at various times in the early 1880s, including discussions with the presidents and executives of denominational boards and committees (SIC Minutes, February 16–17, 1982).

In 1983, synod took action. It received an overture from Classis Hudson to "appoint a committee to study the organizational structure of the Christian Reformed Church including all denominational boards and agencies." Classis Hudson contended that "many boards and agencies have grown without the benefit of a coordinated plan."

Classis Hudson also suggested the possibility of "some overlap of ministry and supervision of fields and personnel." With increasing growth in size and number, perhaps some degree of inefficiency had entered the system.

The "ever-increasing quotas" troubled Classis Hudson, as did "particularly the rising costs of maintaining our denominational structure." Hudson reminded synod of the need for "scrutiny" of such costs in light of "responsible Christian stewardship." Perhaps a "restructuring" would produce "great potential financial savings."

The Synodical Interim Committee supported Classis Hudson's overture. Any organization of the "size and scope" of the Christian Reformed Church requires "periodic review" to assess the "efficiency" of the structure, according to the committee.

Synod of 1983 initially rejected Classis Hudson's overture on the grounds that it failed to "adequately demonstrate the need" for such a study. Subsequently, synod concurred that "periodic organizational analysis" was needed for an organization the size of the Christian Reformed Church. Since the Synodical Interim Committee had "some initial experience" on the issue, synod judged that the SIC was "in the best position to engage in this kind of study."

The Synodical Interim Committee created a Procedural Committee on the Study of Christian Reformed Church Structure to determine what should be studied, who should do the study, and how the study should be done.

In February 1984, the Synodical Interim Committee approved the work of its Procedural Committee. It defined the area of study in terms of specific "'program' and 'financial reporting and control' charts." Members of the study committee were to include a member of the Synodical Interim Committee, someone from the college or seminary, a "business person with knowledge of organizational structure and familiarity with the CRC," a clergyman, a "person familiar with finance and accounting," and a "representative of the legal profession."

Mr. Frank Velzen (executive, Keebler Company, Denver, CO) was appointed chairman of the Structure Study Committee. Anthony Diekema (president, Calvin College, Grand Rapids, MI), Kenneth Horjus (partner, Touche Ross

accounting firm, Grand Rapids, MI), John Klomps (executive director, World Home Bible League of Canada, Mississauga, ON), Richard Postma (partner, Miller Johnson law firm, Grand Rapids, MI), Raymond Seven, retired executive, chemical company, Chicago, IL), and Wayne Vriesman (general manager, WGN Radio, Chicago, IL) were appointed as members.

The Structure Study Committee convened May 14, 1984. By December 1984, the magnitude of the committee's task led to a request that the final report be

submitted to synod in 1987.

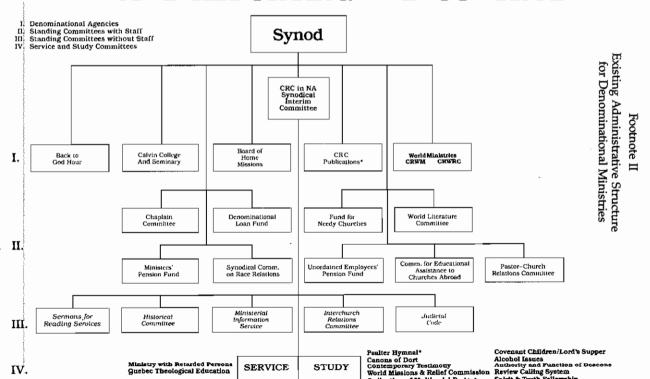
The committee reviewed structures of other denominations. It met with leaders of our denominational institutions to learn their views and concerns.

Many denominational leaders were polled.

After obtaining this information, the committee drafted, evaluated, and revised a series of options. The final draft of the committee's report was developed during the spring and summer months of 1986 for submission to the Synodical Interim Committee in September 1986.

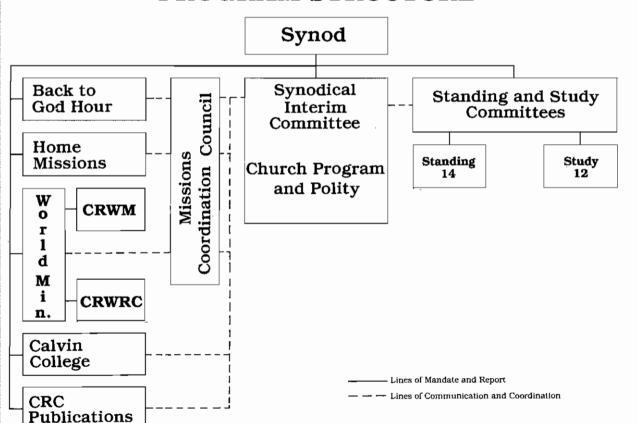
Christian Reformed Church in North America DENOMINATIONAL AGENCIES, COMMITTEES, STUDY COMMITTEES

FINANCIAL REPORTING AND CONTROL



Christian Reformed Church In North America

PROGRAM STRUCTURE



Footnote III Current Boards, Committees, and Agencies

I. COMMITTEES

The existing administrative structure for committees varies with the committees.

A. Chaplain's Committee

1. Mandate

To promote chaplaincy on behalf of the denomination in the miliary, in institutions, in business, and industry. Promoting chaplaincy involves recruiting, monitoring of pastors in training including stipends; assisting in the placement of trained chaplains; providing ecclesiastical endorsement for chaplains, and in providing pastoral care of chaplains and their families.

2. Administration

The committee has ten members and meets nine to ten times per year. It employs three full-time staff.

B. Denominational Loan Fund

Mandate

The committee would establish appropriate lending and investment policies and guidelines and would be responsible for fund raising and general administration of the fund.

2. Administration:

The committee has five members and meets twice a year (spring and fall, May and October).

C. Committee for Educational Assistance to Churches Abroad

- 1. Mandate (the committee has three major functions):
 - a. The arrangement and financial suppport of academic training and ecclesiastical internships for qualified and duly endorsed theological students, professors, pastors, and lay leaders of Reformed churches abroad.
 - b. The provision of library assistance for Christian educational institutions
 - c. The gathering of information from, and its dissemination to, all parties concerned in the foregoing matters.

2. Administration:

The committee has ten members and meets nine to ten times per year.

D. Fund for Needy Churches

1. Mandates

The purpose . . . is to grant salary assistance and other financial allowances . . . to churches which have done their utmost to meet the minimum salary set by synod and have found themselves unable to do so, . . .

The aim of this committee . . . is to urge churches to become self-supporting supporting as soon as possible.

2. Administration

The committee has five members and meets approximately six times per year (late Oct., late Nov., Jan., Apr., May, and Sept.). No definite schedule.

E. Historical Committee of the Christian Reformed Church

1. Mandate

The Historical Committee shall gather, preserve, and supervise the official Archives of the Christian Reformed Church and cultivate in the Christian Reformed Church knowledge of and appreciation for the church's history.

2. Administration

The committee has four members and meets at least twice per year (spring and fall).

F. Interchurch Relations

1. Mandate

The basic mandate of the committee is . . . to serve as the official agency of liaison between the Christian Reformed Church and other churches throughout the world. As a committee of synod the Interchurch Relations Committee shall exercise only those powers which are assigned by synod.

2. Administration

The committee has nine members, plus the stated clerk as ex officio member. It has a part-time administrative secretary. The committee meets monthly, except for a summer meeting.

G. Ministerial Information Service

1. Mandate:

- a) to introduce ministers who are seeking a call to churches which are vacant,
- b) to introduce ministers who are seeking specialized ministries to appropriate boards and committees,
- c) to compose and distribute questionnaires to churches and ministers to obtain the necessary information,
- d) and to serve the churches and ministers with other needed advice in matters pertaining to calling.

2. Administration

The committee shall be composed of six members, three of whom shall be ministers. The committee meets monthly, except for a summer meeting.

H. Ministers' Pension Funds

Mandate

To conclusively construe and interpret the terms and conditions of the plan and to make such rules, regulations, and determinations as may be necessary to carry out the provision thereof . . .

2. Administration

The committees have seven members. They meet approximately three times per year.

I. Pastor-Church Relations

Mandate

a. Implement the plan contained in Report 35, I, A, B, C as a pilot plan for five vears.

b. Make recommendations to the Synod of 1983 concerning committee membership and terms of service.

2. Administration

The committee has seven members, one full-time staff member and one parttime. The committee meets twice a year.

J. Sermons for Reading Services

1. Mandate

To collect suitable sermons for reading services, and to attend to their distribution as need arises.

2. Administration

The committee has four members and meets approximately four times a year.

K. Unordained Employees' Pension Fund

1. Mandate

To draw up and implement a pension and life insurance plan within the framework of the guidelines . . .

Administration

The committee has five members and meets approximately three times a year (Oct., May, Jan.).

II. BOARDS

A. The Back to God Hour

1. Mandate

"to supervise the work of the staff, formulate policy, and represent the synod . . . "

2. The board has eighteen members and meets three times per year.

B. Calvin College and Seminary

1. Mandate

a. to equip students, including those outside the 18-22 year-old age group, to live the Christian life in contemporary society, and to do so by providing an education which draws substantially from the liberal arts.

b. to influence and reform society in general and higher education in particular by bringing the Christian faith, as it is understood in the Reformed tradition, to bear on theories, models, and activities, and by actively theorizing from a Reformed Christian point of view.

c. to be a model Christian community, a concrete manifestation of Christians

living together a life of service and obedience.

2. Administration

The board has forty-three members and mmeets two times per year. The executive committee meets monthly September through May. It meets once during the summer.

C. Home Missions

1. Mandate

The mandate of this board has two aspects. The board shall: (a) Encourage and assist congregations and classes in their work of evangelism. (b) Carry on mission activity in places or fields where the program is beyond the scope or resources of local congregations or a classis.

2. Administration

The board has forty-four members and meets annually. The executive committee has nineteen members and meets six times per year.

D. Publications

1. Mandate

To provide a variety of publishing, printing, and training services that meet the needs and reflect the confessions of the Christian Reformed Church.

2. Administration

The board has forty-three members and meets annually. The executive committee has fifteen members and meets five times per year.

E. World Ministries

1. Mandate

The Christian Reformed Board of World Ministries governs 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.

2. Administration

The constitution requires meeting once a year. This may be subject to change.

Footnote IV Articles of Association of the Christian Reformed Church in North America

We, the undersigned, desiring to become incorporated under the provisions of Act No. 327, Public Acts of 1931, as amended, do hereby make, execute, and adopt the following Articles of Association, to-wit:

First, The name assumed by this corporation and by which it will be known in law, is The Christian Reformed Church in North America.

Second, The location of said church or society shall be in the City of Grand Rapids, County of Kent, and State of Michigan.

The address of the initial registered office is:

2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan 49560

The name of the initial resident agent at the registered office is: William P. Brink

Third, The time for which said corporation shall be created shall be perpetual.

Fourth, The members of said church or society shall worship and labor together according to the discipline, rules, and usage of the Christian Reformed Church, as from time to time authorized and declared by synod.

Fifth, the corporation is a nonprofit ecclesiastical corporation organized and operated exclusively for religious and charitable purposes within the meaning of Section 501 (c) (3) of the United States Internal Revenue Code of 1954, as amended.

The purposes of the corporation are the following:

- A. To proclaim the gospel of the Lord Jesus Christ through the churches of the denomination, its agencies and boards.
- B. To promote the principles and teachings of the Holy Bible, as interpreted by the Reformed Creeds, namely, The Belgic Confession, The Heidelberg Catechism, and The Canons of Dort, in the churches of the denomination.
- C. To fulfill the scriptural mandate enunciated by Jesus Christ in Mark 16:15 to "go ye into all the world and preach the gospel to every creature," by actively supporting and promoting Christian missions through the churches of the denomination, classical home mission programs, and synodical agencies and boards for home missions and world missions.
- D. To extend mercy and help to those in distress by reason of natural catastrophe and disaster, illness, old age, poverty, unemployment, and war, through synodical and classical agencies and the churches of the denomination.
- E. To train members of the denomination to be ministers of the gospel, missionaries, and lay workers in the service of the church and society; to provide for the financial support and security of ordained and unordained personnel of the churches of the denomination, and synodical and classical agencies and boards.

F. To receive funds directly and/or through offerings in the churches for the support of the activities, agencies, functions, and programs of the denomination and/or for the purpose of supporting and contributing to religious, charitable, and educational organizations exempt from taxation under Section 501 (c) (3) of the United States Internal Revenue Code of 1954, as amended.

- G. To conduct a literature ministry for the production and distribution of Christian periodicals and writings, Sunday school materials, and other publications needed to carry out the religious and charitable objectives and purposes of the corporation.
- H. To do all other lawful acts and things necessary to fulfill the mandate and mission of the Christian Reformed Church in North America as determined by synod.

Sixth, In the event of termination, dissolution, or winding up of this corporation in any manner or for any reason whatsoever, its remaining assets, if any, shall be conveyed or distributed to, and only to, one or more organizations which qualify as exempt organizations under Section 501 (c) (3) of the Internal Revenue Code, as may be determined by synod.

IN WITNESS WHEREOF, we, the parties hereby associating for the purpose of giving legal effect to these Articles, hereunto sign our names and places of residence.

BYLAWS OF THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA Preamble

Believing that all things should be done decently and in order, we hereby adopt the following bylaws for the regulation, management, and government of this corporation, to-wit:

Article I Objectives and Purposes of Corporation

The corporation is organized and operated exclusively for religious and charitable objectives and purposes within the meaning of Section 501 (c) (3) of the United States Internal Revenue Code of 1954, as amended. The general religious and charitable objectives and purposes of the corporation shall be those stated in the fifth paragraph of the Articles of Association of the Christian Reformed Church in North America.

Article II The Basis

The basis of this corporation is the Holy Bible which we believe, confess, and declare to be the inspired and infallible Word of God, and our only rule for faith and practice.

Article III Forms of Unity

The church, as an ecclesiastical organization and legal corporation, together with its supporting members and assemblies, accepts, believes, and is bound

by the Form of Subscription to the following named Reformed Creeds as a true interpretation of the Holy Bible, to-wit:

The Belgic Confession The Heidelberg Catechism The Canons of Dort

Article IV Church Government

The Ninety-Six Articles of the Church Order, adopted by the Synod of the Christian Reformed Church on June 16, 1965, and which are incorporated herein by reference, and any revision thereof, and synodical regulations and mandates, shall regulate the ecclesiastical organization and operation of the denomination in its corporate expression and form.

Article V Members

The members of the corporation are the delegates duly elected from time to time to the synodical assembly of the church, pursuant to the Church Order and/or synodical regulations. Each delegate shall continue to hold the office of member of this corporation until his successor has been chosen and the next synodical assembly has been duly convened and constituted.

Article VI Meetings of Members

The members of the corporation shall meet in annual session as the Synod of the Christian Reformed Church at a time and place designated by the previous synod.

Special meetings of the members may be called by the convening church with the approval of the Synodical Interim Committee, pursuant to the Church Order.

Article VII Notice of Meetings

Notice of any annual and/or special meeting of the members of the corporation shall be given in the official publication of the church at least fifteen (15) days prior to the date of said meeting.

Article VIII Supporting Members; Meetings

All members of the churches of the denomination are supporting members of the denomination and of this corporation.

All members of each church entitled to vote shall meet annually for the purpose of conducting such business as is presented by the consistory. Special meetings of the members may be called by the consistory.

Article IX

Supporting Assemblies; Their Jurisdiction and Meetings

The supporting assemblies of the denomination are the following: the consistory and the classis.

The jurisdiction of the consistoory is exercised in the local church of which it is the governing body.

The jurisdiction of the classis is exercised in the geographical district in which its constituent churches and congregations are located and over which it has been appointed, pursuant to synodical regulations.

The consistory and the classis shall meet from time to time as prescribed by

the Church Order.

Article X Synodical Interim Committee

The Synodical Interim Committee shall have such authority, duties, and responsibilities as are prescribed by the Church Order and synodical regulations and decisions.

Whenever it is necessary that the denomination deal with or report to any governmental authority or agency, the Synodical Interim Committee shall be the Board of Trustees of the corporation for all legal purposes.

Article XI Officers of Synodical Interim Committee

The Synodical Interim Committee at its first meeting following the adjournment of synod shall elect a president, vice president, and recording secretary.

The Denominational Stated Clerk shall be the secretary of the Synodical Interim Committee.

Article XII Stated Clerk

The office of Stated Clerk of the denomination is hereby established.

Synod shall appoint the Stated Clerk.

The Stated Clerk shall have such authority, duties, and responsibilities as are prescribed by synod.

Article XIII Denominational Financial Coordinator

The office of Denominational Financial Coordinator is hereby established. Synod shall appoint the Denominational Financial Coordinator.

The Denominational Financial Coordinator shall have such authority, duties, and responsibilities as are prescribed by synod.

Article XIV Operation Provisions

The fulfillment of the objectives and purposes of the corporations as stated in Article I shall be through the functioning of such agencies and divisions, to be composed of such members, staff, and directors, to perform such functions and to have such authority, duties, and responsibilities, all as provided and prescribed by synod from time to time.

Article XV Corporate Property

All property of the corporation, real and personal, shall be devoted to the objectives and purposes of the corporation as stated in Article I, and shall be subject to the contrrol, management, and supervision of synod when in session; when synod is not in session the Synodical Interim Committee shall

act for synod, pursuant to synodical direction, with the assistance and cooperation of the Stated Clerk and Denominational Financial Coordinator.

Article XVI

Amendments to Articles of Association and Bylaws

The members of the corporation meeting in synodical assembly may alter, amend, or repeal the Articles of Association and/or the Bylaws, by majority vote in the manner provided by law.

(Acts of Synod 1974, pp. 407-10; 1977, pp. 124, 125)

Footnote V

Projections of Cost Saving Resulting from a New Administrative Model

A new structure for administering denominational ministries creates an opportunity for new savings. The committee, when reviewing these opportunities, recognizes the potential for savings in four different ways outlined in the subsequent pages. In addition, the committee highlights the following three considerations.

First, it would be unwise to glance at figures in the following pages and immediately conclude that accepting recommended changes in structure will automatically net the savings cited here. The committee has, in this appendix, provided a sketch of possible savings, potential gains. Whether and at what level actual savings are achieved will depend on what is done within any revised structure, not merely on the structure itself.

Second, baseline financial data used throughout this appendix was taken from actual reports of denominational agencies submitted in 1985 and 1986 to the Synodical Interim Committee's Finance Committee and the Synod of the Christian Reformed Church. Some categories used in our projections called for judgments on our part (e.g., the term administration is applied to different cost categories in various agencies). But all figures used in our projections were drawn directly from actual, submitted agency reports and budgets.

Third, if one put the committee's four sets of financial implications on a continuum, they follow a succession from most concrete (I) to least concrete (IV), from most predictable (I) to least predictable (IV), from most demonstrable (I) to least demonstrable (IV). The continuum itself—in the opinion of the committee—is reliable: all four categories of cost savings could occur. But the first (I) is the most self-evident while the last (IV) is based on a series of assumptions.

I. SAVINGS BASED ON DECREASED NUMBERS OF PEOPLE

The proposed structure decreases the number of people serving on denominational boards/committees and decreases the number of denominational employees in executive level positions. These decreases should yield quantifiable savings within one year of implementation.

A. Estimated annual savings based on reduction of board/committee costs and executive level positions:

1. Annual Meetings Costs	\$ 47,800
(boards & executive committees)	
2. Annual Staff Costs	30,000
(executive level positions reduced	
to administrative level positions)	
3. Total Annual Savings:	\$ 7 7,800

B. Accumulated Savings:

10-Year Accumulated Savings	\$ 778,000
15-Year Accumulated Savings	\$1,167,000
20-Year Accumulated Savings:	\$1.556,000

C. Assumptions

- 1. Cost figures—per person and total—based on information submitted by agencies September 1984.
- 2. Frequency of meetings based on information shown on proposed organizational structure.
 - Cost comparisons based on forty-two classes.
 - Board of World Ministries meeting once per year.

II. SAVINGS BASED ON DECREASED AGENCY EXPANSION

Each time we create a new agency, we duplicate certain costs of existing agencies (from the cost of convening the meetings of a separate board of directors to the cost of designing another set of stationery). In recent decades the Christian Reformed Church has created a new, separate denominational agency at least once every five years. To develop a projection of possible savings, the committee assumed that trend (one new agency every five years) would continue in the future.

The proposed structure recognizes that new ministries will be needed, but it places new ministries within existing administrative units. Figures cited here represent the *difference* between administering new ministries through newly created bodies ("creating new agencies") and administering new ministries through existing bodies ("placing new ministries in existing agencies").

- A. Cost difference between creating new agencies to conduct new ministries and conducting new ministries through existing agencies:
- 1. Potential savings (difference between administering a new program through existing agencies vs. creating a new agency for the same program):

a. Years 1-3	\$34,360/annum
b. Years 4-6	43,380/annum
c. Years 7–9	52,650/annum
d. Years 10+	62,160/annum

2. If the CRC created one additional ("small") agency during each of the following years, and agencies grew at the rate identified above, the *additional* administrative cost to the denomination for conducting these ministries through new agencies rather than through existing agencies would be as shown below, assuming that agencies were created on a regular five-year cycle:

Year One—Agency A Year Six—Agency B Year Eleven—Agency C Year Sixteen—Agency D B. Additional Administrative Cost (Cost difference between creating new agencies and administering new ministries through existing agencies.)

Year	Agency A	Agency B	Agency	Agency C
1	34,360	Ď	C	C
2	34,360			
3	34,360			
4 5	43,380			
	43,380			
6	43,380	34,360		
7	52,650	34,360		
8	52,650	34,360		
9	52,650	43,380		
10	62,160	43,380		
11	62,160	43,380	34,360	
12	62,160	52,650	34,360	
13	62,160	52,650	34,360	
14	62,160	52,650	43,380	
15	62,160	62,160	43,380	
16	62,160	62,160	43,380	34,360
17	62,160	62,160	52,650	34,360
18	62,160	62,160	52,650	34,360
19	62,160	62,160	52,650	43,380
20	62,160	62,160	62,160	43,380
	1,074,930	764,130	453,330	189,840

C. Accumulated Savings

10-Year Accumulated Savings	\$ 643,170
15-Year Accumulated Savings	\$1,407,300
20-Year Accumulated Savings	\$2,482,230

III. SAVINGS BASED ON INCREASED ADMINISTRATIVE EFFICIENCY FROM IMPROVED PLANNING AND COORDINATION

The proposed structure calls for the development and implementation of a single, unified plan that would involve all denominational ministries. By creating and effectively administering such a plan, coordination of agencies' ministries may be enhanced.

As a result of improved planning and coordination, the goals—of the denomination and of individual ministries—would be achieved at a lower administrative cost. Why? Because a single planning effort would decrease overlap, increase shared programming, and accelerate the rate at which effectiveness could be measured and program adjustments could be made.

Note 1: We are focusing here on administrative costs, not total agency budgets.

Note 2: "Savings" identified here should be understood as reductions in the rate of cost expansion.

A. Denominational Administrative Costs in 1986

1. Calvin College and Seminary	2,166,200
2. All Other Agencies	3,620,823

B. Basis for Projecting Savings

1. 1986 Admin. Cost Basis (includes 10 percent Calvin) 3,837,443

- 2. Savings Years 1-3
 - a. Percent/annum-0 percent
 - b. Dollars/annum—\$0

Note: During the first three years of a new structure, a unified plan will be in developmental stages and no savings can be realized during this phase. In fact, there may be short-term increases in some categories.

- 3. Savings Years 4-10
 - a. Percent/annum-4 percent
 - b. Dollars/annum-\$153,498

Note: Once a plan is approved and being implemented, administrative cost savings should be realized at an increasing rate. We project that savings would begin at approximately 1 percent in Year Four and stabilize at around 7 percent by Year Ten. Given those projections, the average annual savings in Years 4–10 would be 4 percent (\$153,498 at the 1986 level).

- 4. Savings Years 11-20
 - ·a. Percent/annum-7 percent
 - b. Dollars/annum—\$268,621

Note: During the second decade, we project that savings would not go above the stabilized point of 7 percent (\$268,621 at the 1986 level).

C. Accumulated Savings

10–Year Accumulated Savings \$1,074,486 15–Year Accumulated Savings 2,417,591

20-Year Accumulated Savings: 3,760,696

IV. OTHER SAVINGS OPPORTUNITIES MADE POSSIBLE BY RESTRUCTURING

The proposed structure creates an opportunity for additional, gradually increased cost savings which are not captured under any of the categories above. For these costs to be saved, the revised structure would need to be in place and operating with a considerable degree of efficiency. In the committee's projections (below), the assumption is that savings could vary from 1 percent to 3 percent of the overall annual expenditures of the denomination (excluding administrative cost savings which are identified in III, above).

Opportunities for additional savings arise if one projects:

Administrative decision-making three times per year rather than the current once per year. This would be possible if administrative decisions were made by the Executive Board of Synod and synod.

 Coordination of efforts requiring travel and/or research. Instead of sending three or four separate delegations to South Africa, or to various classes,

one delegation could represent various agencies.

 Unification of efforts to inform the denomination. The volume of individual mailings to the CRC constituency under the present system is staggering. A restructuring should lead to a substantial reduction in the number of envelopes appearing in CRC mailboxes bearing the familiar cross-and triangle.

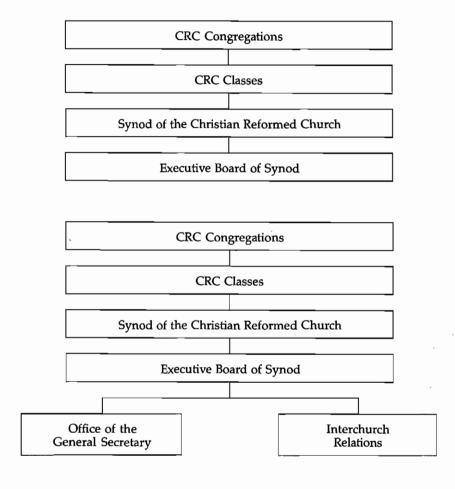
- Research efforts that serve all agencies. The current structure requires each
 agency to conduct its own independent research, often within the same
 population (CRC membership) as other agencies. The proposed structure
 would allow all research to be done on a single, coordinated basis.
- Shared staffing, where appropriate, and other coordination of denominational fund-raising efforts.
- A. Current Expenditures

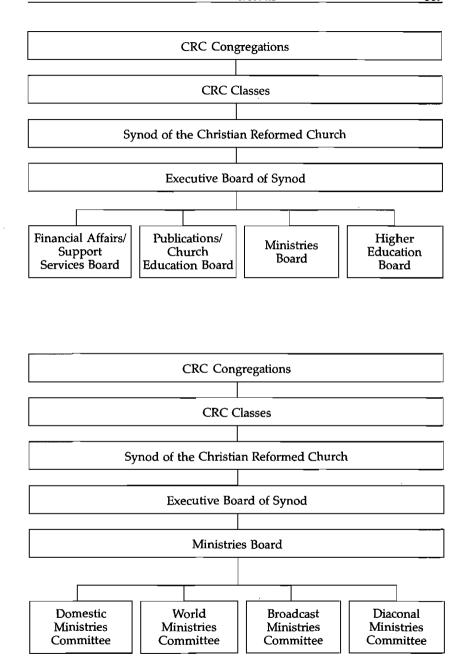
Total Annual Expenditures, 1987 Budgets	\$71,120,581
Less Administrative Costs (III, above)	(3,837,443)
Total for Savings Projections	\$67,283,138

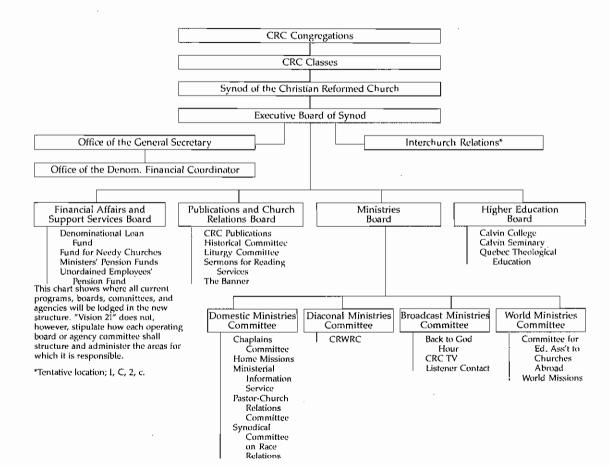
B. Optional Additional Savings Opportunities (excluding all administrative costs/savings in III, above)

\$ 672,831
\$ 672,031
\$ 6,728,314
\$10,092,470
\$13,456,627
\$ 1,345,663
\$13,456,630
\$20,184,945
\$26,913,260
40.010.404
\$2,018,494
\$20,184,941
\$30,277,411
\$40,369,882

Footnote VI Recommended Administrative Model for the Christian Reformed Church in North America







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Footnote VII Bylaws of

the Executive Board of Synod of the Christian Reformed Church in North America

Article I Name and Purposes

Section 1. Name. This organization shall be known as the Executive Board of Synod.

Section 2. *Purposes*. The Executive Board of Synod functions as the corporate Board of Trustees of the Christian Reformed Church in North America for all legal purposes. The Executive Board of Synod shall be the churchwide executive administrative arm of synod and shall be accountable directly to synod.

Article II Membership

Section 1. Number. The Executive Board of Synod shall have seventeen voting members.

Section 2. Clergy and Nonclergy Representation.

- a. Ordinarily, eight shall be clergy and nine shall be or have been non-clergy officebearers.
- b. Three shall be the immediate past presidents of synod, each serving one (three-year) term.
- Section 3. Regional Representation. Members other than past presidents of synod shall be selected on the basis of regional representation:
 - a. Far West United States-two
 - b. Western Canada—one
 - c. Rocky Mountain to Mississippi River-two
 - d. Central United States-six
 - e. Eastern Canada-two
 - f. East Coast United States—one

Section 4. *Initial Board Members*. The initial members of the Executive Board of Synod shall be the elected members of the Synodical Interim Committee plus the three immediate past presidents of synod.

Section 5. Appointment of Members

- a. The Executive Board of Synod shall submit to synod two nominees for each member to be elected.
 - 1) Classes may submit to the Executive Board of Synod recommended nominees for their regions.
 - Synod may add to the nominations presented by the Executive Board of Synod.
 - 3) Prior members of the Executive Board of Synod are not eligible to be reappointed for three years after their second consecutive three-year term has ended.

b. From the nominees for each vacancy synod shall appoint one person to the Executive Board of Synod and shall appoint one alternate.

Section 6. Role of Alternates

- a. Alternates shall complete the unexpired terms of members of the Executive Board of Synod who move outside their area, who die or become incapacitated, who resign, or who are otherwise unable to complete their terms.
- b. Alternates shall be kept informed of actions of the Executive Board of Synod and may be used on committees and for special assignments by the Executive Board of Synod.

Section 7. Term of Office

- a. The term of office for the members of the Executive Board of Synod shall be three years.
- b. Past presidents of synod shall serve only one term; all other members of the Executive Board of Synod may be reappointed to one additional consecutive term.
- c. Alternates are subsequently eligible for appointment to the Executive Board of Synod but may not serve as an alternate and an Executive Board member for more than a combined total of six consecutive years.
- d. To the degree practicable, the terms of the members of the Executive Board of Synod shall be staggered so that approximately one-third of the members are appointed each year.

Article III Meetings

Section 1. Regular Meetings. Regular meetings of the Executive Board of Synod shall ordinarily be held three times a year.

Section 2. Special Meetings. Special meetings may be convened at any time at the request of the president of the Executive Board of Synod or the general secretary of the Christian Reformed Church.

Section 3. Quorum. At any meeting of the Executive Board of Synod, a majority of the entire number of voting members shall comprise a quorum for the transaction of business.

Section 4. Place and Notice of Meetings. Meetings may be held at such place as is designated by the president of the Executive Board of Synod. Written notice of each meeting shall be mailed to each member of the Executive Board of Synod not less than ten days before the date of the meeting. The notice shall specify the date, place, and hour of the meeting and the purpose or purposes for which it is being convened.

Section 5. Waiver of Notice. Attendance without objection at any meeting shall constitute waiver of notice of that meeting. Waiver of notice executed in writing before or after the date of the meeting shall be the equivalent to receipt of notice

by the individual executing the waiver.

Section 6. Action without Meeting. Any action required to be taken at a meeting of the Executive Board of Synod may be taken without a meeting if all members of the Executive Board of Synod who are entitled to vote with respect to such action sign a written statement that indicates they approve taking this action without a meeting.

Article IV Officers

Section 1. *President*. The president shall be elected annually by a majority vote of the Executive Board of Synod. The president shall preside at all meetings of the Executive Board at which he is present and shall perform such other duties as may be specified from time to time by synod or by the Executive Board of Synod.

Section 2. Vice President. The vice president shall be elected annually by a majority vote of the Executive Board of Synod and shall perform the duties and exercise the powers of the president during any absence or disability of the president

Section 3. Secretary. The secretary shall be elected annually by a majority vote of the Executive Board of Synod. The secretary shall give notice of each meeting of the Executive Board of Synod or committees as to which notice is required, shall record or designate another person to record minutes of each such meeting in books kept for that purpose, shall have custody of the records of the Executive Board of Synod, and shall perform such other duties as may be specified from time to time by synod or by the Executive Board of Synod.

Section 4. *Treasurer*. The treasurer shall be elected annually by a majority vote of the Executive Board of Synod. The treasurer shall have custody of the funds and other property of the Executive Board of Synod, shall keep accurate records of all property, receipts, and disbursements of the Executive Board of Synod in financial books to be maintained for that purpose, shall deposit all assets in the name and to the credit of the Executive Board of Synod with such depository or depositories as shall be designated by the members of the Executive Board of Synod, shall disburse the funds of the Executive Board of Synod as appropriate, and shall give to the Executive Board of Synod such reports as the Executive Board of Synod shall prescribe.

All books, records, and vouchers of the Executive Board of Synod shall be open to the inspection of any member of the Executive Board of Synod. The treasurer shall, at least once a year, and whenever requested by the Executive Board of Synod, give a full and detailed account of all receipts and expenditures and submit a schedule showing the financial status of the Executive Board of Synod and the changes, if any, since the treasurer's previous report.

The treasurer shall perform such other duties as may be specified from time to time by the Executive Board of Synod.

Section 5. *Removal*. Any officer of the Executive Board of Synod may be removed at any time, with or without cause, by a vote of two-thirds of the members of the Executive Board of Synod then holding office.

Section 6. Vacancies. Any vacancy in any office of the Executive Board of Synod may be filled for the unexpired portion of the term by majority vote of the Board members present at a meeting called for such purpose. If any officer is absent or unable to perform the duties assigned to that office, the members of the Executive Board of Synod may delegate the powers and duties of that office to another person during the period of absence or disability, to another person.

Article V Committees

- Section 1. Standing Committees. The standing committees of the Executive Board of Synod shall be:
 - a. Church and Program
 - b. Finance
 - c. Administration
- Section 2. Ad Hoc Committees, Ad hoc committees may be formed with the approval of the Executive Board of Synod. These committees shall have the powers and shall perform the duties assigned by the Executive Board of Synod.
- Section 3. Committee Membership. The members of the standing committees shall be members of the Executive Board of Synod or their alternates. Members of the ad hoc committees need not be members of the Executive Board of Synod or alternates.
- Section 4. Committee Appointments. The president shall appoint committee members and chairpersons, subject to the approval of the Executive Board of Synod.

Article VI Mandate

Section 1. Supervision

- a. The Executive Board of Synod shall supervise implementation of policies and programs established by synod.
- b. The Executive Board of Synod shall supervise the work of the general secretary and the operating boards.
- c. The Executive Board of Synod shall provide synod with an annual assessment of current denominational activities, including those of operating boards.

Section 2. Administration

- a. The Executive Board of Synod shall develop and implement policy for the administrative matters and appointments for the Christian Reformed Church in North America, except where retained by synod.
- b. The Executive Board of Synod shall prepare and distribute the Synodical Agenda, Acts of Synod, the Yearbook, and other official publications authorized by synod.
- c. The Executive Board of Synod shall prepare for synod an annually updated survey of ministers' compensation to be distributed to all consistories for their guidance as a supplement to the Guidelines for Ministers' Salaries adopted by the Synod of 1970.
- d. The Executive Board of Synod shall appoint college and seminary professors, the denominational financial coordinator, and the *Banner* editor. Appointments shall be approved by synod.
- e. The Executive Board of Synod is charged with the financing and management of the Denominational Building.
- f. The Executive Board of Synod shall be responsible for administering the denominational master address list in keeping with the instruction of synod.

Section 3. Planning and Recommendations

- a. The Executive Board of Synod shall provide synod with recommendations on general issues affecting the life of the Church.
- b. The Executive Board of Synod shall provide synod with a long-range (five-year) plan for denominational activities, updated annually, and an assessment of performance.
- c. The Executive Board of Synod shall propose nominations for the general secretary and all agency head positions. Nominations shall go to synod for election or approval.
- d. The Executive Board of Synod shall receive regular financial and program reports from agencies and shall evaluate their budget requests and make appropriate recommendations to synod.
- e. The Executive Board of Synod shall review the programs and goals of any organization requesting synodical support for the first time, and shall recommend to synod the approval or disapproval of each such request.
- f. The Executive Board of Synod shall periodically evaluate its own operations and goals, and shall submit appropriate recommendations to synod.
- g. On a three-year provisional basis, the Executive Board of Synod shall supervise the Interchurch Relations Committee and new committees and programs which are not readily assigned to operating boards. During these three years, the Executive Board of Synod shall effect the long-term placement of these ministries.
- h. The Executive Board of Synod shall refer "appeals of decisions of assemblies of the church acting in their judicial capacity, and such other matters requiring formal adjudication as synod shall undertake" (Article 22, "Judicial Code"), to the Protests and Appeals Committee.
- i. The Executive Board of Synod shall appoint study committees when empowered to do so by synod.

Section 4. Mediation and Consultation

- a. The Executive Board of Synod shall mediate differences between operating boards, Appeals to synod may be made through normal appeal procedures.
- b. The Executive Board of Synod shall be available for consultation with study committees of synod.
- c. Agency committees may appeal decisions of the Ministries Board to the Executive Board of Synod.

Section 5. Reporting

- a. The Executive Board of Synod shall present a full report of its actions to synod annually.
- b. The Executive Board of Synod shall report according to standards and forms adopted for use by all denominational agencies.

Article VII Indemnification

Section 1. *Persons Indemnified*. Any person made or threatened to be made a party to any action, suit, or proceeding whether civil, criminal, administrative, or investigative, by reason of the fact that the person is or was an officer, member, or alternate of the Executive Board of Synod shall be indemnified by the Christian Reformed Church of North America, subject to sections 2 and 3.

Section 2. Good Faith Requirement. To qualify for indemnification, the person must have acted in good faith and in a manner the person reasonably believed to be in or not opposed to the best interests of the Christian Reformed denomination, its synod, and the Executive Board of Synod, and with respect to any criminal action or proceeding, had no reasonable cause to believe that conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order, settlement, conviction, or upon a plea of nolo contendere or its equivalent shall not of itself create a presumption that the person did not act in conformance with the required standard of conduct set forth in this section.

Section 3. Expenses Covered. Any person who meets the requirements of sections 1 and 2 shall be indemnified for actual expenses reasonably incurred, including attorneys' fees, judgments, fines, and amounts paid in settlement.

Article VIII Amendments

Section 1. General. The Executive Board of Synod may recommend amendment to these bylaws to synod but all amendments require the approval of synod before becoming effective.

Footnote VIII Clergy-Laity Parity

The issue of lay representation on denominational boards came before synod in 1961, 1971, 1979, 1982, 1983, and 1984. The desire of synod typically has been to have greater lay representation on the boards. When the issue was raised in 1984, the entire matter was referred to the Synodical Interim Committee which, in turn, referred the concern to our committee.

Synod of 1979 "urged the classes to make a serious effort to implement synodical declarations regarding the appointment of nonclergy members to the denominational boards," asking the stated clerk to alert classes to the "urgency of this matter" (Acts of Synod 1979, p. 115).

Synod of 1982 established "classical representation only, with nonministerial and ministerial members each occupying approximately 50 percent of the seats." The Synodical Interim Committee was instructed to "devise a plan whereby such a balance may be implemented" (Acts of Synod 1982, p. 57).

Synod of 1983 decided that "the boards of Calvin, Home Missions, World Missions, and Publications carefully monitor the balance of their own memberships, noting the balance or imbalance between classical representatives who are ministers or laymembers, and alert the classes so they in turn may take this information into consideration when electing delegates to those boards" (Acts of Synod 1982, p. 658).

Classes, in turn, were asked by Synod of 1983 to "carefully monitor the balance of membership" and "take this into consideration when electing delegates" (*Ibid.*).

Our committee has followed these synodical instructions in establishing the membership requirements for the Executive Board of Synod and operating boards.

Footnote IX Position Description: General Secretary

I. QUALIFICATIONS

- A. The General Secretary must be theologically trained.
- B. The General Secretary shall have served as a pastor in at least one of the congregations of the denomination.
- C. The General Secretary shall be well acquainted with the Christian Reformed denomination, its churches, ministers, lay leaders, and agencies both in the Dominion of Canada and in the United States.
- D. The General Secretary shall possess a thorough knowledge of the Church Order, and be competent in interpreting the same.
- E. The General Secretary shall have the ability to write lucidly and succinctly. He should also be competent in public address.
- F. The General Secretary shall possess administrative and organizational ability.
- G. The General Secretary shall be broad in spirit, able to move with ease and dignity in the North American ecclesiastical circles. He should be congenial and able to cooperate with representatives of other churches as well as members of our own denomination.

II. ORGANIZATIONAL RELATIONSHIP

- A. The General Secretary shall be the executive officer of synod.
- B. The General Secretary shall serve as the general secretary of the synod's incorporated entities, the Christian Reformed Church Synod Trustees, and the Christian Reformed Church in North America.
- C. The General Secretary shall be an ex officio member of the Interchurch Relations Committee.
- D. The General Secretary shall have the privilege of the floor at synodical meetings in all matters relating to the exercise of his office. He shall be present during all executive sessions of synod.

III. SUPERVISION:

The General Secretary shall work under the supervision of the Executive Board of Synod and shall be ultimately responsible to synod.

IV. APPOINTMENT

- A. The General Secretary shall be appointed by synod from a nomination by the Executive Board of Synod. Inasmuch as extensive evaluation is involved in making a nomination, any nominations from outside the Executive Board of Synod shall be evaluated by the board.
- B. The term of appointment shall be four years after which the General Secretary shall be eligible for reappointment to additional four-year terms.

V. DUTIES AND RESPONSIBILITIES

A. Responsibilities to Synod

- 1. The General Secretary shall edit, and have suitably printed, such official publications as the synod or the Executive Board of Synod shall authorize.
- 2. The General Secretary shall have synodical papers, including correspondence, surveys, questionnaires, materials, reports, minutes, etc., produced for the synod and keep a file of synodical correspondence. He shall keep an accurate record of the proceedings of synod and the Executive Board of Synod.
- 3. The General Secretary shall have surveillance over denominational archives and historical documents on behalf of the Executive Board of Synod and shall be responsible for the right of access to such documents.
- 4. The General Secretary shall inform all persons who have been appointed by synod to serve on committees, and provide them with relevant data concerning their assignment.
- 5. The General Secretary shall receive progress reports and/or minutes from the committees appointed by synod.
- 6. The General Secretary shall serve synod with information and advice as requested regarding matters which come to the floor of synod.
- 7. The General Secretary shall perform such duties as synod or the Executive Board of Synod shall direct.

B. Responsibilities to the Denomination

- 1. The General Secretary shall handle the general correspondence of the denomination.
- 2. The General Secretary shall, when called upon, give advice and information regarding the provisions of the Church Order, and the decisions of synod. In matters of major proportions, this advice shall be given in consultation with the Executive Board of Synod.
- 3. The General Secretary, in consultation with the Executive Board of Synod, shall consult with denominational agencies and denominationally related agencies and alert synod <u>regarding</u> the coordination of effort and procedures for mutual cooperation.

4. The General Secretary on behalf of synod and the Executive Board of Synod shall be a servant of the people, the churches, and the denominational agencies. To this end he shall respond to invitations, maintain liaison, and visit classes, as time and circumstances allow, or as the Executive Board of Synod may direct.

C. Responsibilities on Behalf of the Denomination

- 1. The General Secretary shall represent the denomination or secure the proper representation at civic and religious functions in keeping with its relationship to the governments of Canada and the United States. In all cases the General Secretary shall act in accordance with the approved policies of the Christian Reformed Church. In cases where there is a question, the Executive Board of Synod should be consulted.
- 2. The General Secretary, as agent of the Executive Board of Synod or synod, shall prepare news or information bulletins for the news media which will inform the public of the work and witness of the church.
- 3. The General Secretary shall, with the approval of the Executive Board of Synod, perform services which will represent the position and extend the witness of the Christian Reformed Church.
- D. In order that the General Secretary may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment.

APPENDIX B Report of the SIC subcommittee appointed to REVIEW THE CONCEPT AND RULES FOR FNC AND STUDY THE MODE OF CARE FOR SMALLER CHURCHES

Your study committee requests the SIC to adopt the following report as its own and to present it to synod for consideration in 1987; or allow us to take it directly to synod. We also request that the members of the study committee be given the privilege of the floor when this report is being considered by the SIC.

I. MANDATE

Three overtures were submitted to Synod 1985 which, according to the advisory committee, contained "valid observations for the way we must show concern for the unique situations of our smaller churches and their ministry to their communities."

On that basis synod adopted the recommendation "that the SIC be instructed to study the care for smaller churches and the mandate of FNC as reflected in Overtures 14, 16, 17, and to report to the Synod of 1986" (cf. Acts of Synod 1985, pp. 490–93, 799–800).

Due to the extensiveness of the study synod granted an extension of time until 1987.

II. SUMMARY OF OVERTURES

A. Overture 14

Classis Sioux Center overtured synod to "remove the barriers that exist to alternative methods of financing churches." The overture seeks to guard the right of the smaller churches to exist with dignity. The implicit argument is that the biggest barrier to maintaining that right is a lack of sufficient finances. The explicit contention is that the financial obstacle could be overcome by one or more of the following ways: a reduction of quota responsibilities of smaller churches; the use of a shared ministry; the use of a tentmaking ministry; or the use of an unordained person for ministry in an organized church. Therefore synod is requested to study and implement the above alternative methods of financing smaller churches.

B. Overture 16

Classis Lake Erie overturned synod to "review the concept, the name, and the rules for the Fund for Needy Churches. . . ." This overture also seeks to guard the right of the smaller churches to exist with dignity. It contends that such a right is related to ministry as well as to financial need. Furthermore, it argues that financial subsidy should be given and received in the spirit of partnership in ministry rather than benevolence.

C. Overture 17

Classis Northcentral Iowa overtured synod to provide funds for smaller churches, via FNC, in order that the laity may receive training and pastors may receive continuing education. This kind of assistance, the overture contends, would be a significant stimulation for growth and progress toward a vital ministry and self-support.

III. OBSERVATIONS

Your committee interprets the mandate from synod to reflect concern not only for FNC-supported churches but for all smaller churches. In fulfilling this mandate we are being faithful to general biblical teachings and to accepted practices in the denomination. There are some significant modifications of the latter which are important for the best interest of the smaller churches.

As an underlying principle in our studies we acknowledge that the church is the body of Christ called by the Son of God through the Word and Holy Spirit. The church so defined has the right, under normal circumstances, to exist as a local, identifiable, organized entity. As such it ought to exist with dignity and self-esteem as a part of the redeemed body of Christ. This objective has its greatest potential when (1) it has a viable ministry, and (2) it is either financially self-sustaining or else receives financial assistance in a healthy context of giving and receiving. In this light your committee was alerted to the importance of preventing, or attempting to change, a dependency mentality which can be demeaning to a congregation.

Your committee considers the principle of stewardship in money and gifts to be a clear teaching of Scripture. It calls families/singles in each church to give cheerfully and liberally as the Lord has blessed. A reasonable portion of our stewardship giving should be channeled to and through the local church when the local circumstances require it.

We accept the biblical teaching that Christians individually and corporately have a responsibility to each other. We must support each other both spiritually and financially for our mutual benefit and for the enhancement of our ministries. The Bible clearly teaches the importance of using our gifts (Rom. 12:6–8). The early churches are exemplary in taking offerings for the impoverished church at Jerusalem (Acts 11:27–30). These teachings vouch for our quota system as a sound, reasonable way for us to be mutually involved in a variety of ministries. We are proposing a modified version of the quota system. This, on the one hand, continues the good and necessary practice of doing some ministries together as classes and as a denomination. At the same time, a modified version will allow a smaller church, with less financial capability and a proportionately greater local responsibility, to better meet local financial obligations. This, in turn, enhances the dignity of the local church.

We also acknowledge that good stewardship of denominational funds requires the use of perimeters within which funds are disbursed. This, in tension with the mandate to give liberally to a church in need, requires the establishment of maximum and minimum guideline rules with which a committee is able to function in behalf of the denomination. This likewise requires the inclusion of accountability regulations which we are proposing in the recommendations and in the revised FNC constitution. Furthermore, this requires the discontinuance of financial assistance for a given church if its numerical decline has reached a given level and/or its ministry is no longer viable. We

contend that the right of a church to exist does not necessarily imply the right to financial subsidy for a full-time ordained pastor. In fact, many small churches on the North American continent are functioning with dignity and are maintaining a viable ministry without receiving funds from their denominations. There are several alternatives already available to Christian Reformed churches. In addition we are proposing a Church Order addition to allow for a bivocational ministry with carefully guarded regulations for its use.

By a bivocational ministry we mean the same as what is commonly called a tentmaking ministry. We prefer the name bivocational because it is more precise in describing its nature. It is a ministry in which an ordained person not only functions part-time in church leadership but also enters a nonministerial vocation from which he earns a wage. Just as Church Order Article 12-c provides for a special kind of ministry in the nonparish setting, so Article 12-d, which we are proposing, provides for a special kind of ministry in very small churches. Our proposal intends that the rules which apply to the regular parish ministry will not be altered by this insertion. Neither Article 12-c nor our proposed Article 12-d, alters the force of other Church Order articles which apply to ministers in the parish ministry. For example, there is no provision for "term" calling for the regular parish ministry in the present polity. It is, however, acceptable under Article 12-c for the calling of men to our college and seminary faculties and to our denominational offices. At the same time we recognize that a number of safeguards are important. Therefore we are also proposing several synodical regulations to govern a bivocational ministry. We are consulting with the Ministers' Pension Committee so that adjustments can be made for this type of ministry. In order that you may clearly see the context of our choice of wording for the proposed Article 12-d, we are placing Article 12a, b, and c before you now:

ARTICLE 12

SPECIFIC TASKS AND CALLING OF MINISTERS OF THE WORD

a. A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services, catechize the youth, and train members for Christian service. He, with the elders, shall supervise the congregation and his fellow officebearers, exercise admonition and discipline, and see to it that everything is done decently and in order. He, with the elders, shall exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

b. A minister of the Word who enters into the work of missions or is appointed directly by synod shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committee of classis or synod.

c. A minister of the Word may also serve the church in other work which relates directly to his calling, but only after the calling church has demonstrated to the satisfaction of classis, with the concurring advice of the synodical deputies, that said work is consistent with the calling of a minister of the Word.

Your committee feels strongly that all churches and ministers should reap the benefits which accrue to continuing education for pastors and to training for the laity. It is imperative that the denomination and the local classis work cooperatively with smaller churches as they pursue these benefits for themselves. We are proposing that the continuing education for pastors be funded by FNC; and that laity training be funded by classis through a special committee which looks after all the interests of the smaller churches and serves as a source of encouragement to them.

In the light of the above observations we are submitting the following recommendations, each of which is carefully grounded to demonstrate the reasons why we are making each proposal.

IV. RECOMMENDATIONS

A. Quota Reductions

1. That synod approve the concept of a quota reduction which will benefit the smaller churches.

Grounds:

The concept of a quota reduction has a precedent in synodical decisions concerning area colleges.

 Smaller churches will be able to apply the money saved by a reduced quota toward their local responsibilities and additional denomina-

tional opportunities.

- c. The denomination will be relieved of a significant amount of current FNC responsibility with the resultant distribution among other quotareceiving agencies. It is understood that each FNC subsidized church will have its subsidy reduced by an amount equal to its quota reduction.
- d. Greater financial independence of smaller churches enhances a proper sense of dignity in the body of Christ.

 Every church ought to be fiscally responsible for its own ministry and as financially independent as possible.

2. That synod adopt the formula for quota reduction as detailed in Footnote 1 at a 1 percent increase/decrease per family beginning with thirty families paying 50 percent of the total quota.

Grounds:

a. This formula insures the important principle that everyone should participate in denominational as well as local ministries.

b. The family starting base conforms with a previous conclusion of synod which reads: "A thirty-family congregation is able to pay approximately 50 percent of the salary of the minister and contribute to quotas" (see *Acts of Synod 1971*, p. 23).

 Smaller churches need a significant reduction in quota expectations in order to maintain a viable local ministry and thus move toward matu-

rity, numerical growth, and financial independence.

d. When a church reaches the point of full quota participation at 80 families it is nearing both the median and average sizes of the churches of our denomination.

3. That synod declare that a church which wishes to participate in the quota reduction program for smaller churches is to pay the synodically approved (FNC) minimum salary and supplementary benefits in the year quota reduction is received and is to use the remaining retained money for additional local or denominational ministries. Ground: As churches practice good stewardship and move toward maturity and independence, this reduction of quota expectancy will provide greater opportunity for voluntary support of other local and denominational ministries after meeting the minimum salary.

4. That synod declare that churches are to report their intent to participate in the quota reduction program to the classical stated clerk not later than December 10 immediately prior to the year for which quota reduction is desired. The classical stated clerk will convey this information to the classis, the classical treasurer, and the denominational financial coordinator.

Ground: The classis, the classical treasurer, and the denominational financial coordinator need this information in order to exercise their respective duties.

B. Bivocational Ministry

- 1. That synod add Article 12-d, with its Supplement, to our Church Order, subject to ratification by the Synod of 1988:
 - d. A minister of the Word may also be called to serve a smaller church in a bivocational ministry, but only after the calling church has demonstrated to the satisfaction of classis, with the concurring advice of the synodical deputies, that all synodical regulations have been met.

Grounds:

- a. Although the Bible teaches that "those who preach the gospel should receive their living from the gospel" (I Cor. 9:14), it also allows that, in unusual situations, one who ministers may also be employed in other tasks during the same time period (I Cor. 9; Acts 18; I Thess. 2).
- b. A smaller congregation which is unable to provide adequate compensation for a minister will be able to continue its ministry with trained leadership and remain a Christian Reformed church.
- c. Responsibility and compensation are related to perceived ministry opportunities. Congregations having limited perceived opportunities can be served on a limited basis by those gifted and trained.
- 2. That synod adopt the following supplement to Article 12-d of the Church Order:
 - a. This applies to churches which have been organized for a minimum of ten years and do not qualify for FNC financial subsidy for their minister.
 - b. The calling church shall secure the approval of classis, with the concurring advice of the synodical deputies, prior to the issuance of a call.
 - c. The number of families in the congregation at the time of the call normally shall be fewer than twenty, but shall in no case exceed thirty.
 - d. Only ordained ministers of the Word who have served in the ministry in the Christian Reformed Church for a minimum of five years shall be eligible for a call.
 - e. The calling church, in the letter of call, shall define the job description, the responsibilities, and the financial arrangements for the minister as they relate to his ecclesiastical duties.
 - 1) The duties of the minister for the church shall be specified.

2) The average number of hours expected by the congregation per week shall be specified. The minimum amount shall be twelve hours per week.

3) The church is responsible for a total compensation package proportionate to the time spent in ministry to the church (forty-eight hours equals full time). The compensation package shall be based on the FNC minimum salary, fringe benefits, and housing costs.

4) Since the compensation package includes a percentage allowance for health insurance the bivocational minister is expected to secure adequate health insurance for himself and his family.

5) The value of the parsonage provided by the congregation may be

used for part or all of the compensation package.

6) The minister shall receive pension credits in the Ministers' Pension Fund proportionate to the percentage of time he devotes to the duties of the church. Eligibility for full pension credit may be secured if full contribution to the Ministers' Pension Plan is made.

f. The nature and amount of time of the task(s) other than ministry shall be specified. The average amount of time expended upon the total of ministerial and nonministerial tasks shall not exceed sixty hours per week.

g. The church visitors shall inquire annually concerning the details of the ministry and shall make such adjustments to the Guide for Conducting Church Visiting as are necessary.

h. The call shall be for an initial period not to exceed five years, with subsequent renewals up to five years subject to the approval of classis

and the synodical deputies.

i. The church shall no less than biennially invite a competent person(s) to conduct a workshop to enhance the congregation's ministry.

C. Rules Changes

1. That synod instruct each classis to appoint a committee to process requests for FNC funds. The following regulations shall apply:

a. Churches receiving FNC funds shall not have representation on this

committee.

b. The committee shall make annual written recommendations to its classis, which shall make recommendations to the FNC Committee.

c. The committee shall also make an in-depth review of each church receiving FNC funds once every five years or when the church becomes vacant, whichever comes first. In making its written recommendations to classis, it shall focus especially on the financial need, the level of stewardship, the viability of ministry and the proximity of that church to other Christian Reformed churches. The classis shall approve the written report and its recommendations and submit it to the FNC Committee.

d. The committee shall serve as a liaison between FNC and the

churches.

e. Final authority for the granting of funds resides with the FNC Committee subject to the normal rules of appeal to synod if there is disagreement.

Grounds:

- 1) The use of a classis and its committee to process FNC requests has proved to be procedurally sound.
- This procedure recognizes the importance of ministry accountability as well as financial accountability.
- 2. That synod decide that financial assistance be provided by FNC to smaller churches in financial need for continuing education of their ministers, subject to synodical approval of a quota for this purpose. Only churches eligible for quota reduction may apply for this assistance. The following guidelines shall apply:
 - a. All continuing education must be consistent with the ministerial calling.

b. Churches whose ministers are funded for this purpose from other

ecclesiastical sources shall not qualify.

c. The maximum annual grant established by synod will be given to the church for the initial year of application. The church shall hold this money as a revolving fund. Whatever money is spent from this fund for the continuing education of the minister will be replaced by the FNC the following year.

d. Smaller churches receiving salary subsidy shall include a description of the continuing education expenditures with their request for continuing education funds on the regular form of application provided

by FNC.

e. Smaller churches not receiving salary subsidy, but with demonstrated financial need, shall make application on separate forms provided by FNC which will be processed by the classically appointed committee.

Grounds:

1) Continuing education, vital to growth in all professional and trade arenas, is equally vital to the growth of both the minister and the congregation which he serves.

Without denominational funding a number of smaller congregations and their ministers will not be able to reap the benefits of

continuing education.

- 3. That synod instruct each classis to designate a committee, separate from the FNC processing committee, to:
 - a. Encourage congregational and lay leadership training in smaller churches and with classical funding arrange for the same (where feasible, jointly with another classis or classes).

b. Work cooperatively with smaller churches in pursuit of maintaining

a viable ministry.

c. Serve as a coordinator for the cooperative endeavors of smaller

churches seeking mutual encouragement.

d. Serve as a liaison, when applicable, with the classical home missions committee, the denominational Board of Home Missions, or the committee appointed by classis to processs FNC requests.

Grounds:

- Smaller churches will benefit from a committee which cares about their best interests.
- A local committee is preferable to additional staff personnel on the denominational level in carrying out these functions.
- This will allow for committee representation from smaller churches.
- 4. That synod declare that the minimum number of families for initial consideration of salary subsidy shall be thirty families.

Grounds:

a. It is appropriate for the mother church or agency to nurture the daughter church until a given stage of development.

- b. The basic concept for a thirty-family figure was established already by the Synod of 1971 when it decided 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" (Acts of Synod 1971, p. 23).
- 5. That synod declare that a church receiving FNC salary subsidy shall no longer qualify for subsidy if its family count is fewer than twenty. These stipulations apply:

a. The salary subsidy will terminate one year after the end of the

current FNC subsidy year.

b. The church receiving FNC salary subsidy shall seek the help of the designated classical committee for counsel as they explore other options.

Grounds:

Good stewardship of denominational funds demands that assistance terminate at some point. (At the current level of subsidy a church of nineteen families is receiving approximately \$19,000 per year or \$1,000 per family).

2) There are other options available to a nonsubsidized church

which will enable the church to exist with dignity.

Note: It is understood that in exceptional situations, a church may appeal to synod for continuing support.

6. That synod encourage small churches which do not qualify for FNC salary subsidy to utilize one of the following options: a shared ministry, a merger of churches, a part-time unordained lay person who is licensed to exhort, a retired minister as a pulpit supply, or a bivocational minister.

Ground: Any one of the options makes a viable, dignified ministry possible even though financial assistance from outside sources is minimal or nonexistent.

7. That synod change the name from Funds for Needy Churches (FNC) to Funds for Smaller Churches (FSC).

Grounds:

a. The new name reflects a better attitude toward giving and receiving.

b. The name requested in Overture 16 is already in use by our Christian Reformed Home Missions agency.

Note: The name FNC has been used throughout this report for the sake of familiar identity. The new name will be used in the constitution which we are proposing.

8. That synod adopt the proposed FSC Constitution as it is detailed in Footnote 2.

D. Procedural Items

- 1. That synod declare this to be its answer to Overtures 14, 16, and 17 addressed to the Synod of 1985.
- 2. That synod grant the privilege of the floor to Peter Brouwer (chairman), Donald Negen (reporter), and Calvin Bremer (FNC representative) when these matters are discussed.

Committee to Study Care for Smaller Churches Peter W. Brouwer, chairman Donald Negen, reporter Calvin Bremer Richard Mulder Gerard J. Borst

Footnote 1

The following scale is predicated upon:

- Quota of \$418.00
- Congregational contribution of \$335 toward pastor's salary before FNC subsidy begins; and
- FNC salary and allowances as approved for U.S. for 1987, assuming pastor
 with ten years experience and two children, and congregation receiving
 maximum subsidy and allowances.

Explanation of columns:

- (1) Number of families reported
- (2) Percentage of quota expected under reduced quota plan
- (3) Quota dollars paid by smaller congregations
- (4) Dollars previously earmarked for quotas but now retained by congregations
- (5) The present (1987) costs for Fund for Needy Churches
- (6) The projected costs for FSC, assuming quota dollars retained by congregation are applied to pastor's compensation costs
- (7) The present cost to congregation for having full-time pastor paid at Fund for Needy Churches scale
- (8) The projected cost to congregations for having a full-time pastor paid at Fund for Needy Churches scale under the proposed program to retain some of the quota

(1) number of famil.	(2) % of quota expect.	(3) Quota \$ paid	(4) Quota \$ retained	(5) Present FNC cost	(6) Antic. FSC cost	(7) Present cong. cost	(8) Antic. cong. cost
80	100	33,440	0	0	0	28,250	28,250
<i>7</i> 9	99	32,692	300	0	0		,
7 8	98	31,952	652	0	0		
<i>7</i> 7	97	31,220	966	0	0		
76	96	30,497	1,271	0	0		
<i>7</i> 5	95	29,783	1,567	0	0		
74	94	29,076	1,856	0	0		
73	93	28,378	2,136	0	0		
72	92	27,688	2,408	0	0		
71	91	27,007	2,671	0	0		
70	90	26,334	2,926	0	0		
69	89	25,669	3,173	0	0		
68	88	25,013	3,411	0	0		
67	87	24,365	3,641	0	0		
66	86	23,700	3,888	0	0		
65	85	23,095	4,075	0	0		
64	84	22,472	4,280	0	0		
63	83	21,857	4,477	0	0		
62	82	21,251	4,665	0	0		
 61	. 81	20,653	4,845	0	0		
60	80	20,064	5,016	0	0	28,250	

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
number of	% of	Quota	Quota	Present	Antic.	Present	Antic.
famil.	quota	\$ paid	\$ retained	FNC	FSC	cong.	cong.
	expect.	•		cost	cost	cost	cost
59	79	19,483	5,179	3,043	0	25,207	
58	78	18,910	5,334	3,455	0	24,795	28,250
57	<i>7</i> 7	18,346	5,480	3,867	0	24,383	28,250
56 55	76 75	17,790	5,618	4,279	0	23,971	
55 54	75 7 4	17,243	5,747	4,691	0	23,559	
53	7 4 73	16,704 16,172	5,868	5,103	0 0	23,147	
52	73 72	15,650	5,982 6,086	5,515 5,927	0	22,735	20 250
51	71	15,136	6,182	6,339	157	22,323 21,911	28,250 28,093
50	70	14,630	6,270	6,752	482	21,498	27,768
49	69	14,133	6,349	7,164	815	21,086	27,435
48	68	13,644	6,420	7,576	1,156	20,674	27,433
47	67	13,163	6,483	7,988	1,505	20,262	26,745
46	66	12,690	6,538	8,400	1,862	19,850	26,388
45	65	12,227	6,583	8,812	2,229	19,438	26,021
44 ,	64	11,771	6,621	9,224	2,603	19,026	25,647
43	63	11,324	6,650	9,636	2,986	18,614	25,264
42	62	10,885	6,671	10,048	3,377	18,202	24,873
41	61	10,454	6,684	10,460	3,776	17,790	24,474
40	60	10,032	6,688	10,872	4,184	17,378	24,066
39	59	9,618	6,684	11,284	4,600	16,966	23,650
38	58	9,213	6,671	11,696	5,025	16,554	23,225
37	57	8,816	6,650	12,108	5,450	16,142	22,800
36	56	8,427	6,621	12,520	5,899	15,730	22,351
35	55	8,047	6,583	12,932	6,349	15,318	21,901
34	54	7,674	6,538	13,344	6,806	14,906	21,444
33	53	7,311	6,483	13,756	7,273	14,494	20,977
32	52	6,956	6,420	14,168	7,748	14,082	20,502
31	51	6,609	6,349	14,580	8,231	13,670	20,019
30	50	6,270	6,270	14,993	8,723	13,257	19,527
29	49	5,940	6,182	15,405	9,223	12,845	19,027
28 27	48	5,618	6,086	15,817	9,731	12,433	18,519
26	47	5,304	5,982	16,229	10,247	12,021	18,003
25 25	46 45	5,000 4,703	5,868 5,7 4 7	16,641	10,773	11,609	17,477
24	43 44	4,703	5,618	17,053 17,465	11,306 11,847	11,197 10,785	16,944
23	43	4,134	5,480	17,877	12,397	10,783	16,403 15,853
22	42	3,862	5,334	18,289	12,955	9,961	15,295
21	41	3,599	5,179	18,701	13,522	9,549	14,728
20	40	3,344	5,016	19,113	14,097	9,137	14,153
19	39	3,097	4,845	19,525	14,680	8,725	13,570
18	38	2,859	4,665	19,937	15,272	8,313	12,978
17	37	2,629	4,477	20,349	15,872	7,901	12,378
16	36	2,408	4,280	20,761	16,481	7,489	11,769
15	35	2,195	4,075	21,173	17,098	7,077	11,152
14	34	1,990	3,888	21,585	17,697	6,665	10,553
13	33	1,793	3,641	21,998	18,357	6,252	9,893
12	32	1,605	3,411	22,409	18,998	5,841	9,252
11	31	1,425	3,173	22,821	19,648	5,429	8,602
10	30	1,254	2,926	23,233	20,307	5,017	7,943

Footnote 2 Constitution Funds for Smaller Churches (FSC)

I. BACKGROUND

Christians are partners in the gospel. We sustain a relationship with each other which ensures shared joy, sorrow, and ministry.

In the New Testament we find churches taking offerings for each other, praying for each other, and finding joy in the ministry given to another. Within our denomination we have exercised this partnership in ministry through a variety of structures. One of these structures is FSC.

II. PURPOSE AND OBJECTIVE

- A. The purpose of FSC is to assist smaller churches with financial need in the ministry of the gospel in two ways:
- 1. By giving financial assistance for the compensation costs of an ordained minister.
- 2. By giving financial assistance for the continuing education of an ordained minister of a smaller church.
- B. The objective of FSC is threefold:
- To assist smaller churches on their way to maturity after they have become independent from the support of the sponsoring church or agency.
- 2. To assist smaller churches which are neither growing numerically nor achieving financial independence.
- \cdot 3. To stimulate smaller churches to do ministry according to the measure of their God-given resources.

III. RELATIONSHIPS

A. FSC to Synod

- 1. The FSC Committee shall make recommendations annually concerning the following items:
 - a. Base salary allowance
 - b. Auto allowance
 - c. Years of service allowance
 - d. Child allowance
 - e. Group insurance allowance
 - f. Social Security offset
 - g. Canadian exchange
 - h. Minimum contribution level per family
 - i. Continuing education allowance for pastors
 - i. Quota requested

- 2. The FSC Committee shall make such recommendations as will assist in meeting the purpose and objective of the committee.
 - 3. The FSC Committee is subject to the authority of synod.
- B. FSC to the Christian Reformed Board of Home Missions

The FSC Committee and Christian Reformed Home Missions shall confer no less than annually concerning such matters as:

- 1. Congregations graduating from Home Missions and applying for ministry assistance from FSC.
 - 2. Minister's compensation.
 - 3. Continuing education allowance.

C. FSC to a Classis

The FSC Committee shall function in close cooperation with the classis and its appointed committee to process requests for FSC funds.

- 1. The FSC Committee shall act upon the recommendations of the classis and its committee. Final authority in the granting of funds resides with the FSC Committee subject to the normal rules of appeal to synod.
- 2. The appointed committee of classis shall be subject to the following regulations:
 - a. Churches receiving FSC funds shall not have representation on this committee.
 - b. The committee shall annually make written recommendations to its classis, which shall make recommendations to the FSC Committee.
 - c. Each church receiving FSC funds shall be subject to an in-depth review by this committee every five years or when the church becomes vacant, whichever comes first. In making its written recommendations to classis this committee shall focus especially on the financial need, the level of stewardship, the viability of ministry, and the proximity of that church to other Christian Reformed churches. The classis shall approve the written report and its recommendations and submit it to the FSC Committee.
 - d. The committee shall serve as a liaison between FSC and the churches.

IV. THE FSC COMMITTEE

A. Composition

The committee shall consist of five persons, three of whom are laymen and two of whom are ordained ministers. The rules of synod shall govern their election to committee membership and their terms of service.

B. Incorporation

The committee shall be incorporated under the laws of the State of Illinois.

C. Responsibility

The committee shall be accountable to synod and shall submit a written report and recommendations to each synod.

D. Frequency of meetings

The committee shall meet at least four times annually.

V. APPLICATION FOR ASSISTANCE

A. Steps of Application

1. Congregations desiring assistance may obtain application forms from the

FSC Committee through the designated committee of classis.

- 2. Requests for assistance will be processed by the committee of classis and classis itself and must be received by the FSC Committee on or before November 1 of each year.
- B. Steps of Response
 - 1. The FSC Committee shall inform the designated committee of classis.
 - 2. The committee of classis shall inform the church.

C. Steps for Reconsideration

- 1. The church that is not satisfied with the decision of the FSC Committee may submit a request for reconsideration to the FSC Committee giving written reasons for reconsideration.
- The FSC Committee shall reconsider such request and inform the church of its decision within ninety days.
- If the church remains unsatisfied, it shall have the right of appeal. The FSC committee shall receive a copy of the appeal at the time it is submitted.

VI. ELIGIBILITY FOR ASSISTANCE

- A. Eligibility for salary subsidy will be based on financial need, the level of stewardship, the viability of ministry, and the proximity of that church to other Christian Reformed churches.
- B. No church shall be considered initially for salary subsidy until it has reached 30 families.
- C. Churches with fewer than 20 families will no longer be eligible for salary subsidy. Special consideration may be given in exceptional cases.
- D. Only churches which are fewer than 80 families and which are in financial need may appply for funds for continuing education for the minister.

VII. REGULATIONS FOR A CHURCH WHOSE PASTOR HAS LEFT

- A. A church whose pastor has left must immediately notify the FSC Committee of the date of farewell of its pastor. No payments will be granted during the vacancy.
- B. Consistories of churches without a pastor shall seek the approval of the FSC Committee for continued support prior to the issuance of a call. Without such assurance the church itself will be responsible for the full support of the pastor.
- C. Consistories of churches without a pastor having received assurance of continued support shall notify the FSC Committee of the date when a congregation's compensation responsibility to their pastor begins.

VIII. SPECIAL SITUATIONS

- A. FSC is authorized to pay up to 100 percent of the salary subsidy for up to six months following the release of a minister from active ministerial service within a congregation. Guidelines are:
 - 1. Applicable synodical rules shall be observed.

- 2. The stated clerk of the classis shall furnish the FSC Committee with a copy of the agreement approved by the classis and the synodical deputies.
- 3. All allowances, except auto allowance, shall be applied toward the released minister's support during this period.
- If the agreement for salary support of the released minister is for an amount less than the FSC minimum, then the subsidy granted shall be prorated.
- 5. At no time shall the FSC Committee be liable for subsidy payments toward the salaries of more than one minister in a single congregation.
- 6. During the vacancy created by the release of a minister via Article 17 of the Church Order no consideration of continued support shall be given by FSC until classis or its duly appointed committee shall endorse the request for continued support.
- B. FSC shall not pay salary subsidy during a period in which a minister has received a leave of absence.
- C. Salary subsidy shall continue to be granted to FSC subsidized churches whose pastors serve as military reserve chaplains and whose duties take them away for not more than sixteen weeks during any three-year period.

IX. MOVING EXPENSES FOR THE MINISTER

The percentage of the moving bill paid by the FSC Committee shall be equal to the percentage of the subsidy to the base salary. A copy of the moving bill, with an endorsement by the committee of classis, must be sent to the FSC Committee for payment.

- X. RESPONSIBILITY OF RECIPIENT CHURCHES TO FSC
- A. They shall file an application annually through classis and its committee timed to precede the November 1 deadline.
- B. They shall file an application through classis and its committee prior to the issuance of a call.
- C. They shall meet the minimum per-family contribution level established annually by synod.
- D. They shall provide adequate housing, including utilities, for the minister and his family.
- E. They shall compensate their pastor with salary and benefits as decided annually by synod.
- F. Churches receiving ministry assistance are to meet classical and denominational quota expectations.
- G. They shall immediately notify the FSC Committee of any change in their status.

XI. THE RIGHT OF APPEAL

- A. A church has the right to appeal a decision of the FSC Committee if it believes that an injustice has been done.
- B. The appeal shall be processed by classis which shall provide synod with a written statement of its decision and its grounds.
- C. The appeal, with its grounds, shall be submitted to synod for its adjudication.

XII. AMENDMENTS

This constitution may be amended by a synod of the Christian Reformed Church in North America at any of its meetings.

REPORT 19 UNORDAINED EMPLOYEES PENSION FUND

A. Background

The Pension Committee supervises the administration of the Unordained Employees Pension Fund. The 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. Contributions are paid to the plan by participating employers in an amount equal to 9 percent of the compensation of the unordained employees who are participants in the plan.

B. Membership

The committee is composed of five persons, three of whom represent the agencies in the plan and two of whom are not members of an agency but have special expertise in pension matters. According to the rotation schedule, as approved by synod, the term of the Home Missions representative, Mr. Gerard Borst, will expire. The committee recommends that Mrs. Alida Arnoys of CRC Publications be appointed to the committee for a three-year term.

C. Administration

The committee continues to use the services of Employer Retirement Services of Grand Rapids to perform the required administrative services. This firm advises the committee on the different plan options and benefits and also advises each member in the plan of the accrued benefits and vested percentages.

D. Audit

The plan is audited by the audit firm of Dieterman, Linden, Manske, Strassburger, and Company of Grand Rapids, MI.

RECOMMENDATIONS

That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.

That Alida Arnoys be appointed to the committee for a three-year term, as representative of CRC Publications.

Unordained Employees Pension
Fund Committee
Lynwood P. Vanden Bosch, chairman
Gerard Borst
Donald Zwier
Merle Grevengoed
Gary Raterink

REPORT 20 DORDT COLLEGE

This year Dordt has been given the opportunity to provide just under one thousand students with a college education which is both Christian and Reformed. The total enrollment for 1986–87 was less than the previous year. However, there was an increase of twenty-five in the 1986–87 freshman class

and the prospects for 1987–88 are encouraging as well.

Maintaining our enrollment is a continuing challenge, primarily because of the shrinking recruitment pool. We do not want to bring students to campus simply to preserve numbers. At the same time, the well-being of the college depends upon having an enrollment that is adequate relative to the size of our faculty and campus facilities. Therefore, we do what we can to acquaint young people with our campus and our academic program. We also seek through scholarships, grants, and loans to make it financially possible for students to attend Dordt College.

The curriculum of Dordt continues to reflect a distinctively Reformed perspective. This is true of every course of study, including courses such as computer science and engineering which are usually viewed as areas where it is either unnecessary or impossible to develop a distinctive perspective.

At the heart of the curriculum stands the General Education Requirement, composed of fourteen courses. These courses represent each division and each general area of study. The final GER course, reserved for upperclass students, is a course in "discipleship" designed to consider with students issues and challenges which they will face following graduation. Consideration is now being given to a course—which may be required of all entering freshmen—introducing students to the Reformed world-and-life view.

We continue our concern to integrate not only faith and learning, but also to integrate learning and life. In other words, we are committed to what we call "serviceable insight." This is the emphasis of the entire program but it becomes most evident in programs such as business, computer science, engineering, agriculture, and social work. By the end of the year, following a site visit by the Association of Social Work Educators, we trust that our Social Work Program will be approved. This will enable our graduates to work in health-related fields without supervision and it will also be of advantage to those wishing to enter graduate schools.

Dordt College is fast gaining a reputation for providing education which is of high quality. One indication of quality is our student placement. Last year Dordt had the highest percentage of acceptance (67 percent) into the Premedical Program at the University of Iowa of any college in the state, public or private. Ad a total of 94 percent of our students had been placed in their chosen area of study six months following graduation. There is no doubt that our graduates continue to be the best advertisements for the college.

From the beginning, teacher education has been one of the most important programs at Dordt. Presently 250 students are preparing to be teachers, either

on the elementary or secondary levels. This year the Education Department has committed itself to the task of evaluating and, where necessary, upgrading its entire program. Two weeks in May will be devoted to a summer seminar in which outside resource people will assist the department in its review, giving special attention to ways in which the Education Program can better reflect the college's statement of purpose.

The State of Iowa, along with other states, is giving consideration to demanding more of those seeking certification as teachers. This has led us to study, once again, the desirability and feasibility of introducing a Master's degree in Education. It is not clear, at this point, what direction should be taken. If we are to have such a program it must be of high quality and distinctively Reformed. At the same time we must be sensitive to the needs and wishes of our teachers in this regard. We hope to come to a conclusion on this matter by the end of the year.

Within Dordt's Studies Institute we have recently organized a Center for Educational Services. The purpose of the center is to provide teachers in grade schools and high schools with in-service seminars and workshops which will encourage them in their teaching and assist them in understanding what is required to carry on their work from a biblical perspective. Dr. John Van Dyk is the director, but many other members of the faculty are involved in the activities of the center. This is just one way in which Dordt seeks to promote the cause of Christian education—a way which is being well received by many of the schools and the districts.

We are pleased to note that the number of international and minority students at Dordt College is growing. The most significant group in terms of numbers is the Vietnamese, with a total of seventeen students. It is expected that the number of such students will grow. Therefore, the college is seeking to increase the number and amount of scholarships for such students. We are also advertising for a person who can serve as a counselor to these young people.

Technology is making an impact on our campus, and we continue to look for ways in which we can use technology to enhance our academic program. Previously we reported on the completion of the Computer Science Learning Center and the implementation of an Online Public Access Catalog (OPAC) in the library. We have most recently appointed a Task Force on Technology. The purpose of this group is to inquire concerning the latest technological developments, and to focus particularly on the area of telecommunication as it relates to education. It is our conviction that whenever possible we must employ the findings in these areas to increase the scope and effectiveness of our teaching.

Dordt College is aware that it does not function in a vacuum—that it carries on its activities in relationship to other institutions of higher learning. Therefore Dordt is part of the Colleges of Mid-America Consortium (composed of eight church-related colleges in our area), and it belongs to the Association of Reformed Colleges (which includes the colleges closely related to the CRC). From the beginning Dordt has been part of the International Council for the Promotion of Christian Higher Education, which endeavors to encourage "communication and cooperation among... those scholars who are committed to and involved in Christian education and/or research." Representatives from Dordt have also been involved in discussions concerning the possibility of establishing a Reformed university in North America. Time, effort, and money are spent in these activities because we believe that everything possible must be

done to promote Christian higher education throughout the nation and the world.

We are grateful for the contributions received by way of gifts and offerings. In 1985–86 we were pleased to report total gift support of \$1,634,000. Of that amount, \$477,000 was received from the churches by way of quotas and offerings. Aware of the economic problems in the Midwest and that many agencies have difficulty raising funds, Dordt College is grateful to its loyal constituents for their support. And we pray that we may be worthy of that support by continuing to provide higher education which is based upon God's Word and committed to preparing young people for Christian service.

Dordt College, John B. Hulst, president

REPORT 21 INSTITUTE FOR CHRISTIAN STUDIES

The year 1986 has been a busy year at the Institute for Christian Studies (ICS), with many blessings for which to be most grateful and many difficulties with which to struggle in prayer.

Foremost on the agenda has been the attempt by the board to deal with our difficult financial situation in terms of development of our property. We have actively sought proposals from property developers and real estate agents. Several substantial proposals are being considered by the board's Advisory Finance and Property Committee, which hopes to come to a decision by spring of 1987. It is our hope that the further development of the ICS property will result in increased revenues to ICS and will improve the equity ICS holds in the property.

Academic Matters

We were happy to welcome Dr. William Rowe to our academic staff in September of 1986. Dr. Rowe replaces Dr. Al Wolters in the area of the history of philosophy.

Our new one-year Masters' degree programs are now in place, one in Education and one in Christian Studies. Courses in these programs have been offered since the fall of 1986, with the first class ready to graduate this coming spring. We do not yet have a charter from the Province of Ontario to offer the Master of Education and Master of Christian Studies degrees. However, our formal request and brief are presently being considered by the Ontario Council on University Affairs. We do hope that our charter will be expanded to include these degrees.

The ICS was also pleased to be able to sponsor an interim course with Calvin College in the field of philosophy of art during January 1987. Professor Lambert Zuidervaart of Calvin College and some ten Calvin students came to Toronto for three weeks to study with ICS students working in aesthetics. We look forward to many more joint interims of this sort.

Last fall also saw the graduation of several students from the Master of Philosophical Foundations Program. Five students received the M.Phil.F. degree and one the Certificate in Christian Studies. This brings to forty the total number of ICS M.Phil.F. graduates and to seventeen the number of Certificate graduates.

Publications

The list of ICS publications also increased during 1986 as several books were published through the ICS/University Press of America co-publishing arrangement. New titles include *Telling the Next Generation*, a study by Harro van Brummelen on educational development in North American Calvinist Christian schools, and *A Hermeneutics of Ultimacy*, a major essay on interpreting

Scripture by James Olthuis, with responses by three other theologians. Through Harper and Row Publishers, Olthuis also published Keeping Our Troth: Staying in Love Through the Five Stages of Marriage, the long-awaited sequel to his 1975 bestseller, I Pledge You My Troth. Harry Fernhout's book entitled Promises Broken; Promise Kept: A Reader's Guide to I and II Samuel was published by the Curriculum Development Centre. Fernhout was also on the editorial committee of Theirs Is the Kingdom, a children's story Bible recently published by Eerdmans.

Conferences

For several years now, ICS and Calvin College have cosponsored an annual conference focused on the work of the team of scholars from the Calvin Center for Christian Scholarship. Last year's team worked on the problems of Christian faith, health, and medical practice.

The ICS, Calvin College, and the Free University of Amsterdam continue to meet regularly to plan conferences and other joint programs. We will follow up the 1985 conference on Worldview and the Social Sciences with a conference in August 1987, in Amsterdam, on Christian Perspectives in the Human Sciences.

Finally, after a lapse of several years, ICS's Christianity and Learning Lecture Series resumed in February 1987, with a series of three lectures by Hope College philosopher Merold Westphal on the religious uses of modern atheism.

We are most grateful to God for his continued faithfulness to us which he extends to us also through the prayerful support of his people. We continue to covet the prayers of the friends and supporters of ICS.

Institute for Christian Studies Clifford Pitt, president

REPORT 22 REDEEMER COLLEGE

As synod gathers this year, it is our prayer that God will bless its sessions and continue to bless the bond between Christian Reformed congregations and Redeemer College.

The year 1986 was another year of tremendous blessing for everyone at the

Enrollment: Redeemer College began the 1986–87 academic year—our fifth year—with 275 full-time students. This was an increase over last year when there were 251 students in attendance. We thank the Lord for each of these students and for the opportunity to offer them quality postsecondary educa-

tion from a Reformed perspective.

Faculty: Due to increased enrollment, there were several faculty appointments in 1986. Full-time instructors were hired in biology, sociology, and physical education. Three part-time instructors were awarded half-time positions in art, computer science, and drama. In addition, faculty members were hired in several areas on a part-time basis. Beginning in September 1987, faculty members will join us in the areas of history, psychology, French, political science, and music. We solicit the prayers of the Christian Reformed churches as we continue in our search for able faculty members. Our faculty for 1986 consisted of twenty-four full-time and eleven part-time members. We count it a great blessing that our faithful God has led so many able and qualified people to us.

New Campus: It is very difficult to describe the sense of joy and thankfulness we feel about the completion of our new campus. During the month of August, faculty, staff, and volunteers moved the college from its old location on Beach Boulevard in Hamilton to our new campus in Ancaster. Our new home features modern academic and athletic facilities, a one-thousand-seat chapel/auditorium, student residences, and a recreation center. We count on the Lord's blessing as we begin to use this campus for the task which he has entrusted to

us.

Graduation/Dedication: On Saturday, November 8, 1986, Redeemer College celebrated its first commencement and dedicated its new seventy-eight-acre campus. Approximately eighteen hundred people gathered for the impressive ceremony. Parents and friends of the college were joined by representatives from government, from churches, from other colleges, and from universities to offer their congratulations and to view the new facility. The climax of the afternoon was the conferring of degrees upon our first graduating class. Forty students received their Bachelor's degree. Although the ceremony marked the end of their years at the college, we feel it was a new beginning for us. We hold a special place in our hearts for these young men and women. Our prayers go with them. After witnessing such a glorious event, we turn again to face the challenge of preparing more of our young people for service in God's creation.

Finances: We thank God that Redeemer College ended the 1985 fiscal year in the black. We are deeply grateful for both the financial and prayerful support of the community. We hope to receive word very shortly on eligibility for our students to secure grants from the Ontario government. Students from three provinces already receive grants to attend the college.

Request: Truly, the Lord has blessed us! We praise and thank him for his goodness and invite you to do so with us. We also ask you to continue to remember Redeemer College in your personal and communal prayers. Thank

you for your kind support.

Redeemer College Henry R. De Bolster, president

REPORT 23 REFORMED BIBLE COLLEGE

The forty-eighth academic year of Reformed Bible College began in September 1986, and the life of the college has been marked by a time of testing, encouragement, and change.

RBC went through a time of testing during fall semester when enrollment dropped well below the levels of previous years. This was somewhat of a surprise because, despite lower college enrollments across the United States in current years, RBC traditionally has not depended on recent high school graduates in any given year for the majority of its incoming students. Ever since RBC held its first classes in January 1940, the overwhelming majority of its students have been "nontraditional"—that is, persons out of high school for some time who have been led to a career change in the conviction that God was leading them from one occupation to another in evangelization, mission, or church, at home or abroad.

The decline in enrollment in September 1986, therefore, led to a searching analysis of possible reasons for such a development. Among the factors which were noted by pastors and observers away from the campus as well as by faculty and staff members at RBC is the lack of emphasis in some congregations on vocations in evangelism, missions, and related ministries. Certainly, the time has come to seek a revival of such concern in churches throughout the United States and Canada—particularly among congregations of Reformed persuasion from which a large number of missionary candidates can be expected.

Although the causes for low enrollment at RBC may lie partly beyond its scope and control, the evaluation of RBC's curriculum, advertising, and fitness to serve Christ's church and its members has led to definite, positive steps to see enrollment increase once again.

In fact, enrollment rose in January, at the opening of the winter semester, for which we thank the Lord. At the same time, however, the Board of Trustees authorized the appointment of consultants in two key areas of concern—marketing and financial development. Their counsel and recommendations over an eighteen-month period will help to improve the effectiveness of RBC's communication with its supporting constituency as well as with potential students. This enhanced effort also should work for improvement in resource development which is necessary if RBC's unique educational mission is to be maintained and extended.

Trustees, faculty, and staff members at RBC are encouraged by the dedication and ability of the men and women who come to study. They come from many foreign countries as well as from the United States and Canada. RBC has the largest proportion of international students attending any institution of higher learning related to the Christian Reformed denomination. RBC remains unique in its educational purpose and program: it is the only place in the world where students concentrate on the study of Bible, evangelism, missions, church

education, and related subjects on the college level from the Reformed point of view. Through instruction on campus, in extension courses away from campus, and in Mexico through Summer Training Session (STS), students receive academic and practical preparation for ministry in any culture, for Christ and his kingdom. The new Master of Religious Education degree program has attracted its first candidates on a part-time basis, augmenting the four-year BRE degree program, two-year ARE and AA programs, and one-year programs (for high school and non-high school graduates) already in existence.

Special mention should be made of the rapid progress which RBC has been experiencing in the area of extension studies. Responding to an invitation from Classis Red Mesa in New Mexico and Arizona, a new "track" of studies has been introduced for students in those states to complete the first year of required RBC subjects. Seven adjunct instructors, nominated by Classis Red Mesa, have attended orientation workshops on the RBC campus and have been approved as teachers for RBC extension courses. At least thirty-six students were enrolled early this year in several locations, and the outlook is bright for expansion of the extension program in coming years. RBC's college-level offerings prepare students for degree-completion programs in residence at RBC and are oriented to Native American ministries. We are happy to say that a harmonious relationship exists between Calvin Seminary extension studies in the Classis Red Mesa area and what is being developed by RBC.

In humble gratitude to God, RBC reports great encouragement through the financial support provided by the Lord through the loving contributions of his people. Churches of several denominations are helping to support the college, while the largest portion of support is received from Christian Reformed churches and members.

This past year has been marked by preparation for a major change at RBC. After twenty-one years of service, President Dick L. Van Halsema is to hand over the responsibilities of his office to a successor. Appointed to a new three-year term by the Board of Trustees in March 1986, Dr. Van Halsema requested that a search for his successor begin immediately so that he might be able to terminate his work as president by the summer of 1987 (after which he may be available to serve the college in part-time capacity for the balance of his term, to the summer of 1989). The third president of RBC was named by the Board of Trustees in annual session on March 5 and 6, 1987.

RBC marked its forty-seventh anniversary at a series of dinners and programs from coast to coast from January to April, highlighted by the attendance of about fifteen hundred guests at the Grand Rapids dinner on March 6. A key feature of all these events was the showing of a new twenty-seven-minute film which portrayed selected RBC alumni at work in mission and church assignments in the United States and abroad. The new film, "Where You're Going," is available on an offering basis for showing in videotape as well as 16-mm format.

RBC thanks the Lord for the families and churches which support the college with their prayers, send the students, use RBC services, and provide the money without which RBC would cease to function.

We request the continued endorsement of RBC by synod and the continuing prayer and financial support of the churches in the year to come.

Reformed Bible College Dick L. Van Halsema, president

REPORT 24 THE KING'S COLLEGE

The King's College, located in Edmonton, AB, has continued to experience the Lord's blessings in the past year. This year was marked by a number of significant developments, and we are pleased to report continued growth of our institution as a Christian liberal arts college in Western Canada.

The most exciting development to report is the decision on the part of the Private Colleges Accreditation Board of Alberta to recommend The King's College for accreditation of its own B.A. degrees. Up until now the college has been accredited to offer university transfer programs, principally by virtue of an affiliation agreement with the University of Alberta, one of Canada's major universities. In 1985, the college applied to the accreditation board for authority to grant its own B.A. degree associated with a unique program including a broad liberal arts core with majors in a number of disciplines.

After an evaluation spanning eighteen months, including extensive site visits by a team of senior academics from Canadian universities, the accreditation board unanimously recommended approval. At the time of this writing the recommendation awaits formal approval by the government of Alberta.

The ability to grant its own degrees is a crucial step for the college and marks the culmination of eight years of prayerful development of our program. When final approval is obtained, The King's College will be only the third private postsecondary institution in Canada to have the formal authority to grant its own independent bachelor of arts degrees.

In parallel with this development, the college is also renewing its Affiliation Agreement with the University of Alberta. This agreement, which essentially amounts to a transfer of credit arrangement, is important for those students who start their studies at The King's College in areas which are not yet offered at the college as a full degree program.

Enrollment increased in 1986–87 for the second year in a row. Presently 175 students study at the college. The past two years have also marked significant improvement in the college's finances. While two years ago the college was saddled with an accumulated operating deficit of close to half a million dollars, this debt is presently virtually eliminated, thanks to the generous support of the college supporters in a debt-reduction drive sponsored by The King's College Foundation.

The King's College is thankful for God's blessings experienced and also wishes to express its thanks to many congregations and individuals in the CRC who so faithfully support it. With new and exciting opportunities for growth and development before it, it looks to the future with confidence, eager to fulfill its mission to provide Christian postsecondary education with a Reformed perspective in Western Canada.

The King's College Henk Van Andel, president

REPORT 25 TRINITY CHRISTIAN COLLEGE

The year 1986 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 and abundant blessings on Trinity.

While the largest number of Trinity's students come from Illinois (75 percent), an increasing number are coming from the neighboring states of Michigan, Wisconsin, Indiana, 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, which includes 11.3 percent Blacks, 3.8 percent from the Hispanic community (Humboldt Park), 1.5 percent from Asia, and 1.5 percent from other parts of the world. This reflects the work of the college's admissions program, the CRC, and SCORR. Trinity sees this as an unusual challenge and requests your prayers as these students are integrated 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 we know that the gospel of Jesus Christ knows no color or class 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 between 1,000 and 1,200 students. The college is building a 150-student residence hall which should be ready for occupancy for the 1987–88 school year. It is being financed through a low-interest bond issue provided by the Illinois Educational Facilities Authority. Plans are underway to expand academic space in the near future.

Academically, the college continues to build on the new programs undertaken in recent years, particularly nursing and computer science programs. The groundwork is under way also to begin a communications program over the next few years. It is our hope that the Back-to-God-Hour facilities will become an adjunct to our academic efforts in that area.

We have added new faculty members in 1986: one in English and one in academic assistance; and a new director of nursing who has brought exceptional leadership skills to that young program. We anticipate a favorable review by the National League for Nursing in the spring of 1987.

Death and retirement have taken a heavy toll on our senior faculty members this year, and so we anticipate a number of new faculty members to be appointed in 1987. As always, we face the challenge of recruiting capable faculty who will be leaders in articulating a Reformed view of higher education.

From a financial point of view, Trinity has fulfilled one of its ongoing goals: to operate on a balanced budget. We thank God for his faithfulness and for the

way he provides for our needs through his people. Gift income doubled over the previous year; several new scholarship programs were instituted; and the total long-term debt is now less than \$900,000.

Trinity Christian College is grateful to the CRC for its prayerful and financial support during 1986. The college hopes the trust and confidence the denomination and its members have expressed in Trinity will continue.

Trinity Christian College Kenneth Bootsma, president

REPORT 26 UNITED CALVINIST YOUTH

YOUNG CALVINIST FEDERATION

This year, 1987, marks the first of a new five-year-plan in the sixty-eight-year life of the Young Calvinist Federation (YCF). This plan reflects months of study by the YCF board and staff. It will flesh out YCF's newly stated mission of supporting those who lead in the youth ministry sponsored by the local church. New leadership training opportunities and resources plus a new periodical are envisioned. A closer cooperative relationship with member churches and their councils is a desired end. The ever-popular annual YCF North American youth convention will continue with over three thousand expected at Northern Arizona University at Flagstaff, AZ, on August 14-18, 1987. For the first time, the convention will include a challenging two-day leader conference with name speakers and sectionals. This event will be a real bonus for peer and adult youth leaders, pastors, and youth elders. The Summer Workshop in Ministries (SWIM) program will be continued. The success of this service opportunity in the spiritual lives of hundreds of persons is without question. We presently are concerned that CRCs across the U.S. and Canada continue to provide many fields of service for our youth. Pastors and elders, please, make our need a matter of prayer and sharing in your classes and congregations.

At its 1987 meeting the YCF board gave a resounding affirmation to continuing the Young Adult Ministries. The greatest threat to its continuance is the complicated issue of funding by those being served—young adults and their churches. The fourth annual Young Adult Ministry (YAM) Conference held in Toronto in December and the newly titled *Vision* magazine bear testimony to the excellent ministry being accomplished. We look forward to the next YAM conference in Denver, February 1988. The Armed Services Ministry remains vibrant. Its success continues to depend on our churches for names, addresses, and address changes as well as financial support from offerings.

As in any five-year-plan, YCF's new thrusts will not be accomplished immediately. Therefore we want to express deep appreciation to our Christian Reformed churches for their patience and continuig support as we seek to better serve you and your leaders in bringing youth and young adults into a living, dynamic, and serving relationship with Jesus Christ as both Savior and Lord.

The Young Calvinist Federation
Robert S. Hough, executive director

CALVINIST CADET CORPS

The year 1986 saw some subtle changes in the program and ministry of the Calvinist Cadet Corps, with some trends toward being more open about what we do, more vocal about what we believe, and more accountable about our programming. Let us give one short example of each:

As to being "open," we use the word in the sense of being generous. More emphasis has been placed on the Christian service aspect of cadeting, and a new merit badge has been developed for "Giving." This coincides with the part of our code that calls us to be compassionate, and, in fact, compassion is one of the seven themes dealt with in our magazine, the *Crusader*.

We also mentioned that we are more vocal about what we believe. Maybe vocal is not exactly the appropriate word, but for the first time, our motto can be displayed on our uniform in a corps-approved patch. It says LIVING FOR JESUS in large letters, and is worn on a shirt pocket. Although the patch is optional, the high volume of sales indicates that there is a growing number of members who are eager to be known for what they believe, even letting their uniform be a witness.

The third "trend" is toward accountability in the program. For many years we have concentrated on the seven- to fourteen-year-olds, letting the older Cadets go without much in the way of support from the office. This year that has begun to change. The corps worked with local people to offer an International Bike Tour for the older boys, aimed at the fourteen- to sixteen-year age level. Currently, a group is working on revising the program materials for that age level as well, updating the list of resources and providing ideas on how to start and organize a group. We anticipate growth in that area.

We have been blessed by the Lord over the year, and we were able to stop and reflect on that at our annual Counselors' Convention. The convention in 1986 was held in Toronto, ON; the theme was "On Your Way Rejoicing." That theme was true for us in 1986 and has provided a good start for us in 1987, as the thirty-five hundred counselors work together with fourteen thousand boys in 640 clubs throughout North America.

Calvinist Cadet Corps
G. Richard Broene, executive director

CALVINETTES

Calvinettes expresses gratitude for another year in which the Lord has used and blessed our ministry.

Our growth this past year has been sizable. We now have 739 Calvinette clubs in Canadian and U.S. churches. In addition, the Calvinette ministries in Australia, New Zealand, and New Guinea continue to grow and mature. North American clubs have grown internally this past year as well. More and more churches are reaching into the community through Calvinette ministries. This year we have experienced about a 6 percent growth rate.

We are grateful to the forty-five hundred dedicated Christian women who willingly give of their time and their gifts to reach out to over eighteen thousand girls. Last summer 450 of these leaders met in Ottawa, ON, for training, spiritual growth, and fellowship. In July 1987, we expect to convene in Wheaton, IL.

Leadership training remains a high priority for Calvinettes. In 1986, staff members met with more than fifteen hundred counselors in regional conferences throughout North America. In addition, many local councils offered workshops for counselors. Directors of education from nineteen councils attended a three-day training seminar at Holland, MI. They learned to analyze the strengths and weaknesses of their councils and were equipped to encourage, train, and lead counselors in their areas.

Touch magazine receives wide acceptance among our membership, with circulation growth this year. Many girls have written to tell us how lessons and stories have helped them see God at work in their lives. The Cable, a newsletter for counselors, is mailed quarterly to maintain communication and to provide opportunity to exchange ideas. Connections is sent free of charge to all registered counselors three times each season. It contains helps for leading Bible lessons plus added information on working with and understanding girls.

We thank God for the opportunities he has given and continues to give. We look to the future in faith, knowing he will continue to lead. We are grateful for the twenty-nine years of support and encouragement the CRC has shown; we ask for your prayers that Calvinettes will continue to be effective in sharing

Christ's love with girls of your church and community.

Calvinettes Joanne Ilbrink, executive director

REPORT 27 COMMITTEE FOR THEOLOGICAL EDUCATION IN QUEBEC

Since 1981 the Christian Reformed Church has been assisting Institut Farel financially, especially through the services of Rev. Martin Geleynse, who served as the coordinator of Institut Farel until the spring of 1986. Institut Farel is a training institute located in Quebec City that works closely with, and is supportive of, the ministries of other Reformed churches, including CRC.

The present committee to oversee the CRC's involvement in Institut Farel recommended to the Synod of 1986 that future synodical support and direction in Quebec, including that for Institut Farel, be unified under a single synodical agency. In the light of that recommendation the Synod of 1986 decided:

... to 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 to the Synod of 1987.

(Acts of Synod 1986, Art. 71, IX, B, 2, p. 664)

Our committee has met with members of the staff of Home Missions to discuss possible ways of integrating the ministry effort in Quebec. Since December 1, 1986, Christian Reformed Home Missions has been considering a proposal/request from our committee and this matter was to be considered at the annual board meeting in February 1987. In view of this time line it will be necessary for us to await Home Missions' response, and to address synod by way of a communication.

The ministry at Institut Farel has continued with the use of a part-time coordinator and by supplementing the teaching staff with visiting teachers. It continues to be Institut Farel's mission to enable the churches and its leaders in the work of church planting and development among the people of Quebec. To that goal the CRC has previously committed its support, and we continue to affirm that to be the need for the existence of Institut Farel's ministry.

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 consider this report and the action of the Board of Home Missions concerning Institut Farel simultaneously.

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3. That synod, by way of exception, receive a communication from this committee in response to/or in support of the Home Mission Board's action on these matters.

Committee for Theological Education in Quebec John H. Kromminga, chairman Peter Borgdorff, secretary Andrew J. Bandstra Walter Hobe John Van Til John Visser

REPORT 28

COMMITTEE FOR THE TRANSLATION OF THE CANONS OF DORT

In response to the mandate of Synod 1986 "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" (Acts of Synod 1986, p. 636) and "that the committee's services be retained until this translation has been published in the liturgical materials of our denomination" (Acts of Synod 1986, p. 636), the committee has noted and corrected several omissions of changes mandated by synod and has also made the following, relatively minor, revisions and corrections:

Page	Acts of Synod 1986 copy	Correction
816, line 2	FORMALLY TITLED	Formally Titled
822, line 5 of Rej. V	(Rom. 9:11)	(Rom. 9:11–12)
828, line 1 of Art. 12	the raising from the dead and	the raising from the dead, and
831, line 2 of Rej. V	grace (by which they mean the light of nature) or of the gifts	grace (by which they mean the light of nature) or of the gifts
835, line 3 of Rej. I	which man, before what they call his "peremptory"	which man, before what they call his "peremptory"
836, line 6 of Rej. I	the love of Christ? (Rom. 8:32–35.).	the love of Christ? (Rom. 8:32–35).
838, last line of par. 6 of Conclusion	members of the whole synod, one and all.	members of the whole Synod, one and all.
838, first line of last par.	Moreover, the synod earnestly	Moreover, the Synod earnestly

The committee will remain in contact with CRC Publications until the final form is in print.

The committee recommends that synod accept this report and discharge the committee.

Committee for Translation of the Canons of Dort Peter De Klerk, chairman Richard R. Tiemersma, reporter Elco H. Oostendorp Donald W. Sinnma Albert M. Wolters

REPORT 29

COMMITTEE ON ORDINATION OF PASTORS FROM MULTIRACIAL GROUPS

INTRODUCTION

Our committee was appointed by the Synod of 1984 in recognition of the growth the CRC is experiencing as members and leaders from a variety of cultures affiliating with it. We are happy to report that this growth continues and from all indications God will continue to bless us in this manner.

The committee was mandated to "identify issues, including Church Order ramifications, and formulate appropriate recommendations to establish procedures and requirements for the preparation, examination, and ordination of pastors from multiracial groups which are in the CRC, or are seeking affiliation with it" (Acts of Synod 1984, pp. 598–99). The committee informed synod in 1986 that there were a number of matters, most of which dealt with Church Order concerns, which it was still addressing and that it would report concerning these to the Synod of 1987. With this report we have completed our assignment.

We are happy to report that we have enjoyed splendid cooperation from all denominational agencies and personnel whose ministries touch on the work of the committee. We make specific mention of the office of the stated clerk, CRC Publications, Home Missions, SCORR, Calvin Seminary, and various classes and their interim committees.

During this past year Dr. James White requested that he be released from the committee. Mr. Theodore Taylor was welcomed as his replacement. The following persons have also served with the committee and contributed to the formulation of this report: Rev. Jin-Tae John Lee, Rev. Pedro Aviles, and Rev. Rafael Maldonado; their contributions are greatly appreciated.

I. PROGRESS REPORT

One of the goals of the committee has been to serve as an initiator and catalyst for various agencies of the CRC with respect to our assigned task. Our goal was to secure the cooperation of others so that the decisions of synod relating to multiracial groups and the recommendations of the committee would continue to be carried out responsibly without the need for a continuing committee. We can report splendid cooperation in this regard.

Some of these areas are:

- The procedures for the affiliation of individuals and groups The standards for preparation for ministry in minority groups, specifically, the M.Min. degree
- Regulations for the ordination of pastors from multicultural groups
- Orientation conferences and workshops with churches and classes
- Planning for the second orientation/ethnic planning workshop for various ethnic minorities in the CRC to be held in 1988
- The appointment of a special committee on translations of the confessional standards and the Church Order in other languages

- · Providing advice to classes and consistories in matters relating to the affiliation of congregations and the admission of ministers
- Progress in preparing a video program introducing the CRC to interested parties contemplating affiliation with the CRC

We are grateful that, together with the recommendations in the report, the things that have been initiated will continue to serve the church through various agencies of the church.

II. Affiliation Policy Statement

A. Historical Observations

Throughout most of its history the CRC has received into fellowship persons who have emigrated to Canada and the United States. In fact much of the growth of the CRC can be attributed to two factors: internal growth and immigration. With respect to the latter, the history of the post World War II period is especially interesting. The CRC invested enormous resources into assisting those who immigrated. It did so through home missionaries, fieldmen, funding for churches and parsonages, and other avenues. Because those who came were mainly from Reformed background from the Netherlands, the procedures used for affiliation and orientation were fairly simple and far less complex than those for the new waves of peoples who are presently challenging the church. We now come in contact with people whose cultures, languages, and even theological traditions differ markedly from our own heritage. Some are only minimally acquainted with the CRC. Much more needs to be done and more time must be spent in consultation with these new members than was the case with those who came from Europe after World War II.

B. Current Growth

Although the current situation is different from the immigration of the 1950s and 1960s, the challenge is the same: to seek to minister to one another in the unity that must characterize the church. While obediently and faithfully sharing the gospel with others, we will be greatly enriched by those to whom we reach out.

In recognition of this we recommend that synod adopt a policy statement addressing the following issues: (1) How do we respond to inquiries from those who show interest in affiliating with the CRC? (2) Should the CRC take the initiative in identifying and seeking out those who might be amenable to uniting with the CRC and in this way be mutually enriched? (3) How do we respond to inquiries from those who are already affiliated with a denomination, conference, or other organization? It is our conviction that the CRC's response should be based on the following considerations:

1. All congregations, classes, and agencies of the CRC must be responsive to every inquiry concerning affiliation from whatever source. The CRC's creedal stance, theological traditions, church polity, styles of ministry, and ways in which the church funds its joint ministries are all important elements which must be thoroughly presented and treated in this initial contact. Doing this will require a kind of aggressiveness in pursuing our calling as a church which we have not employed frequently. It will also mean that we must become increasingly sensitive to others, sympathetic and patient when there are differences, and ready to follow up such contacts faithfully.

Recommended Statement of Policy with respect to inquiries regarding affiliation:

When inquiries regarding affiliation with the CRC are received—from whatever source—congregations, classes, and agencies of the CRC are urged to be responsive and to follow up faithfully the challenge which these present.

2. All congregations, classes, and denominational agencies of the CRC should take the initiative to identify unaffiliated groups in their area of ministry who may be amenable to becoming a part of the CRC and establish fraternal conversation with them regarding possible affiliation. This should include the readiness to provide such service and information as will assist those contacted to come to a clear and full understanding of what the CRC is. We believe it is unbiblical and spiritually unhealthy for groups of believers to be independent from all others and that it is the duty of Christians to promote the catholicity of the church organizationally. As will be shown later in this report, our Reformed church orders have provided from the beginning that those who differ from us in nonessentials may not be rejected, but must instead be welcomed. We believe that it is the duty of the church to take the initiative and seek out such groups rather than to wait for them to make the first move. The major share of this responsibility rests with the local churches and classes—more than upon synodical involvement—if we are to fulfill our responsibility.

Recommended Statement of Policy with respect to seeking out groups and/or churches which are amenable to affiliations with the CRC:

Congregations, classes, and agencies of the CRC are urged to take the initiative in identifying groups of Christians which are nonaffiliated and which may be amenable to uniting with the CRC, enter into consultation with them, and encourage and facilitate their possible affiliation.

3. With respect to congregations or churches which are already affiliated with a denomination, we believe it is appropriate to serve them with information when they take the initiative. We must be cautious in proceeding beyond that point, however, until the inquiring body has informed its denomination of its interest or intention. When they respond to us, we may respond with information.

Recommended Statement of Policy with respect to groups presently affiliated with another denomination:

It is appropriate for a congregation, classis, or agency to provide information to congregations or churches which are already affiliated with a denomination, but caution should be exercised in proceeding beyond that point until the inquiring body has informed its denomination of its interest and intention.

III. CONSULTANTS TO CONGREGATIONS AND CLASSES

We have also given attention to the need for persons who are knowledgeable about the affiliation process and the specific nature of the CRC to serve as consultants to congregations and classes of the CRC as well as to groups and persons seeking affiliation with the CRC. It is important that such groups be thoroughly oriented to the history, Church Order and polity, ministry style, and traditions of the CRC and in this way prepare them to make a responsible judgment concerning affiliation with our church.

Dr. John H. Kromminga and Dr. Richard R. De Ridder have already served in this capacity a number of times and are available for such assignments. We recommend that synod designate them as consultants and leaders to serve congregations and classes of the CRC as well as groups seeking affiliation—to give guidance concerning affiliation and advice with respect to available consultants. We recommend that the costs be shared equally by the group served and by the CRC through the Synodical Interim Committee (SIC).

IV. VIDEO PROJECT

A. History

The idea of developing a number of video presentations that would serve to introduce the CRC to various interested parties originated with our committee. It arose out of our mandate to "identify issues" related to the pastors and groups seeking affiliation with the CRC and out of a series of meetings held with such persons and groups over the last few years.

Through consultations with representatives of the stated clerk's office, Home Missions, Back to God Hour, and CRC Publications, the concept and direction for realizing this plan was formulated.

B. Concept

There are at present no materials available that effectively introduce the CRC to those interested in affiliating with it. What is the Christian Reformed Church, what ministries does it carry out, how is it organized for those ministries, and how can persons and groups join it—these are questions that need to be answered. At present, teams organized by our committee, Classis Home Mission committees, regional home missionaries, and individual pastors are all involved in answering these questions, often with diverse presentations and ideas.

While some of the more technical questions regarding Church Order and steps in affiliation can best be handled by qualified persons (perhaps with written materials to aid them), the more general questions about the distinctive character of the CRC and her ministries, it was judged, could be presented more effectively using the video format.

C. Goals

- 1. To present the CRC in a positive, upbeat manner that is appealing to persons and groups interested in affiliating with it.
- To promote a better understanding of the distinctive character of the CRC and how it carries out its ministries both outside and inside the church.

D. Audience

- 1. Pastors and small groups considering affiliation, or in process of affiliating, with the CRC
- 2. Community people who have some contact with the CRC (e.g., Coffee Break groups, inquirers, Back to God Hour listeners, etc.) and wish to know more about it
 - 3. New members and preconfession classes.
 - 4. Adult education classes
 - 5. Classes, committees involved in the affiliation process

E. Format

- 1. Two thirty-minute video programs (on one tape). Each will have a video host who introduces and maintains the thread of the presentation, but with a number of people speaking on the subject and/or telling illustrative stories from their own experiences. Visual materials (such as film clips of various ministries and activities) will be included. These will illustrate the verbal (talking head) presentations.
- Two small pamphlets of about three or four pages each that will include a discussion guide for each video, factual materials of interest, and further resources.

F. Sponsors

A number of denominational agencies have agreed to contribute personnel time and funding to develop the videos and footage from existing film.

G. Procedures

A small committee has been appointed to develop and produce the videos and pamphlets. A larger group will act as advisors and consultants on the contents of the materials.

A schedule has been developed which aims at the production of all these materials within calendar year 1987.

V. Preparations and Placement of Minority Student Graduates/Candidates

Two matters that have frequently surfaced in our discussions are: the preparation and the placement of minority student graduates and candidates. We are grateful that a number of such students are now in training for the ministry of the Word in the CRC and will be available to serve as pastors as well as in other capacities in our churches. These matters are not the concern of our committee alone. SCORR, Home Missions, Calvin Seminary, and the Multiracial Leadership Development Council have likewise been following up on these challenges. Consultations are taking place between these various agencies. Synod made this a priority when in 1986 it appointed a special committee of Koreans to deal with the placement of Korean graduates of Calvin Seminary.

A. Preparation

Some improvements have been made in the process of preparing and approving multicultural persons for ministry in the CRC. It is important for the denomination to continue to adapt itself to the changing situation. Such adaptation must recognize the educational and life experience of people coming

from other backgrounds as well as their need for good orientation to the theology, history, and structures of our church. Calvin Seminary has shown its commitment to developing its programs of preparation for multicultural ministry by establishing as priorities:

- 1. The development of its four ethnic tracks which lead to the M.Div. degree;
- 2. The continued development of its programs leading to the M.Min. degree;
- 3. The review and improvement of its Special Program for Ministerial Candidacy (SPMC) which serves persons who have received their theological degree from another institution and desire to enter the ministry of the CRC.

B. Placement

We recognize God's blessing in providing persons from various cultural groups who are responsive to God's leading to prepare for the ministry in the CRC. We view this as a challenge to the church to aggressively reach out and employ in all areas of the church's ministry the gifts which these persons possess. The potential for their placement is exciting and offers possibilities for service in churches of their own cultural background, as pastors of other congregations in the denomination, as well as in multistaff ministries where congregations are comprised of a mixture of cultural backgrounds (or have the potential to become such). Churches in areas where ministry to various ethnic groups is possible ought to consider calling such persons to minister in their communities.

We recommend that synod declare:

- That classes avoid using Church Order Article 7 for graduates of other seminaries who wish to enter the ministry of the CRC since any one of the presently available avenues for preparation and admission to our ministry better serves both the person and the church.
- That such persons desiring to serve in the ordained ministry of the Word in the CRC should do so through the M.Div., M.Min., or SPMC programs at Calvin Seminary.
- That synod call the attention of the classes and synodical deputies to the above declarations relating to the admission of persons to the ministry of the CRC.

VI. The 1988 Multiracial/Ethnic Conference

The Synod of 1985 approved the holding of biennial conferences similar to that held at the time Synod 1985 met. This was a highly successful venture and a second similar conference was to be planned for 1987 to coincide again with the meetings of synod. The stated clerk was instructed to participate in planning for this and successive conferences. However, because of the presence on the Calvin campus of the synods of NAPARC churches during synod this year and because no budget was provided, it was decided to postpone the next conference until Synod 1988 meets. Planning is now being done on this revised schedule.

VII. REGIONAL CONFERENCES

Our committee is concerned that synodical regulations and guidelines for the admission of ministers and congregations as set by synod are not being uniformly applied throughout the denomination by classes and synodical deputies. Because the role of the deputies is so crucial to the entire process of affiliation of congregations and admission of ministers, we are working with the stated clerk to hold a series of regional conferences (six or seven) in various central areas of the denomination. The conference will include the synodical deputies and their alternates, the regional home missionary, and designated members of the classes (e.g., the home mission committee or the interim committee). These one-day conferences will be used to present and discuss the orientation and affiliation process with those most closely involved. The meeting could profitably be followed by additional consultation with and orientation of the synodical deputies regarding the larger role they fill in the CRC.

VIII. CHURCH ORDER REVISIONS

The assignment given our committee by the Synod of 1984 included the identification of Church Order ramifications and to formulate appropriate recommendations on those and other matters. While carrying out our assignment, we were frequently confronted with questions relating to the provisions of our Church Order. It became increasingly clear that our Church Order expresses basic scriptural directives and principles. At the same time we note that the Church Order also contains provisions that are not derived from Scripture but which are concerned with the good order of the church, appropriate to the time in which it is called to minister. Some of these latter items do not fit the changed character of the church today. If we are really serious about ministering in and to our world, we must also demonstrate in our church polity the sensitivity which reflects in every legitimate way what it means to be the church today. We were repeatedly confronted with this challenge.

The CRC is by God's blessing rapidly becoming multicultural in character. This requires greater sensitivity not only to the circumstances of congregations comprised mainly or wholly of persons of a specific cultural heritage, but also of congregations whose membership is a mixture of racial and cultural backgrounds. Synod confronted this directly a few years ago when it adopted modifications of the Church Order for Classis Red Mesa. We are also aware of the fact that certain classes, in receiving into fellowship congregations and pastors from other traditions than our own, have agreed to certain modifications apart from the exclusive right of synod to do so (see Church Order Article

96).

It is self-evident that synod cannot continue to make modifications of the Church Order for every cultural group. Not only would this create great difficulty on the level of the broader assemblies, it would also create serious problems within congregations which embrace a variety of such cultures. What regulations would apply? And how are valid exceptions to be recognized and handled?

We have therefore given attention to the need for revisions of the Church Order which will promote the good order of the church, will promote our unity in matters of church polity, and will be fitting accommodations to the contemporary situation of the church, while remaining true to the basic principles derived from the Scriptures.

We also observe that the Church Order, along with the presentation of the history and practice of the church, constitutes a major and primary component in the instruction and orientation of pastors and congregations which seek to affiliate with our church. For this purpose a unified, appropriate church order is necessary. This instruction involves more than a review of the articles of the Church Order; it includes the entire body of synodical regulations and decisions, most of which relate in some way to one or more articles.

It is our judgment that a thorough review of our Church Order ought to be undertaken by a select committee appointed by synod. However, our mandate confines us to those matters which relate to our assignment. We recommend that synod approve the following recommendations for the amendment of our present Church Order, and refer these to the churches for study and reflection with a view to their final adoption. Recommended Church Order revisions follow:

A. Article 96

We begin with this article since it expresses the basic principles upon which we base our recommendations. Synod should note that an important change occurred in the revision of this article in 1965. The article as it presently stands omits a basic, historical principle of our Reformed church polity which goes back in the history of the formation of that polity to several of the sixteenth century church orders. A comparison of the present article with that which it replaced in 1965 will make this clear.

Article 96 presently reads as follows:

This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod.

Prior to 1965 the Article read as follows:

These Articles, relating to the lawful order of the church, have been so drafted and adopted by common consent, that they (if the profit of the church demand otherwise) may and ought to be altered, augmented, or diminished. However, no particular congregation or classis shall be at liberty to do so, but they shall show all diligence in observing them, until it be otherwise ordained by synod. [Italics added for emphasis of the principle omitted in the 1965 revision.]

We recommend that synod amend Article 96 to read as follows:

The articles of this Church Order have been adopted by the common consent of the churches gathered in synod. When the profit and good order of the church requires, they shall and ought to be amended, augmented, or decreased. However, no assembly other than synod has the right to do so, and everyone shall faithfully observe them until the synod decides otherwise.

Grounds:

1. As the Church Order is applied to the situations of some of the multicultural groups, it becomes evident that some modifications are necessary, not because the Church Order is contrary to Scripture or to the Reformed tradition but for maintaining, developing, and promoting the unity of the church.

2. The revision clearly states the basic Reformed principles with reference to Church Order revision and is consistent with our long tra-

dition.

B. Article 4-a

This article represents two long-standing traditions for the nomination and election of officebearers of the church, allowing for either a single or double number of persons to be nominated and presented to the congregation. The order of the two methods of nomination and election were reversed in the 1965 Church Order, making the presentation of a double number of nominees the general rule. Both of these methods are still used in our churches, however, and also find expression among other ecclesiastical traditions and cultures. Since both are valid, we believe it is in order for synod to simplify the article so that all congregations may call and elect officebearers according to one or the other or both methods.

Article 4-a presently reads:

In calling to office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit a nomination which totals less than twice the number to be elected, giving reasons for this departure from the rule.

Article 4-a was modified for Classis Red Mesa as follows:

In calling to an office, the consistory shall present to the congregation a nomination of one or more persons for each position to be filled.

We recommend that synod amend Article 4-a to read:

In calling and election to office, the consistory shall present to the congregation a nomination of one or more persons for each position to be filled.

C. Article 5: The Form of Subscription

An abbreviated version of the Form of Subscription was approved by the Synod of 1981 for use by the churches of Classis Red Mesa (see *Acts of Synod 1981*, p. 15). This abbreviated version required the amendment of Article 5, which was also approved for use in that classis. We feel that the Form of Subscription should be edited and expressed in more contemporary language for use in all the churches, therefore we recommend:

That synod authorize the SIC to appoint a committee to recommend the appropriate changes in the Form of Subscription which will express it in more contemporary language for use by all the churches and assemblies.

D. Article 6: The Required Theological Training

This article contemplates the M.Div degree as the degree required for admission of candidates to the ministry of the Word in the Christian Reformed Church. The Synod of 1985 approved the Master of Ministry degree (M.Min.) for prospective ministers from specific cultural groups within the CRC. It is advisable that the article be amended to remove any misunderstanding as to what constitutes "a satisfactory theological training for admission to the ministry of the Word." This is *understood* to be the prerogative of synod, but it is not expressed. With the synodical approval of the Master of Ministry degree, which includes as a component academic training differing from the standard M.Div. degree, the article ought to define this specifically as the province of synod in place of the generalization in the article as it now stands.

Article 6-a presently reads:

a. The completion of a satisfactory theological training shall be required for admission to the ministry of the Word.

We recommend that synod amend Article 6-a to read:

a. Synod shall determine what constitutes the satisfactory theological training required for admission to the ministry of the Word.

Ground: The present article fails to define whose responsibility it is to determine what constitutes "a satisfactory theological training."

E. Article 15: Support of Ministers

The biblical principle that "the laborer is worthy of his wages" has always governed the support of ministers by churches in the Reformed tradition. This principle ought never to be sacrificed. However, in the case of very small congregations, there are few options available other than going without a pastor or disbanding. Additionally, we observe that among some ethnic groups the tradition has been that ministers are permitted to be employed and thus provide part or all of the income they require to meet their needs. In 1981 the synod recognized this as a valid procedure when it adopted the Church Order modification for Classis Red Mesa. We believe that it is time to recognize the validity of this approach (sometimes called "tent-making ministries" after the example of the apostle Paul) for churches and pastors who mutually agree to this arrangement. We believe that the modification of Article 15 made by the Synod of 1981 should be adopted for all the churches and the present article be so amended.

Article 15 reads as follows in our Church Order:

Each church shall through its consistory provide for the proper support of its minister(s).

The modification of Article 15 approved by the Synod of 1983 for use by Classis Red Mesa is:

Each congregation through its consistory shall provide for the support of its minister(s). By way of exception and with the approval of classis, a congregation and minister may agree that he obtain primary or supplemental income by means of other employment. Italics added to emphasize the specific guarantees and safeguards provided for by synod when this modification was approved.]

We recommend that synod amend Article 15 of our Church Order to read as found in the modification made for use by the churches of Classis Red Mesa (above).

- 1. This amendment provides sufficient guarantees for both the congregation and the minister.
- 2. The amendment responds to the situation of various traditions as well as the circumstances of some smaller churches.

F. Article 22: Licensure of Students

Present provisions for licensure of students were drawn up with students in mind who were pursuing what is now the M.Div. degree and seeking to meet the qualifications for candidacy for ministry in the CRC. We also call synod's attention to the fact that among certain other traditions and cultural groups within the Christian Reformed Church persons who are licensed to conduct worship services are also permitted to administer the sacraments. Synod honored these traditions by allowing the classis to license students who are in the M.Min. program and are serving churches of such ethnic groups to administer the sacraments (cf. Acts of Synod 1985, p. 752). We do not feel it is necessary for synod to amend this article of the Church Order to reflect this modification of the regulations governing licensure of students; however, it is our judgment that a supplementary note be added. We recommend that the following decision of synod be placed as a note in the Supplement to the Church Order, as follows:

In those cultures with a tradition of early ordination, with completion of theological education following (e.g., Black and Hispanic), an individual who has completed one-half of the M.Min. degree requirements may be licensed for all pastoral duties within the congregation, including the administration of the sacraments, under supervision of the consistory. Such licensure by the classis to be renewable while he continues to work at completing requirements for the M.Min. degree leading to his ordination as a minister of the Word.

G. Article 23: Tenure of Officebearers

In the early stages of discussion with churches, ministers, and officebearers questions are frequently raised with respect to the length of service (tenure) permitted elders and deacons in the CRC. Reformed church polity has generally not recognized lifetime tenure to offices other than that of the minister of the Word. At the same time there has frequently been a somewhat tacit recognition that once a person has served in a specific office, that person retains some sort of status in the congregation, even while not actively engaged in office. In some Reformed traditions former officebearers are consulted by the consistory on very important issues.

In other traditions (especially the Presbyterian—but not limited to that tradition) a person remains in office for life unless he is removed for cause, resigns, or becomes inactive. In such traditions ordination has primary significance above calling and election as is the case in the Reformed tradition.

This has led to some agreements between classes and churches received into fellowship in order to accommodate these congregations to CRC practice. To others a term of service of two or three years seems far too short in the light of their tradition. It is our opinion that such congregations who are otherwise in harmony with our present Church Order have the liberty to designate longer terms of service. Even in the Reformed tradition there were instances in which the officebearer continued under specific conditions in active service.

Article 23-a reads as follows:

The elders and deacons shall serve for a limited time as designated by the consistory. As a rule a specified number of them shall retire from office each year. The retiring officebearers shall be succeeded by others unless the circumstances and the profit of the church make immediate eligibility for reelection advisable. Elders and deacons who are thus reelected shall be reinstalled.

We recommend that Article 23-a be amended to read:

Elders and deacons shall ordinarily serve for a specified period as designated by the consistory. As a rule a specified number of them shall retire each year from actively serving and be succeeded by others. At the request of the consistory elders and deacons who have completed their term of service may continue to serve for additional terms with their consent and

with the approving vote of the congregation. Elders and deacons who are thus continued shall be reinstalled.

H. Article 38: Organization and Reception of Congregations

The Church Order makes no provision for the reception of already established congregations into the fellowship of the CRC. The pre-1965 Church Order still contained the sixteenth-century tradition that churches which differed only in nonessentials were not to be rejected from entering into fellowship. This demonstrated a remarkable flexibility and a spirit of unity which has not always characterized Christians in their relationships with those of other traditions.

The Synod of 1985 defined the procedures by which groups of believers or congregations can become affiliated with the CRC. We believe that the Church Order should include some statement respecting this, and that a new paragraph should be added to Article 38 of our Church Order.

We recommend the following addition:

c. Groups of believers or organized congregations desiring to become affiliated with the Christian Reformed Church shall be accepted in accordance with the regulations adopted by synod.

I. Article 52: Consistorial Regulation of Worship Services

We address the need for revision of this article from the viewpoint of our concerns for minority and multiracial groups which become a part of the CRC. We recognize that the matter we address also has implications for certain trends in the churches of our denomination.

The Synod of 1981 approved a modification of this article which permitted the churches of Classis Red Mesa to use a hymnal and hymns which were not part of the official hymnal of the CRC (cf. Acts of Synod 1981, p. 17). The modification adopted contains all the basic principles that a consistory must observe in its supervision of the worship services.

Article 52 provides the following:

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically approved Bible versions and liturgical forms and songs are used, and that the principles and elements of the order

of worship approved by synod are observed.

c. The consistory shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung. These regulations shall also apply when supplementary hymns are sung by the congregation.

The modification of Article 52 adopted for Classis Red Mesa states the esentials, and removes extraneous material from the article:

a. (No change from above)

b. The consistory shall see to it that the Bible versions, liturgical forms, and hymnals used are approved by synod or classes.

c. The consistory shall see to it that the principles and elements of worship adopted by synod or classis are observed.

d. The consistory shall see to it that all hymns used in worship are faithful to the Word of God.

We recommend that Article 52 be amended to read the same as the modification approved for Classis Red Mesa except for a modification of d (italicized word indicates change):

- a. (As stated for Classis Red Mesa)
- b. (As stated for Classis Red Mesa)
- c. (As stated for Classis Red Mesa)
- d. The consistory shall see to it that all songs used in worship are faithful to the Word of God.

J. Article 62: Offerings

This article, strictly speaking, applies only to offerings ("alms") for the assistance of the needy. It is often assumed that it refers to offerings in general and not just to alms for the poor. The article ought to be extended to include all offerings and support to which our stewardship through the church commits us.

Article 62 reads as follows:

In the worship services Christian alms should be received regularly.

We recommend that Article 62 be amended to read:

Offerings for benevolence shall be regularly received in the worship services. Offerings also shall be received for other ministries of the congregation, the joint ministries of the churches, and approved causes.

Grounds:

- This revision retains the necessity for benevolence offerings to be received regularly in the worship service.
- 2. Our stewardship also includes all other causes.

K. The Church Order Articles Relating to Discipline

Questions relating to the discipline of the church were encountered on a number of occasions. In 1981 Classis Red Mesa also called attention to the necessity of a review of this section of the Church Order in the light of their specific needs. This review was never done. We felt it was beyond the scope of our mandate to make the kind of thorough review of these articles, noting that they are of a broad nature and ought to be addressed by some committee with a more general mandate than ours.

We recommend that synod take this observation under advisement and authorize such a study.

L. Exceptions to Accepted Rules and Order

It is likely that in special circumstances certain temporary exceptions may have to be made to accommodate the special needs of some who become part of the CRC. It is well that when such necessity arises that there be clear guidelines as to the conditions under which such exceptions to accepted order be made.

We recommend that synod make the following declaration:

When in the process of negotiation between a classis and a group consider-

ing affiliation with the CRC, the need for exceptions to accepted order arise, such exceptions shall be permitted under the following conditions:

- 1. Classis grants prior approval.
- 2. The exception shall be for a specified transitional period only.
- 3. The approved exception is reported to synod by the classis.

IX. RECOMMENDATIONS

- A. That synod recognize Dr. Melvin Hugen, chairman; Rev. William (Bud) Ipema, reporter; and Dr. Richard R. De Ridder as representatives of the committee when synod deals with our report, and we request that they be given the privilege of meeting with the appropriate advisory committee with respect to this report.
- B. That synod approve the work of the committee.
- C. That synod approve the Affiliation Policy defined in the body of this report (see Section II) as follows:
- When inquiries regarding affiliation with the CRC are received—from whatever source—congregations, classes, and agencies of the CRC are urged to be responsive and to follow up faithfully the challenge which these present.
- 2. Congregations, classes, and agencies of the CRC are urged to take the initiative in identifying groups of Christians which are nonaffiliated and may be amenable to uniting with the CRC, enter into consultation with them, and encourage and facilitate their possible affiliation.
- 3. It is appropriate for a congregation, classis, or agency to provide information to congregations or churches which are already affiliated with a denomination, but to exercise caution about proceeding beyond that point until the inquiring body has informed its denomination of its interest and intention.
- D. That synod adopt the recommendations with respect to the preparation and placement of students from multiracial groups (see Section V).
- E. That synod charge the World Missions Committee, the Board of Home Missions, and Calvin Theological Seminary to assign their executive officers the responsibility of developing an integrated system for the preparation and placement of multicultural pastors and missionaries in cooperation with agencies involved in this task. The respective boards are asked to report to the Synod of 1988 on the progress toward the development of this system.
- F. That synod adopt the Church Order changes proposed for Church Order Articles 4-a, 6-a, 15, 23-a, 38, 52, 62, and 96 (see Section VIII).
- G. That synod take action with respect to the recommendations under Church Order Articles 5 and 22 (see Section VIII), Discipline (see Section VIII-K) and

the recommendations regarding exceptions to established order (see Section VIII-L).

- H. That synod designate Dr. John Kromminga and Dr. Richard R. De Ridder as synodically approved consultants to individuals, congregations, classes, and agencies with respect to affiliation and/or admittance (see Section III).
- I. That synod encourage congregations, classes, and agencies to make use of the planned video programs in their outreach to those interested in affiliation with the CRC.
- J. We call synod's attention to the fact that our committee has completed its work.

Committee on Ordination of Pastors from Multiracial Groups
Melvin D. Hugen, chairman
William Ipema, reporter
Jack De Groat
Richard R. De Ridder
John E. Kim
Manuel Ortiz
Theodore Taylor
John G. Van Ryn
Leonard J. Hofman, ex officio

REPORT 30 GUIDELINES REGARDING THE USE AND ABUSE OF ALCOHOL AND OTHER DRUGS

BACKGROUND

The Synod of 1986 instructed the Alcohol Issues Committee to add to their report, "Guidelines Regarding the Use and Abuse of Alcohol and Other Drugs," an appendix on "Similarities and Differences Between Alcoholism and Addicition to Other Drugs" (see Acts of Synod 1986, p. 671). Synod 1986 noted that the appendix is to be short, and is to deal with the effects of marijuana, cocaine, heroin, prescription drugs, and peyote. The Synodical Interim Committee (SIC) was asked to approve the appendix and include it in copies of the study committee's report for distribution to the churches.

The Synod of 186 also requested the Education Department of CRC Publications to prepare a study manual, suitable for an adult education ministry, based

on materials in the Alcohol Issues Report.

In the interest of stewardship and of avoiding overlap, the SIC decided to forward the approved appendix to the Education Department of CRC Publications. Instead of providing the churches with pamphlets containing the study committee report and the appendix—the report already appears in the Agenda for Synod 1986—it was decided to include the appendix in the Agenda for Synod 1987 so that it would be in print for all the churches.

The appendices which follow are printed as information to the churches.

Leonard J. Hofman, stated clerk

APPENDIX A

Information on Legal and Illegal Drugs

Guidelines Regarding the Use and Abuse of Alcohol and Other Drugs

I. INTRODUCTION

The use of mood-altering drugs remains a serious social and health problem. Unless there is an overwhelming change in values, attitudes, and behavior, there will likely be even more serious problems in the future. Recent evidence shows that illegal drug use and abuse is on the increase in the Christian Reformed community.

The media has certainly sensitized us to the "drug" problem. Almost every day, in the summer of 1986, there was a major expose on television, radio, national news magazines, and even religious journals. Billions are being spent to try to stop the flow of drugs within the country and from other countries. However, this effort meets with little success. The appetite for cocaine, marijuana, psychedelics, various uppers and downers seems to be insatiable. Teens and preteens are becoming addicted at an alarming rate. Adults are not far behind. The cost to businesses, families, individual dignity, law enforcement agencies, and spiritual health is too enormous to be counted. Prisons are overcrowded and thousands wait to get in. Death by overdose is regularly reported and yet the epidemic rages on. There are insufficient facilities for treating alcoholics, let alone those addicted to legal and illegal drugs.

Clearly, the church and her leaders should not ignore this rampage. At the least, church leaders should be able to recognize some of the symptoms of drug abuse and be able to appropriately refer those who face this problem to agencies which deal with it. And the church should be able to prophetically speak to the havoc caused by the abuse of licit and illicit drugs.

To that end, your committee is adding this supplement to its Report to the 1986 Synod, "Guidelines Regarding Use and Abuse of Alcohol and Other Drugs."

II. DEFINITIONS OF TERMS

We offer definitions of terms used in most discussions about drugs:

Drugs: Any substance which chemically modifies the function of living tissues resulting in physiological or behavioral change.

Psychoactive Drug: A natural or synthetic substance which enters the central nervous system and alters consciousness, mood, perception, and/or behavior. A so-called mood-altering drug.

Drug Abuse: Taking/administering a chemical substance under circumstances and at dosage levels which significantly increase the hazard potential, whether or not the drug is used therapeutically, legally, or as prescribed by a physician.

Psychological Dependence: A tendency or craving for repeated or compulsive use, not necessarily abuse, of an agent because its effects are deemed pleasurable or satisfying. A person may be psychologically dependent on drugs, food, television, recreational activities such as skiing, or even on a relationship with another person.

Physical Dependence: An altered physiological state produced by repetitous use of a drug and manifested by the emergence of a withdrawal or abstinence syndrome upon cessation of drug use. It also refers to compulsive use in spite of harmful consequences with or without physical dependence.

- The continued use of the drug prevents emergence of the withdrawal symptons and may be the reason why some individuals continue direct use of some drugs.
- The magnitude of physical dependence and the severity of withdrawal varies in proportion to the amount, frequency, and duration of drug use, and the type of drug ingested.

Drug Tolerance: Development of body or tissue resistance to the effects of a drug so that larger doses are required to reproduce the original effect.

- 1. When drug tolerance develops rapidly and almost completely (as is the case with LSD), one is forced to discontinue taking the drug after a few days of use until the tissues regain their prior responsiveness to the chemical. This rapid development of tolerance prevents continuous daily use and abuse.
- When drug tolerance develops slowly and the drug also produces physical dependence (e.g., heroin or alcohol), the increased dose requirement accelerates and intensifies the development of physical dependence (i.e., one gets "hooked").

III. DRUGS WHICH ARE OFTEN ABUSED

Following are brief descriptions of drugs which are often abused:

MARIJUANA

Examples:

Marijuana (bhang), hashish (charas) and tetra-hydrocannabinols (THC). Marijuana is a mixture of leaves, stems, and flowers from the hemp plant, Cannabis sativa, derived mainly from Mexico, Colombia, and Jamaica. The potency of these mixtures may vary considerably, depending upon the climate in which the plant is cultivated, the method of manufacture, and other factors. Hashish, originating from countries in Africa and the Middle East, is a more finely extracted mixture of the resins exuded by the plants with filler components. Hashish can contain six to ten times more THC, the suspected active chemical constituent in marijuana, than an equal volume of marijuana.

Actions:

One peculiarity of the intoxication resulting from small doses of marijuana is the relative absence of definite physiological symptoms. The only two signs which have appeared consistently in laboratory studies are a reddening of the eyes and an increase in heart rate to as much as 140 beats per minute. The heart rate increase is the best indicator of the magnitude of marijuana effect achieved.

Subjectively, small doses of the drug (one-half joint or cigarette of good quality) produce a mild alcohol-like intoxication with pleasurable feelings of well-being (euphoria), confusion, increased talkativeness, gaiety, and activity followed subjectively by a feeling of calm, dreamy carefree relaxation and increased acceptance of oneself and others.

Like alcohol, marijuana may lead to a breakdown in inhibitions, but many researchers feel that the drug is less likely than alcohol to induce aggressive behavior. A threefold increase in dosage (about one and one-half joints) tends to heighten sensory perception, awareness, and involvement with whatever is happening, a state considered by the habitual user as uniquely different from common experience and more pleasurable and enriching. For example, marijuana is reported to increase visual imagery (with eyes open or closed), intensify and enrich the sense of taste and touch, and colors and sounds take on new dimensions. However, at this level of dosage there may be impaired depth perception, rapidly changing emotions and marked impairment (varying with dose) of the ability to retain a thought or remember what has recently happened or been said without loss of long-term memory for what has generally occurred. Pupil size is unaffected by marijuana. Balance and stance are regularly affected but single tasks are unaffected with higher doses.

Further increases in dosage (three joints) lead the user to experience hallucinations, panic states, failures in judgment and coordination, and strange bodily perceptions, such as distortions of body image. It must be kept in mind that these effects of marijuana are very much dependent upon the personality of the user, the physiology of the user, and his/her expectations of the drug, and the environment in which he/she uses it. Marijuana may be ingested as well as smoked, although the user has less control over the amount of the drug and the subsequent effects when it it eaten (in brownies, etc.). Tolerance to marijuana's effects develops minimally, if at all, in moderate use; however, reports substantiated by research evidence from heavy administration of the drug (atypical of U.S.-use patterns) indicate that tolerance develops with prolonged use.

Medical Uses:

Marijuana has an ancient history of medicinal use which persisted in the folk medicine of many countries. Recently interest in its possible therapeutic value has been revived, and current research indicates that THC indeed shows promise in the treatment of glaucoma (serves to reduce intraocular pressure); as a means of relieving or eliminating the nausea, vomiting, and loss of appetite in cancer patients follow chemotherapy (more successfully than present antiemetic agents); and as an improved method of treating asthmatics by producing a temporary increase in the size of bronchial passages. The major problem with marijuana as a potential therapeutic agent, however, is the variable potency of the natural substance and its pharmacologically undependable shelf life.

Dangers:

High doses used by inexperienced persons may lead to impulsive behavior, anxiety, and panic and may even bring on psychotic reactions. Continued use may lead to lung and throat irritation. Also, because the drug can, in some cases, accelerate the heart rate, it is dangerous for use by the elderly or the cardiac-impaired. Unpleasant reactions to marijuana which require hospitalization and treatment are very infrequent; a lethal dose of the drug is virtually unattainable.

Very regular high dose use of marijuana may cause significant psychological adjustment problems in some users. The degree and type of maladjustment is the subject of disagreement among researchers. One pattern of behavior, often referred to as the a-motivational syndrome, has been reported to be manifested in some chronic heavy uses of marijuana and/or "LSD." This lack of motivational pattern, diminished attention span, and memory impairment help explain poor performance and high incidence of dropping out among jurior and senior high school students who use marijuana regularly. For some, this indifference about constructive goals causes them to be susceptible to involvement in more serious subcultural groups, and to risking the use of more dangerous drugs than marijuana.

Conservatively, it may be suggested that the heavy use of marijuana (and other drugs) may serve to foster the a-motivational syndrome in some users, while conversely, certain aspects of the a-motivational syndrome may serve to foster the heavy use of marijuana (and other drugs) in others. In many cases, it is likely that the a-motivational syndrome arises from the combination of both causes: a preexisting disposition to the symptoms described, reinforced by chronic heavy use of marijuana.

Withdrawal Symptoms:

No notable physical signs with moderate use. Some physical symptoms following the discontinuance of heavy and prolonged marijuana use have been noted (e.g., irritability, sleep disturbance, nausea, decreased appetite, restlessness), but such withdrawal symptoms are uncommon and rarely reported clinically.

Symptoms of Use:

Intoxication and euphoria without drastic impairment of judgment or gait; reddening of the eyes, increased pulse rate, unusual hilarity; also a "dreamlapse" state and an increased appetite, especially for sweets.

COCAINE

Example:

Cocaine. It is a drug extracted from the leaves of the coca plant which grows in South America.

Action:

It is a central nervous system stimulant. It is a very seductive drug. Part of the cocaine mystique is its repeated association with the glamour professions—entertainment, music, and sports. Cocaine's reputation as a glamour drug of power, prestige, and sexuality has made it attractive to millions of people. Cocaine gives the feeling of mastery in a culture which emphasizes money, success, high fashion, and instant gratification.

Cocaine appears in several different forms. Cocaine hydrochloride is the most available form of the drug and is used medically as a local anesthetic. It is usually a fine white crystal-like powder, although at times it comes in larger pieces which on the "street" is called rocks or crack. Cocaine is sniffed or snorted into the nose, injected or smoked in a form of the drug called "free-base" or as "crack."

Snorting cocaine is becoming less common. Injection is used, but smoking is becoming more common with the advent of "crack."

Freebase is a form of cocaine which is made by chemically converting "street" cocaine hydrochloride to a purified, altered substance that is then more suitable for smoking. Smoking freebase produces a shorter and more intense "high" than most other ways of using the drug because smoking is the most direct and rapid way to get the drug to the brain. Because larger amounts are getting to the brain more quickly, smoking also increases the risks associated with using the drug. These risks include agitation, convulsions, and psychotic episodes.

Initial use produces pupillary dilation; increased reflexes; euphoria, a sense of well-being; postponement of physical and mental fatigue, inhibition of appetite and of need for sleep; increased talkativeness or quiet contemplation and rapture; elevated self-confidence and feelings of mastery over the environment or, paradoxically, anxiety or even panic; increased speed of performance

on fairly simple physical and intellectual tasks.

Although the effects of chronic cocaine use have not been fully researched, some reliable observations have been reported. Nervousness, excitability, agitation, and paranoid thinking commonly occur, as do hypersensitivity (particularly to noises), mood swings, memory disturbance, insomnia, and impotence. Heightened reflexes, along with muscle twitching and increased pulse rate, may also result. Confusion and exhaustion, in reaction to an extended period of insomnia, are not unusual. Loss of appetite is also common.

Physical complications depend in part on the characteristic effects of this drug and in part on the mode of administration. If the drug is sniffed, constriction of the blood vessels in the lining of the nose eventually may lead to local destruction of tissue and may result in perforation of the nasal septum.

Dangers:

In lethal doses delirium and rapid, irregular, and shallow respiration, convulsions, and unconsciousness precede death. When a lethally large dose is used intravenously, immediate death from cardiac arrest may result from a direct toxic action of cocaine on the heart.

Physical dependence does occur, especially when cocaine is smoked or injected. Exhaustion, psychic depression, extended but restless sleep with increased REM (rapid eye movement) activity, and hunger upon awakening commonly occur after abrupt termination of use. The severity of the symptoms is partially dependent upon the length of a "spree" and the amount of the drug used.

Intense psychological dependence includes a persistent craving for the psychological effects. It has also been reported that some cocaine users will remain moderately to severely depressed over extended periods of time when the drug is not available to them. They remain preoccupied to the point of obsession with obtaining the drug. The depression immediately lifts upon administration of cocaine.

PEYOTE

Examples:

Peyote; Mescaline.

Action:

Peyote is a spineless cactus with a small crown and a long carrotlike root. The crown is sliced off and dried to form a hard brownish disc known as a "button." Peyote buttons were being used as a hallucinogenic sacrament by Mexican

Indians centuries before Europeans knew Mexico even existed. Peyote was employed for the purposes of healing, telling the future, and producing visions during rites of passage.

The use of peyote began spreading north from Mexico on a large scale during the middle of the nineteenth century, at the close of the Indian wars. Indian prophets like Quanah Parker and John Wilson carried a Christianized version of the peyote ritual from tribe to tribe throughout the western United States and parts of Canada.

Despite four centuries of non-Indians attempting to stigmatize the use of this drug as "peyotism" and to portray the drug as being dangerous, Native American religious use of peyote has survived to the present in many parts of the New World. Although several bills have been introduced over the years, the Congress of the United States has never passed a law prohibiting the sacramental use of peyote by Native American churches.

While passages of the Bible may be read during the religious ceremony and worshipers may speak of Jesus driving the bad spirits out of their bodies, or compare their use of peyote to the Christian use of the bread of the Lord's Supper, the chewing or other intake of peyote is an indispensable part of the ritual. Some worshipers claim to experience a vivid revelation in which he sees or hears the spirit of a departed loved one, or he may be shown the way to solve some daily problem, or reproved for some evil thought or deed. Some claim increased powers of concentration, introspection, and deep religious emotion.

Substance abuse rehabilitation workers and others dispute the false promises of illegal drug promoters. Many see the treacherous hazards in such claims of special, life-enriching powers and experiences. Native Americans and others may be seductively tempted to deepen and add to their religious experience by simply taking a drug whose effects are very unpredictable. Some Christian Indians have considerable fear of the peyote rituals because of reported tragic events that occurred in the lives of relatives in connection with the peyote ceremony.

Symptoms of Use:

Chewing and swallowing any number of peyote buttons is not as easy a task as it may sound because of their incredibly foul taste which invariably causes nausea and vomiting—a reaction that the peyote ritual usually allows for, viewed as an act of purification. The initial nausea is accompanied by increased perspiration and dilated pupils. The vomiting usually signals the end of the nausea and the beginning of the psychedelic experience.

A peyote trip is reputed to be more of a "body" trip than that which LSD produces, though typical LSD-like effects occur: sensations of weightlessness, depersonalization, alteration of time perception, visual distortions, and hallucinations.

As for subjective reactions, users commonly experience emotional liability, mood changes, unprovoked emotional discharges, and introspective experiences. Users often feel that the drug has increased their ability to perceive "truth," although by the time the effects have worn off, these "truths" are not nearly as mind- and soul-boggling as they were at the peak of the experience.

PHENCYCLIDINE (PCP)

Examples:

Sernylan developed in the late 1950s. Phencyclidine (PCP) is commonly known as "angel dust," "crystal," or "horse tranquilizer."

Actions:

Phencyclidine, PCP, defies simple classification, yet seems to combine all of the characteristics of many drugs. The effects of phencyclidine appear to be highly dose dependent. Lower doses (1-5 mg) produce feelings of numbness and a lack of behavioral and emotional inhibition along with flushing, sweating and occasional rhythmical rotation of the eyeballs (nystagmus). An excited, confused intoxication begins to develop with moderate doses (5-10 mg) often accompanied by body image distortions, reduction in pain and touch perception, and impaired verbal communication. At this dosage level physiological effects include fever, flushing, sweating, and possible stupor or coma. At higher doses of 10 mg or more, PCP effects have the ability to imitate or mimic psychosis. Reports of agitation, violent aggression, paranoia, auditory and/or visual hallucinations describe this stage in which coma, convulsions, and muscular rigidity may also occur. PCP affects different personalities in differing, unique ways; likewise, research indicates that some people are more susceptible to its effects than are others (i.e., young adult males seem to react to the drug more than do women or older age groups). There is no evidence to date that physical dependence develops over long-term use though some tolerance is reported by chronic users.

Medical Uses: In veterinary medicine phencyclidine is used as an animal tranquilizer and anesthetic. When the drug was first developed, it was used experimentally as an analgesic and surgical anesthetic. However, it was soon determined to be unsuitable for human use because it often produced undesirable sensory disturbances and psychotic reactions.

Dangers:

Prolonged use of PCP appears to result in impairment of mental functioning, possibly because of organic damage to brain tissue. The user may experience memory gaps, disorientation, and speech difficulties during "straight" periods, a condition which may improve if use of the drug is discontinued. Because the drug has not as yet been adequately researched it is difficult to substantiate all its hazardous effects. Chronic use may create behavioral problems manifested in emotional outbursts, tantrums, or uncontrolled belligerence, sometimes resulting in violence. Other effects of PCP may cause the user to completely withdraw from all personal interaction.

Withdrawal Symptoms:

None documented to date.

PRESCRIPTION DRUGS

Sedative-Hypnotics:

Examples include alcohol, barbituates, minor tranquilizers, and others like Dariden and Zuaalude.

Actions:

General depressant effect on the activity of the nerves, primarily of the central nervous system, similar to alcohol in action: euphoria, talkativeness, incoordinate gait, slurred speech, difficulty in thinking, poor memory, loss of

inhibitions, faulty judgment, quarrelsomeness, and emotional instability. The sleep produced by barbiturates differs from normal sleep in that the individual experiences less of the "rapid eye movement" (REM) stage, but in time tolerance to this action develops. "Hangovers" are often reported after waking from barbiturate-induced sleep. Overdosage produces a drastic slowdown in breathing, a serious drop in blood pressure, unconsciousness, coma, and death. Because of their minimal side effects, barbiturates have a high potential for psychological dependence. Tolerance develops when the drugs are taken repeatedly at short intervals and a potential for physical dependence exists when the drugs are taken over a period of one or two months or longer at doses above the recommended therapeutic level.

Medical Uses:

These drugs are used primarily to induce sleep, to reduce anxiety (tranquilize), to control convulsions. Phenobarbital is used to detoxify alcoholics when doctors consider it necessary.

Dangers:

Hazards from faulty judgment and incoordination, accidental death from overdosage (alone or in combination with alcohol), and from emotional irritability, quarrelsomeness, and moroseness leading to possible acts of violence.

Withdrawal Symptoms:

Included are restlessness, abdominal cramps, nausea and vomiting, shaking, weakness, insomnia, delirium, delusions, and convulsions. It is dangerous to allow this withdrawal process to continue without proper medical treatment; as in the case of alcohol, withdrawal from barbiturates is often considered more dangerous than is withdrawal from heroin.

MINOR TRANQUILIZERS

Examples:

Diazepam (Valium), chlordiazepoxide (Librium), Meprobamate (Miltown, Equanil).

Actions:

These drugs are similar to the barbiturate-hypnotics in most actions, but tend to be more relaxant to skeletal muscles, more selective in the relief of anxiety, less hypnotic, and less prone to produce incoordination of movement or to impair judgment. They also are less likely to produce coma, respiratory failure, and death from overdosage. Physical dependence has been reported within or only slightly above the therapeutic dose range.

Medical Uses:

As a sedative, muscle relaxant, anticonvulsant, and to relieve anxiety; also, diazepam and chlordiazepoxide are used in the detoxification treatment of alcoholics.

Dangers:

Similar to those seen with barbiturates, but reduced in intensity. Use of minor tranquilizers in combination with alcohol is extremely dangerous.

Withdrawal Symptoms:

As with the hypnotics, but somewhat less pronounced.

Symptoms of Use:

Like the hypnotics.

STIMULANTS

Examples:

Methamphetamine (Methedrine), amphetamine (Dexedrine, Benzedrine); methylphenidate (Ritalin) and caffeine (present in coffee, tea, and cola drinks).

Actions:

These drugs stimulate the central nervous system, resulting in increased activity, wakefulness, alertness, talkativeness, restlessness, pleasurable sensations, reduced appetite, and a general feeling of elation. Larger doses may produce irritability and paranoid fears (delusions, psychotic reactions). Stimulants also dilate the pupils, increase sweating, quicken breathing, raise blood pressure, and produce tremors (shaking) of the hands. These drugs have high potentials for psychological dependence, tolerance develops to their use (sometimes to a high degree in cases of chronic use), and withdrawal effects are evident, namely post-amphetamine depression, after extremely high doses.

Medical Uses:

The usefulness of stimulants for reducing appetite, overcoming fatigue and sleepiness, improving mood, and increasing attentiveness and motivation has been strongly challenged in many medical and research circles recently; their prescription for these purposes is generally disfavored at the present time. Amphetamines are used, however, to reduce the over-activity and distractibility of hyperactive people, principally children, and in the treatment of narcolepsy (sudden, uncontrollable tendency to fall asleep).

Dangers:

The stimulants produce a high level of pleasurable feelings (euphoria) and, occasionally, feelings of greatly increased power; also, they may affect sexually orgasmic experiences when taken intravenously. One is easily seduced into the repeated use of these drugs. Overdosage can be rapidly achieved, however, with marked impairment of judgment, significantly increased suspiciousness (paranoia), aggressive behavior, and serious interruption of normal patterns of eating and sleeping. All these effects contribute to a general physical deterioration. Constant heavy use often leads to psychotic-like behavior which can be indistinguishable from paranoid schizophrenia. Suicides have occasionally been triggered by the prolonged depression of mood which follows the intense stimulation produced by continued use of high doses of amphetamines. Intravenous amphetamine users learn, in time, that heroin produces similar orgasmic feelings when injected, with none of the deteriorative affects of amphetamine ("speed") on health and performance.

Withdrawal Symptoms:

Cessation of use by a psychologically dependent user may lead to severe depression, collapse from exhaustion, severe cramping of the abdominal muscles, symptoms resembling asthmatic attacks, and changes in brain wave patterns. These signs can usually be reversed by another dose of amphetamine or relieved by Mellaril or Thorazine.

NARCOTIC ANALGESICS

Examples:

Opium, its derivatives codeine, morphine, and heroin, and such synthetic drugs as methadone (Dolophine), meperidine (Demerol), and oxycodone (Percodan).

Actions:

The narcotics act primarily upon the central and parasympathetic nervous system producing mental clouding, drowsiness, and reduced ability to concentrate, all of which promote apathy and reduced activity. They also produce euphoria in some and, more generally, a sense of detachment from pain and social-environmental concerns; in addition the narcotics reduce sex, hunger, and aggressive drives. Therapeutic doses can cause feelings of body warmth, heaviness of the limbs, itchiness (of the nose), constipation, nausea, vomiting, and pupillary constriction; larger doses induce sleep, lower blood pressure, and slow breathing. Overdosage easily proceeds to coma, respiratory failure, and death. Tolerance develops markedly to most of these effects (least to the constipation and pupillary constriction) with continued dosing, so that addicts are able to take many times the normal lethal dose of morphine or heroin without significant effects—pleasurable or adverse. At this stage, the drugs are taken solely to prevent the withdrawal symptoms of physical dependence.

Medical Uses:

Mainly used to relieve pain, cough, diarrhea, and as a preanesthetic medication, in part, to reduce anxiety and depression and to promote sleep. Narcotics are also used to reduce pain suffered by the terminally ill.

Dangers:

During early use there is a danger of accidental death from overdosage. Most narcotics in use possess high potentials for psychological and physical dependence (less with codeine) and may lead to reduced motivation, or infection from the use of nonsterile injections. Because of the user's rapid development of tolerance and the high physical dependence induced, larger and larger doses are required to get "high" and, later, just to remain "normal."

Withdrawal Symptoms:

Effects such as frequent yawning, "gooseflesh" skin, watery eyes, running nose, dilated pupils, chills, restlessness, anxiety, irritability, loss of appetite, nausea and vomiting, muscle and abdominal cramps, muscle spasms, limb tremors or jerks, and insomnia occur three to eight hours after the last dose taken (varying with the drug), reach a peak in 36 to 72 hours, and last as long as ten days. Occasionally convulsions, coma, and death may ensue. These symptoms are rapidly reversed by the administration of another dose of a narcotic drug.

TOBACCO

Chewed, snuffed, or smoked as cigarettes, cigars, or in pipes. Nicotine is the active chemical principle. It is a psychoactive drug. Cigarette tobacco contains about 1.5 percent nicotine and the smoke of the average cigarette yields 6 to 8 mg of the drug; a cigar contains about 120 mg of nicotine (twice the dose necessary to kill a normal human adult if ingested). Cigarette smoke also contains 1-5 percent of volume carbon monoxide; cigar smoke yields 6-8 percent.

Actions:

The tars and smoke irritate lung tissues, increase the production of saliva, and elevate bronchial secretions. Low doses stimulate and high doses depress the autonomic nervous system, that system which stimulates glands and smooth muscle. This stimulation leads to constriction of blood vessels, increased blood pressure and heart rate, and slightly enlarged pupils. Nicotine also stimulates the central nervous system; increasing doses produce tremors, faster breathing, slowing of the kidney's excretion of water, paralysis of breathing, convulsions, and death. Tobacco is smoked to reduce appetite, for relaxation, for oral gratification, and for the distraction inherent in the process of smoking. The drug has a high psychological dependence liability, moderate tolerance development, and a potential for physiological dependence in some people.

Medical Uses:

None.

Dangers:

With chronic use, the primary hazards are cancer of the lungs, larynx, and mouth; irritation of the respiratory system; chronic bronchitis and pulmonary emphysema; damage to the heart and blood vessels; impaired vision; air pollution; and fire. Although tar is the major contributor to death attributed to smoking, recent studies have identified the hazardous effects of about a dozen gases, particularly carbon monoxide, which are components of tobacco smoke along with the particulate matter (tars and nicotine). Carbon monoxide displaces oxygen in the blood, damages circulation by making arterial walls more permeable, contributes to diseases of the respiratory system and sudden death from coronary heart disease, and has been implicated as a cause of fetal damage. The dose of a single eaten cigarette may be severe or even fatal to a small child.

Withdrawal Symptoms:

The cessation of smoking by a confirmed user may lead to heightened irritability, impatience, anxiety, headaches, energy loss, loss of concentration, fatigue, drowsiness or insomnia, cramps, an inner feeling of hunger or emptiness, and tremors. These symptoms may be reversed by smoking tobacco or by administering nicotine.

IV. ADVICE FOR RECOVERING PERSONS

It is very important for recovering persons to avoid all mood-altering drugs, since they will trigger addictive cycles and lead to relapse.

We recommend these persons contact their physician early in recovery and openly discuss their alcoholism and drug dependency. They should ask their doctor to prescribe only "safe" drugs. Physicians are eager to help avoid exacerbations of drug and alcohol problems.

Avoid medications whenever possible. However, if needed, Tylenol and aspirin are safe. Some of the newer pain relievers, such as Advil or Nuprin, may also be used. Afrin spray may be used for nasal stuffiness up to three days or Sudafed may be taken by mouth. Orthoxicol and Delsym are cough medicines which are safe. For stomach upset, use antacids; for constipation, Milk of Magnesia or Metamucil; and for diarrhea, Kaopectate.

IV. MOOD ALTERING DRUGS

- 1. Sedative (sleep-producing drugs)
 - A. Ethyl alcohol.
- B. All barbiturates_including Seconal, Nembutal, Amytal, Tuinal, and Luminal.

- C. Minor tranquilizers (benzodiazepines) such as Valium, Librium, Ativan, Serax, Dalmane, Xanax.
- D. Other sedatives such as Miltown, Equanil, Doriden, Placidyl, Quaalude, Noludar, paraldehyde. Also anesthestics such as nitrous oxide.
- 2. Narcotics including codeine, morphine, demerol, Stadol, Nubain, and heroin.
- A. Pain-relieving drugs such as Darvon, Darvocet, Talwin, etc., are included in this category.
- B. Also related are medications used for diarrhea, such as Lomotil, Immodium, and paregoric.
- 3. Marijuana, hash, etc.
- Stimulants such as cocaine and all related drugs, amphetamines, Ritalin, and weight control tables.
 - 5. Hallucinogens—LSD, mushrooms, PCP, etc.
 - 6. Antihistamines
 - A. This includes almost all over-the-counter remedies for coughs, colds, hay fever, and related conditions. (Examples: Contact, Dristan, Robitussin, and Novahistine).
 - B. Over-the-counter medications advertised for sleep are antihistamines. (Examples: Nytol, and Sominex.)
- 7. Muscle relaxants. These drugs act on the brain to produce sedation rather than directly on the muscle.
- 8. Antidepressant drugs with marked sedative side-effects such as Elavil and Sinequan.
- 9. Liquid medicines containing alcohol. Medicines denoted by term "elixir" are always alcohol-based. Cough medicines often contain alcohol, antihistamines, and codeine.

VI. CONCLUSION

When a drug problem becomes apparent, and especially when the existence of a drug problem is suspected (early-stage addiction levels) concerned religious leaders and concerned significant others should consult with professionals in the field of counseling and recovery. Such persons are often, not always, recovering persons themselves. These professionals can assist greatly in diagnosis, evaluation of treatment options, and especially in helping concerned persons develop coping skills when confronted with drug addiction and alcoholism. Please refer to the section: *Intervention* in Report 35, *Agenda for Synod 1986*, Report 35, pages 392–95.

APPENDIX B

Resource Persons and Agencies for Church Education

Resource Persons-Members of the Study Committee

Dr. Joyce De Haan Dr. Alexander C. De Jong Dr. Martin C. Doot, Jr. Rev. Richard E. Grevengoed Rev. George P. Holwerda Rev. William R. Lenters Dr. Rodney Mulder Dr. Harry Van Dam

Agencies

Jellema House, Grand Rapids, MI Calvary Rehabilitation Center, Phoenix, AZ Christian Care Center, Chicago, IL New Life, Woodstock, ON Calvary, Cascade, Seattle, WA

REPORT 31

COMMITTEE TO STUDY THE AUTHORITY AND FUNCTIONS OF ELDERS AND DEACONS Majority Report

The appointment of our committee was made in the context of a number of overtures and reports to the Synod of 1985 requesting synod to authorize a study which would clarify for the church the authority and functions of elders and deacons in the assemblies of the church (consistory, classis, and synod). It should therefore be noted in the following discussion that our mandate and this report do not have in view the general office of believer but the particular offices of elder and deacon.

The specific reference was to the decisions of the Synods of 1984 and 1985 which broadened eligibility for the office of deacon to "all confessing members," and amended Church Order Article 3 to provide that "all confessing members of the church who meet the biblical requirements are eligible for the office of deacon." A provision was added that when women serve as deacons their work "as deacons is to be distinguished from that of elders" Acts of Synod 1984, p. 655). The need for clarification and definitions of the distinctions between the offices is one result of these decisions.

Additional impetus for this study arose from overtures and several recommendations of denominational agencies (CRWRC, CRWM, WMARC) concerning the delegation of deacons to the broader assemblies.

It would not be correct to conclude, however, that this study was authorized only because there is uncertainty with respect to the distinctions between the offices or because all confessing members who meet the qualifications for the office of deacon are now eligible for the office of deacon. There was a positive reason as well. In recent years the Church* has been confronted with many challenges to minister to its world by both Word and deed. Officebearers, particularly deacons, have sought guidance as to how their office can be defined so that they will be able to fulfill their calling as deacons. Many deacons desire to be freed from the routine matters of council and consistory which consume so much of their time and make it difficult for them to meet the challenges and opportunities open to them.

We are hopeful that our response to synod's mandate will assist the churches and diaconates to respond aggressively to the numerous challenges and opportunities confronting the Christian community today. We were conscious as well of the need for healing of some of the differences respecting office that have arisen among us. We trust that our report will contribute to an understanding of one another which will advance and encourage the peace and unity of the Church and make possible our obedient witness to the faith once delivered to the saints.

The general duties of elders and deacons in the Christian Reformed tradition are specified in the Church's ordination forms and Church Order. Church

^{*}See Definitions, p. 388

Order Article 24 defines the task of the elders in terms of supervision and discipline, pastoral care, and evangelism:

The elders . . . shall have supervision over the congregation and their fellow officebearers, exercising admonition and discipline, and seeing to it that everything is done decently and in order. They shall . . . exercise pastoral care over the congregation and engage in and promote the work of evangelism.

The task of the deacons is defined as the administration of "Christian mercy toward those who are in need, first of all to those of the household of faith, but also toward the needy in general." Elders and deacons, together, are charged with "the general government of the church" (Church Order, Art. 35-a).

In general we can summarize the materials of Scripture, the confessions, the Church Order, and forms for ordination regarding the functions of the offices, singly or together, in this way: Elders represent Christ in the supervision and disciplining of the church; deacons represent Christ in the work of mercy; the council (all officebearers) represents Christ in the general government of the church, primarily through coordination and administration.

How the offices relate to one another in the organizational structure of the local congregation has varied in our Church's history. The structures for the broader assemblies have remained fairly constant although there have been proposals for change also in these areas (note the studies on diaconal represen-

tation at the levels of classis and synod).

Most recently, the 1965 Church Order (Art. 35) formalized what had become a widespread practice in the middle of this century, namely to include deacons along with the elders in "the general government of the church." An additional, significant change was made in 1965 when Church Order Article 35 was amended to read: "Where the number of elders is at least four, a distinction may be made between the general consistory, to which all officebearers belong, and the restricted consistory, in which deacons do not participate" (italics added). The Church Order had previously provided the following:

Wherever the number of elders is small, the deacons may be added to the Consistory by local regulation; this shall invariably be the rule where the number is less than three.

(Pre-1965 Church Order Article 37)

The Synod of 1965 made the exception the rule, namely by joining elders and deacons in a common council in small congregations and stating that where there are at least four elders a distinction "may be made" between "general" and "restricted" consistory. These rather recent changes reflected a certain understanding of the parity of the offices. They also tended to blend the offices and their respective functions, especially in the context of council meetings, and in this way erase their distinctions. The Synods of 1978 and of 1984 recognized this when they first approved and then ratified a supplement to amended Church Order Article 3. Entitled "Women as Deacons," it states, "The work of women as deacons is to be distinguished from that of elders." Out of this context voices were raised asking that the offices be more precisely defined in order to implement responsibly the decision to admit women to the diaconate. However, to distinguish the work of women deacons more clearly from the work of elders without doing the same for male deacons is to create a tension—possibly a dual standard and a dual identity—within the office of deacon. Therefore, the

committee's recommendations provide definitions of structures and of officebearers' functions that attempt to avoid this tension.

The questions of definition and interrelationship assigned to our committee (definition of consistory or council, the nature of the offices of elder and deacon, women in the diaconate, delegation of deacons to broader assemblies) are matters with which the church has been busy for many years. The committee benefited much from these discussions, and it is within the context of this long reflection that the committee has sought to fulfill its mandate.

MANDATE

Our assigned mandate is as follows:

Synod appoint[s] a study committee which will determine the authority and functions of elders and deacons, and their interrelationships in the assemblies of the church, addressing these specific matters:

- a. Define the work of 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).
- b. Address the question of delegating deacons to the assemblies of the church in light of the requests of WMARC, CRWM, and CRWRC, and Overtures 33, 42, and 43.
- c. Recommend such changes in the Church Order as are necessary to implement the findings of the study committee.

(Acts of Synod 1985, pp. 780-81)

We also conducted a survey of Christian Reformed churches in Canada and the United States. We desired to learn from their practice and experience how the offices of the church functioned in our congregations and council (consistory) meetings. The results were helpful, but demonstrated that there is a very wide range of practice among the churches. These surveys showed that the functions assigned to the various offices were frequently based more on past practice or local expediency and necessity rather than strictly defined categories. Moreover, in the responses certain assumptions surfaced; these were discussed thoroughly by the committee. These assumptions relate to the interpretation of passages often applied to the offices and their respective functions (e.g., Acts 6; Gal. 6:10). We call attention to these issues and discussions throughout our report.

In carrying out this assignment we also consulted a number of pertinent materials. We reviewed the functions and duties of elders and deacons as contained in the ordination forms approved in 1914, 1934, 1982, and 1986. A solid, consistent understanding of duties is reflected in these documents. We analyzed the older and newer church orders operative in the twentieth century, and saw these two instruments against sixteenth- and seventeenth-century documents and practices with respect to ecclesiastical offices and organization. We consulted relevant portions of CRWRC, CRWM, and WMARC reports, advisory committee reports, and overtures to synod in an effort to be consistent with developments on the front of unifying Word and deed ministries. The reports of 1966 and 1967 on delegating deacons to broader assemblies were instructive, as were more recent suggestions, particularly those from Classis Muskegon in 1975, 1978, and 1980. We were guided by the motifs of both service and authority as the Synod of 1973 approved them in the guidelines on ecclesiastical office and ordination (1973). We reviewed and worked within the parameters of synod's directives on opening the office of deacon to women (1978, reaffirmed in 1984) and on headship (1984). Additionally, the committee did much of its own exegeetical study, review, and discussion. Here it was particularly helped by secondary theological literature and by papers prepared by the 1979–81 study committee on "Studies on Women in Office."

Our committee judged that synod would not be well served by a detailed review of these materials, although all of it bears on our report and recommendations. These materials are listed in an appended bibliography (for the industrious!).

DEFINITIONS

The terminology in use among the churches is not uniform when speaking of the offices, their functions and interrelationships. The Church Order itself is at times ambiguous as to which office (or offices) is intended by the term used. Terms such as consistory, council, restricted consistory, general consistory, even the word church, are employed among us (and in the Church Order) with varied meanings. We have used these terms with specific connotations in mind, and give here a list of the definitions which will be followed in this report.

The term *council* refers to all the officebearers of the church, namely ministers, elders, evangelists (where applicable), and deacons. This word will sometimes be used in place of the present Church Order's term "general consistory," as well as what was meant in the pre-1965 Church Order—when it referred to

"the consistory and the deacons."

The name *consistory* refers to the ministers and elders of the church, exclusive of the deacons. This term will be used in place of the Church Order's term "restricted consistory." Our definition is consistent with the historical meaning intended in Reformed church polity and order (as well as in our own Church Order until the revision of 1965), which spoke of "the *consistory* and the *deacons*" (italics added).

The term diaconate refers to the deacons exclusive of other office-bearers.

The term *broader assembly* will be used in referring to classis and synod in place of the terms "minor" and "major assembly." These broader assemblies are comprised of delegates representing the churches.

The words *church* and *churches* (not capitalized) are used in the ordinary sense of "congregation" and "congregations." It is difficult at times to determine from the Church Order whether the congregation or the consistory is referred to by the word *church*. When the word *church* is used in the sense of the "Christian Reformed Church," it will be capitalized.

Recommendation:

That synod adopt the substitution of the term *council* in place of *consistory* in Church Order Articles 4, 9, 26, 27, 37, 38, 40, 41 (section 5-b), 73, 74.

I. DEFINITION OF THE TASK, AUTHORITY, AND INTERRELATIONSHIPS OF THE OFFICES IN THE LOCAL CHURCH

In this section we call attention to the biblical, confessional, and historical materials concerning the particular tasks that belong to the offices of elder and deacon.

A. The Tasks of the Offices

1. The Elders

a. Biblical Materials

The New Testament uses two primary words for local congregational leadership: *presbuteros* and *episkopos*. These two words are generally used interchangeable. In the various uses of these terms in the New Testament the pastoring, teaching, defending, admonishing, disciplining, and overseeing or ruling functions of persons who are *presbuteroi* and *episkopoi* are clearly prescribed (Acts 20:20–21, 27–28, 30–31; I Thess. 5:12–13; I Tim. 3:2, 5 and 5:17; Titus 1:9ff.; I Pet. 5:1–4; Heb. 13:7, 17).

b. Confessional Materials

Reformed confessions have associated these New Testament terms with the office of elder. Of our confessional standards the Belgic Confession speaks most directly to the task of the officebearers of the church (cf. Arts. 30–32). It speaks of the true church as being "governed according to the spiritual order that our Lord has taught us in his Word," and that "elders and deacons, along with the pastors, make up the council of the church," adding that "by this means true religion is preserved; true doctrine is able to take its course; evil men are corrected spiritually and held in check" and "everything will be done well and in good order in the church" (Art. 30; Acts of Synod 1983, p. 345). These functions have traditionally been applied among us to the office of elder. The Confession also adds (Art. 32) that "it is useful and beneficial that those who are rulers of the Church institute and establish certain ordinances among themselves for maintaining the body of the Church," another function traditionally understood as a responsibility of elders and assemblies.

c. Historical Materials

In the early Christian church the eldership developed into that of the priest or even bishop. The "lay" character of the office disappeared almost entirely as a result of this development, and the biblically prescribed functions of the elder, who was no longer chosen from the membership of the congregation, became those of the ordained priesthood. The significant contribution of the sixteenth-century Reformation was that the office of elder became once again an office open to qualified, confessing members of the church, distinguishable from the office of minister of the Word, but sharing common responsibilities with the minister.

d. Church Orders and Formularies

Among the most explicit historical materials on the Reformed eldership are the church orders and the ordination forms. In Article 24, cited at the opening of this report, the Church Order lists the duties of elders as (1) supervision of the congregation, (2) supervision of fellow officebearers, (3) the exercise of admonition and discipline, (4) oversight of the congregation in the interests of order and decency, (5) the exercise of pastoral care over the congregation, and (6) the doing and promotion of evangelism. In Articles 16 and 23 of the Church Order used before 1965, all of the above are covered in some way and no other functions than these are included, although more explicit means for carrying out these functions may be mentioned.

Oversight of members' doctrine and life, admonishing the disorderly, disciplining the wayward and restoring the penitent, guarding the purity of

the sacraments, counseling and advising the minister, maintaining true preaching through continuous study of the Word and prayer—all these duties are described in the oldest ordination form for elders. It was used until 1934 in the CRC. Its successor more prominently emphasizes elders' responsibilities as "ruling in the Name" of Christ and of "caring for His flock." To achieve this they must maintain pure preaching and celebration of the sacraments, good order, the faithfulness of all officebearers in their work, and church discipline. The newest ordination form, adopted in 1982, fundamentally says, "Elders are responsible for the spiritual well-being of God's people." They insure this by attention to the tasks stated in the earlier forms.

Most of these functions overlap with duties given the minister, as a comparison of Church Order Articles 12 and 24 shows. The two offices overlap in a number of ways but remain distinct in others. Furthermore, in certain circumstances or with respect to specific duties deacons were not excluded from sharing certain tasks with the elders.

e. Summary

The specific functions that characterize the office of elder are: oversight of the doctrine and life of the congregation and fellow officebearers, the exercise of admonition and discipline, the pastoral care of the congregation, and participation in and support of both evangelism and defense of the faith.

f. Recommendation:

That synod adopt the above summary statement of the primary functions that characterize the office of elder as being consistent with Scripture and as a basis for defining the tasks of elders.

2. The Deacons

a. Biblical Materials

While the New Testament gives, in addition to the qualifications for the office of presbuteros and episkopos, clear instructions with respect to what constitutes their work, it does not address the office of deacon (diakonos) in the same specific way. We find the qualifications for the office of deacon clearly spelled out in ways that parallel those for the elders, but we are not given specific definitions of the deacons' task (cf. I Tim. 3), although the etymology of the term diakonos indicates that the focus of what they did was service.

Much discussion has surrounded questions concerning the precise exegesis of Acts 6 and the appointment of The Seven: was or was this not the institution of the office of deacon? While some contemporary interpretations maintain that the assignment given The Seven was more of a supervisory or administrative duty, there can be no doubt about the fact that the work of mercy assigned to the deacons has frequently been defended on the basis of the assignment given The Seven. The Christian church almost from the beginning and continuing through the Reformation to the present time (note the reference to this passage in the Form for Ordination of Deacons) has appealed to this passage as being in some sense at least a kind of "precursor" to the office of deacon. It must be noted from Acts 6 that the responsibility assigned The Seven by the apostles for meeting peoples' physical or material needs later came to be institutionalized in the office we now know as "deacon." As representatives of the church, deacons have

throughout history consistently been entrusted with tasks focusing on works of mercy, justice, etc. (cf. *Acts of Synod 1981*, "Excursus on Acts 6," pp. 498–500).

b. Confessional Materials

As in the case of the elders, the office of deacon is specified in the Belgic Confession but without direct assignment of specific functions to the deacons. Since the confessions and the church order were fashioned more or less simultaneously in the sixteenth century, the Reformed churches in their church orders understood the Belgic Confession's statement in Article 30 ("that the poor and all the afflicted may be helped and comforted according to their need") to be a task of the deacons.

Historical Materials

The various church orders of that period clearly demonstrate this understanding, and a wide variety of tasks were assigned to the deacons in harmony with this. What happened during this formative period was that the definition of the diaconate and consistory, given definitive form in the church order, was the result of a process of adopting and adapting materials with respect to both the diaconate and the consistory in the assemblies of the church. (This development is detailed in Report 32, "Studies on Women in Office," Acts of Synod 1981, p. 508–12.)

What emerged in Reformed church polity and church order as a result is that by the time of the Synod of 's Gravenhage 1586 the nature of the diaconal office and its function in the life of the Dutch Reformed churches had received fairly explicit, refined formulation. Even the Synod of Dordrecht 1618–19, which adopted the church order which became definitive for following centuries, did not essentially change the formulations of the Synod of 's Gravenhage 1586, as far as the diaconate is concerned.

The Synod of 's Gravenhage defined the office of deacon in this way:

The office of deacon is diligently to gather the alms and other goods for the poor and to distribute the same faithfully and diligently to the needy, as their needs may require, both residents and strangers, with common consent; to visit and comfort the distressed; and to see to it that the alms are not misused, of which they shall give account in the consistory and, if anyone chooses to be present, in a congregational meeting at such a time as the consistory shall see fit.

Identical wording was used by the Synod of Dordrecht 1618-19.

What should surprise us more than the variety of functions assigned to the diaconate in this development is the swiftness with which the process was actually accomplished by the Dutch churches, beginning with the Convent of Wesel 1568 and ending with the Synod of 's Gravenhage in 1586! Sixteen years is a relatively short time for such a development to be virtually completed.

It should also be noted that throughout this period certain governing and pastoral functions were never overlooked as legitimate functions of the deacons, nor was it judged that deacons might never assist the elders in their tasks when requested to do so.

In this development the task of the deacons increasingly became the representation of the mercy of Christ to the poor. To carry out their task the deacons were given great freedom.

In the CRC there has been movement toward structural integration of the consistory and the diaconate, and toward deacons sharing elders' (consistorial) functions under certain conditions.

Synodical decisions taken before the 1965 Church Order revision stipulate that when deacons and elders meet together in one general consistory, the deacons "may function as elders. . . . Such deacons, in matters of church government, should naturally give due consideration to the judgment of the elders" (Acts of Synod 1896, p. 42; Acts of Synod 1938, p. 81). The functions assigned to deacons in the pre-1965 Church Order were (1) to collect and to distribute alms, (2) to visit and comfort people in distress, (3) to ensure that their distributions were not being abused, (4) to report to the consistory (i.e., elders and ministers), and (5) to coordinate their assistance with that of neighboring diaconates and other agencies (Arts. 25 and 26). Several functions were conducted jointly by consistory and diaconate: (1) participate in calling a minister (Art. 4), (2) nominate elders and deacons (Arts. 22 and 24), (3) hold mutual censure before celebration of the Lord's Supper (Art. 81), and (4) concur on the transfer of membership of the poor (Art. 83). Article 37 provided that where "the number of elders is small the deacons may be added to the consistory by local regulation; this shall invariably be the rule where the number is less than three." Thus, before 1965 the number of overlapping functions of elders and deacons was small and explicitly spelled out.

In 1965 a major Church Order change occurred whereby all officebearers, including deacons, now constitute the consistory. The first provision of Article 35 makes all of them "responsible for the general government of the church." Under this broad, undefined expression the Church Order now includes some tasks, formerly done only by elders, in the work of deacons. However, deacons do retain their longstanding, specific duties related to the ministry of mercy (Art. 25), and those functions shared with elders under the former Church Order. Given this development, the "ambiguity" and "tension" referred to earlier in our report was intensified in 1984 by the provision in Church Order Article 3 concerning women deacons.

e. Conclusion

The Reformed tradition has developed and consistently maintained both a theory and a practice of the diaconate which is distinct among the branches of the Christian faith. It stresses benevolence and the demonstration of mercy as the official, ecclesiastically rooted task of deacons. Within this area of agreement there have been differences of accent and even of interpretation, particularly of sixteenth-century developments at some points. But the basic thrust of the office has always been understood to be the demonstration of Christ's mercy to those who are in need (*Acts of Synod 1981*, p. 512).

In the last two decades, however, the inclusion of deacons in the consistory has in many congregations resulted in a blurring of the deacons' central focus on the ministry of mercy. In attempting to distinguish the work of deacons, both male and female, from that of elders, the committee has tried to reemphasize that focus by returning to a clear distinction between consistory and diaconate. At the same time, the committee recognizes that sharing of certain functions by elders and deacons has always been accepted (see Section I, A, 2, d, above). These include (1) the calling of a pastor, (2) approval of nominations for office, (3) participation in mutual censure and advice, and (4) meeting with church visitors. Our committee judges that these shared responsibilities are in

the best interests of the Church and that they do not violate the spiritual

oversight and supervision assigned to elders alone.

Finally, we observe somewhat parenthetically that the task of the deacon has never been exclusively focused on local benevolent needs. The duties of the deacons in the early Reformed churches included assistance to members of the congregation as well as "strangers." Institutions for the care of the sick, the poor, the mentally handicapped, and orphans were established very early. Reformed church polity, although giving priority to the exercise of the ministry of deacons to the local congregation, in practice never limited the scope of diaconal ministry exclusively to the needs of the local fellowship of believers, but, following the dictum of Scripture, has practiced doing "good to all men" (Gal. 6:10).

f. Summary:

The office of deacon is to represent and administer the mercy of Christ to all mankind, and to stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy. The work of deacons must include words of biblical encouragement and testimony, which assure the unity of Word and deed in all they do.

g. Recommendation:

That synod adopt the above summary statement of the primary functions that characterize the office of deacon as being consistent with Scripture and as a basis for defining the tasks of the deacons.

B. The Authority of Officebearers

The authority of the elders and deacons can be explained in basic principles of Reformed church government, which are grouped in several categories.

1. Foundation

All authority in the church is Christ's divine authority which has been given him by God (Eph. 1:19–23).

Offices

a. The nature of Christ's authority is that it is his authorization to do the tasks identified with the respective offices. It is faithfully exercised when these tasks are performed in the spirit of our Servant-Lord, who "came not to be served but to serve" (Matt. 20:28).

b. Christ exercises his authority in the church by his Word and Spirit. He calls servants to represent him and to act with his authorization. Their appointment requires the necessary gifts of the Spirit for their office and the

recognition of those gifts by the church.

c. Officebearers are elected and called by the congregation, in which process those chosen must acknowledge the call of Jesus Christ. This is pointedly affirmed in the question asked at the ordination of elders and deacons: "Do you believe that in the call of this congregation God himself is calling you to these holy offices?"

d. All offices in the Reformed tradition reside in and are exercised through the local congregation. The local congregation is the context in which the authority of Jesus Christ through the officebearers comes to

clearest expression.

3. Assemblies

By his Word and Spirit and through his church Christ enables his officebearers to fulfill their responsibilities corporately, that is, in a way which comports with the nature of the church as his body. Thus, they are organized within their respective congregations into a council, where in cooperation and mutual subjection they are subject to Christ for the well-being of his people and others.

Christ's ministry occurs wherever officebearers who are authorized to act in

his name do so in faithfulness to their calling.

Through council delegation Christ from time to time commissions officebearers to fulfill congregational obligations in assemblies broader than the council. In these broader assemblies they have authority only in matters that concern the churches in common, have been referred according to proper order, or which could not be settled in the council (or consistory or diaconate) or (in the case of synod) in the classis.

C. Interrelationships Between the Offices of Elder and Deacon

Both in the Reformed tradition and in the entire Christian tradition generally there have been sometimes more and at other times less distinction between the tasks of elders and deacons. In determining what ought to be the interrelationships of the offices, the following guidelines are determinative:

- 1. Those tasks which belong distinctively to the office of elder ought to be the responsibility of the consistory (see I, A, 1, e, above).
- 2. Those tasks which belong distinctively to the office of deacon ought to be the responsibility of the diaconate (see I, A, 2, f, above).
- 3. Those tasks which belong to the common administration of the church are assigned to the council (see I, A, 2, e, above).

II. DELEGATION OF DEACONS TO CLASSIS AND SYNOD

Ours is not the first committee assigned to advise synod on the place of deacons in the assemblies of the church. Questions relating to the place of the deacons in the consistory as well as in classis and synod have occupied our Church's attention from the time of its beginning as Classis Holland in 1848, after it achieved independent status in 1857, and continue to be raised today. During this long period full agreement was never reached as to what is the meaning of the decisions of early Reformed church orders regarding the deacons and their role in the assemblies of the church. Nor has there been agreement as to whether those delegated to the broader assemblies exercise their offices in such gatherings. Additionally, attention was repeatedly called to the fact that the deacons were often hindered in carrying out their primary ministry of mercy because they were frequently saddled with tasks and responsibilities essentially outside their specific calling as deacons (e.g., building, grounds, fiscal administration). With consistorial, classical, and synodical decisions on diaconal matters, ministers and elders exercise virtual control over the ministry of mercy. Because of this, deacons lose incentive for their own ministry. Diaconal conferences have been one significant attempt by deacons to provide a structure for regional ministries of mercy.

An attractive solution to the Church's long struggle with questions relating to the work of deacons is to delegate deacons to major assemblies. Two models

from recent years deserve consideration. The first is that of the Council of Christian Reformed Churches in Canada (CCRCC), and the second is the

experience of Classis Muskegon.

While acknowledging that the CCRCC is not an ecclesiastical assembly, its experience with delegates chosen in equal numbers from ministers, elders, and deacons can help us a greal deal. The Acts of Council (CCRCC) present us with a picture of an organization whose meetings and organization closely parallel that of the synods of the Christian Reformed Church: delegation from classes; the election of officers; advisory, interim, study, and standing committees; reports and overtures; adoption of quotas; even the format of the meetings and of the minutes. In many ways the CCRCC acts as a synod, even though it has no formal ecclesiastical status. In some ways it is easier to see in the CCRCC an extension of its churches because the CCRCC has one minister, one elder, and one deacon from each of the member classes. Each of these offices is represented in the advisory committees, has equal status, and participates fully with all other delegates, irrespective of the office the person holds in the local congregation. This arrangement appears to work well and to our knowledge has never been challenged. However, this model blurs the functions of the respective offices, and therefore is not a desirable option as far as our committee is concerned.

Classis Muskegon provides a second model. When the Synod of 1976 refused to adopt the overture of Classis Muskegon to study the matter of the delegation of deacons to classis and synod, synod suggested that the classis itself make such a study (*Acts of Synod 1975*, pp. 103–04). The classis in turn decided in 1978 that for its meetings

... each church be represented by the pastor (or elder if vacant) and an elder and one deacon, that after the opening and constitution of classis the deacons and elders separate so that each group may deal with matters that pertain to their offices, and that before the closing of classis the whole group reassemble to deal with matters of mutual interest, and for closing devotions.

(Acts of Synod 1978, p. 662)

Classis made this decision knowing that it was in violation of Church Order Article 40. Synod on the basis of that article upheld an appeal against the classis and blocked the implementation of this plan. Classis Muskegon reported that its single experiment had proven the benefits not only to the diaconate, but also to the Church at large.

That is where the matter rests at present.

The most specific judgment on delegating deacons to classis and to synod was made by the Synod of 1967 when it declared that

the delegation of deacons to major assemblies of the church is neither prohibited nor demanded by Scripture and the Reformed confessions because neither Scripture nor the Reformed confessions speak specifically to this issue. (Acts of Synod 1967, p. 93)

The synod declined to provide for the delegation of deacons to the broader assemblies on the grounds that "the study committee has not proved that principles of Scripture and Church Order 'demand' such delegation" and "even on the assumption that deacons 'may' be delegated, it has not been demonstrated that practical considerations make their delegation necessary." With that the synod left the "question to the thought and reflection of the churches in the light of the report of the study committee, the material and recommendations of the advisory committee, and other relevant considerations" (Acts of Synod 1967, pp. 91–94).

Several questions arise from these decisions of the synod. If, as synod itself declared, neither Scripture nor the confessions speak to this matter, is it valid to require that a change in practice may only be made if it can be proved that Scripture and the Church Order (note the change from "Reformed confessions" to "Church Order" within the same synodical decisions quoted above) "demand" such delegation? And, what "practical considerations" must be advanced before a change may be implemented? The Synod of 1967 did not close the door to possible future introduction of the delegation of deacons to broader assemblies.

It is our judgment that there are practical considerations as well as principial reasons that make the delegation of deacons to broader assemblies both necessary and advisable. The time has come for the CRC, in conformity with the synodical declaration that neither Scripture nor the Reformed confessions prohibit the delegation of deacons to the major assemblies of the Church, to provide for such delegation. By beginning at the classical level for a trial period of four years, the effectiveness and value of diaconal delegation could be determined. If this proves successful, implementation on the synodical level can be considered.

In making our proposal we call attention to how much the office of deacon has developed among us since the time of the Synod of 1967. In that year the Christian Reformed World Relief Committee was beginning to expand its ministries beyond the domestic into the international realm as new and wider opportunities presented themselves. After that time the diaconal ministries simply exploded. However, the structures created in that early period for the working of the diaconates have proven inadequate and have not given the diaconates the kind of forum which their ministries require. In most cases diaconal conferences have been forced into a parachurch role because of lack of opportunities for diaconal representation at classis. The growing successes of these conferences give added weight for bringing them into the ecclesiastical structure. The ministry of mercy lies at the very heart of what it means to be the church. It is in fact an ecclesiastical ministry and ought not be divorced from the church or treated as an adjunct to the church's other ministries. It is important that ecclesiastical assemblies receive the benefit of diaconal input and expertise on all levels.

The broader assemblies are constituted according to Church Order Articles 39 and 45 of delegates who are chosen to represent the churches constituting that assembly. The specific jurisdiction of each assembly is limited to matters of common concern of the churches constituting the assembly or which could not be finished in the assemblies of which it is constituted. Even in the past, as we pointed out earlier, when the focus of diaconal concerns was much more restricted by circumstance to the local congregation, there were voices which urged the representation of the deacons at the broader assemblies. How much more is there need to include them beyond the local level in the councils of the Church, especially since their ministries have become worldwide in scope! The situation in 1987 is vastly different from that of 1967 so that the structures of classis and synod which presently exclude diaconal participation need to be amended in ways that provide for diaconal participation and input. The observations of CRWRC, WMARC, and CRWM referred to earlier in our report substantiate this judgment.

There is another important consideration. Including the diaconates in the assemblies of the church, instead of perpetuating and further encouraging

their parachurch status, would serve to bring the diaconates under the direct authority and supervision of the church in a way similar to that on the congregational level. The Lordship of Jesus Christ, acknowledged by all, is significantly in view in all our assemblies. It is inappropriate as well as contrary to the nature and calling of the church to allow any such ecclesiastical ministry to continue outside the church and its supervision and control.

We believe that the proposal of Classis Muskegon (cf. Acts of Synod 1980, pp. 588–89) for instituting the delegation of deacons to meetings of classis is worth implementing for the denomination. It is important to note that this model is at heart an extension of the way in which the offices function in the local churches where separate meetings of elders and deacons are held in which the distinctive functions of each office are carried out. Joint meetings deal with matters of common concern and responsibility.

III. RECOMMENDATIONS

- A. That synod give the privilege of the floor to Dr. Richard R. De Ridder, committee secretary, and Mr. Jay Van Groningen as representatives of the committee. (Committee chairman, Dr. James A. De Jong, has privileges of the floor as a theological advisor.)
- B. That synod declare that the specific functions that characterize the office of elder are: oversight of the doctrine and life of the congregation and fellow officebearers, the exercise of admonition and discipline, the pastoral care of the congregation, and participation in and support of evangelism and defense of the faith; and that synod adopt as being consistent with Scripture the foregoing summary statement as a basis for further specifying the tasks of elders (cf. Section I, A, 1, e, and f).
- C. That synod declare that the specific functions that characterize the office of deacon are: to represent and administer the mercy of Christ to all mankind, and to stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy—all with words of biblical encouragement and testimony which assure the unity of Word and deed; and that synod adopt as being consistent with Scripture the foregoing summary statement as a basis for further specifying the tasks of deacons (cf. Section I, A, 2, f, and g).
- D. That synod define the interrelationship between the office of elder and the office of deacon as expressed in the following guidelines:
- 1. Those tasks which belong distinctively to the office of elder (cf. Section I, A, 2, d) are the responsibility of the consistory, which consists of the minister(s) and the elders.
- 2. Those tasks which belong distinctively to the office of deacon (cf. Section I, A, 2, f) are the responsibility of the diaconate, which consists of the deacons only.
- 3. The calling of a pastor, the approval of nominations for office, mutual counsel and advice, and meeting with church visitors, along with other matters of common concern, are tasks which belong to the common administration (cf. Section I, A, 2, e) of the church and thus belong to the work of the council, which consists of the officebearers of the congregation.

E. That synod adopt the following plan for delegating deacons to meetings of classis.

A Plan for the Delegation of Deacons to the Meetings of Classis

1. Agenda and Preliminary Arrangements:

The Classical Interim Committee, or another committee appointed by classis, will meet a sufficient length of time before the meeting to prepare the agenda and divide the items for consideration by classis according to the following categories:

a. Matters to be considered by the deacons, consistent with the functions of their office (e.g., CRWRC matters and all items now on diaconal conference agendas).

b. Matters to be considered by the elders, consistent with the functions of their office (e.g., overtures and appeals, discipline matters, educational

matters, examination of candidates, doctrinal matters).

- c. Matters to be considered by the elders and deacons jointly (e.g., church visitors' reports, elections, credentials, student fund committee matters, concept minutes of all three groups).
- 2. Format for the Meeting of Classis:
- a. All delegates meet together for opening devotions and the constitution of the classis.
- b. Elders and deacons meet separately to deal with matters assigned to elders and deacons respectively.

c. All delegates meet jointly for:

1) Consideration of matters of common concern.

2) Readings of the minutes of joint and separate sessions as information and for approval, where necessary.

3) Closing devotions.

Grounds:

 The Synod of 1967 declared that "the delegation of deacons to major assemblies is . . . not . . . prohibited by Scripture and the Reformed confessions" (Acts of Synod 1967, p. 93).

The proposal provides an acceptable way by which the distinctions between the offices are maintained and their interrelationships honored following the model of Church Order Article 35 as practiced on the local

level.

3. The need for diaconal representation on the level of the broader assemblies (in this case, classis) has frequently been expressed by diaconates and denominational agencies. Many matters on classes' agendas directly concern the deacons or are matters of shared responsibility with elders.

 Joint diaconal efforts (e.g., diaconal conferences) are brought under classical supervision by this proposal.

The plan gives proper recognition to the place and responsibility of the deacon in a context broader than that of the local congregation.

F. That synod instruct the classes to initiate the delegation of deacons to their assemblies according to the above plan and agenda at the earliest possible time.

- G. That synod adopt the following required Church Order changes:
 - 1. Changes concerned with terminology:

Substitute the word *council* for the word *consistory* in the following Articles: 4, 9, 26, 27, 37, 38, 40, 41 (section 5-b), 73, and 74.

- 2. Changes concerned with addition of articles related to the work of mercy:
 - a. The following new Article 78:
 - a. The churches through their diaconates shall see to it that the ministry of mercy is carried out for all persons, at home and abroad.
 - b. In fulfilling this mandate each council shall stimulate the members of the congregation to support the ministry of mercy by their prayers, stewardship, and participation.
 - c. This ministry may be carried on, when conditions warrant, in cooperation with one or more churches.
 - b. The following new Article 79:
 - a. The classes shall, whenever necessary, assist the churches in their ministry of mercy. The classes themselves may perform this ministry when it is beyond the scope and resources of the local churches.
 - b. To administer this task each classis shall have a classical diaconal committee.
 - c. The following new Article 80:
 - a. Synod shall encourage and assist congregations and classes in their ministry of mercy and shall also carry on such work as is beyond the scope and resources of the congregations and classes.
 - b. Synod shall appoint a diaconal committee to administer the denominational ministry of mercy. The work of this committee shall be governed by synodical regulations.
- Changes concerned with the renumbering of articles.Renumber all present Articles 78 through 96 as Articles 81 through 99.
- 4. Changes concerned with the revision of terminology to conform to the new meaning of *consistory, diaconate*, and *council*.
 - a. Article 35:

The present article reads as follows:

- a. In every church there shall be a consistory composed of the officebearers. The consistory is responsible for the general government of the church.
- b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all officebearers belong, and the restricted consistory, in which the deacons do not participate.
- c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render an account of their work to the general consistory. All other matters belong to the general consistory.

That Article 35 be amended to read as follows:

a. In every church there shall be a consistory composed of the elders and the minister(s) of the Word. The consistory shall

provide for true preaching of the Word, evangelism, and instruction in the faith, faithful celebration of the sacraments; spiritual counsel and discipline; and oversight of doctrine and life.

b. In every church there shall be a diaconate composed of the deacons of the church. The diaconate shall be responsible for the ministry of Christian mercy, for stimulating relief of poverty and distress, and for promoting faithful stewardship. The diaconate shall give an account of its work to the council.

c. In every church there shall be a council composed of the consistory and the diaconate. The council shall be charged with the calling of a pastor, approval of nominations for office, mutual counsel and advice, meeting with the church visitors, and other metters of common concern

matters of common concern.

b. Article 36:

The present article reads as follows:

a. The consistory shall meet once a month, at a time and place announced to the congregation. Ordinarily the meeting shall be presided over by the minister, or in the absence of the minister, by one of the elders.

b. The consistory, at least four times a year, shall exercise mutual censure, which concerns the performance of the official duties of the officehearers

That Article 36 be amended to read:

a. The consistory, diaconate, and council shall meet at least once a month at a time and place announced to the congregation. A minister shall ordinarily preside at meetings of the consistory and council, or in the absence of a minister, one of the elders shall preside. The meetings of the diaconate shall be presided over by a chairperson elected by the diaconate from among its members.

b. The council, at least four times per year, shall exercise mutual counsel and advice, which concerns the performance of the official

duties of the officebearers.

c. Article 41:

The present article states (in part):

1. Are the consistory meetings regularly held in your church and are they held according to the needs of the congregation?

That Article 41, section 1, be amended to read:

1. Are the consistory, diaconate, and council meetings regularly held according to the needs of the congregation?

5. Deletion of the Supplement to Article 3:

That the Supplement to Article 3, which states, "The work of women as deacons is to be distinguished from that of elders (*Acts of Synod 1984*, p. 655)," be deleted.

Grounds for Recommendations under G, 1–5:

1. The proposed Church Order revisions "define the work of elders and deacons in such a 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)" (cf. committee mandate, Acts of Synod 1985, pp. 780-81.)
- The proposed Church Order revisions are consistent with the functions and authority of the offices of elder and deacon as understood scripturally and as understood historically within the Reformed tradition.
- 3. The proposed Church Order changes bring the Church Order into harmony with Belgic Confession Article 30, which defines the council of the church as including pastors, elders, and deacons.
- H. That the following revision of Church Order Article 40-a, which is concerned with the delegation of deacons to classis, be adopted:

Article 40-a presently reads as follows:

a. The consistory of each church shall delegate a minister and an elder to the classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Officebearers who are not delegated may also attend classis and may be given an advisory voice.

Revise Article 40-a to read:

- a. The council of each church shall delegate one minister, one elder, and one deacon to the classis. If a church is without a minister, or the minister is prevented from attending, an elder shall be delegated in his place. Officebearers who are not delegated may also attend classis and may be given an advisory voice.
- I. That synod not make a judgment concerning the delegation of deacons to synodical assemblies at this time.

Grounds:

- The churches need time to implement a plan for delegating deacons to meetings of classes before the delegation of deacons to synodical assemblies would be feasible.
- 2. The churches ought to be given time to evaluate the effectiveness of deacons' service at classical assemblies before the delegation of deacons to synodical assemblies is considered.

NOTATION

Should synod eventually approve the delegation of deacons to synod, a revision in Church Order Article 45 would also be required, as demonstrated below:

Article 45 presently reads as follows:

The synod is an assembly representing the churches of all the classes. Each classis shall delegate two ministers and two elders to the synod.

The amendment might read as follows:

The synod is the assembly representing the churches of all the classes. Each classis shall delegate one minister, one elder, and one deacon to the synod.

J. That synod declare the above to be its answer to Overtures 33, 42, and 43, and to the communications of WMARC, CRWM, and CRWRC, which were all submitted to the Synod of 1985.

K. That synod discharge this committee.

Respectfully submitted,
James A. De Jong, chairman
Richard R. De Ridder, secretary
*Henry Lane
Jelle Nutma
Homer Samplonius
Eunice Vanderlaan
Jay Van Groningen

*Henry Lane concurs with Part I of the majority report except for the final "somewhat parenthetical observation" and the related recommendations as these extend the primary work of deacons beyond the household of faith. See also Note following Minority Report.

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REPORT 31

COMMITTEE TO STUDY THE AUTHORITY AND FUNCTIONS OF ELDERS AND DEACONS Minority Report

INTRODUCTION

In spite of appearances to the contrary which may be generated by the following minority report, throughout its labors our committee enjoyed forthright, amicable, and productive discussions in its attempt to serve the church of Jesus Christ. Naturally I regret that the majority of the committee felt it necessary finally to reject the positions set forth below, but I sincerely appreciate its encouragement to submit these convictions to the churches for consideration and possible endorsement.

The Synod of 1985 appointed our committee to "determine the authority and functions of elders and deacons, and their interrelationships in the assemblies of the church . . ." (Acts of Synod 1985, p. 780). This mandate further directed our attention to two specific matters which served to focus our study and which will serve to organize this report to the 1987 Synod:

a. Define the work of 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).

b. Address the question of delegating deacons to the assemblies of the church in light of the requests of WMARC, CRWM, and CRWRC, and Overtures 33, 42, and 43.

(Acts of Synod 1985, p. 781)

Both of these matters were investigated, then, with a view to recommending changes in the Church Order to implement our findings.

At the outset of this report it should be mentioned that what follows is written with the qualification that though the decision of the Synod of 1984 can be implemented along the lines recommended below, nevertheless it remains my conviction that the 1984 decision permitting women's ordination to ecclesiastical office is contrary to Scripture.

Our committee considered an abundance of materials. Investigations of Scripture, the confessions, the Church Order, and the relevant liturgical forms (past and present) led us into past synodical reports and decisions, as well as into some of the unpublished work of earlier study committees. These materials led us to recognize developments within our denomination's history and to investigate, by means of a denominationwide survey, current functioning of the particular offices.

Our inquiry uncovered significant diversity of practice among the churches. Moreover, certain assumptions surfaced during our inquiry that I believe the churches will want to discuss as they seek to structure the authority and function of the offices for equipping the saints.

I. THE WORK OF ELDERS AND DEACONS

A. Tensions in Our Current Church Order

The Church Order that was revised by the Synod of 1965 formalized the inclusion of deacons along with elders in "the general government of the church" (Art. 35-a). Before 1965 Article 37 of the Church Order provided that

. . . wherever the number of elders is small the deacons may be added to the consistory by local regulation; this shall invariably be the rule where the number is less than three.

This pre-1965 "exception" became the post-1965 "rule."

Underlying this change was an idea of the parity or equality of the offices of elder and deacon, thought to be reflected in the 1965 addition to Church Order Article 2 that "... these offices differ from each other only in mandate and task, not in dignity and honor."

When the Synod of 1984 ratified the amendment of Church Order Article 3 to provide that "all confessing members of the church who meet the biblical requirements are eligible for the office of deacon," the provision was added that when women serve as deacons their work "as deacons is to be distinguished

from that of elders" (Acts of Synod 1984, p. 655).

Near the end of our committee discussions, two quite different interpretations of this stipulation surfaced, each of which naturally affects recommendations for synodical action. The one interpretation understands the stipulation that the work of women "as deacons is to be distinguished from that of elders" to apply strictly to the deacons' unique, official work as deacons (gathering and distributing alms in the congregation). According to this interpretation the 1984 stipulation does not apply to the work of women as deacons in the "general consistory," so that women deacons may participate in the general government of the church. The other understanding, maintained by this report, is that the restriction applies to all the work of women as deacons. That is, in any and every capacity in which the deacons labor (in both the diaconate and the "general consistory") the work of women as deacons is to be distinguished from that of elders. This interpretation seems warranted by the fact that the unique, official work of deacons is already distinguished from that of elders. The 1984 stipulation would have little meaning and would hardly have warranted appointing this study committee if the restriction were intended to apply only to cases where deacons occasionally "substitute" for elders (for example, as delegates to classis).

Given this understanding of the matter, the tensions within our current polity occasioned by the 1984 stipulation regarding women deacons are two-fold: (1) the stipulation introduces a disparity among deacons, in that the work of men deacons presumably need not be distinguished from that of elders; and (2) the stipulation introduces a disparity among the officebearers, in that some deacons are now excluded from sharing with the elders in "the general government of the church."

Before considering options to resolve these tensions, we must attempt to summarize the various functions assigned to officebearers.

B. Functions Assigned to Elders and Deacons

1. The Elders

a. Scripture

From the Old Testament we learn that elders functioned already when Israel lived in Egypt (Ex. 3:16; 4:29). During Israel's travel to Canaan seventy

men from among the elders of Israel were appointed to share leadership responsibility with Moses (Num. 11:16–17). After settling in Canaan the elders of Israel served in various capacities: as judges responsible for punishing the guilty and acquitting the innocent (Deut. 22:15; 19:12; 21:18–21; et al.); as military leaders (Josh. 8:10; I Sam. 4:3); and in the selection of national kings (I Sam. 8:4–5; II Sam. 3:17; 5:3).

We observe in the New Testament that the offices which Christ continues to give his church are often referred to simply by their functions (cf. Heb. 13:7, 17; I Thess. 5:12–13) and occasionally by various terms elder, pastor and teacher, bishop or overseer. But among these terms, elders and overseers are employed rather synonymously throughout the New Testament (see Acts 11:30; 14:23; 15:2, 4, 6, 22–23; 16:4; 20:17, 28; Phil. 1:1; I Tim. 3:1–2; 5:17; Tit. 1:5, 7; I Pet. 5:1; and James 5:14).

The terms that are used in a more or less technical sense are *presbuteros* and *episkopos*. The former term is more general than our ecclesiastical term *elder*, and referred in antiquity generally to those responsible for giving leadership in various contexts. The *kind* of responsibility is indicated by the second term, which means "overseer." Used interchangeably in the New Testament, these terms indicate either the function as such ("elders" who provide responsible leadership) or the mandated duties connected with that function ("overseers" who exercise supervision).

The duties of New Testament elders are defined as shepherding or pastoring the people of God (Acts 20:28; I Pet. 5:1–4), defending the church against false teachers (Acts 20:30–31). The Ephesian elders were charged with exercising oversight (I Tim. 3:2, 5; 5:17; Tit. 1:9ff), a task involving teaching, ruling, and exercising discipline (I Thess. 5:12-13; Heb. 13:7, 17; I Pet. 5:2). The New Testament clearly teaches that the elders must exercise oversight by means of teaching and warning (Acts 20:20–21, 27, 31; see also Tit. 1:9). By these means the church's overseers supervise and keep watch over the flock.

b. Church Order

Church Order Article 24 defines the task of elders in terms of supervision and discipline, pastoral care and evangelism:

The elders . . . shall have supervision over the congregation and their fellow officebearers, exercising admonition and discipline, and seeing to it that everything is done decently and in order. They shall . . . exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

It is interesting to compare this with the pre-1965 Church Order Articles 16 and 23:

The office of the minister is . . . , finally, with the elders, to exercise church discipline and to see to it that everything is done decently and in good order (Art. 16).

The office of the elders, in addition to what was said in Article 16 to be their duty in common with the minister of the Word, is to take heed that the ministers, together with their fellow-elders and the deacons, faithfully discharge their office, and . . . to visit the families of the congregation, in order particularly to comfort and instruct the members and also to exhort others in respect to the Christian religion (Art. 23).

The elders, then, are charged with supervising their fellow officebearers and fellow church members, seeing that discipline and good order is preserved in the life of the congregation. The pre-1965 Church Order placed

additional emphasis on the elders' biblical duty to instruct and exhort believers in their faith walk.

c. Summary

In summary, the office of elder is assigned responsibility for supervisory leadership within the congregation which is to be exercised in shepherding, ruling, and disciplining through instruction and exhortation, according to the example of Christ himself.

2. The Deacons

a. Scripture

It is more difficult to find traces of the deacon's office in the Old Testament. Some see the ministry of the Old Testament Levites or the temple priests as the origin of the modern office of deacon.

Consideration of the New Testament teaching must begin with Acts 6:1–7. Opinion is divided about whether this passage narrates the beginning of the New Testament office of deacon. (See, for example, the report submitted to the Synod of 1967, Acts of Synod 1967, p. 234.) Whether or not we are justified in locating the origin of the New Testament diaconate here, careful attention to the passage challenges several long-held assumptions about the work of deacons.

What was the "daily distribution" mentioned in 6:1? That it was not in the primary instance poverty relief is clear from the following considerations.

The idea of poverty relief is not inherent in the term identifying the service performed (diakonia), which term is used to describe the work of those who teach the Word (Acts 6:4), for example.

Nor was it the case that the widows in the Jerusalem church were in need of poverty relief, since Acts 2:45 and 4:35 tell us that nobody had need. Because of the distribution the church at this time was experiencing spiritual

and physical prosperity (cf. Acts 6:1).

Moreover, the "table serving" of 6:2 must be interpreted in the light of 6:1, where the daily distribution is mentioned as though it were a piece of familiar information. What occurred daily in the early church? We read in Acts 2:46 of a daily gathering of all believers in the temple, and in connection with that, of domestic bread breaking. This sequence is mentioned again in 5:42 (just before 6:1): "And daily in the temple and in every house, they did not cease teaching and preaching Jesus as the Christ." These daily domestic gatherings no doubt involved much administrative work; the large number of believers meeting at many different places to eat together required attention to details of distribution.

If the expression "daily distribution" in 6:1 refers to the custom of daily domestic gatherings and to the performance of services connected with them, then the expression "serve tables" in 6:2 refers to the meals which, according to 2:45, were served daily to the whole church in the homes. Included automatically within this assistance in serving meals was also assistance to church members who had no money to buy food. But it would be incorrect to define this work of assistance within the more restricted categories of care for the poor. The daily distribution was a rendering of assistance needed for the full fellowship to live together as church. Neither the words diakonia or diakonein as such, nor the historical context in which the expressions "daily ministry" and "serve tables" appear, provide reason for defining them in terms of poverty relief.

Concerning the widows, Acts 9:39–41 mentions widows in Joppa. The phrase used there, "saints and widows" (9:41), does not leave the impression that the latter are among "the poor," but rather that they formed a distinct group in the early church. This is confirmed by 9:39, which tells us that the widows show the apostle garments which Dorcas had made, not for them, but while she was with them. Apparently Dorcas belonged to a circle of widows who made clothing for the poor, and she contributed greatly out of her means to make this work possible (9:36). In this way the widows in Joppa, Dorcas being first among them, performed good works in service to the saints and all people. Consequently, one can better view widows within the context of Acts as assistants in the church rather than as poor people.

A different light now falls on the widows "being neglected" (Acts 6:1–7). This expression would be a bit strange if it pertained to receiving food: can one so easily overlook a person, much less an entire group of people, at a meal? Would not such neglect then really betray evil intention? Yet the rest

of Acts 6 contradicts the thought of malicious intention.

Instead, when we replace the notion of poverty relief with that of daily assistance, we see that in Jerusalem at the daily rendering of service for the communion of the saints, the widows had their own place and task. But apparently the widows of the Greek-speaking people were being passed by inadvertently and were not being actively drawn into the work of serving. The Greek-speaking people complained, then, not because they received too little, but because they might do so little. Their widows were not being fully integrated into the daily distribution.

This means further that the problem lay not with the distribution (scarcity, withholding from some), but with the organization of the congregational gatherings. Those responsible for the church meals must also see to it that everyone eligible would be enlisted. If, with the large growth of the church, the apostles would now have busied themselves more intensively with the operations of the meal distribution, they would have had no time left over for their sermonizing (6:2).

The solution was to turn over the responsibility for coordinating this distribution to others officially designated for that task. The number itself (seven) indicates that this was a group that provided coordination; seven men would never be able to perform all the work involved in the table ministry in a fellowship of so many thousands of souls. They are then appointed, as Acts 6:3 says, "to this duty." The preposition used here indicates that those chosen receive responsibility for this work of daily distribution among the believers.

Finally, notice that the conditions for choosing the seven men contain no allusion to care for the poor, but rather to being "of good reputation, full of the Holy Spirit and wisdom." The apostles continued to devote themselves to preaching and prayer, but the managerial coordination of the communion of the saints in the homes was now turned over to others. (For a more comprehensive presentation of this exegetical position, see J. van Bruggen, Ambten in de apostolische kerk Kampen: Kok, 1984.)

What conclusions are warranted, then, about Acts 6:1–7 and the New Testament diaconate? As stated above, whether or not locating the *origin* of the New Testament diaconate here in Acts 6:1–7 can be justified, careful attention to the passage that challenges several long-held assumptions about the *work* of deacons must be given.

One assumption of long-standing tradition in our denomination is that Scripture defines the genius of the deacon's task to be the work of mercy. While this work may be (and certainly is) among the tasks assigned to deacons, there is little warrant in Scripture for considering this the central or definitive task belonging to the deacon's office. One who argues that Acts 6:I–7 does not describe the origin of the New Testament diaconate must, it seems to me, appeal then to church tradition as the authority for assigning benevolence to the diaconate. But this argument is vulnerable, since that tradition (which sees mercy as the defining element of diaconal labor) roots in Acts 6:I–7!

Before drawing further conclusions about the function(s) assigned to deacons in the New Testament, let us briefly consider I Timothy 3:8–13.

The term *servant (diakonos)* refers often (though not always) in the New Testament to people who were specially designated for certain tasks. It appears from I Timothy 3:8–13 that the deacons must actually fulfill the same qualifications as overseers, except for the ability to teach. Again, their work is not limited in these verses to caring for the poor. In the widest sense of the word, they must "serve" or "help" the congregation (I Tim. 3:10, 13).

I would offer as my concluding summary about the distinctive function assigned by Scripture to deacons that elders and deacons are comparable insofar as they are both assigned to a special duty. But they differ in the *kind* of responsibility they are assigned: the elder is responsible for supervisory leadership, while the deacon is responsible for coordinative service.

One matter remaining to be discussed in connection with the official duties of the diaconate is whether Scripture prescribes that *deacons* administer Christian mercy beyond the household of faith. Note that this is not to ask whether Scripture prescribes that *individual believers* or associations of believers exercise Christian mercy toward unbelievers, but whether this belongs to the official duties of the church.

A text frequently adduced in support of officially extending benevolence beyond the church is Galatians 6:10: "Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith." It is true that the apostle is speaking in the context to the churches of Galatia about living together as believers (Gal. 6:1–6). But is the general phrase "do good to all" sufficient warrant for institutional ecclesiastical benevolence "to all"? Rather, this text exhorts believers to practice among their neighbors the Christian virtues consistent with the gospel of Jesus Christ.

Within the tradition of Reformed polity examples exist of diaconates involved in extending benevolence beyond the household of faith; one need only recall the aid assembled for victims of the flood disaster in the Netherlands in the early 1950s. The question we face today is whether we should officially incorporate as a permanent feature of our church polity the model of what were temporary, limited expressions of benevolence beyond the boundaries of the local congregation. An alternative solution is that Christian believers be encouraged to participate in voluntary associations whose aim is to render Christian benevolent services of this scope (such as Pine Rest Christian Hospital, Bethany Christian Services, Bethesda Midwest, the Luke Society, and so forth). I suggest that Galatians 6:10 may serve properly as a warrant for the latter alternative.

b. Church Order

Church Order Article 25 stipulates that

a. The task of the deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

b. They shall enable the needy under their care to make use of Christian institutions of mercy.

c. They shall confer and cooperate with diaconates of neighboring churches

when this is desirable for the proper performance of their task.

d. They may also seek mutual understandings with other agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

In addition, Church Order Article 35 provides that

a. In every church there shall be a consistory composed of the officebearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all officebearers belong, and the restricted consistory, in which the deacons do not participate.

Observe that in addition to "the work of mercy," deacons are also respon-

sible for "the general government of the church."

Especially noteworthy in the Church Order is the official responsibility of the deacons themselves for the administration of alms to the needy. This responsibility requires the deacons themselves, not substitute administrators, to assess needs, respond to them, and ensure the proper use of charitable gifts by their recipients, whether they are believers or unbelievers.

c. Summary

In summary, the office of deacon is assigned responsibility for coordinating the stewardship of resources within the congregation, including (but not limited to) the exercise of Christian mercy, which responsibility is to be exercised according to the example of Christ himself.

3. The Belgic Confession

For determining the functions assigned to the offices I have reserved until now any reference to the church's confessions. Most relevant to this discussion is Belgic Confession Article 30, "The Government of the Church and Its Offices" (pre-1983 heading):

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his Word. There should be ministers or pastors to preach the Word of God and administer the sacraments. There should also be elders and deacons, along with the pastors, to make up the council of the church. By this means true religion is preserved; true doctrine is able to take its course; and evil men are corrected spiritually and held in check, so that also the poor and all the afflicted may be helped and comforted according to their need. By this means everything will be done well and in good order in the church, when such persons are elected who are faithful and are chosen according to the rule that Paul gave to Timothy [1983 translation].

It appears that the precise content of the Lord's spiritual order according to which the church should be governed is explained by the second and third sentences of this article. Here the three offices of minister, elder, and deacon are

said to "make up the council of the church." The work to be performed is further identified as preserving true religion, maintaining true doctrine, and correcting and restraining "evil men" (perhaps better rendered "evil persons"). In other words, we might say that the work of preserving, maintaining, correcting, and restraining is distributed among the offices which constitute the council.

Contrast this with the arrangement stipulated by our present Church Order: the elders (including the minister) are assigned the functions of supervision and discipline, the deacons are assigned the work of mercy, and both elders and deacons are assigned the (other) functions of "general government."

The point is that our present arrangement is not the only possible church polity arrangement consistent with Belgic Confession Article 30. For example, it could be argued that both elders and deacons, each functioning with their particular responsibility (the elders in supervisory leadership and the deacons in coordinative service), perform the duties peculiar to their respective offices to preserve true religion, maintain true doctrine, and correct and restrain the wicked. But I wish to point out that a "two group" structure (elders/minister and deacons), rather than our present "three group" structure (general consistory, elders/minister, and deacons), is a quite appropriate application of the Belgic Confession.

C. Definitions of Council, Consistory, and Diaconate

1. Terms

The terminology in use among the churches is not uniform when speaking of the offices and their functions. The Church Order itself is at some points ambiguous as to which office (or offices) is (are) intended by the term used. Terms like consistory, council, restricted consistory, and general consistory are employed among us with varied meanings. Consistent with our study to this point, the following descriptive definitions of these terms are provided.

The term *consistory* should refer to the minister(s) and elders of the church, exclusive of the deacons, and therefore should replace the term "restricted consistory." This is consistent with the historical meaning employed in Reformed church polity, and by our own Church Order before 1965, which spoke of "the consistory and the deacons."

The term diaconate should refer to the deacons exclusive of other officebearers.

The term *council* should be understood as a formal designation with no functional definition. As employed by Belgic Confession Article 30, the term *council* refers to all of the church's officebearers, and in our polity should simply be the formal designation of the functioning groups of consistory and diaconate.

Much of our present confusion could be removed if we understood the term *council* as a purely formal description of that group constituted by the functioning entities of consistory and diaconate. Understood in this way, the council is not, strictly speaking, an assembly of the church.

2. Implications

You will recall the previous discussion about tensions within our current church polity. The Synod of 1984 decided that "all confessing members of the church who meet the biblical requirements are eligible for the office of deacon," and that when women serve as deacons, their work "as deacons is to be distinguished from that of elders."

Those decisions created two difficulties, among others: (1) there is now a disparity among *deacons*, in that the work of *men* deacons presumably need not be distinguished from that of elders; and (2) there is now a disparity among the *officebearers*, in that *some* deacons are to be excluded from sharing with the elders in "the general government of the church."

In other words, we now have two kinds of deacons: those who may work alongside the elders in "the general government of the church," and those who may not.

The only way in which these tensions can be resolved with a degree of consistency, given the stipulation added by the 1984 Synod, is to assign that category of official duties called "the general government of the church" to either the elders or the deacons. Because the general government of the church involves the supervision and oversight of the congregation, it should be assigned to the elders.

Perhaps the most significant changes resulting from the 1984 ruling involve the nomination and calling of officebearers, and formulating the agenda for congregational meetings (including budget proposals). Although both of these involve the supervision, direction, and oversight of the congregation, elders should be strongly encouraged to solicit the advice of the deacons in both matters before presenting a slate of nominations and an agenda to the congregation for its advice.

Precisely here the difference between the majority and minority within our committee is most sharply focused. It is not clear to me on what basis deacons (both men and women) may participate, for example, in the nomination of officebearers and calling a minister, and may not join in adopting a proposed annual budget for recommendation to the congregation and in hearing profession of faith interviews. The four activities assigned by the majority of our committee to "the general government of the church" seem to me rather arbitrarily assigned and not at all distinguished in principle from other activities in which one would expect diaconal participation. The difficulty arises, in my judgment, by the very classification of "general government of the church"; as long as it is maintained the qualification adopted by the 1984 Synod cannot be consistently implemented.

II. DELEGATING DEACONS TO BROADER ASSEMBLIES

The second focus of our study concerned the matter of delegating deacons to meetings of classis and synod. In addition to past study reports and overtures, our committee reviewed materials submitted to the 1985 Synod: the communications of WMARC, CRWM, and CRWRC, as well as Overtures 33, 42, and 43.

Deciding the matter of delegating deacons to major assemblies requires that we face three significant questions:

- 1. Is church office (to be) exercised at the broader assemblies?
- 2. Is the nature of broader assemblies such that deacons (in distinction from ministers and elders) may participate in their deliberations?
 - 3. Is there room in Reformed church polity for diaconal conferences?

A. Office and Broader Assemblies

1. Scripture

The function of officebearers at broader assemblies is often inferred from

Acts 15, where we read of the gathering in Jerusalem. Close examination of this history, however, suggests that it is not possible to identify this gathering with our broader assemblies.

In the first place, we must recall that this meeting in Jerusalem was not held in order to obtain light on an unclear, unfamiliar subject. The apostle Paul knew what God's will was in the matter of Gentile fellowship in the church and that the demands being placed upon Gentile believers as a prerequisite to that fellowship were impermissible. Because the Lord had clearly revealed his redemptive grace to the Gentile Cornelius in Caesarea (Acts 10), the other apostles knew this just as well.

But some from among the converted Pharisees opposed the freedom of the Gentile believers from circumcision and the laws of purification. This issue had not arisen in Jerusalem, where the majority of those who had come to the faith were Jews. But when it was heard that people had become members of the church without fulfilling certain obligations of the law, Judean people reacted strongly (Acts 15:1-2). They would not submit to the teaching of the apostle Paul and Barnabas, making it necessary that the matter be brought to Jerusalem for disposition.

It is difficult, however, to call this Jerusalem gathering a "synod" in our sense of the term. Various details in connection with this meeting permit us to challenge this identification. For example, in how far did the Jerusalem congregation participate in the consultation and decision? The text suggests that the apostles and elders made the decision and formed the decree, but also that the congregation participated in the discussion and granted its agreement to the subsequent return delegation of people with Paul and Barnabas to Antioch. Whatever view one adopts, the conclusion seems warranted that insofar as any divine indication concerning our classical and synodical gatherings is provided here, it appears that the delegates' discussion and decision did not occur without the participation of the congregation. These transpired in her presence, especially since it involved a matter of doctrine.

Many good things can be said in the light of Acts 15 about the obligation of congregations to assist each other and to express solidarity in the truth with one another. But it is unwarranted to draw firm conclusions from Acts 15 about the function of officebearers at our broader assemblies. This judgment was already made by the study committee that reported to the 1967 Synod (cf. Acts of Synod

1967, p. 253).

Church Order

The assemblies of the church are treated in Church Order Articles 26-50. These assemblies are the consistory, the classis, and the synod. It is especially significant to note the 1965 insertion into our Church Order of a concept quite foreign to historic Reformed church polity—that expressed in the beginning of Article 27-a:

Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church by Christ; the authority of consistories being original, that of major assemblies being delegated.

The novel concept that broader assemblies exercise Christ's authority entrusted to the church is contradicted by both the history and the expositions of Reformed polity by such people as Voetius, A. Kuyper, H. Bouwman, and J. Jansen.

Reflecting this tradition in Reformed polity, Idzerd Van Dellen and Martin Monsma reminded us in connection with these assemblies that

churches ecclesiastically federated are and remain complete in themselves. The various local churches do not dissolve themselves into a large classical church, or into a general, synodical church. The local congregation is a complete manifestation of the body of Christ, a unit in itself, and is not to be looked upon as a sub-division of a large superchurch ruling with superior power.

(The Revised Church Order Commentary 1972, p. 112)

Speaking directly to this question, another well-known commentator on Reformed polity, Dr. H. Bouwman, wrote:

All ecclesiastical authority given by Christ to his church resides in the local church. The keys of the kingdom of heaven, given by Christ to the apostles and in them to the congregation, were exercised, when the apostles passed from the scene, by the officebearers who had been chosen under their guidance in the local church. This ecclesiastical authority consists of three things: authority to administer the Word and the sacraments; authority to elect ecclesiastical officebearers; and authority to exercise ecclesiastical discipline. There is no other authority in the ecclesiastical sphere. And this threefold authority does not pertain to the major assemblies, but to the officebearers of the local church.

This is not to say that the major assemblies have no authority to make decisions, but only that this authority resides not in the officebearers themselves who are at the meeting, but in the fact that these officebearers are lawfully delegated by the churches and endowed with authority to act in the name of the delegating churches.

(Gereformeerd Kerkrecht, II:21; translation ours)

Because the major assemblies are gatherings of churches, not individuals, it has happened that men who were not in office were delegated to a synod. Admitting that this is an exception, Bouwman added that from this example "it appears that the right to be seated at a synod resides not in the office, but in the ecclesiastical delegating" (Gereformeerd Kerkrecht, II:22; emphasis and translation ours).

This exercise of responsibility at broader assemblies roots, then, not in the offices held by those who are present, but in the delegating by the consistories. This standard viewpoint was incorporated by Van Dellen and Monsma in an earlier edition of their work when they argued that "the membership of our Classes does not consist of Ministers and Elders but of Churches. The individual Churches are the units of our classical organizations" (The Church Order

Commentary, 3rd ed. 1954, p. 190).

Moreover, Reformed church polity has historically recognized that the authority of the consistory is *original*, while that of the broader assemblies is *delegated*. This qualitative distinction between the kinds of authority exercised is based on the thesis that the offices belong to the church's being (esse), whereas the broader assemblies belong to the church's well-being (bene esse). This distinction, long held in our tradition of church polity, requires us to see the proper exercise of the offices in terms of the local congregation. To the local church—not to the broader assemblies—apply the marks of the church. The local church through its officebearers officially preaches the Word, administers the holy scraments, and exercises Christian discipline.

It is for the sake of mutual benefit and communal advantage, on the basis of unity in the faith, that congregations cooperate with one another and promise unity of effort through broader assemblies. This cooperative effort is directed to the greater effectiveness of the local congregations joined together in federation. The activities of broader assemblies ought never to replace or displace those of the local congregation, but merely enhance those local efforts and

serve them. In other words, the federation and its broader assemblies serve the congregation, rather than vice versa.

Inherent in this original authority of the consistory is the local exercise of church office. This local exercise of office was emphasized by the study submitted to the 1967 Synod (cf. Acts of Synod 1967, p. 251). The only exceptions to this involve foreign missionaries and theology professors, neither of whom are by that fact delegated to broader assemblies. That diaconal work is an integral part of the church's witness to the gospel is true, but an insufficient warrant for delegating *deacons* to broader assemblies, if church office is not exercised in the broader assemblies.

Finally, all of this is confirmed by Church Order Article 95: "No church shall in any way lord it over another church, and no officebearer shall lord it over another officebearer." If delegates exercised their offices at the broader assemblies, even with the "consent of the governed," this article would be directly violated: some officebearers would be exercising authority over other (that is, local) officebearers. The current functioning of delegates at broader assemblies avoids such violation of Article 95 only because they do not exercise their offices at classical and synodical meetings.

A word must be interjected here to deflect the possible charge that the above position is "congregationalist." Some today consider that our only alternatives are either an expanding investment of authority in broader assemblies or an expanding independentism wherein only consistories exercise authority. But Reformed church polity has been able to steer a course between both hierarchicalism and congregationalism. On the one hand, it has recognized the limits of the authority and competence of broader assemblies. On the other hand, it has stipulated the federative obligation of congregations united in the truth to assist the divinely ordained ministry of these churches in the world.

The foregoing analysis seems to warrant the conclusion that the officebearers who are present at broader assemblies are there not *in exercise* of their offices, but *by virtue* of their offices. A ranking government official who delivers a commencement address does so not as an exercise of his office, but by virtue of his office. Commencement addresses, while not belonging to the essence of public office, can certainly enhance the well-being of that office. So it is in the church, in terms of the relationship between church office and broader assemblies.

This distinction is very significant, even if at first glance obscure. Its relevance to the matter of delegating deacons to broader assemblies will appear in the discussion of which officebearers are to be delegated.

3. Some Commonly Employed Arguments

In this connection it may prove helpful to apply all of this to some arguments favoring the delegation of deacons to broader assemblies.

Argument 1: Nondelegation of deacons results in some officebearers "lording it over" others.

Overture 42 employed this argument, referring here to Church Order Article 95 which insists that "no officebearer shall lord it over another officebearer."

I agree with the counsel given the 1967 Synod by its advisory committee, which doubted that it can be proved that nondelegation of deacons to broader assemblies means that ministers and elders "lord it over" deacons (*Acts of Synod 1967*, p. 92). In addition, recall my point that *if* officebearers (including deacons) indeed *did* exercise their offices at the broader assemblies, then Article 95 would

be violated, for then some officebearers would be exercising regional, national, even international authority over local officebearers.

Argument 2: Nondelegation of deacons impugns the prominence and dignity of the deacon's office.

Both the report of WMARC (CRWRC) and Overture 42 employ this argument, related to Church Order Article 2, which stipulates that the church's offices "differ from each other only in mandate and task, not in dignity and honor."

When the 1967 Synod decided that its study committee had not proved that the principles of Scripture or Church Order demand the delegation of deacons to broader assemblies, it implicitly rejected the reasoning contained in this appeal to Article 2. Moreover, because churches, not offices, are represented at broader assemblies (cf. Church Order Arts. 39 and 45), the "dignity and honor" of office is not involved in the question of delegating deacons to broader assemblies.

When the majority report suggests that delegating deacons to broader assemblies guarantees their full participation in the diaconal office by the authority belonging to them (ensuring their equality with ministers and elders), it assumes again that ministers and elders exercise the authority of their offices at these assemblies. But the majority report fails to defend this assumption by appeal to either the Scripture, the confessions, or Reformed church polity.

Argument 3: Nondelegation of deacons impugns the unity of Christ's/the church's ministry in the world.

This argument is found in both the report of WMARC (CRWRC) and Overture 42, in terms of the church's coordination of its ministry of gospel proclamation with that of mercy as an integral dimension of the task of the church.

It is worth observing that this is really a variation of the reasoning discussed in the 1967 study report, that nondelegation of deacons violates the unity of the offices in Christ and his church. Again, I agree with the counsel given the 1967 Synod by its advisory committee, which doubted that it can be proved that "nondelegation of deacons to major assemblies does violence to the 'unity and distinctiveness of the offices in Christ,' . . ." Acts of Synod 1967, p. 92).

Much is being made today of the coordination of the church's word and deed ministries, to the point of employing a new theological and ecclesiological paradigm according to which the church must now arrange her offices and assemblies. We might arrange this model as follows:

Word deed minister/elder deacon CRWM CRWRC

Perhaps this paradigm may enjoy a recent organizational and historical legitimacy among us, but its scriptural and theological warrant is dubious. Surely "deed" belongs as much to the work of elders as "word" does to that of deacons. The judgment rendered in recent synodical studies against the "paradigm" of prophet-priest-king as a theological foundation for the church's offices may be applied to this new paradigm with equal validity.

B. Broader Assemblies and the Deacon's Office

Church Order Article 40-a stipulates that

the consistory of each church shall delegate a mminister and an elder to the classis. If a

church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Officebearers who are not delegated may also attend classis and may be given an advisory voice.

The history of Reformed church polity illustrates various exceptions to this rule. It has happened that deacons were delegated when elders were prevented from attending, and that persons not in office were delegated to a broader assembly. The Synod of Dort seated nonofficebearers delegated from the particular synod of Overijsel. Commenting on these exceptions H. Bouwman wrote:

Natually the church can and may do this only in very special cases. It is not without reason that the Reformed churches have established the rule that churches delegate a minister and an elder . . . since these officebearers, endowed with the office of governing, are thereby appointed to represent the local church.

(Gereformeerd Kerkrecht, II:135; translation ours)

Representing the local church at broader assemblies is properly performed by those assigned the duties of supervision and rule.

But some may ask: How then can it be argued simultaneously that (1) officebearers do not exercise their office(s) at the broader assemblies, and (2) delegation to these assemblies belongs properly to some offices and not others? The answer lies in the nature of broader assemblies as gatherings of churches. According to Church Order Article 39 a classis (which is an assembly) "shall consist of a group of neighboring churches." The synod, according to Church Order Article 45, "is the assembly representing the churches of all the classes." Since broader assemblies are gatherings not of officebearers but of churches, and since responsibility for representing the congregation(s) is part of oversight and rule, this duty therefore belongs to the office(s) charged with oversight in the church.

Moreover, the participation of deacons at broader assemblies, either independently or cooperatively with elders and ministers, is prevented by recently reiterated synodical decisions. Narrating an eight-year history, the 1986 Synod declared that

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.

(Acts of Synod 1986, p. 726; emphasis added)

Expressing the office of deacon in terms of assistance and service would prevent delegating deacons to broader assemblies. To act in the capacity of a representative delegated to a broader assembly on behalf of the congregation(s) belongs appropriately to those who are charged with the oversight, direction, and government of the congregation—functions assigned by Scripture to the elders. If deacons were to exercise an independent decision-making power on behalf of the churches in the broader assemblies, surely their office would no longer be "expressed in terms of assistance and service." The difficulty is not that deacons make decisions, nor that they make some decisions independently of other officebearers. The difficulty is that deacons would be making decisions on behalf of the churches, representatively, should they be delegated to broader assemblies. In this way the cautious qualification synodically introduced in 1978 and reaffirmed in 1984, 1985, and 1986 would be violated.

C. Diaconal Conferences and Reformed Church Polity

As we consider the place within Reformed church polity of diaconal conferences, we should carefully analyze the claim being made today that our current structures of church government cannot adequately respond to greatly multiplied diaconal opportunities. The argument that diaconal conferences have been forced into a parachurch role because of lack of opportunities for diaconal representation at classis begs the question. Moreover, in calling for "diaconal representation" such a plea overlooks the conclusion argued by the 1967 study committee that offices are not represented at the broader assemblies.

It is quite true that the ministry of mercy (as one among other diaconal tasks) lies at the heart of what it means to be the church. Therefore it ought not to be divorced from the church and her work in the world. But if we were to compare the work of deacons with that of elders, we would observe that just as the principal focus of the eldership's labors is the local congregation (aided by the advice and cooperation of neighboring elderships where necessary), so too the principal focus of the diaconate's labors should remain the local congregation. Assisting believers in the local congregations to express and display the mercy of Jesus Christ to the needy world in which these believers live does not require the delegation of deacons to broader assemblies, any more than the assistance by the elders of believers in their faith and life requires their delegation.

One fundamental argument used today for delegating deacons to broader assemblies is our increased awareness of "global need" and opportunities for diaconal ministry. Especially the news media are responsible for this awareness, bringing so sharply into view the sad and painful consequences of sin in God's world which occasion unspeakable suffering for millions. But here too the church must reflect carefully about its *competence* in rightly assessing and properly addressing these needs and opportunities. For example, recent accounts of the use of famine as a political tool in Ethiopia warn us that if the institutional church wishes to become involved in international "diaconal" relief, it will be required to adopt a certain political and economic posture. The danger of a politicized gospel message is far from imaginary in today's global society.

By contrast, voluntary associations of believers have been used throughout church history to perform labors of Christian charity, to the glory of God and the welfare of many. Even today it is most appropriate that efforts to provide domestic and foreign disaster relief be pursued in this manner. In addition, an arrangement whereby believers associate for the purpose of "doing good to all men" finds a ready model in our current structures of providing parent-controlled Christian day-school education.

Integration of the diaconal ministry within the church's total official ministry should be prosecuted and performed in the local congregation under the leadership of the congregations' officebearers. This can be done quite ably within the current structures of our church polity if diaconal conferences function only in an advisory capacity rather than in the place of the church or its diaconate. Where classis home mission efforts exist, recommendations for integrating diaconal labor into these efforts can be considered and implemented adequately by the home missions committee of classis.

I am sensitive to the argument employed by the majority report that deacons (in the labors performed currently by diaconal conferences) need the counsel of ministers and elders to ensure an appropriate spiritual and ecclesiastical di-

mension to their work. Indeed, current forces which would make diaconal labor little more than ecclesiasticized welfare, and which would entangle the gospel and church of Jesus Christ within the web of socio-political ideologies, are difficult to resist. Yet, given the majority report proposal for the *separate* diaconal discussion, adoption, and implementation of agenda matters, I fail to see how that structure will satisfy the concern to ensure, by the counsel of those excluded, an appropriate spiritual and ecclesiastical dimension to their work.

III. RECOMMENDATIONS

In light of the foregoing study, I make the following recommendations to the Synod of 1987. It should be noted that these recommendations are made with the qualification mentioned at the beginning of this report, namely, that though the decision of 1984 can be implemented along the lines recommended below, nevertheless it remains my conviction that the 1984 decision permitting women's ordination to ecclesiastical office is contrary to Scripture.

A. Representation

Concerning representation, I request that the Synod of 1987 recognize the undersigned as spokesman for this report.

B. The Work of Elders and Deacons

I recommend that the Synod of 1987 declare the following to be scriptural summaries of the tasks of elders and deacons:

The office of elder is assigned responsibility for supervisory leadership within the congregation which is to be exercised in shepherding, ruling, and disciplining through instruction and exhortation, according to the example of Christ himself (Acts 20:28; I Tim. 3:2, 5; Titus 1:9ff; Heb. 13:7, 17; I Pet. 5:1–4).

The office of deacon is assigned responsibility for coordinating the stewardship of resources within the congregation, including (but not limited to) the exercise of Christian mercy, which responsibility is to be exercised according to the example of Christ himself (Acts 6:1–7; I Tim. 3:8–13).

C. Church Order Changes

I recommend that the Synod of 1987 adopt, as being consistent with the scriptural summary of the tasks of elders and deacons, the following changes in the Church Order, and submit them to the churches for ratification by the Synod of 1988.

1. Article 2

The present article reads as follows:

The church recognizes the offices of minister of the Word, elder, deacon, and evangelist. These offices differ from each other only in mandate and task, not in dignity and honor.

That Article 2 be amended to read as follows:

The church recognizes the offices of minister of the Word, elder, deacon, and evangelist, which form the council of the church. These offices differ from each other only in mandate and task, not in dignity and honor.

2. Article 25-a

The present article reads as follows:

a. The task of deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

That Article 25-a be amended to read as follows:

a. The task of the deacons is to coordinate the stewardship of resources among the congregation, including the administration of Christian mercy. In executing this task, they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

Article 35

The present article reads as follows:

a. In every church there shall be a consistory composed of the officebearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all officebearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory.

That Article 35 be amended to read as follows:

a. In every church there shall be a council composed of the consistory, to which the minister(s) and elders belong, and the diaconate, to which the deacons belong.

b. The tasks of supervision and discipline shall be performed by the consistory, to which the minister(s) and elders belong, and the diaco-

nate, to which the deacons belong.

b. The tasks of supervision and discipline shall be performed by the consistory. The tasks of coordination and benevolence shall be performed by the diaconate, which shall render account of its work to the consistory.

4. Article 36

The present article reads as follows:

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. Ordinarily the meeting shall be presided over by the minister, or in the absence of the minister by one of the elders.

b. The consistory, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

That Article 36 be amended to read as follows:

a. The consistory and diaconate shall meet at least once a month, at times and places announced to the congregation. Ordinarily the consistory meeting shall be presided over by (one of) the minister(s), or in the absence of a minister by one of the elders. The diaconate meeting shall be presided over by a deacon chosen by the diaconate.

b. The consistory and diaconate shall meet together at least four times per year to exercise mutual censure, which concerns the performance of the official duties of the office-bearers, and to discuss other matters of joint concern.

Article 38

The present article reads as follows:

 a. Groups of believers among whom no consistory can as yet be constituted shall be under the care of a neighboring consistory, designated by classis.

b. When a consistory is being constituted for the first time the approval of classis is required.

That Article 38 be amended to read as follows:

- a. Groups of believers among whom no council can as yet be constituted shall be under the care of a neighboring consistory, designated by classis.
- b. When a council is being constituted for the first time the approval of classis is required.

D. Delegating Deacons to Broader Assemblies

I recommend that the Synod of 1987 maintain the current practice of not delegating deacons to broader assemblies.

Grounds:

- The nature of broader assemblies, at which delegates act on behalf of the churches they represent, is such that the office of deacon neither can nor should be represented or exercised at broader assemblies.
- The nature of broader assemblies is such that the delegation of deacons to broader assemblies would violate the previous synodical stipulation that the deacon's office be "expressed in terms of assistance and service."
- An adequate means exists presently in diaconal conferences (understood
 as advisory bodies) whereby local diaconates can legitimately seek counsel and mutually assist one another for the performance of diaconal
 responsibilities.

E. Concluding Recommendations

I recommend that the Synod of 1987 declare the above to be its answer to Overtures 33, 42, and 43, and to the communications of WMARC, CRWM, and CRWRC, all of which were submitted to the 1985 Synod.

Finally, I recommend that the Synod of 1987 declare the mandate given to our committee to be fulfilled and therefore dismiss our committee.

Nelson D. Kloosterman

Note: Mr. Henry Lane endorses Part II of the Minority Report.

REPORT 32 COMMITTEE TO STUDY CALLING SYSTEM

I. MANDATE

In response to the recommendation of the Pastor-Church Relations Committee, the 1985 Synod adopted the following recommendation:

1. That synod appoint a study committee to review the adequacy and function of the present calling system in the light of present and anticipated needs and patterns that are emerging in the life and practice of the CRC and to make recommendations toward improvement.

Grounds.

- a. While the present calling system works well in many cases, there are inherent limitations for which corrective action needs to be considered.
- b. The trend in the CRC to call younger men inevitably produces varying degrees of stress among pastors who are affected by this trend and the churches they serve, even when a change would be mutually beneficial.
- c. The present calling system is not effective in providing for pastors whose continued stay in their congregations is no longer advisable because of problem situations.

We need to consider more creative ways in relieving this pain than by resignation, "no-fault separation" (Church Order Art. 17), and disciplinary action. —Adopted (Acts of Synod 1986, p. 793)

II. BACKGROUND

Reference to the need for improving our calling system is found already in *Acts of Synod 1958*. Request was made that a central committee be established which would gather and dispense information from and about ministers for vacant churches. The request was denied, together with suggestions that only acceptances of calls be listed in *The Banner*, and that the minimum period of service for a pastor in a congregation be raised from two to three years. The need for improvement in our system has been recognized for many years, although at that time synod was not ready for any changes.

In 1970 an overture requested synod to appoint a committee to study ways and means for improving the method of calling ministers. One ground for this request was "because of the growth of the church, the diversity of the ministerial task, our present method does not serve as satisfactorily as it once did, and not adequately in many places" (Acts of Synod 1970, Overture 42). This committee, reporting to the 1972 Synod, recommended the establishment of the "Ministerial Information Service" (MIS) as a standing committee of synod. This was substantially the same type of committee which had been rejected in 1958, but now the recommendation was adopted. This synod also declared that it is a proper practice for ministers to indicate their desire for a call in general or for a call to a specific church, and that it is acceptable procedure for vacant churches to advertise for available ministers.

The next effort to alleviate the problems related to our calling system was brought to the 1976 Synod by the MIS. Several churches and ministers had suggested the possibility of arranging exchanges of pastorates for ministers who had served in their churches for many years. The MIS suggested a method by which such exchanges could be effected. Synod approved the concept, but no exchanges were ever made. One possible explanation for this fact is that churches zealously guard their autonomy and freedom of choice in the selection of their pastors.

Recognizing the increase in the number of problems between pastors, consistories, and congregations, the 1978 Synod mandated the Synodical Interim Committee to conduct research into a healing ministry. From 1970-1982, seventy-five ministers were released from their congregations. The Healing Ministries Committee, reporting to Synod 1982, recommended the establishment of a Pastor-Church Relations Committee (PCRC). This recommendation was approved, and the following year Rev. Louis Tamminga was appointed to be the Director of Pastor-Church Relations Services. The Healing Ministries Committee also recommended a change in Church Order Article 17, which required that an "intolerable situation" exist between a pastor and his congregation before action to release him from active service in the congregation could be taken. While the wording recommended by the committee ("a minister . . . who can no longer use his gifts effectively for the building up of the congregation he serves") was not adopted, synod did change the article to read that for "weighty reasons" a minister can be released from his congregation in order to seek another call. The committee also recommended that it be acceptable practice to call ministers of the Word for a specific period. Synod took no action on this recommendation, but referred it to the churches for further reflection.

III. ANALYSIS

The ideal method for finding the right pastor for the right congregation for the appropriate amount of time has yet to be devised. It would be presumptuous on our part to suggest that we have found the answers to the tensions that often arise between pastors and congregations. However, some changes can be made which would be of assistance in resolving some of our problems.

There are two basic systems in use which bring pastors to congregations. The system in use in the CRC permits the churches to call any eligible minister, and the minister is free to accept or decline that call, so long as these actions are carried out in keeping with our Church Order and synodical regulations. In the other system, commonly identified as hierarchical, a third party makes the decision for the congregation and the pastor. While this hierarchical system has much to commend it because of its efficiency in resolving problem situations, it can easily become a source of trouble in the churches. Accusations of arbitrary actions, political pressures, and favoritism quickly surface. There is little interest among our people to go in that direction in order to solve our present problems. In fact, the opposite is true. Consistories jealously guard their authority to choose their pastors, and often even a suggestion made in good faith of one who might serve a congregation well is enough to assure that that pastor will not be given much consideration.

Our present system is basically sound. We should not forfeit the autonomy of the local congregation because we are facing some problems. We must recog-

nize that many of the problems being encountered today are not the fault of the system, but rather the result of changes that have occurred in the CRC over the past several decades.

IV. TERM CALLS

One of the difficulties with our present system is that every call extended to a minister to serve as pastor of a congregation is open-ended. Normally this presents no problem, because after a few years the pastor receives a call to another congregation and the previous relationship terminates. However, in some instances, when the pastor receives no opportunity to move, this becomes a source of tension, and eventually causes the relationship between pastor and congregation to deteriorate. Because there is no date when the relationship will automatically come up for review and evaluation an arbitrary time must be chosen either by pastor or consistory to terminate the relationship. If neither takes action, the terminal date will be the time of retirement.

The result of this is that many churches hesitate to call an older pastor, lest he stay until retirement age. Therefore many a pastor who is very qualified does not receive a call because consistories fear he will not receive another call for the remaining ten to fifteen years in his ministry. Our committee is convinced that an answer to this dilemma is to permit consistories to have the option of extending calls for a specific number of years. At the end of this term the call would be terminated, and the pastor would be announced to the churches as available for call. His present congregation would have fulfilled its commitment and is free to call another pastor, or it may, if it chooses, extend the length of the call to the present pastor.

The concept of the term call was recommended to synod in 1982 by the Healing Ministries Committee, and referred to the churches for further reflection. We believe the time has come for the concept to be approved by synod.

At present over 30 percent of our ministers serve for a specified term in specialized ministries. We believe that the churches should have a similar option when calling their pastors. Implementing the term concept would be completely voluntary, but could be very beneficial in specific cases. Many churches might feel more free to call older pastors who would serve them profitably. This would result in greater mobility for ministers, and be beneficial to both churches and pastors.

It is true that some ministers who complete their term as a pastor of a church will not receive another call. They will ultimately be released from office. But that is true under our present system as well. There are several ministers who have been separated from their church by Article 17, or who are on leave of absence by Article 16, who have no call. The advantage of the term call is that in many situations a crisis will be avoided because an honorable separation is effected at an appropriate time. A possible showdown could be prevented in consistories between those who warn not to "touch the Lord's anointed," and those who maintain that the primary concern of the consistory is to ensure the well-being of the congregation.

Churches should be encouraged to make use of the talents of these men as interim pastors. The term-call system would be effective in making available mature pastors to help in healing ministries for a specific period. It is very possible that these interim pastors will find a more permanent home after they have served that congregation for a time.

In considering the use of term calls we are dealing with both the well-being of the churches and the job security of the pastors. There are provisions in the Church Order to separate a pastor from a church. But it is almost impossible to institute the present procedure without great hurt as well as guilt feelings in the congregation. Sometimes this is necessary in spite of the hurt involved. It is very possible that after an Article 17 separation a congregation could make use of a pastor called for a fixed term to meet its unique needs during a period of healing.

In order to treat fairly the minister who receives a term call, it is essential that provision for arrangements in connection with termination of his services be made at the time the call is issued. This should include a period of support following the completion of the term, as well as some remuneration for moving expenses.

V. Church Order Articles 16 and 17

Articles 16 and 17 of the Church Order require some revision. At present these articles read:

Article 16

A minister who for weighty reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation in order to seek another call. The request for such release may be initiated by the minister, by the consistory, or by the minister and the consistory jointly. The consistory shall give such a release only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

b. The consistory shall provide for the support of a released minister in such a way

and for such a time as shall receive the approval of classis.

c. A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

—Cf. Supplement, Article 17

Article 16 speaks of a "temporary release from service to the congregation." *Temporary* by definition means "not permanent." Yet this article has been used many times as a way of effecting a permanent separation between pastor and congregation. As soon as the pastor leaves, the church begins calling another pastor, with no intention of having the pastor who has been "temporarily" released from service to the congregation return to them. This separation may be warranted, but provision for such a separation is made in Article 17.

Why is Article 16 being used in these cases? Although we cannot speak for each person who has pursued this course, two reasons may be suggested.

The first reason is that separation by way of Article 16 is very simple, while Article 17 involves a complicated process. Weighty reasons must be demonstrated. Not only the consistory, but the classis must give its approval and synodical deputies must concur. If Article 17 is followed, the pastor remains

eligible for call for a period of two years, but if Article 16 is followed, no time limit is placed upon his eligibility for call. The temporary release sometimes becomes a prolonged period.

The second reason is closely related. In the mind of the church today there seems to be a certain stigma attached to Article 17. It appears to be more difficult for a pastor to obtain a call if Article 17 is used for separation. For that reason also Article 16 is used, not as it was originally intended to be used, but as a possible way of avoiding the negative feelings evoked by Article 17.

Still another point is sometimes forgotten. If a pastor uses Article 16 for separation, he has lost the protection provided for him by Article 17-b. Classis has no opportunity to approve or disapprove of the way in which the consistory is providing for the pastor's terminal support. In fact, there are instances in which classes are hardly aware that a minister has left its fellowship.

We suggest some changes in Articles 16 and 17 which will help to correct their misuse. By including provision in Article 16 for both temporary and permanent release from service to the congregation through action initiated by the pastor, it is possible to limit the use of Article 17 to action initiated by the consistory. Notice that in our proposed revision the synodical deputies would not be involved in separation by way of Article 16, but their concurrence would be required in separation by way of Article 17. There is no need for synodical deputies to be present when a minister voluntarily seeks a release from service to a congregation and adequate provision has been made for terminal support. On the other hand, if the consistory initiates action which will remove a minister from his position, synodical deputies should be present to concur with, or disapprove of, the action of classis.

Changes or additions in Article 16 are italicized, and words omitted from Article 17 are placed in parentheses.

Article 16

a. A minister who for *valid* reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have superivision over him.

b. A minister who for valid reasons desires a terminal release from service to the

congregation must have the approval of his consistory and classis.

c. The consistory shall provide for the support of the terminally released minister

in such a way and for such a time as shall receive the approval of classis.

d. A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation through action initiated by the consistory. (. . . in order to seek another call. The request for such release may be initiated by the minister, by the consistory, or by the minister and the consistory jointly.) Such release shall be given only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

VI. MINISTERIAL INFORMATION SERVICE—PASTOR-CHURCH RELATIONS COMMITTEE

Two synodical committees presently serve congregations and pastors in matters related to the calling process.

The Ministerial Information Service (MIS) was organized in 1972 in response to the expressed desire of both churches and pastors to have a better method of gathering information about ministers and churches when vacancies occur. A part of its mandate is to introduce to vacant churches ministers who are seeking a call, and also to serve churches and ministers with other needed advice in matters pertaining to calling (see *Acts of Synod 1972*, p. 72). This committee has provided information to the churches and ministers for fourteen years.

However, it has become apparent that information alone does not solve the problems that arise when pastors seek a call and do not receive one. Many pastors resign or are separated from their congregations by action of classis. Many tensions which are tolerated by pastors and congregations exist in the churches without separation taking place. As a result of the studies and the recommendations of the Healing Ministries Study Committee, the PCRC was established.

Both of these committees deal with the matter of pastor-church relations. According to guidelines adopted by synod, the MIS is to serve in an informational capacity, and may offer no unsolicited advice. Its effectiveness is restricted by its limited mandate. This can be understood in light of the hesitancy of synod two decades ago to provide even limited service to the churches in the calling process. But that attitude has changed, and now the PCRC has a much broader mandate for dealing with the needs of pastors and churches by means of regional pastors, mentorships, and congregational pastoral relations committees.

Many churches contact the PCRC office for information about ministers, and many ministers contact this office when they are seeking a change of pastorate.

It logically follows from this historical development that these two services should be brought into the same office. It would be more efficient, and be of greater benefit to both churches and pastors, to have a single committee carry out this ministry. We therefore recommend that the work of the Ministerial Information Service be assigned to the Pastor-Church Relations Committee.

VII. CALLING PROCEDURES

The Healing Ministries Committee provided the church with the document "How to Call a Pastor." This has been valuable to the churches. We believe this manual should be enlarged, and that the PCRC should be requested to provide more material, including information as well as suggestions, to assist the churches in the calling process.

Congregations which become vacant will benefit by analyzing their needs and goals before beginning their search for a new pastor. Often churches have

unrealistic expectations about the pastor they desire, while other churches appear to be satisfied with almost any pastor who is a "good preacher." If congregational needs, goals, and expectations are not faced forthrightly, the results may be tension and even alienation between congregation and pastor. Churches also need to recognize that neither youth nor age in itself qualifies or disqualifies a minister from being an effective pastor. Superficial judgments often cause well-qualified men to be ignored. This is not the fault of the calling system, but rather the way in which it is used.

Consistories would do well in considering the possibility of calling a man for a specific term after the completion of a long pastorate, or after their former minister's service was terminated by classis. If there is need for healing, many men of mature years are qualified to perform that ministry. But they are often not considered because they might "stay until retirement." A term ministry in such an instance might well meet the needs of the congregation.

Interim pastors also should be considered in certain instances. Not only retired ministers, but also those who are without a fixed charge may serve well. There are many options open to consistories within our calling system.

There are also various options for pastors who have served the same church for many years. A leave of absence for further study can be a source of blessing for both church and pastor. A sabbatical leave may result in many fresh approaches as well as new enthusiasm for the pastor. It is also possible for a pastor to serve as stated supply in a vacant church while on leave from his own pastorate. And surely churches should provide opportunities for continuing education, whether the pastorate has been brief or lengthy. All will benefit from a minister who increases his knowledge and shares it with others.

The PCRC should gather and distribute materials and ideas which will be helpful to the churches both in the process of obtaining the right pastor, and materials which will be of value in maintaining a good relationship between pastor and congregation.

VIII. CONCLUSION

We believe that the recommendations which we are making to synod will have value in dealing with the tensions that exist and will remove certain difficulties relating to our calling system. But we must remember that there is no way in which all difficulties can be removed through a calling system.

There are mismatches between pastors and congregations, and there are pastors who lack the ability to meet the challenges of their pastorates. There also are congregations which are extremely difficult for any pastor to serve. In a survey done by the Reformed Church in America, it was noted that when a church has had an involuntary termination of a pastorate, the likelihood of another involuntary termination in the church is six times greater than the norm.

As a denomination we should reaffirm the validity of our calling system. Consistories and congregations must retain their autonomy in the calling process within the framework of our Church Order. Ministers also possess the freedom of choice, dealing with consistories directly without the pressures of a hierarchical system. Our system has weaknesses, but also many strengths. It is a system which arises out of our presbyterian form of church government, and serves our churches well.

IX. RECOMMENDATIONS

- A. That synod grant the privilege of the floor to the chairman, Rev. William D. Buursma, and the secretary, Rev. Louis J. Dykstra.
- B. That synod declare that congregations have the option of calling their pastors for a specific term of service.

Grounds:

- Term calls are recognized as legitimate in many specialized ministries in our churches.
- In some situations term calls would be appropriate and helpful to both congregations and pastors.
- 3. By having more control over the length of a pastorate, churches would be encouraged to consider calling pastors according to their ability rather than according to their age.
- 4. Increasing use of term calls would promote greater mobility for ministers even when the number of vacancies is small.
- C. That synod include under Church Order Article 8, Supplement:

If the letter of call designates a specific term, the letter shall also include a statement concerning the possibility and method for reappointment, and financial arrangements which will be made in the event that the appointment is not extended beyond the specified term.

Ground: To avoid misunderstanding, termination arrangements should be stated at the time the call is extended.

D. That synod revise Articles 16 and 17 of the Church Order to read:

Article 16

- a. A minister who for valid reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.
- b. A minister who for valid reasons desires a terminal release from service to the congregation must have the approval of his consistory and classis.
- c. The consistory shall provide for the support of the terminally released minister in such a way and for such a time as shall receive the approval of classis.
- d. A minister of the Word who has been released from active ministerial service to his congregation shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation through action initiated by the consistory. Such release shall be given only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations. b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

Grounds:

1. This will remove the ambiguity by which ministers have been permanently released from their charges by way of an article which specifies "a temporary release from service to the congregation."

2. This clarifies the distinction between Articles 16 and 17, making Article 16 deal with action initiated by the pastor, and making

Article 17 deal with action initiated by the consistory.

It provides more adequate supervision by the consistory and classis over the pastor who chooses to be without fixed charge.

- It gives classis the opportunity to supervise arrangements made for a pastor who seeks permanent release from service to his congregation.
- E. That synod assign the work being carried on by the Ministerial Information Service to the Pastor-Church Relations Committee.

Grounds:

- 1. The functions of these committees overlap.
- The Pastor-Church Relations Committee has greater contact with classes, congregations, and pastors. It would be more efficient and effective to have the information gathered and dispensed from the PCRC office.
- F. That synod instruct the Pastor-Church Relations Committee to develop a comprehensive manual which will assist churches in the calling process.

Ground: This would be a valuable aid to consistories in making the calling system work as effectively as possible.

Committee to Study the Calling System William D. Buursma, chairman Louis J. Dykstra, secretary Robert C. De Vries Leonard J. Hofman Carol Van Drunen Fred Visser

Overtures

Overture 1 — Refer Structure Study Report to Churches

Classis Alberta North overtures synod not to implement "Vision 21" according to the timetable suggested in the report of the Committee to Study the Structure of the CRC. Instead, the document should be referred to the churches for at least one year for study, comment, and revision.

Ground: "Vision 21" proposes such a far-reaching restructuring of the CRC that, in order properly to exercise the office of believers, the churches and their members must be able to deal with the proposals for a prolonged period of time. Until now the churches have not had sufficient time to absorb and respond to the proposals.

Classis Alberta North Nicholas B. Knoppers, stated clerk

Overture 2 — Reject "Vision 21"

Classis Alberta South respectfully overtures synod to reject "Vision 21" as presented by a committee of the SIC.

Grounds:

 This report, while paying lip service to the principles of our Reformed/Presbyterian system of church government, tends far more in the direction of a heirarchical church structure.

Establishing an Executive Board of Synod will remove the local church farther from the ministries of the denomination at the synodical level. The structure of our denomination tends to become top-heavy in this manner.

An Executive Board of Synod could easily become too powerful a body to handle.

Classis Alberta South Gerrit J. Bomhof, stated clerk

Overture 3 — Refrain from Taking Action on "Vision 21"

Classis Eastern Canada overtures synod to refrain from taking action on "Vision 21" for the period of one year to permit further study by the congregations.

Ground: Since "Vision 21" has far-reaching implications, it requires more study by the churches than has been possible so far.

Classis Eastern Canada John Tenyenhuis, stated clerk

Overture 4 — Reject Report of Structure Study Committee

Classis Florida overtures synod to reject the reorganization of the CRC as proposed by "Vision 21."

Grounds:

 Although a thorough and responsible effort was made to answer the concern of Classis Hudson, the restructuring of the church proposed by the report is too sweeping and even radical.

Too much power and authority is invested in the Executive Board of Synod. The synods of the CRC have always carefully limited the authority and power of its Synodical Interim Committee. The Executive Board of Synod proposed in "Vision 21" is an effort to go in the opposite direction.

Classis Florida John Fennema, stated clerk

Overture 5 — Opposes Adoption of Executive Board of Synod Concept

Classis Grandville overtures synod not to adopt the concept of the Executive Board of Synod in the report of "Vision 21."

Grounds:

1. The power and authority is in the control of too few people. The direction of the church will be set by seventeen persons.

The board is a self-perpetuating board. It nominates its own members except for the three past presidents of synod. There is a real danger of "professionalism" on the board.

Its mandate far exceeds the time that the members have to give on a volunteer basis. The danger is that the direction of the denomination will be given to the general secretary.

> Classis Grandville Leonard Van Drunen, stated clerk

Overture 6 — Opposes Adoption of "Vision 21" Proposals but Favors Appointing a Committee to Propose a Structure

Classis Hamilton overtures synod:

1. Not to adopt the "Vision 21" proposal to form an "Executive Board of Synod" (with an appointed general secretary) which would replace the present Synodical Interim Committee (SIC) and the denominational stated clerk.

Grounds:

a. The committee's recommendation violates our understanding of the Reformed decision-making structure as spelled out in the Church Order of the CRC.

- b. Forming a worldly ruling body that in its structure is hierarchical or oligarchical is not in accordance with God's Word (Church Order Art. 24—Manual of CRC Government, Brink and De Ridder Commentary). New Testament knows of no other ruler of the Church than Jesus Christ, to whom all authority has been given (Matt. 28:18).
- 2. To appoint a committee that will:
- a. Propose a structure for the four operating boards, stipulating how each board or agency committee shall structure and administer the areas for which it is responsible.

Stipulation

1) Every classis shall be represented on each board.

2) These boards shall in consultation and cooperation with the SIC and with the approval of synod, be responsible for all day-to-day activities and future planning of the agencies and committees under their direction.

Ground: This part of the proposal—which will result in greater efficiency and better stewardship—is consistent in principle with the foundations of our Church Order. However, we believe that the proposed model is too vague and needs further clarification.

b. Propose a mandate for the SIC that will reflect the change to four operating boards.

Stipulation:

The Synodical Interim Committee shall continue to function as before as the trustees of our denomination.

Ground: This again is consistent with our Church Order, which recognizes delegated authority from the bottom up and ensures the involvement of the "grassroots" of our Reformed denomination.

Classis Hamilton Richard Stienstra, stated clerk

Overture 7 — Postpone Implementation of "Vision 21"

Classis Hudson overtures synod to postpone the decision to implement "Vision 21" (with its proposed bylaws recommended by the Committee to Study the Structure of the Christian Reformed Church in North America) until Synod 1988.

Grounds:

 A significant percentage of the member churches had not received the report "Vision 21" in time to respond to the January 15, 1987, deadline. Several of the seventeen churches in Classis Hudson had not yet received "Vision 21" by our January 28, 1987, meeting.

Such a significant revision of the administrative structure of the CRC in NA requires thoughtful and thorough analysis by the consistories of our church before

synod acts in their name.

Classis Hudson commends the committee for the substantial work it performed for the express purpose of improving the efficiency of our church's administration, and we request adequate time to digest the report and make appropriate recommendations.

4. Action on "Vision 21" at Synod 1987 would violate Synod 1985's directive that all study committee reports be communicated to member consistories by October 15 of the year prior to proposed synodical action.

Classis Hudson Oren Holtrop, stated clerk

Overture 8 — Postpone Consideration of "Vision 21"

Classis Huron overtures synod to postpone considering the restructuring of the denomination in the manner suggested in "Vision 21" until the Synod of 1988.

Ground: The report was received too late for our consistories to give it adequate study and reflection.

Classis Huron Dirk Miedema, stated clerk

Overture 9 — Opposes the Adoption of Structure Study Committee Recommendations

Classis Illiana requests that synod not adopt the recommendations of the Committee to Study the Structure of the Christian Reformed Church.

Grounds:

 The proposed Executive Board of Synod would place too much power in the hands of a few people in the denomination. The following items from the proposed mandate illustrate our point:

The Executive Board of Synod will supervise the office of the general secretary

and the operating boards.

b. The Executive Board of Synod shall appoint college and seminary professors, the denominational financial coordinator, and the Banner editor.

c. The Executive Board of Synod shall provide synod with recommendations on

general issues affecting the life of the church.

d. The Executive Board of Synod shall propose nominations for the general secre-

tary and all agency head positions.

The proposed Executive Board of Synod creates another layer of administration which would further remove the ministry of the agencies from the local congregations. 3. The proposed change will in effect change the organization of the CRC from

presbyterian to hierarchical.

4. The study committee itself suggests that the cost-saving projections are at best tentative and uses terms such as "possible savings" and "potential gains."

Note: Synod could simply decrease the size of some current agency boards and obtain much of the efficiency and cost savings envisioned by the study committee.

> Classis Illiana Rein Leestma, stated clerk

Overture 10 — Take No Action on "Vision 21"

Classis Kalamazoo overtures synod to take no action on "Vision 21" this year but to wait until 1988 to deal with the report of the Committee to Study the Structure of the CRC.

Grounds:

Far-reaching and major changes are being proposed.

2. The present church structure has evolved over 120 years.

- 3. As much input and discussion as possible should be requested and received so that an informed and responsible decision can be made by synod.
- 4. Waiting one year longer will not cause irreparable damage to the denomination.

5. The report has not been generally available to many members.

Questions (as raised) should be carefully reviewed and accurately answered before the report is considered or acted upon by synod.

> Classis Kalamazoo John Leugs, stated clerk

Overture 11 — Opposes Adoption of Structure Study Committee Report

Recognizing the importance of efficiency in the administration of the work of the church, and commending the Structure Study Committee for its thorough effort to propose a more effective administrative model for the CRC, Classis Niagara nevertheless overtures synod not to adopt the present recommendations for the following reasons:

- A. The recommendation for a hierarchical structure in the creation of an Executive Board of Synod is assumed to be in harmony with Scripture, the confessions and the Church Order. However, the scriptural and confessional foundations of the recommended changes as well as their harmony with the Church Order must be spelled out before synod can responsibly adopt the recommendation.
- B. The proposal centralizes control over denominational ministries in fewer people, and removes such ministries further from grassroots participation.
- 1. When synod delegates more responsibility and authority on matters of substance to boards and agencies they will become increasingly independent in their operations.
- As delegated tasks become further removed from local congregations, accountability becomes an increasingly tenuous matter.
- If domestic or world ministries are run by agency committees, appointed by a ministries board, it would only create greater distances between these ministries and the local congregation and commit the overseeing of vast ministries to a small group of 'professionals."
- To commit all publications and church education matters to a small board of fourteen members may be efficient but probably not effective where so many churchsensitive areas are involved.
 - Grassroots participation would appear extremely important in this area and, hence, it ought to remain a board of elected classical representatives.
 - To propose that overseeing all this work be done by a fourteen-member committee that meets only once a year-would seem to make church control only a formal matter at best.

- C. Limiting the number of operating boards to four leads to some forced unions and some undesirable overloading.
- 1. The proposed Domestic Ministries Agency is assigned some services that don't fit in very well, such as Pastor-Church Relations, SCORR, and Ministerial Information Service.
- 2. A single board cannot realistically be expected to properly administer ministries so vast and so varied. This situation will no doubt lead to requests for the appointment of executive staff and a return to high administrative costs.
- D. The place of study committees in the overall structure is left unclear.
- 1. Under Guideline 9 it is suggested that study committees should report to boards, rather than to synod, which is quite inappropriate.
- 2. The proposal that the Executive Board of Synod shall be available for consultation with such study committees also implies a weakening of the direct accountability of such committees to synod.
- E. The proposed Executive Board of Synod would seem to have inappropriate and undesirable powers.
- 1. The recommendation is based on the belief that to get the desired exercise of responsibility by the agencies, a hierarchical structure is required. However, Christ has not instituted hierarchical rule in his church but mutual responsibility and mutual supervision of officebearers.
- 2. The appointment of seminary professors and of others to key positions which affect the life and direction of the denomination is the direct responsibility of synod and should not be delegated to a small board.
- 3. Vesting such an Executive Board of Synod with responsibility to provide synod with recommendations on general issues affecting the life of the church is delegating far more responsibility to an administrative arm than synod should.
- 4. Though the intention is not to give such an Executive Board of Synod much controlling power over denominational life and ministries, the final result may well be that type of corporate boardroom control. The corporate model appears to outweigh the ecclesiastical model.
- 5. The recommendation, "the Executive Board of Synod shall provide synod with recommendations on general issues affecting the life of the church," is so broad as to be in violation of the spirit of Article 28 of the Church Order.
- F. The formula that is used to make up the membership of the proposed Executive Board of Synod and the fourteen-member operating boards results in unequal representation from the various regions of our denomination.
- 1. On such fourteen-member bodies, only three are from Canada while about four-fourteenths of the CRC membership resides in Canada.
- 2. Considering that past presidents of synod and members-at-large are more often than not from U.S. regions, it would further accentuate the under-representation from the Canadian regions.

Classis Niagara Adrian Dieleman, stated clerk

Overture 12 — Appoint New Committee to Review "Vision 21"

BACKGROUND

"Vision 21" contains a helpful review of the entire scope of ministry carried out by the Christian Reformed denomination and deserves careful study by the entire denomination. However, the strength of the report—a hard-nosed, businesslike analysis of organizational structure—is also its weakness. "Vision 21" now needs to be reviewed in the light of the realities of how denominational ministries actually do function.

Moreover, "Vision 21" never really addresses the critical issue of funding denominational ministries. Much of the discontent with denominational ministries surrounds this very issue. Should quotas be increased, maintained, or reduced? Which agencies need heavy quota support and which should raise more of their own support? Rearranging denominational structures without addressing funding issues could possibly have the net effect of undermining the current support which agencies experience.

OVERTURE

Accordingly, in light of the insights contained in "Vision 21" and considering the increasing discontent with current denominational structures, Classis Orange City overtures synod to:

1. Appoint a new committee to review the Vision 21 report, receive and consider responses from the churches regarding the report, and propose changes in both agency structure and agency funding for consideration by the Synod of 1989.

a. "Vision 21" by itself does not address the critical issue of whether quota support for denominational agencies should be redistributed in line with current resources and priorities.

b. "Vision 21" reveals overreliance on an increasingly discredited management

theory when it proposes more centralized decision-making.

- c. "Vision 21" tends toward an un-Reformed ecclesiology when it views denominational agencies as arms of a quasi-permanent denominational structure (synod) rather than as joint ministries of the congregations which make up the CŔC.
- d. "Vision 21" does not appear to have considered seriously options for decentralization, such as the establishment of regional synods or an increased role for classes and congregations in fund-raising, supervision, and management of joint ministries.
- 2. Instruct the denominational agencies to employ careful restraint when setting quota recommendations during this period of review.

Ground: Employing careful restraint when setting quota recommendations during this period of review will keep denominational agencies from becoming dependent on levels of funding which might be cut following this review.

> Classis Orange City Marvin Van Donselaar, stated clerk

Overture 13 — Alter "Vision 21" Proposals

Classis Pella overtures synod to make the following changes in the "Vision 21" proposal:

I. D. 3. Appointment of Members (p. 283) reads: a. The Executive Board of Synod shall submit to synod two nominees for each member to be elected.

1) Classes may submit to the Executive Board of Synod recommended nominees for their regions.

2) Synod may add to the nominations presented by the Executive Board of

3) Prior members of the Executive Board of Synod are not eligible to be appointed for three years after their second consecutive three-year-term has ended.

b. From the nominees for each vacancy synod shall appoint one person to the Executive Board of Synod and shall appoint one alternate.

We propose that the following changes be made:

a. The Executive Board of Synod shall submit to synod two nominees for each member to be elected.

 The nominees submitted to synod by the Executive Board of Synod must come from the nominees submitted by the consistories and classes of the region which they will represent. (Subpoint 2 would be deleted.)

2) Prior members of the Executive Board of Synod are not eligible to be appointed for three years after their second consecutive three-year-term has

ended. (This is "Vision 21" subpoint 3.)

b. From the two nominees for each vacancy synod shall appoint one person to the Executive Board of Synod and shall appoint the other person as alternate.

It is understood that the same changes would be made in Section 5 in Footnote VII, Appointment of Members, found on page 311.

Section 2, d in Footnote VII on page 314 reads:

The Executive Board of Synod shall appoint college and seminary professors, the denominational financial coordinator, and the Banner editor. Appointments shall be approved by synod.

We propose the following changes:

The Executive Board of Synod shall submit to synod recommendations for the appointment of college and seminary professors, the denominational financial coordinator, and the Banner editor. Appointments shall be approved by synod.

Grounds:

This would prevent the Executive Board of Synod from becoming self-perpetuat-

2. This would protect the power of the consistories as original.

Classis Pella Siebert Kramer, stated clerk

Overture 14 — Postpone Indefinitely Consideration of "Vision 21"

Classis Wisconsin overtures synod to postpone indefinitely consideration of "Vision 21."

Grounds:

 This report, in its recommendations, violates the Reformed principle of delegated authority (Church Order Art. 27). "Vision 21" proposes a permanently functioning, nondelegated Executive Board of Synod.

2. There is no biblical/theological justification for such a fundamental change in church polity. Financial expedience alone does not warrant this change from the

biblical polity of rule by the elders (Acts 20:28; I Tim. 3:1-7; and I Pet. 5:1-4).

3. The unwarranted powers granted to a seventeen-member board would alienate congregations and have the effect of eroding denominational support and unity. These unwarranted powers include:

a. The duty to appoint college and seminary professors and the Banner editor (cf.

- Report 18, Appendix A, p. 314). b. The duty to nominate the agency head positions (cf. Report 18, Appendix A, p. 315).
- c. The duty to appoint study committees when empowered by synod (cf. Report 18, Appendix A, p. 315).
- 4. Though the new structure is being proposed to save money, the report itself indicates that financial savings are only "potential" and "possible" (Report 18, Appendix A, p. 303).

Classis Wisconsin James Cooper, stated clerk

Overture 15 — Implement Regional Synods

Classis Alberta South overtures synod to take steps toward the implementation of regional synods in the CRC.

Grounds:

1. It is widely recognized that with the increase in the number of classes and the resultant increase in the number of delegates attending synod, the latter assembly has become unwieldy and its deliberative character endangered.

2. The Council of the Christian Reformed Churches in Canada has adopted a recommendation to "encourage its member churches to use the proper ecclesiastical channels with respect to the initiation of regional synods within the CRC," and has appointed a committee "to draw up a plan for the possible implementation of such a regional synod structure" (cf. Acts of Council, November 1985, p. 26).

3. Reconsideration of regional synods is timely: Synod itself has recognized the need to study the structure of the CRC (cf. "Vision 21"). With the tremendous growth in denominational institutions (boards, committees, agencies, etc.) over the last number of years, a step toward decentralization in the CRC is highly desirable. The implementation of regional synods would be a step toward bringing this about, and is a method much to be preferred to that outlined in "Vision 21."

Regional synods would be a step toward greater recognition of the biblical princi-

ple of the autonomy of the local church.

Regional synods are in line with historic Reformed church polity which seeks to bring and keep the work of the church close to the local congregation and the person in the pew.

Note 1: Previous plans for setting up regional synods in the CRC can, with some modifications, be used in implementing this decision. We refer to the Acts of Synod 1952, pp. 175-80; 1957, pp. 287-300; 1960, pp. 364-70. The results of the study committee appointed by the Canada Council (cf. above) might also be used.

Note 2: We would recommend that regional synods meet once a year, with general synod meeting once every three years.

Classis Alberta South Gerrit I. Bomhof, stated clerk

Overture 16 — Study Implementation of Regional Synods

Classis B.C. North-West overtures synod to seriously study the implementation of regional synods in our denomination, before further consideration of the recommendation of the report called "Vision 21."

Grounds:

 Rather than more centralization recommended by "Vision 21," we should have decentralization to overcome the gap between the "denominational building" and the new.

 The Council of Christian Reformed Churches in Canada has "encourage[d] its member churches to use the proper ecclesiastical channels with respect to the initiation of regional synods within the CRC" (Acts of Council, November 1985, p.

26).

Regional synods have had a time-honored tradition in the churches of the Reformation. A complete plan for implementation of regional synods was considered by Synod 1960, but it was felt that the church was not ready for regional synods "at this time."

Regional synods would effectively bring the work of the denomination closer to the people and thereby create a closer involvement than would "Vision 21."

 Regional synods would involve more people in the deliberative process before important decisions are made—more so than would the plan proposed by "Vision 21."

> Classis B.C. North-West William C. Tuininga, stated clerk

Overture 17 — Alter 1976 Decision re Lapsing Membership

Classis Holland overtures synod to amend the synodical decision of 1976 re "lapsing membership" of persons who fail to attend and support their church by *deleting* condition B: "He claims to be worshiping elsewhere."

The present decision is as follows:

That with respect to a baptized or confessing member who, for a period of at least two years, has not moved but fails to attend and support the congregation that holds his membership, the consistory may declare his membership has lapsed. This may be done when all the following conditions are present:

A. He claims to be still committed to the Christian faith.

B. He claims to be worshiping elsewhere.

C. The consistory is not aware of any public sin requiring discipline.

(Acts of Synod 1976, p. 25)

Grounds:

There are persons who claim they are still committed to the Christian faith but who
do not attend the church and who are not worshiping elsewhere.

2. There are persons who claim to be worshiping elsewhere but who are unfaithful in

their attendance.

3. This will assist consistories, who at present face the alternatives of taking no effective action with such a member or proceeding to erase or excommunicate him from the body of Christ, by providing a way of removing his name from the membership rolls without being required to pass judgment on his relationship to the church universal.

> Classis Holland John M. Ouwinga, stated clerk

Overture 18 - Redefine the Work of an Evangelist

BACKGROUND

The Montreal Harbour Ministry, supervised by the Board of Seaway Ministry, ministers to seafarers in Montreal Harbour, within the bounds of Classis Eastern Canada. The board employs Rev. Hans Uittenbosch as chaplain and Mr. Barend Biesheuvel as assistant chaplain. Besides house parents, many local volunteers are involved in the ministry at the Seafarers Centre. They minister to the bodies and the souls of the seafarers; this includes the ministry of presenting the gospel through evangelism on ships, holding worship services and administration of the sacraments at the Seafarers Centre. The assistant, Barend Biesheuvel, is deeply involved in all aspects of the ministry, including the proclamation of the gospel. The Board of Seaway Ministry requests (through the First CRC of Montreal) that Mr. Barend Biesheuvel, the assistant chaplain, be ordained to the office of evangelist. The Church Order (Arts. 2, 23, 24), however, in defining the work of an evangelist limits the work to "that emerging congregation to which he is appointed to labor." (Art. 24-b)

OVERTURE

Classis Eastern Canada overtures synod to redefine the work of an evangelist to allow for an "evangelist" to work in the context of the Montreal Harbour Ministry.

Ground: Under the present Church Order the assistant chaplain is not able to be tied into the church structure.

Classis Eastern Canada John Tenyenhuis, stated clerk

Overture 19 — Broaden Definition of Office of Evangelist

BACKGROUND

The Zion CRC of Oshawa, ON, has a full-time evangelist serving on its pastoral team. In seeking to have him examined by classis for the purpose of ordaining him to the office of evangelist, the council discovered that under Articles 2, 23, and 24 of the Church Order and the supplementary synodical rules this is not allowed. The Church Order confines the office of evangelist to persons working in emerging churches. There is no provision for an evangelist ministering in an established congregation. (Such churches should be encouraged to acquire an evangelist and free to ordain him to the office. God's call and gifts to the evangelist in such a setting should be officially acknowledged.)

gifts to the evangelist in such a setting should be officially acknowledged.)

The Montreal Harbour Seaway work, our mutual ministry project with Classis Eastern Canada, suffers from the same restriction. In a second-staff position they have a nonordained person working full-time in the ministry of evangelism with seamen from all over the world. He cannot be ordained due to the same limitation since his ministry does not

qualify as work in an "emerging church."

In both instances ordination is vitally necessary for the credibility of ministry to the people involved.

OVERTURE

Classis Quinte overtures synod to broaden the definition of the "office of evangelist" to include called and gifted persons serving in other settings than in "emerging churches."

Grounds:

 The Scriptures teach that God gives evangelists (Eph. 4:11ff.) to the church for the purpose of "equipping God's people for the work of ministry." Nothing is stated, or can even be surmised, about the limitation of evangelists to the "emerging church."

2. The Church Order should not forbid the ordination of evangelists who minister in a team setting in an officially organized church. The need for the ministry and the calling and gifting of God—and nothing else—should decide whether a person ought to be ordained an evangelist of the church of Christ.

The present policy contributes to the mistaken notion that evangelists and serious outreach are for the smaller, emerging congregation but not for the larger, estab-

lished church.

4. An evangelist in a team setting should be recognized by the classis and denomination so that his ministry may be publicized and that he may be available for call to serve in other churches seeking to call an evangelist.

Classis Quinte Peter J. De Vries, stated clerk

Overture 20—Opposes Term Call; Supports MIS Merger

Classis Hamilton respectfully overtures synod:

A. Not to implement Part IV, "Term Calls," proposed by the Committee to Study Calling System. (See Recommendation B, "That synod declare that congregations have the option of calling their pastors for a specific term of service.")

Grounds:

In situations where a minister is not offered a second term, not only will such a
minister be hurt, but it also signals other churches that there is (possibly) something wrong with the minister (which will make it difficult for him to get another
call).

Term calls will put added pressure on the minister to satisfy demands of the congregation; this may well jeopardize a faithful performance of office as required

by God's Word.

- 3. In specialized ministries where term calls "are recognized as legitimate" (see Ground 1 of Report 32) it is, to the best of our knowledge, not the constituency ministered to that decides whether the term is to be extended. Rather, a board or committee appointed to supervise that minister recommends such action. (We are thinking of chaplains, college professors/presidents, directors of special ministries, etc.)
- B. To implement Part VI, "Ministerial Information Service . . . Pastor-Church Relations Committee." We believe that assigning this work, presently done by the two committees, to the Pastor-Church Relations Committee will accomplish the following:
- 1. Make the "new" Pastor-Church Relations Committee a more functional committee. It can, in addition to providing information, also offer suggestions that may be helpful both to pastors who "need" a call, and to congregations which experience difficulty acquiring a new pastor.
- Allow the "new" Pastor-Church Relations Committee to give counsel to pastors and/or churches that have experienced difficulties.
- 3. Enable the "new" Pastor-Church Relations Committee to suggest interim arrangements (i.e., the services of an older, more experienced pastor, unto healing) to a church that has had a bad/hurtful experience with the previous minister.
- 4. Provide opportunity for the "new" Pastor-Church Relations Committee to encourage consistories/congregations to regularly evaluate the ministry of the church and its minister.

Classis Hamilton Richard Stienstra, stated clerk

Overture 21 — Place Matters of Licensure and Candidacy Under Jurisdiction of Classes

The consistory of First Christian Reformed Church of Lethbridge, AB, overtures synod to place the matters of licensure and declaration of candidacy under the jurisdiction of classes instead of the Board of Trustees of Calvin College and Seminary. We recommend that the candidate's "home" classis examine him with a view to eligibility for call, pending a favorable recommendation from the faculty of the seminary at which he studied as regards his academic qualifications. The final examination leading to ordination would be conducted by the classis in which the candidate received and accepted a call, as is now the case.

(Note: This recommendation is in line with the procedure followed in the Reformed Church in America. Should synod decide to adopt some other procedure, it would not

affect the substance of this overture.)

Grounds:

 Our present policy is a departure from good Reformed church polity. Examination and licensure of candidates properly belongs to the local churches and their

assemblies, not to a board or committee or agency of synod.

2. Every reputable seminary should have the right to declare students academically qualified for the gospel ministry. It is then up to the classes to determine the spiritual fitness of the students for the ministry in the CRC. Our present policy could with some justification be called discriminatory in nature, where the faculty and/or board of one seminary alone has that prerogative.

3. Synod has repeatedly asserted the right of classes to receive and examine candidates from orthodox seminaries. (Cf. Acts of Synod 1986, Art. 92, p. 49; Acts of Synod 1924, Art. 41, p. 38 [reasserted by synod of 1983]. Cf. also The Church Order Commentary by Monsma and Van Dellen, 3rd ed., p. 91: "They have this right.")

- 4. This would save many candidates considerable time and expense, since it would eliminate the need to travel to Grand Rapids for a board interview.
- 5. This would bring our practice into line with that of all other Reformed/Presbyterian churches in the U.S., where examination of candidates for licensure is in the hands of classes/presbyteries.

First Lethbridge Consistory P. Schalk, clerk

Note: This overture was presented to Classis Alberta South, but was not adopted.

Overture 22 — Alter Synodical Regulations re Students Trained in Other Seminaries

Classis Alberta South overtures synod to revoke the rule whereby students from other seminaries are required to take one year at Calvin Seminary, and to replace this with an equivalency exam on matters unique to the history, practice, and order of the CRC.

Grounds:

 The orthodoxy of students ought to be examined during the exam process toward declaration of candidacy and ordination.

The academic qualifications are ensured by the degrees granted by the theological school from which the students come.

An equivalancy exam would be sufficient to ensure adequate knowledge of the unique CRC concerns (similar but more extensive than the SPMC exam).

> Classis Alberta South Gerrit J. Bomhof, stated clerk

Overture 23 — Revise Church Order Article 45

BACKGROUND

The consistory of the Faith CRC of Tinley Park, IL, is of the conviction that the number of delegates which make up the annual synod of the CRC has grown to such an extent

that the synod is in danger of losing its character as an effective deliberative assembly. Consider the following facts:

In 1956, 26 classes sent 104 delegates. In 1966, 33 classes sent 132 delegates. In 1976, 37 classes sent 148 delegates. In 1986, 41 classes sent 164 delegates.

In 1987, 42 classes will send 168 delegates, to which will be added a large number of

advisors and fraternal delegates.

In the past thirty years synod has increased in size by 64 delegates. This indicates the possibility that, given a growing church with a vigorous and effective mission program,

the synod could number nearly 200 delegates by the turn of the century.

While we all look with longing for growth in the church, we do not welcome the prospect of significant increases in the number of synodical delegates. The conventional ecclesiastical wisdom has always held that assemblies ought to be limited in size to maintain their truly deliberative character; they ought not take on the characteristics of ecclesiastical conventions. We believe that the increase in the number of synodical delegates is threatening the deliberative process and that their number should be reduced; their number should certainly not be encouraged to increase.

There are several reasons for the increase in the number of classes and it would not be wise to ordain that no more should be organized. However, steps can be taken to grant incentives to large classes to remain intact and to discourage organization of small classes. This could be effected through reapportioning the delegates of classes to the

meeting of synod.

It may be helpful to look at the problem from a historical perspective.

In the late twenties and early thirties, several overtures were sent to synod asking for reduction in the number of delegates to synod from the fifteen classes, each of which sent 6 delegates, for a total of 90. Most believed that a synod of 90 persons was too large and surely too expensive. Some overtures also pointed out that there was "a need for more equal and proportionate representation" at synod. A classis with 9 churches had the same number of delegates as one with 28. The Synod of 1934 appointed a study committee to deal with the overtures and the problem which occasioned them. While some overtures asked for a simple reduction in the number of delegates from 6 to 4 per classis, an overture from Classis Grand Rapids East went further. It read as follows:

Classis overtures synod to revise Article 45 of the Church Order so that delega-

tion to synod shall be as follows:

That all classes consisting of 12 congregations or less send 2 delegates.

- That all classes consisting of 13 to 24 congregations send four delegates.
- 3. That all classes consisting of 25 or more congregations send 6 delegates. (This would make a total of 62 delegates.)

Grounds:

a. It would be more in conformity with Church Order Article 95, "No church shall in any way lord it over other churches."

b. By this plan we can reach our aim of fairer distribution of delegates according to the number of churches, without in any way disturbing the present arrangement of classes. c. It furnishes us with a permanent and simple method of determining

more equal representation at synod.

(Agenda for Synod 1934, Part II, pp. 319-20)

The study committee suggested three possible approaches:

- A simple reduction of the number of delegates from each classis from 6 to 4.
- 2. A system of "proportional representation" as overtured by Classis Grand Rapids East.
- A "realignment of classes" which would also address the matter of "fairer distribution of delegates according to the number of churches" by taking action to realign the classes so that each classis would have approximately the same number of churches in it. The number would be about 18.

The study committee advised against the second option, not because it objected in principle to "proportional representation" but because, first, it might "create dissatisfaction in some of the smaller classes" and "it would not remove a similar disparity which exists at present in the number of classical delegates to the various synodical boards; . the larger classes have precisely the same representation and voice in these boards as the smaller. Changing the number of delegates to synod on a more equitable basis would not herein effect a corresponding change" (p. 323). Therefore the study committee recommended the realignment of the classes. Synod adopted the recommendation and named a committee to see to it that the classes were realigned, each with an essentially equal number of churches. There was no consideration to be given to the size of the churches or the number of families in each classis. The Synod of 1937 formalized the realignment of the churches but made no provision for initiating future realignment. Subsequent divisions and realignments have come at the request of a classis or classes.

PRESENT STATUS

It is quite apparent that in spite of the good intentions of the synods of 1936 and 1937, the classes are not well aligned at present, with several classes having 13 or fewer congregations while several have 25 or more. And the concern for "fairer representation at synod" continues to motivate larger classes to divide and the number of classes to proliferate. This also adds members to already overloaded denominational boards which, with their members-at-large, come very close in numbers to the Synod of 1937 with its 60 delegates.

OPTIONS FOR REDUCTION OF NUMBERS OF DELEGATES

- 1. Change the number of delegates from each classis from 4 to 2.
- 2. Realign the classes and reduce the number of delegates to 2.
- Form regional synods, about twelve in number, each of which would send the same number of delegates to a general synod.
- 4. Adopt a system of "proportional representation" which would effectively reduce the number of delegates to synod and which could be readjusted in the light of future increases in the number of synodical delegates.

EVALUATION

- 1. The simple reduction of delegates from 4 to 2 does not solve the problem of classes with 13 churches with fewer than 1,000 families and classes with 25 churches with over 3,000 families having the same number of delegates to synod.
- 2. A decision to realign the classes would violate the unity of many natural groupings of churches in classical formation and would not take into account the desire and prerogatives of the classes. Likewise, several smaller classes, formed because of geographic factors, would suffer hardship if it would be required that they be made larger. The realignment of 1937 solved the problem only temporarily and any modern attemptin this direction would seem to hold little promise for long-term success.
- 3. The insitution of regional synods would be effective, but it would be unwise to create such synods for the sole purpose of solving the problem of synodical size.
- 4. Therefore it is our conviction that the fourth option, valid in principle, would be effective as a method to bring about significant reduction in the number of synodical delegates and in creating a fairer representation of delegates from the churches. This is the more so since a system of proportional representation can take into account the number of churches in each classis and, to some extent, the number of families which form these churches.

PROPOSED FORMULA FOR DELEGATION TO SYNOD

As presently aligned, this would result in twelve classes being granted 2 delegates each, 28 with 4 delegates each, and two with 6 delegates each. This would result in a total of 148 delegates to each synod. This formula could easily be adjusted to effectuate a greater or lesser degree of change.

(While the proposed formula does nothing to reduce the number of delegates to denominational boards, it would tend to encourage less growth. It is plain that the solution to the problem of large boards will have to be sought independently of the question of delegation by classes to synod.)

OVERTURE

The Faith Christian Reformed Church of Tinley Park, IL, overtures synod to adopt such changes in the Church Order as would be required to effectuate a change in the method of sending delegates to its assembly from the classes of the CRC according to the above formula or that formula adjusted by synodical wisdom.

Grounds:

 Synod should be made up of a reduced number of delegates to ensure the deliberative character of the synodical decision-making process.

2. Adopting this formula will encourage large classes to maintain their unity, thus

slowing the proliferation of new classes and preventing further exacerbation of the problem of "the growing synod."

3. While proportional representation is not laid down as a requirement in the formation of ecclesiastical assemblies, it is conceded as a legitimate concern by the Synod of 1936 and by subsequent synods. Fairer representation at synod has been a ground for granting the formation of new classes when the original classis was judged as being so large that it was not receiving such representation. (See, for example, Acts of Synod 1955, p. 59.)

4. Since the cost of operating a synodical meeting increases directly with the number of delegates present, this decision would result in significant annual savings.

Faith Consistory Lou Sytsma, clerk

Note: This overture was presented to Classis Chicago South but was not adopted.

Overture 24 — Prepare Official Forms for Transfers/Statements of Membership

INTRODUCTION

Article 59-b of the Church Order (revised in 1975) implies the transfer of membership when it refers to the giving of "certificates of membership" in the matter of receiving members. This is clear in the tradition of the Church Order and explicit in a decision of Synod 1977 "that synod advise the consistories . . . to grant transfer of membership [emphasis ours] rather than a certificate of dismission to members seeking to affiliate with a church in ecclesiastical fellowship" (Acts of Synod 1977, p. 33). It is clear that such transfer of membership is not to be given when members leave the CRC to join churches which are not in fellowship with the CRC. In such cases a simple statement of membership is to be given. It is our contention that what is clear from the Church Order and decisions of synod ought to be reflected and be operative in the formal documents by which membership matters are dispatched. The current Statement of Membership is nonspecific and is open to being used for all membership changes. Therefore,

OVERTURE

Classis Chicago South overtures synod to instruct the Synodical Interim Committee to devise official forms to be used in sending "church membership" to other congregations and churches in such a way that it is clear that in one case membership is being transferred (which is proper with respect to other congregations in the CRC and to churches in ecclesiastical fellowship) and in the other only a statement of membership is being given (which is the only legitimate action possible when members wish to join churches with which the CRC is not in fellowship and concerning whose creedal and doctrinal stance and policies we may have serious objection).

Classis Chicago South Richard M. Hartwell, stated clerk

Overture 25 — Make Declaration re Report 44 of 1972 and Synodical Decisions Leading to Its Adoption

The consistory of the Lynwood, IL, Christian Reformed Church overtures synod to declare the formation of a committee, together with the mandate given to that committee and the resultant report and recommendation which was finally adopted as Report 44 in 1972 dealing with the nature and extent of the authority of the Word of God, to be inappropriate and invalid.

Grounds:

 No ecclesiastical council has either the right or the competence to sit in judgment over and to make declarations concerning the nature and extent of the authority of God's Word (Belgic Confession Arts. 3, 4, 5, 7, and 29).

The biblical doctrine of the Word of God is sufficiently set forth in Articles 3 to 7 of the Belgic Confession. The ambiguities of the 1972 Report 44 have caused division

in the churches.

Lynwood Consistory Henry Krygsheld, clerk

Note: This overture was submitted to Classis Illiana but was not adopted.

Overture 26 — Declare That Creeds Published in the 1959 Psalter Hymnal Be Recognized as Official Creeds

The consistory of the Lynwood, IL, Christian Reformed Church overtures synod to declare that the creeds as found in the 1959 edition of the *Psalter Hymnal* be recognized as the official creeds of the church to which we declare our unqualified agreement in the signing of the formulary of subscription.

Grounds:

 All the changes that have subsequently been made have been made contrary to the solemn covenant of the churches. The creeds may be changed only by way of gravamen, that is, by demonstrating that what the creeds say is contrary to the Word of God. In no instance has this solemn covenant been honored in respect to any of the changes made in the creeds since the 1959 edition of the Psalter Hymnal.

2. Changes made in the name of accuracy of translation are illegitimate. The validity of the creed does not derive from the accuracy of its translation from what may be considered to be its original version, but from the churches' declaration that what the creed says fully agrees with the Word of God. There is no criteria by which it

may be determined when a change is editorial or substantive.

Lynwood Consistory Henry Krygsheld, clerk

Note: This overture was submitted to Classis Illiana but was not adopted.

Overture 27 — Revise the Decision of Synods of 1984 and 1985 Relating to the "Headship Principle"

Classis Grand Rapids East overtures synod to revise the decision of 1984 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 Testaments.

(Acts of Synod 1984, Art. 101, p. 654)

We also overture synod to revise its corollary, the decision of 1985, added as a "logical deduction" of the 1984 decision, that

synod declare that the "headship principle" . . . implies that only male members of the church shall be admitted to the office of minister and elder.

(Acts of Synod 1985, Art. 89, p. 773)

Grounds:

 Article 29 of the Church Order says that 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." We sincerely believe that this decision of synod is

contrary to a sound, Reformed interpretation of Scripture.

 a. While the synodical study committee majority report, which was substantially adopted in 1984, made its argument on the basis of the creation order, and defended the idea that males exercise headship in all areas of life, the synod, with the concurrence of the authors of the report, reduced this to include headship only in the home and the church ("that synod declare that there is insufficient scriptural evidence to warrant the conclusion that a headship principle . . . is a creation norm, extending over the whole of human life"). This decision is without biblical ground and commits us to a theologically indefensible position. While women are free, and even encouraged, to use all of their gifts and talents in all areas in the life of creation, they are restricted from doing so in the church, at least in their eligibility to be called and ordained to church office. The order of creation offers more to women than the order of redemption. While God says to women that all of life is theirs in which to use and develop their talents, they are to be restricted in their service of others within the life of the redeemed people of God. If the basis for this limitation of women's roles in the church is not to be found in the creation order, where is it to be found? Does the cross of Christ limit women to certain roles? Does redemption restrict them? We firmly believe that the very opposite is true. It is the order of redemption that reveals that "in Christ there is no male or female." Whatever limitations women may have experienced as a result of the Fall are now eliminated in Christ's

reconciling cross.
b. In Joel 2:28-32, which was also proclaimed by the apostle Peter as fulfilled at Pentecost, the new age of the Spirit means an end to the old divisions of fallen humankind. The young, as well as the old, will dream God's dreams. Women, as well as men, will prophesy. The apostle Paul in Galatians 3:28 declares that the distinctions of rank and privilege created by the Fall, which divide people and limit their access to God, no longer apply. Jew and Gentile, slave and free, male and female, are one and equal in Christ. This insight into the new reality, brought into being by the gospel of Jesus Christ, was practiced by the apostle Paul who taught that the Holy Spirit has bestowed various gifts upon all members of the church, which are to be exercised in mutual service for the edification of the community of faith (I Cor. 12:1-11; Rom. 12:3-8; Eph. 4:1-16). In accord with this principle, numerous women in the New Testament church were called to specific tasks of leadership and service. For example, Phoebe is mentioned in Romans 16:1 as deacon/minister/servant of the church at Cenchrea. Also mentioned are Prisca and Aquilla (wife and husband), who were "my fellow workers in Christ Jesus" (Rom. 16:3); Mary, "who has worked hard among you" (Rom. 16:6); and Tryphena and Tryphosa, referred to as "workers in the Lord" (Rom. 16:12). In addition, Euodia and Syntyche are mentioned by Paul in Philippians 4:3 as being those who have "labored side by side with me in the gospel together

with Clement and the rest of my fellow workers."

In the New Testament church, women prophesied freely, with only certain restrictions of decorum sometimes placed upon them (I Cor. 11:5; Acts 21:9). Some have plausibly argued that Junias of Romans 16:7, who is listed as being "among the apostles," was a woman as well. In the Old Testament times, too, God used several women in positions of leadership and service (Miriam, Ex. 15:20 and Mic. 6:4; Deborah, Judg. 4 and 5; and Hulda, II Kings 22:12–20; II

Chron. 34:20–28).
c. Those biblical passages, which are considered by some to demonstrate that women must remain silent in the church and limited in their service to the church have been shown in numerous reports before synod (1973, 1978, and minority report of 1984) to reflect local issues, rather than timeless theological principles. Interpretations given of I Corinthians 11 and 14, which seek to restrict the role of women in the church, are offset by the practice of Paul himself, who in the very same book approves of women prophesying, provided that their heads are covered for the sake of proper decorum. Numerous biblical studies by our own synodical committees and by evangelical scholars outside our church have shown that at the very least it is not necessary to understand I Timothy 2:9–15 to be a rule of the church to be literally followed at all times and in all places (synodical reports 1973, 1978, the minority report of 1984; Gilbert. Bilezikian, Beyond Sex Roles, Baker Book House, 1985; Mary J. Evans, Women in

the Bible, Intervarsity Press, 1983). Therefore, we emphatically deny that a "principle of headship" which bars women from church office can be demonstrated on the basis of Scripture. Nowhere in the New Testament is "headship" related to church office nor is a church officer referred to as head of the church. In fact, the Synod of 1984 refused to say that "the headship of the man in the church implies that women should not be admitted to the office of elder, minister, or evangelist" (Acts of Synod 1984, Art. 72).

2. The confessions allow for the full participation of women in all the offices of the

church.

- a. The reformers and the confessions of the Reformed churches are exceedingly clear in their teachings on the "principle of headship" in the church: Christ, and Christ alone, is the head of the church. While Article 31 of the Belgic Confession maintains that the ministers of the Word of God together with the elders of the church have a measure of "power and authority," it insists that they are to be esteemed only "for their work's sake." For they are ministers "of Christ, the only universal Bishop and the only Head of the Church." There is no authority, headship, leadership, or direction-setting capacity built into the male gender itself. Rather, all authority resides in Christ alone, who uses the work of the officebearers of the church "as a sort of delegated work, not by transferring to them his right and honor, but only that through their mouths he may do his own work-just as a workman uses a tool to do his own work" (John Calvin, Institutes, Iv, iii, 1). The headship of the officers of the church is not the "headship of the man in the church" (Acts of Synod 1984, Art. 72), but the headship of Christ which they represent. Moreover, whatever eminence the officebearers of the church might possess among themselves "ought not to hinder Christ from ruling alone in his Church, or from governing it alone by his word" (John Calvin, Commentary on John 3:29). We take it, then, that the formulation and proposal of any "headship principle" in the church based on male gender is in open conflict with Reformed confessions, which teach that Christ is "the only head of the Church" (Belgic Confession, Art. 29). Furthermore, the idea of male headship in the church, as set forth by synod, is wholly out of keeping with the historic practice of the Reformed churches, which have always strenuously resisted the interposition of any form of human headship between Christ and
- b. In the Heidelberg Catechism, Lord's Day 12, we affirm that we share in the threefold office of Christ—prophet, priest, and king—by virtue of our baptism, our anointing in Christ. It would seem, then, that baptism, gifts, and calling—not gender—are the basis for all special offices in the church. We also affirm this in our Form for Public Profession of Faith. After a person has affirmed his or her baptism by public profession of faith, it is declared to that person, "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." Any limitation upon full participation in special offices in the church is confessionally

unfounded.

Classis Grand Rapids East John Vanden Berg, stated clerk

Overture 28 — Revise Decisions of 1984 and 1985 re Women in Offices of Elder and Minister

Classis Grand Rapids East overtures synod to revise the decisions of 1984 and 1985 as they apply to women and the office of elder and minister in the light of their inconsistency with the practice of appointing women to teach in the church, and the authorization of that practice in the Church Order.

Grounds:

1. Although teaching in the church is a "primary leadership and direction-setting" function (Acts of Synod 1984, Art. 68, p. 623), and is performed by men and women, Synod 1984 limited such activity to males.

2. Although teaching in the church by both men and women is authorized by the Church Order Article 64-b as a function adjunct to the offices of minister and elder ("The instruction shall be given by the minister of the Word with the help, if necessary, of the elders and others appointed by the consistory."), Synod 1985 declared such positions and functions to be contrary to the law and spirit of the Church Order (*Acts of Synod 1985*, Art. 112, p.803).

Classis Grand Rapids East John Vanden Berg, stated clerk

Overture 29 — Opposes Decision of 1984 re Women in Office

Classis Illiana overtures synod to nullify the decision of 1984 which allows for the ordination of women in office in the church of Jesus Christ.

Grounds:

1. This decision is contrary to the Word of God and is therefore sinful. There must therefore be the response of repentance (I Cor. 14:34; I Tim. 3:2, 12).

This decision, because it is confrary to the Word of God, is causing division in the churches.

> Classis Illiana Rein Leestma, stated clerk

Overture 30 — Make the Election of Qualified Members to All Offices a Local Option

Classis Rocky Mountain overtures synod to allow local congregations the option of electing all qualified members to all offices in the church.

Grounds:

1. The decision of the Synod of 1984 (Acts of Synod 1984, Art. 68, p. 623), based on the majority study committee report titled, "Committee on Headship in the Bible," which reads: "that synod declare that the headship principle, which means that the man should exercise primary leadership and direction-setting in the home and church, is a biblical teaching recognized in the Old and New Testament" does not do justice to exegetical principles of biblical interpretation.

a. The majority report begins with the assumption that a principle of headship, meaning that men always have authority over women as part of the creation order, exists and is taught throughout the Bible. The majority then proceeds to exegete and interpret passages in such a way as to prove their assumptions. The invalid nature of this procedure and its results were pointed out in great detail by the second minority report (Acts of Synod 1984, pp. 343–44), which unfortunately the Synods of 1984 and 1985 chose to ignore. A few examples follow:

1) In its effort to prove its assumption, sometimes the majority report ignores the context of a passage being studied. One example is the exegesis and interpretation of Genesis 2:18–24. The word, etser or "help" fit for man is interpreted to mean that woman was made to assist the man in his creation mandate. They say, "The woman is clearly given to man to be his help in fulfilling God's mandate." However, there is nothing in the context that would support that interpretation. In fact, the stated concern of God that the man was alone and needing companionship is ignored by the report. There is nothing in the passage that suggests man needed someone to give orders to, as assistant, in fulfilling his responsibilities. Even Adam's joyful exclamation at having been given a companion, "This at last is bone of my bones and flesh of my flesh," is interpreted to mean he is happy about having someone to work for him.

2) The predetermined, "creation-order headship principle" is seen by the committee as necessarily authoritative in the redeemed community of the New Covenant without warrant or biblical explanation.

3) Often the committee just ignores passages that seem to contradict or question their conclusions. For example, they insist that seeing the man as first-born (or first created) we are being taught that man has all the traditional rights over women. The numerous exceptions to first-born privilege in the Old Testament, such as Jacob and Esau, David, etc., are simply not dealt with.

4) In its effort to prove their point, sometimes the committee contradicts itself. In its dealing with Deborah, Hulda, etc., they admit that there is no evidence that God disapproved of these exceptions to what they define as a creation order. In fact they admit there is not even reference to extenuating circumstances. If this concept of creation-order is that flexible, why would there be a problem with having women in office? We contend that an issue based on the creation-order would not have exceptions.

5) Unfortunately, some of the important passages were not dealt with in this study, such as I Corinthians 11:11–12. Here we read, "In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God" (NIV). This passage comes in the context of a discussion on

worship, so it seems it would be appropriate to study in some depth. b. The majority report and the decision quoted from Article 68 moves without validity from the arena of the male/female relationships within the context of marriage to an authoritative structure within the church by a logical deduction. Even if one were to grant the "headship principle" in marriage, there is no basis on which to move from this sphere of authority to the church. And if the "headship principle" is a creation norm, then it would apply to all of society, not just to marriage and the church.

The Bible allows all qualified members to serve God's people in the offices of the

 The Bible makes it clear that all people share equally in the image of God. For example, Genesis 1:27 says: "God created man in his own image, in the image of God he created him; male and female he created them" (NIV). Again in Genesis 2 we see the equality of men and women in the account of the separate creation of woman. The Bible says God made a "helper fit for him" or "a helper equal to him." We also read that the two shall become one flesh. (See Acts of Synod 1984, pp. 343, 344.)

The promised product of redemption and the coming of the Holy Spirit in the new covenant is the breakdown of the sexual discrimination of the Old Covenant. The promise is stated in Joel 2:28-29 (NIV): "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both

men and women, I will pour out my Spirit in those days."

In the redeemed community the goal is that all will respond to the call of God to serve him with the gifts given by the Holy Spirit and the offering of their talents. Here in God's kingdom the "walls of separation are broken down" and all function in their new identity in Christ. The statement of this principle is summarized in Galatians 3:26-29: "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (NIV).

The report to Synod of 1973, "Women in Office," understood that in the redeemed community in God's kingdom there is a new order. Regarding Gala-

tians 3:28 it says, "Christ's redemption and restoration results in a new equality of the sexes and does not allow for any discrimination in the congregation." This principle of the new covenant in Christ clearly does not negate differences between male and female. Oneness does not imply sameness. However, these differences do not negate the fundamental oneness and equality all share before

The report to Synod 1978, entitled "Hermeneutical Principles Concerning Women in Ecclesiastical Office," also found this equality in Christ as a product of his redemption and the coming of the Holy Spirit: "The New Testament, along with the Old, affirms the equal worth of man and woman, but the New Testament goes beyond the Old in affirming the full participation of women in the gifts of the Spirit and in affirming and describing a fuller measure of participation by women in the work and worship of the church. By replacing circumcision with baptism as a sign of admission to the fellowship of believers, the New Testament enhances further the equality between men and women within the fellowship of the church" (Acts of Synod 1978, p. 530).

b. The gift-giving of the Holy Spirit is sexually nondiscriminatory among Chris-

tians, and it is the responsibility of the church to use these God-given gifts in all

areas of ministry (I Cor. 12:1-11; Eph. 4:1-16).

 Given this understanding of the equality of persons in the kingdom of God because of the redemption of Jesus Christ, we conclude there is no reason why qualified women cannot serve in the offices of the church. The synodical study committee report called "The Nature of Ecclesiastical Office" made it abundantly clear that the authority of the office in the church is the authority to serve.

Because the situation and cultural context of each congregation is different, we believe this decision ought to be left to the discretion and timing of the individual

consistory and congregation.

a. The apostle Paul was willing to compromise and accommodate to questionable cultural practice in order to further the spread of the gospel. Examples are his willingness to sacrifice in Jerusalem in order to accommodate the Jews; his advice to slaves and masters, even though slavery is clearly against the principles laid out in God's Word; and so too with the role of women.

b. It has become clear that not all who sincerely believe in the inspiration of Scripture can agree on the traditional interpretation of the church regarding

women in office. Therefore freedom of practice must be allowed.

RECOMMENDATION

It is recommended that this be accomplished by returning to Church Order Article 3 as it read prior to 1984 and then deleting the word male.

> Classis Rocky Mountain Jerrien Gunnink, stated clerk

Overture 31 — Recommit Report 31 to Study Committee

Classis Hamilton overtures synod to recommit Report 31 to the study committee for "The Authority and Function of Elders and Deacons." Grounds:

 The minority report presents a detailed exeges of Acts 6. If that exeges is is valid, it has far-reaching implications for our understanding of the place and task of the office of deacon. The majority report, in its biblical material re the task of the deacons, makes only passing reference to Acts 6. As a matter of fact, there is only one sentence, as follows: "While some contemporary interpretation maintains that the assignment given The Seven was more of a supervisory or administrative duty, there can be no doubt about the fact that the work of mercy assigned to the deacons has frequently been defended on the basis of the assignment given The Seven."

We submit that this one sentence does not at all answer the matter raised by the minority,

is not an exegesis of the passage, and

appealing as it does to an historical use of Acts 6, leaves the question begging.

2. The majority refers us to Report 32, Acts of Synod 1981, when presenting its historical material. We are not convinced, however, that the few paragraphs of this report adequately explain that historical material in the context of its historical milieu.

3. It is our conviction that neither the majority nor the minority report has done a satisfactory job. The crucial question—To whom does Christ entrust the supervision and governance of the church?— has not been answered biblically. An appeal of the "parity of the offices" is preventing the CRC from seeing the difference in function and task of the various offices. The minority report does try to make some differentiation, but in the end winds up attempting to fit the old mold—with some restrictions in place.

4. There appears to be no rhyme or reason for the proposed division of agenda items to be decided upon by the elders/ministers and those to be decided upon by the deacons—other than the facts that Classis Muskegon once proposed it, a proposal refused acceptance by synod. (See Acts of Synod 1978, pp. 115, 662–63.)

Moreover, since the elders and deacons will be meeting separately for most of the day, there are, for all practical purposes, two separate meetings that happen to fall on the same day and happen to be held in the same building. But neither the one happenstance nor the other belongs to the essence of the agenda of either group.

The minority report has not addressed the matter of diaconal accountability.

The majority report has failed to spell out the place of women deacons in the proposed council, nor has it addressed the question of women diaconal delegates to classis/synod.

> Classis Hamilton Richard Stienstra, stated clerk

Overture 32 — Reject Ecumenical Charter

Classis Alberta South overtures synod not to accept the Ecumenical Charter as proposed by the Interchurch Relations Committee (IRC), Acts of Synod 1985, pages 237–41.

Grounds:

- 1. Since the charter is designed to give direction to our ecumenical endeavors in the years to come, it is of vital importance that its language be clear and unambiguous. The present document suffers from a great deal of ambiguous, imprecise, and hesitant language. For example: (a) point 2—"nevertheless, perception of the truth is not a matter of indifference" (this phrase strikes us as particularly weak and hesitant); (b) point 3 would have been a good opportunity to make our Reformed commitment more overt by inserting after "we may not compromise the biblical message," the words, "or our Reformed creeds and confessions"; and (c) point 6 should be completely rewritten—we find it confusing.
- The charter views ecumenicity almost exclusively in terms of the work of the IRC, but says very little about the task of the local church in this regard. Yet if ecumenicity does not begin at the grass-roots level of the church, it is bound to fail.
- Before we adopt such a major direction-setting charter, it ought to be submitted for evaluation to other Reformed churches who are in ecclesiastical fellowship with us.

Classis Alberta South Gerrit J. Bomhof, stated clerk

Overture 33 — Recommit Ecumenical Charter to IRC

Classis Eastern Canada overtures synod not to adopt the proposed Ecumenical Charter of the CRC but rather recommit the proposal to the Interchurch Relations Committee (IRC) for reformulation with clear emphasis on biblical principles and to urge each congregation and classis to be vigilant and persistent in their declarations and practice of our fundamental unity in Christ's church.

Grounds:

1. We appreciate the points of Christian doctrine raised in the preamble and the preliminary references to Scripture, creeds, and confessions. But the "Principles for Ecumenical Practice" appear to be unrelated to these references and sometimes seriously at variance with our expression of faith in a "holy catholic church" and with our practical experience in the "church of God, which he bought with his own blood" (Acts 20:28).

The biblical ecumenical charter, expressed in Jesus' high priestly prayer (John 17), is beautifully reflected in one of our communion prayers: "Increase our faith; unite us more fully with our blessed Lord, and so with one another and all your

children.'

3. The ecumenical experience of local Christian Reformed churches is based on felt unity in Christ, through his Spirit. This is as it should be. Calculations of degrees of affinity in Reformed doctrine and ethnic history are not and should not be basic to our ecumenical practice. In fact, few local Christian Reformed churches have close fellowship with Orthodox Christian Reformed churches, Canadian Reformed churches, or Protestant Reformed churches. As it happens—often against our calculations—the miraculous unity of the Spirit of God is experiened by members of Christian Reformed churches with Christians who are Anglican, Baptist, Coptic Orthodox, Lutheran, Presbyterian, and even Roman Catholic or Salvationist.

 Churches and individuals who call themselves "Reformed" or "Presbyterian" sometimes, unfortunately, are not Christian, as J. Gresham Machen correctly noted already in his 1923 study, Christianity and Liberalism (Grand Rapids, Eerdmans; note

especially pages 157–59).

In our time, some Dutch Reformed churches in South Africa—notably the GKSA ("Dopper Kerk")—have departed from the Christian faith by espousing the heresy of apartheid, despite their obvious affinity to the Christian Reformed Church in specific Reformed doctrines and ethnic history.

Classis Eastern Canada John Tenyenhuis, stated clerk

Overture 34 — Reject Proposed Ecumenical Charter

The consistory of the Ontario, CA, Christian Reformed Church overtures synod to reject the proposed Ecumenical Charter in its present form.

Grounds:

 The Ecumenical Charter is vague and imprecise at crucial points. For example, the charter fails to provide a clear description of the church's ecumenical task or the form of the church's unity. For a document that will guide the church's ecumenical

practice, any lack of clarity on these points is unacceptable.

- 2. The proposed charter does not adequately state the biblical and Reformed understanding of the church's unity. Though at one point it rightly observes that the "unity of the church is a unity in truth," this is not developed or emphasized in the charter. Rather, in the preamble, the "unity we seek" is defined vaguely as "one of mutual renewal and acceptance through mutual giving and receiving." Since we find a diversity of theology and confession within the church, and since "all perceptions of truth are incomplete," the form of the church's unity must be that of a common giving and receiving, of a "continuing search through dialogue for a common grasp of God's truth." This understanding of the church's unity and ecumenical task conflicts with the Reformed conviction that the church's confession is the "form of its unity," and that this confession must "fully agree with the Word of God."
- 3. The charter does not adequately reflect the scriptural teaching that the church's unity is founded upon its common devotion and adherence to the teaching of the canonical Scriptures. Biblical references to the unity of the church frequently emphasize the necessity of a steadfast continuance in the prophetic and apostolic teaching (Matt. 28:19–20; John 17:13ff.; Acts 2:42; Rom. 10; Eph. 4:3ff., 13–14; 2:20; Rom. 6:17; 16:17; II Thess. 2:15; I Tim. 1:10; II Tim. 3:16; Heb. 13:9; II John 9–10; Rev. 2:14–15, 24). However, the proposed charter does not treat or develop this biblical emphasis, nor does it indicate how important the question of scriptural authority and teaching is to the unity of the church.

4. The charter in its present form would provide for the membership of the CRC in the World Alliance of Reformed Churches and the World Council of Churches. Because of its deficiencies in defining the ecumenical task of the church, the nature of its unity, and the canonical standard for truth, it could well serve as a basis for

entrance into either of these ecumenical organizations.

Ontario, CA, Consistory Gary Senti, clerk

Note: This overture was presented to Classis California South but was not adopted.

Overture 35 — Alter Bivocational Ministry Recommendation

Classis Alberta North overtures synod to delete from Report 18, Appendix B, IV, B, 2, a the restrictive phrase "for a minimum of ten years."

Grounds:

 This would exclude churches that just got started where such ministry may be more necessary and more promising than in older small churches (e.g., if Fairview in Classis Alberta North were to organize with less than thirty families, they would not be able to consider this for ten years.)

2. The ten-year restriction would limit this ministry mainly to deteriorating and

dying churches.

Classis Alberta North Nicholas B. Knoppers, stated clerk

Overture 36 — Establish Policies re Fund for Needy Churches (FNC)

In recent years the classical FNC and Classis Atlantic Northeast have struggled with the issue of "need" when a small congregation has outside income. Since the Fund for Needy Churches is being addressed at this synod, Classis Atlantic Northeast overtures synod to include the following in its consideration:

A. To determine if it is proper to grant funds from the Fund for Needy Churches to a church that is receiving significant income above congregational offerings; and

B. To declare that it shall be the policy of the Fund for Needy Churches that any church that is receiving FNC funds and that desires to hire additional ministerial staff or enter into a significant building program shall seek the prior approval of both the classical and denominational FNC Committees.

Grounds:

 A church that wishes to apply for FNC aid needs clear guidelines as to situations in which it is proper to apply for aid. This relates to the amount and sources of income that the church has and to the activities of the congregation that might require a significant amount of funds.

2. Both the FNC and classical committees need guidelines in recommending and approving FNC grants and in advising churches that are receiving FNC grants and

undertaking new projects.

Classis Atlantic Northeast Jack Gray, stated clerk

Overture 37 — Alter Proposed Policy Revisions for FNC

Classis Orange City overtures synod to make the following change in the proposed policy revisions for the Fund for Needy Churches as it would apply to the congregations currently receiving aid whose aid might be terminated under the proposed policy revisions (see Report of the SIC subcommittee to "Review the Concept and Rules for FNC and Study the Mode of Care for Smaller Churches," Section IV, C, 5):

Eliminate setting a minimum number of families as a requirement for receiving continued aid by those churches already receiving aid when the new guidelines are adopted.

Grounds:

- No substantial evidence is given that the present practice has been inadequate.
 The FNC Committee can make more flexible decisions, based on the guidelines of the report, if no firm minimums are established.
- Other factors may well be more important than a minimum number of families, such as proximity to other Reformed churches or the total number of souls attend-
- 4. Some of these churches have played an important and historic role in our denomination and deserve grateful aid and assistance during years of need.

Classis Orange City Marvin Van Donselaar, stated clerk

Overture 38 — Amend Proposed Rules for Care of Smaller Churches

Classis Sioux Center overtures synod to amend the proposed rule changes proposed by the Synodical Interim Committee for FNC with the following changes and/or addi-

A. That in Rule IV, C, the qualifying word normally be inserted:

That synod declaree that a church receiving FNC salary subsidy shall normally no longer qualify for subsidy if its family count is fewer than twenty.

- B. That under 5 the following paragraphs be added:
 - c. Exceptions to the less-than-twenty-family rule:
 - 1) When such options as a shared ministry, a merger, the use of a part-time unordained lay person licensed to exhort, a retired minister, or a bivocational minister have been explored and are determined to be nonviable options;

OVERTURES

2) When the ministry of a less-than-twenty-family church is determined to be a

viable ministry;

3) When an acceptable level of stewardship is maintained by a less-than-twenty-family church;

4) When there is no Christian Reformed church or other churches of Reformed

perspective within a reasonable distance.

- C. That the following statement be added to 1) under "grounds":
 We recognize the importance of good stewardship, but must also recognize that financial considerations may not necessarily overshadow ministry and people.
- D. That another ground be added:
 - 3) In some unique situations, where a church's ministry meets the needs of certain people and expands the church of Christ, but where limited resources and population make indefinite assistance necessary, a self-supporting church is an unrealistic expectation. Such support might be compared to Home Mission's indefinite support of campus work or inner city churches with no expectation that these ministries become self-supporting.
- E. Replace the Note ("it is understood that in exceptional situations a church may appeal to synod for continuing support.") with the following:

Note: When at least conditions 1 and 2 under C (exceptions) have been determined to exist by the appropriate classical committee, this would constitute a possible exception to the less-than-twenty-family rule. Regular FNC rules would then be applicable in requesting FNC subsidy. Funding, if granted, however, would be at the level of a twenty-family congregation.

Ground: The proposed rules are not specific enough in regard to possible exceptions or unusual situations.

Classis Sioux Center Robert I. Timmer, stated clerk

Overture 39 — Amend Proposed Rules for Care of Smaller Churches

Classis Sioux Center overtures synod to amend the rule changes of the committee of the SIC to Review the Concept and Rules for FNC and Study the Mode of Care for Smaller Churches.

Proposed rule C, 5 now reads:

That synod declare that a church receiving FNC salary subsidy shall no longer qualify for subsidy if its family count is fewer than twenty.

We propose the following addition:

[twenty], unless there is a pastor in the concerned church who has received a call letter to that church prior to the implementation of this rule.

Ground: The letter of call is a legal and binding document, signed by the church clerk, by the classis through the counselor, and endorsed by the FNC Committee before the call can be issued; therefore the church (CRC denomination) has an ethical responsibility to continue the agreed-upon conditions for the duration of the call letter that is in effect.

Classis Sioux Center Robert J. Timmer, stated clerk

Overture 40 — Plan for Synod to Meet at Dordt College, Sioux Center, IA

Classis Sioux Center overtures synod to plan to meet at Dordt College, Sioux Center, IA, within the next five years.

Grounds:

1. There is precedent for such a meeting. Synod met in Orange City in 1922 and at Dordt College in 1965.

2. Our area is conveniently situated to other parts of the denomination.

3. The area would benefit from the presence of synod and synod would benefit from direct contact with another part of the church.

4. The campus and office staff of Dordt College can provide the necessary facilities

and services.

5. The benefits to the church as a whole would overshadow the additional expenses that may or may not be involved.

> Classis Sioux Center Robert J. Timmer, stated clerk

Overture 41 — Approve MERF for Financial Support

HISTORY

- MERF's history began in Lebanon about fifteen years ago. However, in 1975 as MERF began to take root, war broke out in Lebanon, scattering its members around the world. The organization's official activities ceased until the Fellowship was restored in November 1985 with its headquarters in Cyprus.
- 2. Driven by love for Christ and admiration for those pioneer Reformed and Presbyterian missionaries who faithfully labored and established believing churches in different countries of the region, MERF actively promotes Christ's kingdom work in four interrelated and interdependent areas: evangelism, church planting, biblical training, and diaconal aid.
- 3. Now that foreign missionaries are not permitted in almost all Middle Eastern countries today, MERF focuses its efforts on equipping the native churches to present the whole gospel to the whole man in the spirit of the pioneers. Mobilizing the national churches for outreach results by God's grace in the multiplication of evangelistic efforts.
- 4. Being faithful to Christ in the intolerant atmosphere of Islam is a daily challenge for the believers and churches in the Middle East. With the rise of Arab nationalism and Islamic fanaticism, believers and churches in the region urgently need the Reformed vision that Christ is ruler and king over all. MERF was raised up to enable believers and churches worldwide to join hands to build and nurture the fledgling church in the Middle East.

OVERTURE

Classis Alberta South hereby respectfully overtures synod to recommend the Middle East Reformed Fellowship (MERF) as a nondenominational agency for financial support.

Grounds:

 Pastors, elders, deacons, church leaders, and new converts are now being educated at the Reformed Training Centre under MERF's supervision on Cyprus. Because MERF is a young, indigenous organization, faced with gigantic challenges and golden opportunities, it desperately needs the necessary funds for its deserving projects.

2. Apart from an official relationship with the Orthodox Presbyterian Church and the Reformed Presbyterian Church of North America, MERF is also supported by a growing number of congregations in the Presbyterian Church of America, the

Reformed Church in America, and other Reformed congregations.

3. MERF has definite bonds of fellowship with our own Christian Reformed denomination. Presently MERF is supported by Classis Alberta South with five dollars per-family (cf. Minutes of Classis, October 1986, Art. 33.2). A growing number of CRCs are taking offerings and hundreds of CRC members support MERF though prayer, annual fees, and donations. It should also be noted that

MERF-Canada is directed by a board of respected members in various CRC congregations. One of CRC's pastors, Dr. J. S. Hielema, is the director of studies at the Reformed Training Centre on Cyprus and MERF's international representative.

4. With respect to synod's decision regarding MERF (cf. Acts of Synod 1986, p. 686), documents have been submitted to the stated clerk of our denomination. In a truly ecumenical effort, MERF is prepared to cooperate with all pertinent denominational organizations that seek to promote the cause of truth in the Middle East (cf. Ground 2).

Classis Alberta South Gerrit J. Bomhof, stated clerk

Overture 42 — Appoint a Committee to Give Advice re Agencies Making Greater Use of Volunteers

INTRODUCTION

Countless Christian Reformed Church members volunteer their energies and talents in their local communities and in the ministry of their local congregations. Sunday school teachers, organists, youth leaders, SWIMers, elders, and deacons are only some which come to mind. Such volunteers signal living Christians and a living church.

Local needs do not exhaust the possibilities for Christian service. The continuing flow of CRC members who volunteer their services to such organizations as the Mennonite Central Committee, Wycliffe, Youth with a Mission, and others serves as evidence. Denominational ministries such as those represented by CRWM, CRHM, and CRWRC are also ample evidence of such possibilities.

Among our retired members there are those eager for opportunities to volunteer themselves in some area of Christian service. More and more such members have retired early, still enjoy vigor and good health, and have talents honed by years of experience. The volunteer resource is enlarged by a significant number of young(er) people who would welcome the opportunity to give of their time and talents for a limited period of volunteer service.

The use of volunteers is good stewardship of members' talents and time. It edifies both those who give and receive. It aids the development and awareness in the local churches of our world's many needs. And, not least, it expands the Christian witness and ministry of our development and awareness in the local churches of our world's many needs. And, not least, it expands the Christian witness and ministry of our development and awareness in the local churches.

of our denominational agencies with a minimum of expense.

A recent local survey of several of our churches revealed that in a congregation of a hundred families at least six members would volunteer their services for a period of six months or more. Assuming that this sample would hold true for the whole denomination the number of short- and long-term volunteers would be approximately forty-four hundred members. In light of the foregoing Classis Alberta North expresses its concern that our denominational agencies make greater provision for the use of volunteers.

Therefore:

OVERTURE

Classis Alberta North overtures synod to:

- A. Appoint a committee to advise how our denominational agencies can make greater use of volunteers in their ministries.
- B. Include the following in the mandate of this committee:
- 1. A concise statement on the benefits of voluntary service for the volunteers, the recipients, and the cause of Christ and his church.
- 2. A proposal how the use of volunteers can be better implemented particularly in the work of CRWRC, World Missions, and Home Missions.

- 3. A consideration of the Mennonite Central Committee model for the use of volunteers by our agencies.
- 4. Advice on whether local congregations should be urged to provide for the living expenses of those voluteers who would require assistance.

Grounds:

a. The CRC is on record as favoring the use of volunteers in the church's ministry

wherever possible.

b. There is evidence that the volunteer resource-pool in our churches is significantly underused. This shortchanges the extent of ministry which the CRC could render for the Lord.

> Classis Alberta North Nicholas B. Knoppers, stated clerk

Overture 43 — Adopt Statement on Pornography

Classis Grandville overtures synod to adopt the following statement on pornography:

INASMUCH as the Christian Reformed Church has as its complete authority the Word of God in the Bible,

WHEREAS the Bible clearly condemns sexual perversions¹ which pornography glorifies and promotes as normal and healthy,

WHEREAS research has shown that pornography contributes to the break-up of marriages and families, and contributes to child molesting, rape, and many other sex crimes,

WHEREAS the pornography industry is primarily controlled by organized crime; victimizes women, children, and men (subjecting them to gross inhumanities); and contributes millions of dollars profit to organized crime,

WHEREAS we as Christians are called upon by God to defend the weak and defenseless,² and stand against unrighteousness,³

WHEREAS Jesus declared that if we have one it for the least of these we have done it for him,4

WHEREAS it is our constitutional right to protest and lobby our government and it is also our obligation as Christians to stand against evil, promote human dignity, protect our children from sexual exploitation, and provide healthy roles for human sexual expression,

WE, the members of the Synod of 1987, resolve to stand against the evil of pornography by urging all of our members to lobby our public officials by phone calls, letters, and personal visits, calling for the strict enforcement of our nation's laws. We urge our members not to patronize retail establishments that distribute pornographic material, and express to such establishments their reasons for withdrawing their support. We urge all of our members to be informed, to protest against all manner of evil, to pray for strength in the fight and for God to heal our land, and to become actively involved in the public debate in all areas of social injustice.

FINALLY, we urge all of our members who view or use any form of pornographic material to arouse sexual desire to recognize that such use is a sin,⁵ to repent of that sin, and to seek forgiveness and healing from Jesus Christ our Lord.

"You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

Grounds:

 Research has shown a direct link between pornography and child molesting, rape, incest, homosexuality, and other forms of sexual perversion.

The lifestyle promoted by pornography contributes greatly to the annual one million unwed pregnant teenagers, one and one-half million abortions, rampant rates of divorce, sexually transmitted diseases, and AIDS. The use of obscene material as well as its production is a sin and the church of Jesus Christ should state this clearly.

4. A statement such as this is a good first step in fighting against this evil.

¹Eph. 5:3; Col. 3:5; Lev. 20:10; Rom. 1:24; Lev. 18:6; I Cor. 5:10; Lev. 20:13; Rom. 1:24; Lev. 18:23; Lev. 19:29; Eph. 5:5; Ex. 22:19

²lames 1:27

³Heb. 1:9 ⁴Matt. 25:40-45

⁵Matt. 5:28; Ex. 20:14; Phil. 4:8, Prov. 6:23–35

Classis Grandville Leonard Van Drunen, stated derk

Overture 44 — Instruct World Ministries-CRWRC to Discontinue Giving Aid to CEPAD in Nicaragua

Classis B.C. North-West overtures synod to instruct World Ministries— CRWRC to discontinue giving aid to CEPAD in Nicaragua.

CEPAD appears to be a tool of the communist Sandinista government.

CRWRC has inadequate control over how the money given to CEPAD is spent.

3. CEPAD has not given accurate account of how money received from CRWRC has been of aid to farmers.

4. CEPAD already receives aid from at least twenty organizations including the World Council of Churches and the National Council of Christian Churches (\$4.5 million for 1987).

> Classis B.C. North-West William C. Tuininga, stated clerk

Overture 45 — Pray for Peace in Nicaragua

Classis Lake Erie overtures synod to call the people of our denomination to pray for peace in Nicaragua and the Central American countries, and to urge them to express their deep concern over the United States' involvement in the civil war in Nicaragua by respectfully urging the governments of the United States and Canada to help mediate a peaceful solution to the Nicaraguan conflict.

Grounds:

1. It is the duty of the members of the church, by means of public testimony or petition addressed to the governments concerned, to give clear and courageous witness to the teachings of Scripture whether for the purpose of preventing the outbreak of war, hastening the cessation of hostilities, or encouraging support of or resistance to a given war [Acts of Synod 1977, Art. 41, Ethical Decisions About War, C, e, b, 1), 4), 5), and 9)]

2. Our governments should exhaust all peaceful means to resolve the matters in dispute before resorting to armed or economic conflict [Acts of Synod 1977, Art. 41,

Ethical Decisions About War, C, 3, b, 1), 4), 5), and 9)].

3. Avenues to work for peace in Central America do exist in organizations such as the

Contradora group.

Continued warfare in Central America will result in the destruction of additional

human lives and property.

5. The mission work of the CRC and other missionary agencies has been seriously hampered in Central America by the civil war in Nicaragua and by the unrest in neighboring countries brought about by the conflict. For example, the CRC has not had a missionary in Nicaragua since 1984 or in Guatemala since 1983. Moreover, the safety of our missionaries in all of Central America is potentially at risk as long as hostilities in the region continue.

> Classis Lake Erie George F. Vander Weit, stated clerk

Overture 46 — Make Quota Contributions on the Basis of Number of Member Families at the End of Each Ouarter

Classis Grandville overtures synod to instruct the churches to pay quota on the basis of the number of families on their membership rolls at the end of each quarter.

Grounds:

 In churches where there is a loss of membership during the year, either by transfer or death, the continuing payment of the quota for these families creates a hardship on the church.

2. In churches where there is a gain in membership during the year, the church receives the contributions of the new families but has no responsibility for the fair

share of the families' obligation to the denominational ministries.

Because the CRC is a growing church, this system would increase the amount of money for the denominational programs because a family's contribution would begin when they become members rather than waiting until the beginning of the next year.

4. This would not impose an undue hardship on the congregation because most

churches keep a current record of membership statistics.

Classis Grandville Leonard Van Drunen, stated clerk

Overture 47 — Revise 1986 Decision re Quota

Classis Grand Rapids North appeals the decision of the Synod of the Christian Reformed Church meeting in June 1986, which reads as follows:

- 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

b. A higher than average number of families on low income or public welfare.

 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.

(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.

(Acts of Synod 1986, V, B, 4 and 5, p. 709)

I. BACKGROUND

The recommendations grew out of a directive given the Synodical Interim Committee by the Synod of 1984 to examine "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, Art. 84, p. 633).

The recommendations are also presented as an answer to Overture 30 to the Sŷnod of 1986 which specifically asked for quotas to be established on a percent-per-confessingmember basis. The grounds for retaining a per-family quota system were presented as follows:

Grounds:

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.

It is perceived as having a strong relevance to covenant theology.

II. Analysis

It is strange that after proclaiming that the per-family quota system is "sound, acceptable, working . . . unique . . . and successful" the synod proceeds significantly to alter the very system it lauds.

If there was ever justification for the per-family quota system, it rested in the concepts of fairness and the equitable spread of responsibility. The basic tenet accepted was that denominational programs were the property and responsibility of every member family, and that every member family should be involved in their support. Should the member family find it difficult to meet its responsibility, then the local church would come to its assistance. Should the burden be too great for the local church, then the classis would be called upon to assist that church. In every case, the responsibility remained with the member family, and the ideal remained that every member family would contribute according to its ability with the goal that the quotas for each member family would nonetheless be paid.

The alterations determined by the Synod of 1986 to the quota system undermine that philosophy on almost every level. First, it excuses from responsibility an unknown number of families for a variety of reasons. Next, it excuses the local church from responsibility for the quotas of those families. Third, it further excuses the classis from all but the confirmation of an attainable quota percentage. And finally, it lays the burden of all the denominational agencies under quota support on those who have not excused

themselves.

Incidental to this appeal is the question whether synod ever intended that the denominational financial coordinator should ever exercise the kind of authority extended him in 5, c above. Yet what he is asked to do is directly material to this appeal.

Unspoken, but clearly implied, by the statement of 5, c above, is that quotas will be requested and established on the basis of the number of those member families willing or able to pay them. The reward for their willingness will be the expectation of greater quota demands from them. The principle of equity and fairness, of mutual responsibility, of each member family involved in the program of the denomination, is almost completely forgotten.

From this system one can expect that churches will seek ways to lower their attainable quota percentage as much as possible, and that the quota system itself will be systematically undermined. If no alternative, such as percent-per-confessing-member-quota, is acceptable—and it was rejected by Synod 1986—then surely the old way, with all its

faults, is better than the system put in place by Synod 1986.

III. Overture

Classis Grand Rapids North requests synod to revise the decision of Synod 1986 regarding quotas.

 It undermines the concept long accepted by the CRC that denominational programs are the property and their cost is the responsibility of all the members.

2. It invites local churches to excuse themselves from quota responsibility which has

always been accepted as an ideal toward which to strive.

It demands of each classis a task for which it does not have the machinery. Unless the Synod of 1986 directed the classes simply to pass on the information churches present, some judgment must be made on the acceptability of the proposed attainable quota percentage. This is a task for which classes are not prepared.

4. By implication, if threatens those willing to pay per-family quotas with having ever

greater contributions asked of them.

Classis Grand Rapids North John C. Scholten, stated clerk

Overture 48 — Establish Separate Quota for Calvin College and Calvin Theological Seminary

OVERTURES

Classis Orange City overtures synod to establish separate quotas for Calvin College and Calvin Theological Seminary.

Grounds

 Contributors have a right to know how much of their support is used to assist general college education and how much is used to assist the theological training of church workers.

2. Support for both Calvin College and Calvin Seminary will be more informed and

enthusiastic if the difference between them is clearly delineated.

Classis Orange City Marvin Van Donselaar, stated clerk

Overture 49 — Revise 1985 Decision re Bredeweg Appeal

Clasis Orange City overtures synod to revise the decision of the Synod of 1985 relative to the appeal of Dennis and Annette Bredeweg (see *Acts of Synod 1985*, pp. 810–11) by deleting the first sentence of Ground 3. (The first sentence reads: "For an individual or a church to withhold certain quotas is not only contrary to Church Order Article 29 but also breaks faith with and erodes the unity and strength of the denomination.")

Grounds:

1. This decision is based on a misapplication of the Church Order. Article 29 of the Church Order states that "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." With regard to quota decisions this means only that the amount recommended to the churches is settled and binding. It does not mean that the amount churches may give is settled and binding.

2. The unity and strength of the denomination is dependent, among other things, on sound quota policies. Synod has said in the past some things about the nature of quotas: (1) giving to denominational quotas is a privilege and also a sacred duty; (2) that any unpaid quota may not be held against a church as a debt; (3) the term quota shall be used for all kingdom causes by the church to indicate the amount per

family recommended by synod (see Acts of Synod 1939, Art. 90).

Classis Orange City Marvin Van Donselaar, stated clerk

Overture 50 — Reject Increase in 1988 Total Quota Request

The consistory of the Ontario, CA, Christian Reformed Church overtures synod to reject any increase in the total quota request for 1988.

Grounds:

 A continued reliance upon the quota system as the preferred means of obtaining funds for denominational causes conflicts with several important biblical principles of stewardship and giving.

a. The quota system does not adequately provide for the principle of giving in proportion to the Lord's blessing (I Cor. 16:2; II Cor. 8:5, 13–15). Classes, churches, and individual members are expected to meet their quotas, with little

allowance being given to this principle.

b. However often synods may declare that quotas are not assessments or taxes that must be paid in full regardless of the circumstances, this is of little practical significance in the life of the church. Quotas are treated by classes, consistories, and church members as though they were assessments that must be paid. An ever-increasing reliance upon the quota system will bring the church more and more into conflict with the biblical directives to give "cheerfully" (II Cor. 9:7), proportionally, and freely.

c. Though it may be necessary to raise some funds for denominational causes by way of a quota system, every effort should be made to follow the more biblical method of direct appeals for support for these causes. Unlike the quota system, any direct appeal for support requires a greater degree of accountability to the

cause's constituency, an accountability that is absolutely necessary if our giving is to be done cheerfully, with a good and free conscience (Belgic Confession, Art. 32; Rom. 14:4-5), and upon the basis of a careful stewardship of the Lord's blessings (Matt. 25:14ff.; Luke 16:1ff.).

2. As the number of congregations that are not paying the full quota amount increases, the burden will fall to those that do. Churches that pay the full quota amount are, according to the present quota system, being asked to subsidize the

giving of those churches that do not.

3. Recent annual increases in quota have not been in proportion to the numerical growth of the church. Such disproportionate growth in denominational causes

must be terminated.

 Local consistories and congregations will be unable to pursue an effective ministry when increasingly their resources are being diverted to denominational causes. Continued disproportionate increases in quota will hinder the ministry of the local church and are inconsistent with a biblical and Reformed view of the church.

Ontario, CA, Consistory Gary Senti, clerk

Note: This overture was presented to Classis California South but was not adopted.

Overture 51 — Review Clergy Medical Insurance Plan

Classis Atlantic Northeast overtures synod to thoroughly review the current clergy medical insurance plan with particular attention to how it meets catastrophic, long-term medical needs, and mental/nervous disorder provisions, and report its findings, with possible improvements, to synod for information and/or adoption.

Grounds:

1. Classis Atlantic Northeast has faced a situation, with possible continuing demands, which warrants such a review.

Classical functionaries, in the process of addressing its situation, discovered that denominations of comparable size and structure—the Reformed Church in America, for example—appear to offer superior coverage for those needs.

3. The denomination's current "self-insured" plan does not appear to adequately care for catastrophic, long-term medical needs, or for mental/nervous disorder prob-

Classis Atlantic Northeast Jack Gray, stated clerk

Overture 52 - Provide Guidelines for Those Who Object to Enrollment in MPF

Introduction

Since the inception of the Ministers' Pension Fund, a number of ministers and congregations have objected to the practice of laying up large sums of money in a fund from

which ministers are to receive pensions when they retire.

The annual quota for the Ministers' Pension Fund has always been large (\$42.35 per family for 1987). In the meantime, many of the emeritated ministers are receiving less

than they need.

The money which is being collected for ministers' pensions is invested in common stock, corporate bonds, government bonds, etc. By law, it cannot be lent out to churches and Christian schools, etc. As of August 31, 1984, the U.S. and Shared Fund held investments of over twenty million dollars; the Canadian Fund had investments of almost five million dollars (Agenda for Synod 1986, p. 212). These amounts will have to be doubled before the objective of a fully funded plan is attained. The church is using its precious funds to finance corporations and governments while our mission work goes begging and while churches and Christian schools must borrow from banks at high interest rates in order to build much needed facilities. The main reason for instituting the present plan was the fear that when the present ministers retire the church may be too poor to look after their financial needs. The philosophy behind this assumes that investments in the stock market can provide better retirement security than investments in the church. This assumption we cannot accept. Some ministers have conscientious objections to participating in a plan based upon such secularized assumptions. They do not want their financial future to be "guaranteed" by the stock market. If indeed the church is really poor when they retire, then they would rather share in the poverty of the church than live off a fat pension fund. They would rather have their financial security be tied to the future of the church than to the performance of the stock market.

At present participation in the pension plan is compulsory. All congregations must pay into it; every minister serving a one-minister congregation is automatically enrolled. Synod has allowed no option. We are opposed to compulsory unionism and we say that conscientious objectors should not be forced to participate in a war against their conscience, yet at the same time, we force our own congregations and ministers to participate

pate in a scheme which violates their conscience.

It has often been explained that the church has no choice and that it must operate a fully funded pension plan because of government regulations. This is only partly true. It is true that U.S. and Canadian governments require that pension plans be fully funded. The law also stipulates that pension plan funds cannot be used by the employer (in this case, the church). However, the law does not require the church to provide a pension plan

for its ministers.

If the church feels that it is necessary to put aside money to provide for the needs of ministers when they retire, it can be done without operating a fully funded pension plan in which the funds, by law, must be invested in what we would generally not deem to be "kingdom causes." Instead, deposits could be made in the minister's name to Registered Retirement Savings Plans (RRSP) such as the CRC Community RRSP. In such plans the money is available to churches and Christian schools at favorable interest rates until needed for retirement. If it wishes, the church could also operate a retirement fund which would collect funds as needed and disburse them to retired ministers. As long as such a fund is not called a "pension" it does not need to be fully funded and whatever monies it has on deposit may be invested in whatever way the church or the trustees of the fund see fit. We recognize that the existing fund, by law, cannot be dissolved. The monies that are now on deposit must stay on deposit to secure the pension benefits which have been earned by the ministers. We do not ask for the dissolution of the fund. We ask only that ministers and congregations be granted the right to opt out of further participation. It must be understood that this would apply only where minister and congregation agree to the opting out. In that case the minister would not earn any further pension benefits and the congregation would not be expected to contribute towards the Ministers' Pension Fund until they receive a minister who would prefer to be covered by the Ministers' Pension Fund.

OVERTURE

In light of the above Classis B.C. South-East overtures synod to provide guidelines for ministers and congregations who have conscientious objections to compulsory enrollment in the Ministers' Pension Fund of the CRC in North America and who want to opt out under the following conditions:

- 1. Both the minister and the congregation must be in agreement concerning the opting out and the other arrangements made in lieu of pension rights. If either the congregation or the minister does not wish to opt out, then both minister and congregation must participate in the Ministers' Pension Plan.
- 2. The opting out lasts only as long as that minister serves that congregation. When a change of ministers takes place the congregation must resume payments to the Ministers' Pension Fund unless the new minister also wishes to opt out.
- 3. Congregations who, with the agreement of their minister, opt out of the pension fund have the responsibility of providing a share of the retirement needs of the minister. This share is to be based on the number of years the minister served the congregation as compared to his total number of years of active ministry.

Grounds:

a. There are ministers and congregations who have serious conscientious objections to the Ministers' Pension Fund. The church must not force them to participate in something which violates their conscience.

b. There are other means by which congregations and ministers can make excellent provisions for the minister's retirement needs which do not violate conscience.

> Classis B.C. South-East Peter M. Jonker, stated clerk

Overture 53 — Set Separate Salary Guidelines in U.S. and Canada

BACKGROUND

The Synod of 1984 adopted the following recommendation:

That an exchange allowance of 15 percent be added to the minimum salary and the auto allowance for Canadian churches. All subsidies and allowances paid by FNC are also to be increased by 15 percent for Canadian churches. The Canadian churches shall also be expected to contribute at the rate of 1.15 of the per-family contribution established for 1986.

Grounds:

1. The present disparity in the rate of exchange between the U.S. and Canada

makes adjustment necessary.

The Christian Reformed Board of Home Missions presently offers a "premium subsidy" to her employees in Canada. The rate is set each year to reflect current economic factors.

(Acts of Synod 1985, Art. 116, XI, p. 813).

The Synod of 1986 adopted the same formula except to change the allowance to 20

percent.

FNC had recommended 15 percent but a motion from the floor changed it to 20 percent. One of the reasons for the policy is that synod had instructed FNC to work closely with Home Missions so that when churches graduated from Home Missions and came under FNC for salary assistance the minister's salary would be approximately the same. In recent years the difference between the American and Canadian dollar has been quite extensive. As a result Home Missions, in setting their salary guidelines in the U.S., gave a "premium subsidy" to ministers serving in Canada: from 5 percent to 20 percent.

Would it not be more fair and just that all denominational agencies who have ministries in both countries set salary guidelines for both countries based on the actual cost of living

rather than including a "premium subsidy" or an "exchange allowance"?

OVERTURE

Classis Eastern Canada overtures synod to instruct all denominational agencies and committees to set separate salary guidelines in both Canadian and the U.S. currencies based on a detailed regional social/economic cost-of-living index rather than an exchange rate.

Grounds:

 This will eliminate the present practice of Home Missions offering a "premium subsidy" and FNC offering an "exchange allowance" to Canadian employees and/ or churches.

Neither the "premium subsidy" nor the "exchange allowance" is tied into the costof-living index; therefore neither can be used as an accurate or fair guideline to equalize salaries in the two countries.

3. All denominational agencies should follow the same set of salary guidelines.

4. Salaries based on the cost of living is a more stable method than salaries plus a "premium subsidy" or "exchange allowance," both of which can fluctuate considerably during a one-year period.

> Classis Eastern Canada John Tenyenhuis, stated clerk

Overture 54 — Set Maximum Salary for Any Minister Employed by Synod

Classis Eastern Canada overtures synod to establish annually a maximum salary to be paid any CRC minister who is employed directly by synod as a denominational clerk, secretary, editor, or director.

Grounds:

 The principle of equality of all ministers of the Word should continue to be maintained in the CRC (prohibiting hierarchialism), even though Articles 17 and 84 of the Church Order of Dort were not carried over into the 1965 revision. (Testimony to this Reformed principle can be seen in the 1965 Church Order Articles 2 and 95.)

2. The overture wishes to establish that for 1988 this maximum, including housing allowance in lieu of a parish parsonage, should not exceed U.S. \$44,750 (Can. \$61,755) or U.S. \$20,000 (Can. \$27,600) more than the FNC minimum (base plus salary). Such a maximum would not be binding on large, wealthy congregations in setting their individual pastors' salaries but it can be expected that it would influence their calculations. The FNC minimum has exerted a beneficial influence on the calculations of small congregations.

3. Since this proposed maximum would apply only to those who maintain credentials as ministers of the Word, it would in no way restrict synod from establishing salaries for nonordained men and women competitive with salaries in other

corporations.

4. Many of the tasks now performed by ministers employed full-time by the denomination were once done part-time by ministers who continued to be actively engaged in parish ministry. With the enlarged scale of denominational operations, it is now appropriate to pay full salaries instead of small honorariums. But these salaries should not be on a higher plane that the salaries paid to our ablest full-time missionaries and pastors.

Classis Eastern Canada John Tenyenhuis, stated clerk

Note: The translation of U.S. to Canadian currency is based on the official average 1986 bank rate of exchange.

Protests and Appeals

Classis Eastern Canada Protests Sending to a Joint Committee the Matter of Whether to Sever Ties with GKSA

Classis Eastern Canada protests the process of sending to a joint committee in 1985—and continuing that process in 1986—the matter of deciding whether the CRC should sever ties with the GKSA.

BACKGROUND

The Synod of 1985 formed a joint committee on South Africa to report to the Synod of 1989 at which time the synod will be charged to review our ecclesiastical fellowship with the GKSA (the Dopper Kerk).

The Synod of 1986, upon hearing that there was a "slow pace" of discussion (virtually none) in the subsequent year after 1985, asked the joint committee to intensify the pace of

discussion. Apparently, we have to wait until the GKSA synod meets in 1988.

There has been no report of meaningful change since the Synod of 1984 declared that "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 ideology must be judged guilty of disobedience to God's Word and to Christ its Lord (Acts of Synod 1984, p. 604).

There have been several extensive overfures presented to synods in years past with grounds that substantiated the charges that the GKSA actively supports apartheid, the racist policy of the government of South Africa; that the GKSA encourages membership in a secret society with racist aims, the Broederbond; and that black South Africaners are not permitted to be at the table of the Lord's Supper with white members of the GKSA in the GKSA congregations (cf. Acts of Synod 1982, Overture 22; Acts of Synod 1984, Protest 1; Acts of Synod 1985, Overture 52; Acts of Synod 1986, Overtures 16 and 17).

PROTEST

Classis Eastern Canada protests to the Synod of 1987 the action taken in 1985 and renewed in 1986 of sending to a committee and waiting until 1989 for some report as to what action we may or may not take in evaluating our relationship to the GKSA (the Dopper Kerk) in the light of synod's serious charge of heresy to all churches that support racism of any kind. We ask the Synod of 1987 of the CRC to immediately sever the ties of ecclesiastical fellowship with the Dopper Kerk and when the synod of the GKSA has shown that it will lead its congregations and members in seeking the justice and equality as befits those who know the Lord and his Word, then we will consider this church for ecclesiastical fellowship with us.

Grounds:

 The Interchurch Relations Committee has already responded to the charges against the Dopper Kerk and its strong link to apartheid; these charges were substantiated in its report (Acts of Synod 1984, p. 176).

2. SCORR has recommended severance of ties with the GKSA (Report on the Trip to

South Africa, May 5, 1984, p. 20).

 Synod refused to enter into ecclesiastical fellowship with the Dutch Reformed Church of South Africa in 1982 because of its continued support of apartheid. Our protest and subsequent action for synod asks for the GKSA to be treated the same way (cf. Acts of Synod 1982, p. 60).

4. The Dutch Reformed Mission Church of South Africa, with which we have ecclesiastical fellowship, has conveyed their deep concern to the IRC regarding the CRC's continued fellowship with the GKSA because of the latter's stand on race

and apartheid (Acts of Synod 1984, p. 179).

5. The situation in South Africa warrants that the church of Jesus Christ take no delaying strategies on so urgent a matter. "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" (Acts of Synod 1986, p. 615).

6. Three of our four delegates to Synod 1986 (of Classis Eastern Canada) had their negative votes recorded after the hearing of the report of the IRC that nothing had been accomplished since 1985 and the subsequent vote by Synod 1986 to continue

its action begun in 1985 (Acts of Synod 1986, p. 616).

7. The classis, in submitting this overture, remains true to its original overture to synod in 1984 to sever ties with the GKSA.

> Classis Eastern Canada John Tenvenhuis, stated clerk

2. — San Jose, CA, CRC Consistory Appeals Decision of Classis Central California re Adopting a Classical Quota for CRC-Related Colleges

The consistory of the San Jose, CA, Christian Reformed Church appeals the September 16, 1986, decision of Classis Central California in which classis defeated a recommendation "that classis adopt a classical quota for all CRC-related colleges" (Art. 18, Minutes of Classis Central California, September 16, 1986).

BACKGROUND

In 1962 synod made the initial decision regarding quota reduction for Calvin College and Seminary. That same synod established the various areas and declared "that those

and seminary. That same synod established the various areas and declared that those areas which benefit from quota reduction should employ the monies saved to finance their present area colleges" (Acts of Synod 1962, p. 54).

In 1984 synod reaffirmed its decision of 1962 by once again urging "the classes to employ the monies saved by the reduction of Calvin College and Seminary quota to support their present area colleges" (Acts of Synod 1984, p. 588). Synod 1984 also took a further step by adopting a formula to determine precisely what the "monies saved" amount would be for the areas in which the various classes are located. The formula adopted by synod was the following: "That synod urge the classes to use the following formula: the 'monies saved' be determined by calculating the difference between (1) the average Calvin quota for areas 1, 2, and 5—areas which send a large number of their young people to Calvin College—and (2) the Calvin College and Seminary quota for the area in which the classis in question is located" (Acts of Synod 1984, p. 588). Note especially the grounds for this formula which were also adopted:

This formula would give the area colleges a better basis on which to appeal for

financial support.

 This formula will both maintain the denominational support of Calvin College and Seminary and will provide an equitable basis upon which our members and classes can strengthen the work of the area colleges which are maintained and supported by our constituency [*Ibid*].

In this regard it is also important to note that, since these decisions, the "monies saved" amount for each of the eight areas has been included on the page entitled "Quotas and Recommended Agencies" preceded by the following statement: "Areas which benefit from a quota reduction should employ the following monies saved to finance their area colleges" (Acts of Synod 1984, p. 710; Acts of Synod 1985, p. 862; Acts of Synod 1986, p. 882).

On the basis of these decisions, representatives from Dordt College appeared before Classis Central California during its meeting on January 22, 1985, to request financial consideration by classis in accordance with these decisions. Dordt's request, as summarized in Article 15 of the classical minutes, was "that Classis Central California designate its Calvin quota reduction monies, as determined annually by synod, for support of CRC-related area colleges." In response to Dordt's request, classis tabled consideration of this in order to appoint a committee to study this and to report back to classis with recommendations. The committee was to have reported back to the May 1985 meeting of classis, but failed to do so.

After repeated failures, classis in January of 1986 appointed a new committee to deal with Dordt's request. This committee reported back to classis during its September 16, 1986, meeting with the recommendations listed below. (It should be noted here that the committee's recommendations initially referred only to Dordt and Trinity colleges. Classis approved an amendment to change all references of "Dordt and Trinity colleges" to "all CRC-related colleges" so as to be better in conformity with the synodical decisions. The recommendations to follow, then, will reflect this change.)

Recommendations

That classis adopt a classical quota for all CRC-related colleges.

That classis determine the amount of quota for these colleges by following "monies saved" for Area 6 under Calvin College and Seminary quota as published in the *Acts of Synod* and the *Yearbook*. For example, in the 1985 *Yearbook*, Area 6 quota is \$35.10 (p. 491).

That classis adopt a phase-in program for quota over a four-year period as follows (using the 1985 example):

1987	25%	\$ 8.75
1988	50%	17.50
1989	<i>7</i> 5%	26.00
1990	100%	35.10

That classis instruct the classical treasurer to distribute the quota to these colleges in proportion to the number of full-time students from the classis (or Area 6) enrolled at each college at the beginning of the fall semester.

That classis instruct the stated clerk to send a letter to the colleges advising them of this decision and requesting the registrars to report to the treasurer the number of full-time students from the classis (or Area 6) who have enrolled at each participating college.

Grounds:

- Classis needs to reaffirm our commitment to Christian higher education (Church Order Article 71).
- Classis receives a quota reduction from Calvin College and Seminary because of the other CRC-related colleges.
- Synod of 1962 instructed the congregations that "areas which benefit from a quota reduction should employ monies saved to finance their present area colleges" (Acts of Synod 1962, p. 54). Synod 1984 again emphasized this instruction.
- 4. Classis's present support does not reflect our total annual deduction.
- 5. With the number of students from this classis benefiting from education at these colleges we have a moral obligation to do our financial share.

After much discussion on this matter, the first recommendation—"That classis adopt a classical quota for all CRC-related colleges"—was defeated, thereby rendering the rest of the recommendations as no longer relevant. Classis next adopted the sentence, "Encouragement is given to the churches to support these colleges financially."

It is this decision of Classis Central California that we wish to appeal, namely the defeat of the recommendation, "That classis adopt a classical quota for all CRC-related colleges,"

using the synodical formula as our guideline.

Our consistory initially sought to do this by appealing this decision at the January 17, 1987, meeting of classis. A specific appeal was drawn up (which is available upon request) and presented. However, classis (correctly, in our judgment) declared our appeal out of order since our appeal did not fall under any of the classical rules for appeals. Classis was then informed by our delegates that we might possibly take this matter to synod. The relevant article in the January 27, 1987, classical minutes reads:

Motion is to adopt the advice of the committee that the appeal is out of order is carried [sic]. Classis is informed by San Jose delegates that they will possibly take this matter to synod since the decision of the last classis is in conflict with the decisions of synod.

At our consistory meeting of February 10, 1987, our consistory decided to appeal to synod. The wording of our appeal was approved at our consistory meeting of March 10, 1987. A copy of our appeal was then forwarded to the stated clerk of Classis Central California.

Grounds for our appeal:

The grounds for our appeal to synod are the same as those listed above with one addition (Ground 6 below):

1. Classis needs to reaffirm our commitment to Christian higher education (Church Order Art. 71).

2. Classis receives a quota reduction from Calvin College and Seminary because of the other CRC-related colleges.

3. Synod of 1962 instructed the congregations that "areas which benefit from a quota reduction should employ monies saved to finance their present area colleges" (Acts of Synod 1962, p. 54). The Synod of 1984 again emphasized this instruction.

 Classis's present support does not reflect our total annual deduction.
 With the number of students from this classis benefiting from education at these colleges we have a moral obligation to do our financial share.

6. In defeating this recommendation of establishing a classical quota, classis did not come up with a viable alternative to ensure that we would distribute in an appropriate manner our monies saved.

> San Jose, CA, Consistory Wilbur Mellema, clerk

LIST OF PERSONAL APPEALS

- 1. H. B. Bouma Appeals the Decision of Classis Hackensack re the Form of Subscription
- 2. R. A. Durian and D. A. Kloosterman Appeal the Decision of Classis Kalamazoo re Biblical Headship, the Board of Publications, and the I Corinthians Bible Studies Materials
- 3. First CRC of Mount Vernon, WA, Appeals the Decision of Classic Pacific Northwest Made in Strict Executive Session

1987 ACTS OF SYNOD



1987 ACTS OF SYNOD

June 9 to 19, 1987

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

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Foreword

In keeping with the decision of the Synod of 1986 the *Agenda for Synod 1987* is not reprinted in the *Acts of Synod 1987*.

The Acts of Synod 1987 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, and an index.

Because the pagination continues from the *Agenda* to the *Acts of Synod 1987*, supplemental materials begin on page 471, following preliminary unnumbered pages. Financial reports begin on page 509; Minutes of the Synod of 1987 follow, beginning on page 531. The index refers to pages in both volumes; the numbers in bold face refer to pages in the minutes of the Synod of 1987.

Several sections of the *Acts of Synod* are identified with black bar edges which will help to locate and identify each section. Color coding will identify the minutes of synod.

It will be necessary for the user to keep the Agenda and the Acts of Synod 1987 together for ready reference.

May the Agenda and the Acts of Synod 1987 serve our denomination and other churches as a record of what the Lord is doing in and through the Christian Reformed Church in North America.

Leonard J. Hofman, stated clerk







REPORT 1-A BACK TO GOD HOUR SUPPLEMENT

At its meeting held May 20, 1987, the Back to God Hour Board appointed Mr. David Vander Ploeg as its executive director.

The Back to God Hour Board respectfully requests synodical approval of this action.

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

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 1987 meeting of the board, and summarizes the decisions of the May 18–21 meeting of the Board of Trustees.

I. INFORMATION

A. Board of Trustees

- 1. The Board of Trustees held its spring semiannual meeting May 18–21, 1987, in the board room of the commons.
- The executive committee of the board met in regular session on March 12, April 9, and May 7.
- 3. Trustees elected to the 1987–88 executive committee at the May meeting of the board were (terms to begin in September 1987):

Mildred Buma, Nicolaas Buma, Jack De Korne, Charles De Ridder, Orin Gelderloos, Henry Katerberg, Stanley Konynenbelt, Tunis Vanden Berg, Henry Vanden Heuvel, James L. Vanderlaan, Henry Van Wyk, and Theodore Wevers.

4. Recognizing that he will retire before the February 1988 board session, the Board of Trustees gives thanks to God for the thirty-two years of dedicated service to Calvin College and Seminary by Mr. Henry De Wit, vice president for business and finance. On behalf of the Christian Reformed denomination, the Board of Trustees expresses sincere appreciation to Mr. De Wit and asks God's blessing on him as he enters his coming years of retirement.

5. "Vision 21"

In March of 1987 the executive committee appointed a committee to evaluate "Vision 21" as to its impact on the college and seminary, with a view to formulating recommendations to the board in May. The following report was presented by the committee and adopted by the Board of Trustees.

a. Conclusions:

- 1) We judge that the direct access and accountability of the Board of Trustees to the synod and the church which the present organization allows would be impaired by the extra organizational board; namely, the Executive Board of Synod.
- We judge that the direct accountability for policy development which trustees have to their classes and constituents would be diminished.

b. Observations:

1) The efficiencies in administration that are promoted as potential advantages of the restructuring could be achieved in ways other than adding an Executive Board of Synod.

2) The evaluation of institutions and their agencies viewed as an advantage of "Vision 21" is not necessary for the college or seminary since each are subjected to the scrutiny and evaluation of external

accrediting agencies.

3) The constitution of Calvin College and Seminary describes a legal entity the "trustee body corporate "The Board of Trustees of Calvin College and Seminary." "The constitution may have to be changed if a

higher education board replaces the Board of Trustees.

4) The proposed higher education board would have a broader focus beyond that of centering its activities on Calvin College and Seminary. Such broadening of the task may have the potential of diminishing the effort of trusteeship for Calvin College and Seminary and may also diminish the focus on the concerns of smaller agencies that are assigned to the higher education board.

5) "Vision 21" proposes a five-year planning model as a uniform organizational characteristic. Such planning models are better classified as "administrative strategy" rather than as a permanent organiza-

tional feature.

B. Seminary

1. Faculty

- a. The board took appropriate recognition at a testimonial dinner of Harold Dekker and J. Marion Snapper on the occasion of their retirement from the faculty of Calvin Seminary. The board also honored Theodore Minnema on the completion of twenty-five years of service of the Seminary (cf. II, B, 1 and 2).
 - b. Appointments of A. Leder and G. Vander Hoek (cf. II, B, 3).
 - c. Academic reappointment of President James De Jong (cf. II, B, 4).

d. The following were granted sabbatical leaves:

1) Dr. David Engelhard (interim, second and third quarters, and summer of the 1988–89 academic year)

2) Mr. Peter De Klerk (two months, summer of 1988)

- e. Lynda Cockroft was reappointed as Coordinator of Support Services for two years.
- f. Harold Dekker and Donald Griffioen were appointed to teach parttime during 1987-88.

2. Academic Matters

- a. The board approved the following new courses:
 - 1) 361. The Swiss Reformation
 - 2) 372. Calvin's Commentaries in Context
 - 3) 554. The Social Ethics of Reinhold Niebuhr
 - 4) 266. The Epistle of James
 - 5) 231. Introduction to Jewish Literature from 200 B.C. to 200 A.D.
- b. The board approved the increase of the seminary's commitment for on-site administration and development at TASUM from 25 percent of full-

time time salary to 50 percent, and that the addition of one-fourth of fulltime service and commensurate salary be for the specific purpose of program development.

c. The board approved the development (at no cost, and in cooperation with Home Missions and SCORR) of a course on "Church Planting and Congregational Development in Black Churches," which shall have the following focus:

The articulation between the American-African church tradition and Reformed theology in its application to urban ministry will be the focus of this course. It will utilize culturally sensitive theological, historical, and sociological perspectives and insights in a praxia/reflection approach to specific church situations. Emphasis will be placed on new and developing congregations. By means of lectures, reading, assignments, reports, and sharing of experiences, students and participants will learn to assess their current status and plan strategically for church planting and congregational development.

d. All Nations Heritage Offerings

With last fall's "All Nations' Heritage" offerings the John H. Kromminga Endowment for Multiracial Leadership Development has reached its \$100,000 goal. The seminary is grateful for the trustees' vision and churches' generosity regarding this project. This spring \$9,500 in earnings on the endowment were allocated for the 1987–88 recipients. Recognizing that the endowment goal had been reached, and desiring to give greater annual support to multiracial students in residence for seminary programs, the board endorsed the administration's recommendation that future seminary offerings received on "All Nations' Heritage" occasions should be diverted to direct, annual expenditures for resident multicultural students.

3. Student Matters

a. Thirty-four students were granted regular licensure for the first time; two were granted temporary licensure; twelve were granted extension of licensure, and one student was granted reinstatement of licensure.

b. Ten students have been admitted to Calvin Seminary in various

categories.

c. The board denied the appeal of Laura Smit regarding her candidacy application on the following grounds:

1) The issue at the heart of the appeal is not a question of evaluating

fitness for ministry, but one of synodical policy.

2) The board must act in accordance with the policies of synod on this matter of women in ecclesiastical office.

3) To permit the process of candidacy application to take place constitutes placing before synod a test case, a procedure which the board at its February meeting decided not to follow, but judged that President De Jong acted correctly in determining that women M.Div. students are not eligible for text assignments for candidacy sermons.

d. Candidates (cf. II, B, 5).

C. College

1. Faculty

a. Honors and Recognition (cf. II, C, 1 and 2).

1) The board honored the following on the occasion of their retirement: James Bosscher, Lester Ippel, Ann Noteboom, Peter Oppewall, Robert Otten, and Ernest Van Vugt.

2) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by the following: Herbert Brinks, Peter De Boer, Willis De Boer, Mary Ann Walters, and Donald Wilson.

- b. Appointments (cf. II, C, 3-5).
- c. Reappointments (cf. II, C, 6 and 7).
- $d. \ The \ board \ approved \ nonsabbatical \ leaves \ of \ absence \ of \ various \ lengths for four faculty members.$
- 2. Academic Matters

The board approved twelve new courses and/or programs.

D. Finance

1. Chapel

The board authorized the executive committee to award construction contracts for the proposed Chapel/College Center project.

2. Divestment

The board reaffirmed its current policy regarding investments with companies doing business in South Africa and directed the administration to continue to monitor companies who do business in South Africa, with a view to each company's constructive opposition to apartheid; report on this monitoring process to the board at its February 1988 meeting; and refrain from further investing in stocks of companies who do business in South Africa.

- 3. The board approved the building of two seminary eight-plex apartment buildings, with the understanding that construction will not begin until one-half the cost of the project has been raised through special gift fund-raising efforts.
- 4. The board approved a proposed operating budget of \$26,500,000 for 1987-88.
 - 5. Request for quota (cf. II, D).

II. RECOMMENDATIONS

A. Board

The Board of Trustees respectfully requests synod to grant the privilege of the floor to the president of the board, Rev. Charles De Ridder, 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. Retirement from the Staff

The Board of Trustees recommends that synod take appropriate recognition of the services of Harold Dekker and J. Marion Snapper on the occasion of their retirement, and confer upon them respectively the titles of Professor of Missions, Emeritus, and Professor of Church Education, Emeritus.

2. 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 Theodore Minnema, Professor of Philosophical and Moral Theology.

3. Appointments

Each of the following persons satisfactorily sustained an interview with the executive committee. Accordingly, the Board of Trustees recommends that synod approve the following appointments:

- a. Arie C. Leder, Th.M., Lecturer in Old Testament for one year
- b. Gerald Vander Hoek, Ph.D., Lecturer in New Testament for one year

4. Reappointment

The Board of Trustees recommends that synod approve the following reappointment:

James A. De Jong, Th.D., Professor of Historical Theology with indefinite tenure, a rank and tenure status concurrent with his tenure as president.

5. 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, pending successful completion of any remaining requirements:

Kevin I. Adams Robert A. Arbogast Philip J. Boender Roger L. Bouma Rolf T. Bouma Douglas H. Bratt Wout Brouwer Iohn M. De Koekkoek Richard I. De Ruiter David J. Feddes Kenneth M. Gehrels Charles L. Geschiere David L. Heilman Dick (Dirk) J. Heinen Robert W. Hogendoorn W. John Holwerda David S. Huizenga

Daniel L. Jongsma Melvin J. Jonkman James T. Kim H. Charles Kooger Thomas J. Kok David I. Kool

Neil P. Jasperse

Timothy L. Koster
Henry P. Kranenburg
David H. Kromminga
Federico J. Machado

Federico J. Machad Yong Ju Oh Henry Reyenga, Jr.

John M. Rottman Kurt D. Selles Lambert J. Sikkema Mark D. Timmer

Timothy C. Turngren Alfred J. Van Dellen Andrew Vanden Akker James A. Vander Slik David L. Van Der Wiele

Martin J. Vellekoop William Versteeg Edward C. Visser Philip H. Weaver Jeffrey A. D. Weima Thomas D. Wetselaa

Thomas D. Wetselaar Thomas R. Wolthuis Richard A. Wynia William D. Zeilstra

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:

Henry Eising Loren J. Kotman Kenneth C. Sanders

C. College

1. Retirements from the Staff

The Board of Trustees recommends that synod take appropriate recognition of the services of the following faculty members on the occasion of their retirement, and confer upon them the titles indicated.

a. James P. Bosscher, Ph.D., Professor of Engineering, Emeritus

b. Lester B. Ippel, Controller, Emeritus

Ann J. Noteboom, Ph.D., Professor of Communication Arts and Sciences, Emerita

d. Peter Oppewall, Ph.D., Professor of English, Emeritus

- e. Robert T. Otten, Ph.D., Professor of Classical Languages, Emeritus
- f. Ernest Van Vugt, M.A., Registrar, Emeritus, and Assistant Professor of Classical Languages, Emeritus

2. 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:

Herbert J. Brinks, Ph.D., Professor of History Peter P. De Boer, Ph.D., Professor of Education

Willis P. De Boer, D.Th., Professor of Religion and Theology

Mary Ann Walters, Ph.D., Professor of English

Donald R. Wilson, Ph.D., Professor of Sociology

3. Regular Two-Year Appointments

Each of the following persons satisfactorily sustained an interview with the Board of Trustees. Accordingly, the board recommends that synod approve the following two-year appointments:

- a. Henry Allen, Ph.D. candidate, Associate Professor of Sociology
- b. Richard De Jong, Sc.D., Associate Professor of Engineering

c. Sharon Etheridge, B.S.N., Instructor in Nursing

- d. Glenn Fetzer, Ph.D. candidate, Assistant Professor of French
- e. Susan Gallagher, Ph.D., Associate Professor of English

f. Daniel Miller, Ph.D., Associate Professor of History

g. John Nielsen, M.S.W., Associate Professor of Sociology and Social Work (two and one-half years, beginning February 1988)

h. Arden Post, Ed.D., Associate Professor of Education

- i. John Schneider, Ph.D., Associate Professor of Religion and Theology
- j. Stephen T. Simpson, Ed.D., Professor of Economics and Business
- k. Mark Williams, Ph.D., Associate Professor of Classical Languages
- Xiang Dong Ye, Ph.D. candidate, Assistant Professor of Mathematics and Computer Science

4. Term Appointments

Each of the following persons satisfactorily sustained an interview with the executive committee. Accordingly, the Board of Trustees recommends that synod approve the following term appointments:

a. Dale Brown, Ph.D. candidate, Assistant Professor of English for two years

- Abraham Davis, Ph.D., Professor of Communication Arts and Sciences for one year
- Charlotte De Jong, M.A., Visiting Assistant Professor of French for one year
- d. Barrett Fisher, Ph.D. candidate, Instructor in English for one year
- e. Edna Greenway, Ph.D., Professor of Spanish for one year
- f. Richard Karppinen, M.B.A., Associate Professor of Economics and Business for two years
- g. Richard Mawhorter, Ph.D., Assistant Professor of Physics for two years
- h. Kurt Schaefer, Ph.D., Assistant Professor of Economics for two years
- i. John Scofield, Ph.D., Assistant Professor of Physics for two years
- j. Mark Talbot, Ph.D. candidate, Instructor in Philosophy for one year
- k. Richard Van Andel, M.S., Instructor in Engineering for one year
- Dean Ward, Ph.D. candidate, Associate Professor of English for two years

5. Administrative Appointments

The Board of Trustees recommends that synod approve the following administrative appointments:

- Kathryn Blok, Ph.D., Director of the Academic Support Program for one year (part-time)
- b. William J. Boer, M.B.A., Vice President for Administration and Finance (with faculty status) for two years
- c. Peter De Boer, Ph.D., Director of Continuing Education for two years (part-time)
- d. Evelyn Diephouse, M.Ed., Registrar for two years
- e. Ivy George, Ph.D., Multicultural Lecturer for 1988–89

Regular Two-Year Reappointment

The Board of Trustees recommends that synod approve the following regular two-year reappointment:

Myra J. Kraker, Ph.D., Assistant Professor of Education

7. Term Reappointments

The Board of Trustees recommends that synod approve the following term reappointments:

- Terry L. Eves, M.A.R., Assistant Professor Religion and Theology for two years
- b. David De Heer, Ph.D., Associate Professor of Biology for one year
- c. Kerry J. Holligsworth, M.A., Assistant Professor of Political Science for two years
- d. David C. Snyder, Ph.D., Assistant Professor of Philosophy for one year
- e. Susan J. Vanden Berg, B.S.N., Instructor in Nursing for one year
- Mary S. Van Leeuwen, Ph.D., Professor of Interdisciplinary Studies for two years
- g. Carol J. Winters, Ph.D., Assistant Professor of English for one year

D. Finance

The Board of Trustees recommends that synod approve the following area quotas for 1988:

			Recommended for 1988	Rate in effect for 1987
Area #1	12,654	families at	\$111.30	\$104.70
Area #2	12,121	families at	92.90	88.20
Area #3	7,526	families at	75.00	76.40
Area #4	9,361	families at	36.90	36.00
Area #5	3,031	families at	98.30	98.60
Area #6	9,545	families at	62.10	60.80
Area #7	12,778	families at	46.30	43.90
Area #8	6,349	families at	35.80	37.30

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

REPORT 4-A CHRISTIAN REFORMED HOME MISSIONS SUPPLEMENT

Home Missions' response to "Vision 21" comprises its supplemental report to synod.

The Christian Reformed Board of Home Missions recognizes value to the church in elements of the report. The following are examples:

- 1. A continuing expression of synod with authority to administer certain delegated tasks.
- An expressed concern for a more unified vision of denominational mission.
- 3. More coordination of denominational administrative and ministry efforts. Christian Reformed Home Missions is mandated by synod to lead the church in stimulating evangelistic growth and in new church development. The following concerns and criticisms are voiced with respect to provisions of the report which bear negatively on the ability of Home Missions to carry out its synodical mandate.
- The main thrust of the report is not a vision for mission but rather an
 organizational model with no vision articulated. To approve and enact the
 provisions of the report would entail great change for an undefined cause. It
 would distract the church from mission to administration of mission, all for
 uncertain gains.
- 2. The assignment of Christian Reformed Home Missions to be supervised by the operating board called "Ministries Board," as provided by the report, is likely to hamper the denominational home missions program in the following ways:
 - a. Proposed restructuring would add administrative layers within Home Missions, not reduce them.

To illustrate: In the current structure, the Evangelism Committee of Home Missions makes recommendations about evangelistic programs and materials. The committee reports to the Board of Home Missions, which, in turn,

reports to synod. Not many layers there.

Under the proposed restructuring, the Evangelism Committee of Home Missions would continue to exist. It would report to the Home Missions subcommittee of the Domestic Ministries Committee which would report to the Ministries Board, which would report to the Executive Board of Synod, which would report to synod. If, in addition and as provided for by the report, agency committees appoint advisory and auxiliary groups, more layers and channels are added. The task of Home Missions would not be facilitated but encumbered.

b. Board and board member expertise, experience, enthusiasm, knowledgeable commitment, time, and attention needed to provide governance and guidance would be lacking or compromised in the proposed set-up.

To illustrate, Home Missions would be governed, under restructuring, by a subcommittee of one of the four operating boards, the Ministries Board.

Composition of the Ministries Board would be one delegate from each classis, forty-two people. Its subcommittee, the Domestic Ministries Committee would utilize approximately ten members of the parent Ministries Board plus two at-large members to govern the affairs of Home Missions.

The main body of the Domestic Ministries Board would have to divide its attention, time, and effort between meetings and work of the parent Ministries Board and the meetings and work of the Domestic Ministries Committee. And the Domestic Ministries Committee, fewer than fifteen people, would have not only Home Missions to govern, but also the other four agencies or committees grouped under the Domestic Ministries Board. The proposed scheme makes too few do too much and would likely be unable to deliver on effectiveness or efficiency.

- c. The whole mission of the CRC has varying parts, differing expressions, and plainly dissimilar tasks (cf. Articles of Incorporation of the CRC in NA). Beside compromising specific and knowledgeable governance, a clear focus to stimulate denominational loyalty and financial support for a variety of causes would be hindered by the small size, great centralized power, and generalized functioning of the proposed Ministries Board under which Home Missions would find itself.
- 3. The report's projection of estimated cost savings is speculative and might be misleading. For example, a cost saving is based on fewer executive positions under restructuring, yet no personnel charts are offered as supporting evidence. A first-year saving, projected without support or documentation, grows into 1.5 million dollars saved on the strength of a twenty-year projection.

On the contrary, rather than effecting financial savings, it is an equally warranted conclusion that conglomerate denominational (ad)ministry with a blurred image in the church would stimulate less loyalty, not more, and would cause decreasing financial support, not greater giving for denominational mission. This scenario has historical precedent in the case of the Reformed Church in America.

4. The report proposes more *centralized* ministry administration in the CRC. Home Missions has worked since the early 1970s in a *decentralized* manner. Denominational board and staff link with classical home missions committees and local consistories for cooperative vision, joint funding, common policy setting, and shared calling and supervision of missionaries. Seven regional home missionaries (RHMs) have been the key agents of decentralization in Home Missions.

Home Missions' experience over the last fifteen years is that success and effectiveness in carrying out the Home Missions mandate for church growth depends on being aware of and working with the CRC in NA as a multiform, pluralistic church with growing regional and multicultural identity. Lean central administration in balance with clear recognition and affirmation of local, classical, and regional resources and responsibility for church growth are central to the manner and success with which Home Missions functions now. The direction proposed by the report defeats this important balance between centralized administration and regional/local ministry interests, resources, and need.

Christian Reformed Board of Home Missions John A. Rozeboom, executive director

REPORT 5-A BOARD OF WORLD MINISTRIES SUPPLEMENT

I. WORLD MINISTRIES

One of the board's nominees for alternate board member for U.S. West/Midwest Region was Dr. Edwin D. Roels who no longer represents the region because he left the pastorate in Minnesota.

The officers committee of the Board of World Ministries considered new nominations and submits the following name to be placed in nomination along with Rev. David Smit (see Report 5, I, E, p. 77).

New nominee for alternate board member for U.S. West/Midwest:

Rev. Jerrien Gunnink, pastor of First Manhattan CRC. Rev. Gunnink previously pastored churches in Grand Rapids, Grand Haven, Holland, and Denver. He served as president of CRWM board while pastoring in Holland.

II. WORLD MISSIONS

A. Concern for the Identification of the CRCNA with the Evil of Apartheid

At the May meeting of its executive committee, CRWM decided to send the following communication to synod:

Out of concern for the identification of the CRCNA with the evil of apartheid in South Africa, and with respect for the churches and agencies in Africa with which CRWM cooperates, CRWM respectfully communicates to synod our support for the request of SCORR that synod initiate strong action in order that the Reformed Churches in South Africa (RCSA) "... recognizes that without meaningful change it will be almost impossible to maintain ecclesiastical fellowship between the CRC and the RCSA after 1989" (Agenda for Synod 1987, p. 244).

B. Statistical Report

Each year, in its supplementary report to synod, CRWM has provided statistics on the growth of the church in each country where the mission works. During the last year we have developed procedures which will improve the accuracy of these statistics and the speed with which they are collected. We regret that in this process of revision we failed to send out the old form for collection of data to some fields so we cannot provide a complete statistical report this year. Based on the information we have received we estimate that nearly 20,000 members were added to the national churches served by CRWM in 1986. Exact figures for 1986 will not be available until later this year.

III. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Christian Reformed World Relief Committee (CRWRC) requests that synod 1987 take into consideration the following persons for its committee members-at-large (attorney position):

Member-at-Large

Mr. Peter Kladder III is a member of the Seymour CRC in Grand Rapids, MI, where he serves as deacon. He is a partner in the law firm of Black, Hall, Nicewander and Kladder. He currently serves as member-at-large (attorney) of the World Relief Committee.

Alternate Member-at-Large

Mr. Thomas Waalkes is a member of the Shawnee Park CRC, Grand Rapids, MI. He is a partner in the law firm of Verspoor, Waalkes and Lalley; serves on the Education Committee of Shawnee Park CRC; serves on the boards of the Holland Home and the Barnabas Foundation. He currently serves as alternate member-at-large of the World Relief Committee.

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

REPORT 18-A

SYNODICAL INTERIM COMMITTEE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES SUPPLEMENT

I. AGENCY COORDINATION

A. Interagency Advisory Council (IAC)

Outreach listening tours (see Report 18, VIII, A, p. 264)

Eighteen visits with groups of selected individuals from specified regions throughout the denomination were made by teams representing CRC agencies/committees. The information gathered has been included in a report, and proposals for its distribution and use are being submitted to the IAC.

B. Production of a CRC Video (see Report 18, XII, D, 7, p. 267-68)

Progress is being made in the production of a CRC video with the cooperation of CRC agencies. The video is tentatively scheduled to be available December 1987.

II. INTERIM APPOINTMENTS

A. Rev. Larry Doornbos was seated as delegate to the Board of Trustees of Calvin College and Seminary for the May 1987 meeting as substitute for the regular and alternate delegates to the board from Classis Red Mesa.

B. Study Committee on Clergy Silence

The SIC recommends that Dr. Richard R. De Ridder be added to the Study Committee on Clergy Silence. This appointment will provide assistance to Rev. H. Bode, committee chairman, whose workload is increased as a result of the death of Rev. Peter J. Niewiek, assistant director of chaplains.

III. Synodical Deadline and Report 29

Report 29 of the Committee on Ordination of Pastors from Multiracial Groups is included in the printed *Agenda for Synod 1987*, pages 356–70. However, the report was not completed and ready for distribution to the churches by December 1 as required for study committee reports. The report has been before the churches, but not as long as Synod 1986 specified such reports must be. The SIC calls this matter to the attention of synod.

IV. THE YEARBOOK

Each year the development and publication of the *Yearbook* becomes more difficult and costly to complete. The complexity of the project results in increased potential for inaccurate data.

In keeping with the responsibility of the SIC for preparing and distributing the *Yearbook*, with the stated clerk serving as its editor, the stated clerk named a

task force to address the subject of publishing the Yearbook and prepare proposals relative to: (1) the kinds of information to be gathered for the Yearbook in order to best serve the church, the agencies, and other users; (2) a revised information-gathering instrument; (3) a procedure for gathering information, emanating from the stated clerk's office, (4) computerization of information gathered, involving production and regular updates; and (5) the format in which the Yearbook may be published.

The task force, composed of Beth De Graaf, word processing coordinator from Coordinated Services, chairperson; Rev. Dirk Hart, director of evangelism from Home Missions; and, for CRC Publications: Dorothy Kuperus, services planning/controlling coordinator, and Charles Vlieg, services director, pre-

pared a proposal for the SIC.

It became increasingly clear to the task force that their mandate consisted of two parts: What information should be gathered and how the information should be gathered. In addressing these questions, adapting information for computerization was always a primary consideration.

The following proposal for change was presented to the SIC:

What information should be gathered

- A. Include only information that is appropriate to the use of the Yearbook as a denominational tool; eliminate "local" information for congregations, classes, and agencies.
 - B. Include directory information that recognizes that the primary purpose of the *Yearbook* is *contact information*, not recognition.
 - C. Eliminate duplication of information within the Yearbook and with other sources, such as Acts, Agenda, and directories that are maintained by classes, congregations, and agencies.
 - D. Utilize information that will remain *current* in spite of variance in church calendar years and officer elections; for example, use "generic" addresses (a single church mailing address) with a position title (treasurer).
 - E. Standardize information and format to assist in computerizing.
 - F. Develop a denominational file system for appropriate church, agency, and personnel data that can be used for *Yearbook* information. Some data gathered may be useful for special purposes and may not be published; for example, a file may be maintained regarding disbanded churches, but this list does not need to be published each year.

How should the information be gathered

- A. Assign authority and responsibility for gathering and verifying all *Year-book* information to the denominational stated clerk.
- B. Establish a denominational file for all ordained personnel; said file to be maintained by the stated clerk.
- C. Develop a congregational and classical information-gathering system based upon the content guidelines above and with synodically approved procedures to permit compliance.
- D. Establish a maintenance procedure for all information gathered to provide consistent application each year.
- E. Replace the current questionnaire with standardized forms and simplified procedures for information gathering.

The SIC gave general approval to the report of the Yearbook task force, with a few exceptions, and returned the report to the staff for general implementation, with the stated clerk responsible for the publication of the Yearbook.

The SIC recommends that synod request the classes to instruct their stated clerks to assist the stated clerk of synod in gathering information from the congregations for the *Yearbook*.

V. Ministers' Compensation Guide for 1987

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." Based on the responses coming to the synodical office, the Compensation Guide is being increasingly used by churches seeking information regarding average salaries, salary increases from one year to the next, auto allowances, insurance benefits, vacation allowances—various policies in place throughout the denomination. Average cash salary information also provides the Ministers' Pension Fund Committee with material they use in determining pension benefits. Synod is requested to urge the churches' participation in and use of the Compensation Guide.

VI. COMPREHENSIVE INSURANCE COVERAGE

The Synod of 1979 (see *Acts of Synod 1979*, p. 107) authorized the denominational financial coordinator "to research and study the following three aspects of insurance:

- 1. Denominationwide group life and long-term disability coverage,
- 2. Denominationwide comprehensive hospital and medical insurance,
- 3. Denominationwide comprehensive (blanket) hazard, casualty, and liability insurance coverage."

Reports to subsequent synods have described the group hospital-medical, life, and disability insurance coverages now provided, which are administered by the Consolidated Group Insurance Committee.

For the past several years we have attempted to secure a denominationwide comprehensive property and liability insurance program which could be offered to our churches on a voluntary basis. Thus far our efforts have been without success. We have worked closely with three insurance brokers/agents representing three major insurance companies. Each of these companies, we were told, specialize in insurance for churches and we were led to believe that a good insurance program could be provided at a cost savings because of group affiliation.

For one reason or another, none of the companies were able to follow through with an actual presentation that could be made to our churches. Our contacts seemed to simply fade away. Consultation with a fourth, large, insurance broker leads us to recommend that we no longer pursue the matter of a group program for denominationwide hazard, casualty, and liability insurance coverage.

Grounds:

 There has been little follow-up interest on the part of our churches in such a group plan. There is no assurance, if any cost savings through a group plan were realized, that it would provide an adequate advantage, either in the administration of the policy or in the event of a loss, over service provided by a local agent.

VII. FINANCIAL REPORTS, QUOTAS, ACCREDITED AGENCIES

The Finance Committee has completed its review of year-end financial reports (1986), audited statements (1986), current year's budgets (1987), revised where necessary, proposed budgets (1988), and denominational quota requests for 1988.

An Agenda for Synod 1987—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 agencies' programs and supportive services.

As in past years, each denominational agency's financial reports were assigned to a member of the Finance Committee who reviewed (with agency staff) the agency's statements, budgets, and quota request (as approved by the respective boards). The Finance Committee then met as a whole to interview staff—and in some cases, board representatives—of each of the agencies. At a subsequent meeting the committee met in executive session to act on the budgets, quota requests, requests for one or more offerings, or financial support.

Denominational Agencies

The requested 1988 denominational quotas reflect a \$26.74 (6.4%) increase over the average per-family quota for 1987. Following the interview process and after lengthy, intense discussion in executive session, the Finance Committee recommends a per-family average quota of \$432.50, a \$14.75 (3.5%) net increase over the quota of 1987. (The attached report shows detail by agency.) Each request was addressed individually and with great concern for the agency's program. No across-the-board reductions were made. The agencies have been informed of the Finance Committee's recommendations.

VIII. 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

Comm. for Ministry with Retarded Persons

Comm. for Educ. Assistance to Churches Abroad— above-quota needs Synodical Committee on Race Relations

1. Above-quota needs

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 Elim Christian School International Aid Luke Society Pine Rest Christian Hospital Association

Educational Agencies:

Association for Public Justice Education Fund Canadian Christian Education Foundation Inc. Christian Schools International Christian Schools International Foundation Dordt College Institut Farel Institute for Christian Studies International Theological Seminary Redeemer Reformed Christian College Reformed Bible College Roseland Christian School The King's College Trinity Christian College Westminster Theological Seminary Ministries (Westminster Theol. Seminary—Philadelphia) (Westminster Theol. Seminary—California)

Miscellaneous

American Bible Society Canadian Bible Society (Canadian churches only) Christian Labour Ass'n 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
Wycliffe Bible Translators, Inc., & Affiliates
Wycliffe Bible Translators of Canada

New Requests for Accreditation:

The Synodical Interim Committee has reviewed the recommendations of its Church Polity and Program and Finance Committees regarding new requests for accreditation:

Evangelical Fellowship of Canada

Before granting approval for accreditation, the SIC recommends that this agency secure endorsement by the Council of Christian Reformed Churches in Canada.

Institute of Global Urban Studies (Cities for Christ Worldwide)

The SIC recommends that synod withhold accreditation until this organization can establish itself as a factor in assisting Christian Reformed mission agencies.

Love, Inc.

The SIC recommends that, consistent with the action of Synod 1978 and of Synod 1984, Love, Inc., seek accreditation in the classes in its areas of service rather than seeking recommendation for denominationwide support.

Middle East Reformed Fellowship

The SIC recommends that synod not grant accreditation.

Ground: There is insufficient information to provide confident acceptance; endorsements by the Back to God Hour and World Missions, as requested by the Synod of 1986, have not yet been obtained.

IX. RECOMMENDATIONS

- A. That synod approve the SIC interim appointments (see Section II, A).
- B. That synod approve the appointment of Dr. Richard R. De Ridder to the synodical Study Committee on Clergy Silence (see Section II, B).
- C. That synod take note of the general approval given by SIC to the proposal for changes in the *Yearbook* (see Section IV).
- D. That synod request the classes to instruct their stated clerks to assist the stated clerk of synod in gathering information from the congregations for the *Yearbook* (see Section IV).
- E. That synod urge the churches' participation in and use of the Ministers' Compensation Guide for 1987 (see Section V).
- F. That research toward a group program for denominationwide hazard, casualty, and liability insurance coverage be discontinued (see Section VI).

G. That synod take appropriate action for the approval of financial statements, budgets, quotas, recommended offerings for denominational and non-denominational agencies recommended for financial support (see Section VIII, Appendices I, pp. 1–3, and II, pp. 1–3, and Agenda for Synod 1987—Financial and Business Supplement).

Synodical Interim Committee Leonard J. Hofman, stated clerk

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_
1988	\$ 444.49	6.4%	\$ 432.50	3.5%	\$	
1987	429.15	6.6	418.00	3.8	417.75	%
1986	413.73	8.6	412.73	8.3	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	6.6	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

APPENDIX II

CHRISTIAN REFORMED CHURCH IN N.A.

Quotas - Denominational Agencies

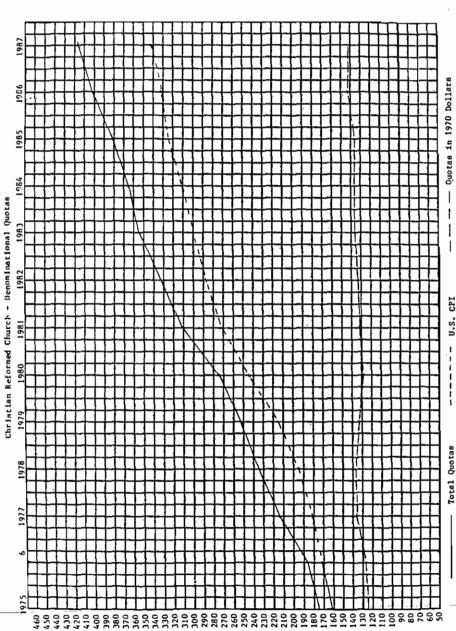
1970 - 1987

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	328.4	142.56	131.9	125.13
1987	417.75	341.5 *	142.27	137.2 *	124.84
	(1)	(2)	(3)	(4)	(5)

⁽¹⁾ Quotas - as approved by Synod 1970 - 1987 (2) Consumer Price Index - United States 1967-1969 = 100 (2) (3) (4)

Yearly Quotas expressed in 1970 U.S. Dollars

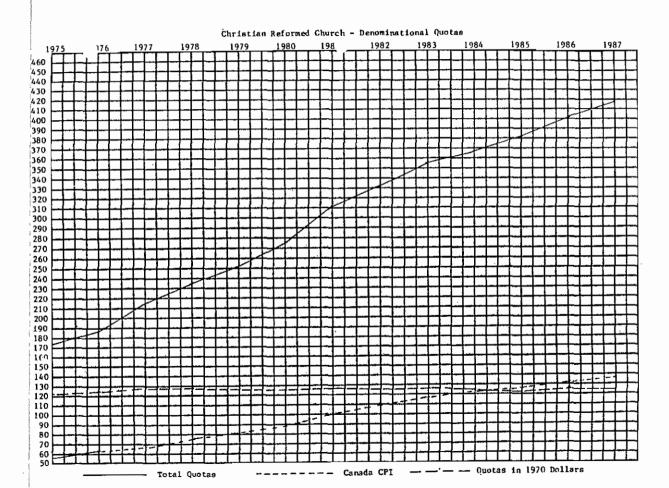
Consumers Price Index - Canada 1981 = 100
Yearly Quotas expressed in 1970 Canadian Dollars
Estimated Inflation Rate: U.S. 4.0% Cana Canada 4.0%

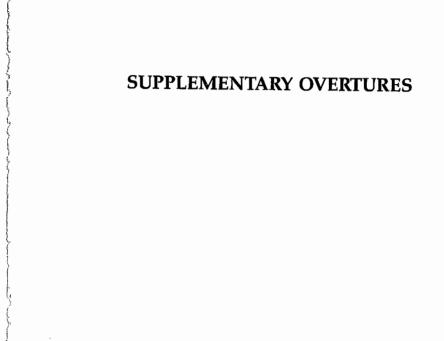


Total Quotas











Overtures

Overture 55 — Alter "Vision 21"

Classis Minnesota North overtures Synod 1987 to make the following changes to the Synodical Interim Committee "Vision 21" plan:

1. All representatives of the Executive Board should be elected by the regional classis method (Definition: Regional Classis—a collection of geographically adjacent classes grouped together *only* for the purpose of electing representatives to the agencies, boards, and Executive Board of the Christian Reformed Church.).

Ground: This method leaves the power with the classes.

The organizational effectiveness of the Executive Board should be evaluated every three years by an independent committee selected by synod.

Grounds:

- a. This would safeguard the effectiveness of evaluation.
- b. This would be a regular, not a one-time, action.
- Agencies should be allowed to appeal to synod when a matter has not been resolved through the Executive Board.

Classis Minnesota North David A. Zylstra, stated clerk

Overture 56 — Opposes Implementation of Certain Recommendations of Report 31, Majority and Minority

Classis Minnesota North overtures synod not to implement Recommendations B to K, inclusive, of the Committee to Study the Authority and Functions of Elders and Deacons of the majority report (pp. 397–402), nor Recommendations B and C of the minority report (pp. 419–21).

Grounds:

- 1. The recommendation to delegate deacons to the meetings of classis cannot be divorced from the broader issues that surround the function and role of deacons. Specifically, it must be viewed in the context of the mandate given to the committee which clearly relates to the issue of women in diaconal office. As such the recommendation will be regarded by many as an attempt to consolidate by synodical decision a position regarding women in office about which our churches are still deeply divided. For this reason the recommendation must be regarded as divisive.
- 2. The committee correctly states that it is important that the ecclesiastical assemblies receive the benefit of diaconal input and expertise on all levels. But the committee does not demonstrate that this condition is not met at the present time, nor that it cannot be met with the present structure and that it therefore requires the delegation of deacons to the broader assemblies.
- 3. In proposing the separation of the business of classis into three parts (a. those matters that are the responsibility of the deacons, b. those that are to be decided by the elders, and c. those that are of common concern), the committee does not address the question of where the ultimate decision-making responsibility lies when it must be decided which issues or overtures are the sole concern of one of the groups and which issues are of joint concern. Neither does it appear that much

thought has been given to the efficiency of the classical meetings with that system and how it would be affected by a 50 percent increase in participants.

4. At the local level it is easy to distinguish between the specific diaconal task of caring for the needy and the specific elders' task of exercising discipline and pastoral supervision. Even there, however, cooperation and joint decision-making is needed, for example, when the work of mercy extends beyond the needs within the congregation into the local community in a word and deed ministry, or if church building plans require financial priorities to be set.

church building plans require financial priorities to be set.

At the level of the broader assemblies the assignment of priorities and the basic unity of the word and deed ministry may be important aspects of many more decisions. Practical considerations, therefore, militate against a separation of the work of mercy from the promotion of evangelism or from the general government of the church in the meetings of classis and synod. One must, therefore, expect that with the plan for the delegation of deacons to the major assemblies, as proposed in the majority report, the distinction in the role of elders and deacons in the decision-making process at the broader assemblies will in practice be largely obliterated. This is contrary to the mandate of the committee which was to define the work of elders and deacons in such a fashion that the local churches be assisted in carrying out the decision of Synod 1984 that "the work of women as deacons . . . be distinguished from that of elders."

5. At the present time the local congregations are free to keep the office of deacon closed to women. While this is perhaps not the proper way of dealing with the issue of whether women have the right to be chosen for the office, the provision has gone a long way in preventing open conflict about the issue. It would be tragic if, for the sake of the much lesser issue of perceived efficiency in classical deliberations, synod would embark on a course that would widen the gap and that would open the door for confrontations when women deacons are in fact delegated to classical meetings.

6. With respect to the proposed definitions of the specific functions of the office of elder and deacon, it is clear from the reading of the majority and minority reports that much more study is needed—study of the fundamental biblical concepts of authority and function of both offices, and study of the cooperation which their

joint service of the church demands.

The majority report limits the duties of the deacons largely to the work of mercy, even though that limitation is in no way substantiated from the Scriptures. In this respect the majority report states on page 390: "While some contemporary interpretation maintains that the assignment given to The Seven was more of a supervisory or administrative duty, there can be no doubt about the fact that the work of mercy assigned to the deacons has frequently been defended on the basis of the assignment given The Seven" (italics added). While this is at best a historical argument for that part of the task of the deacons that relates to the work of mercy, it is not a convincing argument for limiting the task of the deacons to the ministry of mercy except for their sharing of certain specific functions with the elders. On that basis it is far from clear why deacons should be at all involved in what the majority report calls the common administration of the church. And, if to a limited extent involved in that common administration, what, apart from the biblical principle of sharing the work, should determine the limits of the legitimate task of the deacons in the work of the church council? The majority report does not address the question.

The minority report broadens the work of the deacons to the coordination of stewardship of resources among the congregation which includes the work of mercy. As such, it is undoubtedly more in line with recent developments that have taken place in many diaconates. But in rejecting the "three group" structure of consistory, diaconate, and council in favor of the "two group" structure of consistory and diaconate, the minority report separates the general administration of the church as the task of the consistory from the coordination of stewardship by the diaconate. This is not practical. One cannot set priorities nor can one exercise responsible stewardship without taking both objectives and costs into account.

It appears, therefore, that in both reports the natural role of elders and deacons in jointly governing the church has been redefined so as to avoid officially giving, (women) deacons an active role in the general government of the church. It seems a strange policy to first open the office of deacon to women and then to redefine the duties of the office so as to accommodate that decision. Surely, the mandate to

define the work of the elders and deacons must be seen as a mandate to clarify essential distinctions, not as a mandate to propose far-reaching changes in well-established day-to-day practices of our church councils and that without a clear biblical analysis of what is wrong with those practices in the first place.

Classis Minnesota North David A. Zylstra, stated clerk

Overture 57 — Revise 1985 Decision re Bredeweg Appeal

The First Christian Reformed Church of Orange City, IA, respectfully requests synod to revise the decision of the Synod of 1985 relative to the appeal of Dennis and Annette Bredeweg (see *Acts of Synod 1985*, pp. 810–11). Especially the first sentence of Ground 3 of that decision needs to be revised. It states, "For an individual or a church to withhold certain quotas is not only contrary to Church Order Article 29 but also breaks faith with and erodes the unity and strength of the denomination."

First Orange City requests synod to revise that decision with its ground by affirming that quotas are recommended guidelines for voluntary giving and that individuals and

congregations have the right to withhold quotas as a matter of conscience.

Grounds:

 The decision of 1985 is contrary to Scripture. Scripture teaches, "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (II Cor. 9:7). The decision of 1985 compels people and congregations to give against their will, and in so doing encourages them to sin against their own consciences, for Scripture says, "Everything that does not come from faith is sin" (Rom. 14:23b).

2. The decision of 1985 is contrary to the confessions. Article 32 of the Belgic Confession teaches us "to reject all human innovations and all laws imposed on us in our worship of God which bind and force our consciences in any way." The decision of 1985 seeks to bind the consciences of individuals and whole congrega-

tions in their worship of God in the matter of offerings.

3. The decision of 1985 is contrary to previous synodical judgments and takes no account of those judgments. The Synod of 1939, upon recommendation of a study committee, rejected the concept of assessments that must be paid in favor of quotas, which are recommendations to the churches in the form of guidelines for voluntary giving. The same synod also said that any unpaid quota may not be held against a church as a debt (Acts of Synod 1939, p. 72). In the grounds of the 1985 decision there is no refutation of, or even reference to, this previous judgment.

4. The decision of 1985 is based on a misapplication of the Church Order. Ártičle 29 of the Church Order states that "the decision 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." With regard to quota decisions this means only that the amount recommended to the churches is settled and binding. It does not mean that the amount churches may give is settled and binding. If it did fix the amount which churches may give, then to give more than the recommended quota (as some churches do) would be just as much a violation of Article 29 as giving less than the

recommendéd quota.

5. The decision of 1985 breaks faith with and erodes the unity and strength of the denomination. It is not the individual or congregation that withholds quotas as a matter of conscience that breaks faith with and erodes the unity and strength of the denomination since Scripture gives to the individual the right to follow his conscience in disputable matters (Rom. 14:1). Rather, it is the ecclesiastical assembly that seeks to bind the consciences of individuals in matters that go beyond what Scripture demands which breaks faith with and erodes the unity and strength of the denomination. The Belgic Confession states that we may only accept "what is proper to maintain harmony and unity and to keep all in obedience to God" (Art. 32). The decision of 1985 destroys harmony and unity by making mandatory something which God forbids, namely, compulsory giving. The unity of the church is not founded on the frail foundation of cash contributions to a common cause. The unity of the church is based on what we believe, summarized in the three Forms of Unity.

Conclusion: Since the decision of 1985 is contrary to Scripture, without scriptural grounds, contrary to the confessions, contrary to previous synodical decisions, based on a misapplication of the Church Order, and destroys the harmony and unity of the church, it must be revised to affirm that quotas are recommended guidelines for voluntary giving and that individuals and congregations have the right to withhold quotas as a matter of conscience.

First Orange City, IA, Consistory Milton Pennings, clerk

Note: This overture was submitted to Classis Orange City but was not adopted.

Overture 58 — Reject Recommendations of Structure Study Committee and Appoint Committee to Study CRC Structure

A. Classis Pella overtures synod not to accede to the recommendations of the Committee to Study the Structure of the Christian Reformed Church as they appear in Report 18, Appendix A, "Vision 21."

Grounds:

1. The recommendations plant the seeds whereby a prelacy* type of church government would be introduced into the CRC. Our system of church government is Presbyterian in nature, which is biblically grounded, and not prelatic, which is not biblically grounded.

"Vision 21" creates a new level of ecclesiastical government, an Executive Board of Synod, with far-reaching power. This Executive Board usurps original authority properly held by a local congregation which, in turn, delegates authority through its consistory, classes, and synods (cf. Report 18, Appendix A, I, pp. 281–84).

2. The recommendations create the office of General Secretary.

In deference to Christ, who is the exalted Head of the Church Invisible, Reformed church polity has always refused to have a titular head of the church, to say nothing of having a visible head, who, in fact, would be "the chief administrative officer of the Christian Reformed Church in North America" (cf. Report 18, Appendix A, III, A, p. 288).

3. Unless restrictions are established, female deacons could become members of the Executive Board, in conflict with the Headship Principle and Church Order, Article

3 Supplement (cf. Report 18, Appendix A, I, D, pp. 283–84).

B. Classis Pella overtures synod to appoint a committee to study the organizational structure of the CRC, retaining the Presbyterian form of church government, but giving specific attention to decreasing dramatically the size of denominational boards and to consider if now is the time for the CRC to move in the direction of particular synods. Representation to the denominational boards could then be on a particular synod basis.

Grounds:

The present size of boards is excessively large, unwieldy and expensive.

- a. Calvin College and Seminary, 45 members of which 12 form the Executive
- b. Home Missions, 45 members of which 18 form the Executive Committee. c. World Missions, 44 members of which 19 form the Executive Committee.
- d. World Relief Committee, 47 members with an Officers Committee of 6.
- e. Christian Reformed Publications, 44 members of which 15 form the Executive Committee.
- Back to God Hour, 18 members.

With one (or two) delegate(s) from each particular synod to each board and with either monthly, quarterly, or semiannual meetings, thereby eliminating executive committee meetings, board operating costs would be reduced dramatically.

^{*}Prelacy: The system of church government by prelates. Prelate: An ecclesiastic of high rank, as a bishop, archbishop, etc. Hierarchy: Any group of persons or things arranged in successive ranks or classes, each of which is subject to or dependent on the one above it; a body of ecclesiastics so arranged.

2. Serious consideration of forming particular synods has not been considered since 1957. In 1957 the CRC consisted of 28 classes, 495 congregations, 47,991 families, 113,231 communicant members, and 211,454 total members. In 1987 the CRC consists of 42 classes, 800 organized congregations and 76 unorganized congregations, 74,645 families, 191,680 communicant members, and 308,993 total members. Our size now warrants this consideration.

3. Historically, the Church Order allows for particular synods.

Classis Pella Siebert Kramer, stated clerk

Overture 59 — Reject Recommendations of Structure Study Committee

Classis California South overtures synod not to adopt the recommendations of the Synodical Interim Committee subcommittee—the Structure Study Committee—as stated in "Vision 21."

Grounds:

1. The recommendations found in "Vision 21" go beyond the original intent of the mandate delivered to the committee—to examine ways to economize and reduce operating cost.

2. The proposals made by the study committee concerning the formations of an Executive Board violate fundamental principles of Reformed church policy

a. Original authority is vested with the local consistory. This authority is delegated to broader assemblies by way of credentialed representatives. Upon adjournment of these broader assemblies, authority reverts back to the local consistory. A permanently functioning Executive Board acting on behalf of the denomination destroys the concept of limited authority

b. The Executive Board as described in "Vision 21" usurps the original authority of the local consistory by assuming the right to originate issues or synodical

The structural reorganization of denominational agencies as recommended in "Vision 21" would substantially modify our Presbyterian structure of church

4. The Executive Board is self-perpetuating in structure. Such organizations lend themselves too easily to private agendas which may or may not correspond with denominational agendas. The size of the committee (seventeen members) violates sound principles of committee size and effectiveness. Given geographical limitations and the size of the board, it is safe to assume that many decisions will be made by the executive secretary and a localized core group within the Executive Board. 5. "Vision 21" does not account for administrative costs in the maintenance of an

Executive Board.

Classis California South James Howerzyl, stated clerk

Overture 60 — Withhold Action on "Vision 21"

Classis Chatham overtures synod to withhold action on report "Vision 21."

Ground: Classis Chatham has appointed a committee to study the feasibility of implementing regional synods. If Classis Chatham would accept the concept of regional synods, the report on "Vision 21" would be directly affected.

> Classis Chatham John Klumpenhouwer, stated clerk

Overture 61 — Postpone Action on Report 31

Classis Central California overtures synod to postpone for one year any action concerning the recommendations of the Committee to Study Authority and Function of Deacons so that the church may have more time to study the report and to give its reaction to the study committee.

Grounds:

1. Three months is an insufficient length of time to adequately study this matter.

2. The study committee had no opportunity to receive reactions from the churches to help it come to its final recommendations.

> Classis Central California Gerrit B. Boerfyn, stated clerk

Overture 62 — Reject Recommendation B of Report 18, Appendix B

Classis Chatham overtures synod not to accede to Recommendation B of the SIC subcommittee appointed to Review the Concept and Rules for FNC and Study the Mode of Care for Smaller Churches.

Grounds:

 The proposed new Article 12-d, with its supplement, for the Church Order will
make it more difficult for churches to engage the services of a bivocational minister
than is presently the case (the present Church Order does not prohibit bivocational ministries whereas the newly proposed rules, though explicitly permitting bivocational ministries, will severely restrict the practice by its many supplementary conditions).

2. The supplementary rules give less freedom to the local consistory of a small church

than of a large church, violating Church Order Article 95.

3. These rules violate the spirit of the committee's mandate to "guard the right of the smaller churches to exist with dignity" (Overture 14 to Synod 1985).

> Classis Chatham John Klumpenhouwer, stated clerk

Overture 63 — Delay Action on Report 31 and Refer to Churches

Classis Illiana overtures synod to delay action on Report 31 for one year and refer it to the churches for study.

Ground: The directions suggested by both the majority and the minority versions are efforts to address two important concerns: Increasing diaconal involvement in the church assemblies and distinguishing the task of deacons from the function of elders. However, both attempts make radical breaks from present practices and that deserves more time for reflection and study. Also, both seem to significantly reduce the function of deacons while appearing to give greater honor to the office.

> Classis Illiana Rein Leestma, stated clerk

Overture 64 — Delay Acting on "Vision 21" for One Year

Classis Holland overtures synod to delay taking action on the proposed church structure—"Vision 21"—for one year.

Grounds:

1. The church needs additional time to weigh the consequences of the considerable and uninterrupted power which the proposed Executive Board of Synod would exercise as it stands between synod and our denominational agencies.

2. The church needs additional time to analyze what it means to have an executive board which not only carries out the will of synod, according to historical Reformed church polity, but would now in many matters function in place of synod itself, and with authority rightfully reserved for synod only.

The church needs additional time to assess the wider implications of what this new structure will entail not only for our boards and agencies but also for our churches

and classes in their relationship to synod.

4. The church needs additional time to consider the deeper ramifications of what this proposed restructuring will do to the highly coveted genius of Reformed church

polity, since, under the restructuring proposal, it certainly appears that significant grassroots representation will be traded away for the sake of supposed efficiency in administration and savings in expenditures.

> Classis Holland John Ouwinga, stated clerk

Overture 65 — Reject Proposals of "Vision 21"

Dutton CRC overtures synod to reject the restructuring of the denomination proposed in the "Vision 21" report.

Grounds:

The report from the beginning (pp. 273-74) tends to substitute the congregation for the consistory as the governing assembly of the church. It fails to do justice to the fact that the Lord has called elders rather than the whole congregation to govern (Acts 21:28; Heb. 13:17). On this point it moves toward congregational rather than Reformed or Presbyterian church government.
 The recommended appointment of a permanent executive board and of a "general secretary" to be "the chief administrative officer of the denomination" contradicts the fundamental hibitizal principle (Matt. 23:8-12. I Pet. 5:3) embodied from the

the fundamental biblical principle (Matt. 23:8-12, I Pet. 5:3) embodied from the beginning in our Reformed Church Order (Art. 95) that "no church shall lord it over another officebearer." These administrative authorities are really replacing the representative assemblies of local consistories in the government of the churches. They are, in fact, a rejection of the Reformation and a return to Roman Catholic church order.

> **Dutton Consistory** Don Verduin, derk

Note: This overture was presented to Classis Thornapple Valley, but was not adopted.



FINANCIAL REPORTS



THE BACK TO GOD HOUR/FAITH 20 Financial Report Summary 1986 - 1987 - 1988

9-01-85 9-01-85 9-01-86 9-01-87 8-31-86 8-31-86 Favorable 8-31-87 8-31-88 Actual Rudget (Unfavorable) Budget Proposed	Increase (Decrease)
Expenditures	
Program Services	
English 2,184,732 2,180,000 (4,732) 2,282,000 2,362,000	BO.000
545,470 532,000 (13,470) 550,000 570,000	20,000
Fortuguese 175,520 184,000 8,480 190,000 205,000	15,000
Y Arabic 468,272 489,000 20,728 505,000 520,000	
French	10,000
Japanese 293,643 232,000 (61,643) 285,000 293,000	B,000
k, Indonesian 118,724 121,000 2,276 125,000 128,000	3,000
Chinese 276,851 280,000 3,149 302,000 320,000	18,000
Russian 33,77B 60,000 26,222 75,000 77,000	2,000
Television 1,433,992 1,380,000 (53,992) 1,496,000 1,565,000	47,000
total Program Services 5,824,110 5,730,000 (94,110) 6,090,000 6,330,000	240,000
6 % of Total Expenditures 85.3% 83.1% 84.6% 84.4%	
Supportive Services	
Management, Beneral 342,348 360,000 17,652 370,000 380,000	
Fund Raising 402,109 395,000 (7,109) 425,000 447,000	
{ Total Supportive Services 744,457 755,000 10,543 795,000 827,000	
% of Total Expenditures 10.9% 10.9% 11.0% 11.0%	
Capital and Debt Service	
Interest Expense 10,813 10,000 (843) 10,000 10,000	
Capital Purchases 132,53B 100,000 (32,53B) 100,000 100,000	
Annuities 79,003 65,000 (14,003) 80,000 83,000	
General Expense 40,484 140,000 99,516 125,000 150,000	25,000
Ministerial Succession	
Total Capital and Debt 262,868 415,000 152,132 315,000 343,000	
% of Total Expenditures 3.8% 6.0% 4.4% 4.6%	
Total Expenditures 6,831,435 6,900,000 68,565 7,200,000 7,500,000	300,000
9	
Income	
Ouptas 3,854,383 3,900,000 (45,617) 3,995,000 4,142,000	147,000
% of Total Income 54.8% 56.5% 55.5% 55.2%	, , , , ,
5	
Non Quota	
Voluntary Gifts 1,409,215 1,585,000 (175,785) 1,540,000 1,590,000	50,000
Church Collections 384,827 475,000 (90,173) 400,000 410,000	10,000
Missionary Support 907,012 735,000 172,012 865,000 980,000	115,000
Special Contributions 483,801 205,000 278,801 400,000 378,000	(22,000)
Total Non Quota 3,184,855 3,000,000 184,855 3,205,000 3,359,000	153,000
% of Total Income 45.2% 43.5% 44.5% 44.6%	,
Total Income 7,039,238 6,900,000 139,238 7,200,000 7,500,000	300,000
	•
Surplus (Deficit) 207,803 0 207,803 0 0	0

CHRISTIAN REFORMED BOARD OF HOME MISSIONS FINANCIAL REPORT SUMMARY 1986-1987-1988

(<u>In Thousands</u>) EXPENDITURES	Sept. 1 Actual	Budget	Aug. 31, 1986 Favorable (Unfavorable)	to	Sep. 1, 1987 to Aug 31, 1988
Program Services Evangelism Type A Fields Type B Fields Type C Fields	\$ 319.3 1,902.1 1,934.1 3,224.5	\$ 264.7 1,855.3 1,775.6 3,139.4	\$ (54.6) (46.8) (158.5) (85.1)	\$ 289.4 1,866.5 1,477.2 3,362.5	\$ 282.2 1,924.1 1,563.9 3,835.6
Total Program Services % of Total Expenditures	\$7,380.0 90.1	\$7,035.0 89.8	\$(345.0)	\$6,995.6 89.3	\$7,605.8 89.8
Supportive Services Management-General Fund Raising Total Supportive Services	\$ 544.0 263.8 \$ 807.8	\$ 542.7 258.3 \$ 801.0	\$ 1.3 5.5 \$ (6.8)	\$ 571.3 263.1 \$ 834.4	\$ 591.5 269.7 \$ 861.2
% of Total Expenditures	9.9	10.2	4 (0.0)	10.7	10.2
TOTAL EXPENDITURES	\$8,187.8	<u>\$7,836.0</u>	\$(351.8)	\$7,830.0	\$8,467.0
INCOME Quotas % of Total Income	\$5,221.9 69.1	\$5,348.0 72.6	\$(126.1)	\$5,504.0 71.7	\$5,812.0 69.5
Above Quota Churches & Individuals Missionary Support Land Grants	\$ 509.8 1,099.9 131.4	\$ 480.0 1,120.0 100.0	(20.1)	\$ 510.0 1,215.0 120.0	\$ 655.0 1,275.0 300.0
Total Above Quota % of Total Income	\$1,741.1 23.0	\$1,700.0 23.1	\$ 41.1	\$1,845.0 24.1	\$2,230.0 26.6
Other Note Repayments Interest & Other	\$ 300.0 293.9	\$ 150.0 168.0		\$ 160.0 165.0	\$ 160.0 165.0
Total Other % of Total Income	\$ 593.9 7.9	\$ 318.0 4.3		\$ 325.0 4.2	\$ 325.0 3.9
TOTAL INCOME	\$7,556.9	\$7,366.0	\$ 190.9	\$7,674.0	\$8,367.0
SURPLUS (DEFICIT)	\$ (630.9)	\$ (470.0)	<u>\$ 160.9</u>	\$ (156.0)	\$ (100.0)

Financial Reports Summary 1986, 1987, 1988

Expenditures	Sept 1, 1985 Aug 31, 1986 Actual	Sept 1, 1985 Aug 31, 1986 Budget	Favorable (Unfavor- able) Sept 1, 1986 Aug 31, 1987 Budget	Sept 1, 1987 Aug 31, 1988 Budget	Increase (Decrease)
Program Services Instructional Academic Support Student Aid Student Service	\$ 11,661,781 2,052,414 1,260,226 1,571,574	\$ 11,876,500 1,859,300 1,172,500 1,598,600	\$ 214,719 \$ 12,988,400 (193,114) 2,194,600 (87,726) 1,460,000 27,0261,667,900	1,552,000	\$ 705,600 33,400 92,030 146,100
Total Program Services % of Total Expenses	\$ 16,545,995 (73.5)	\$ 16,506,900 (74.1)	\$ (39,095) \$ 18,310,900 (74.8)	\$ 19,288,000 (74.8)	\$ 977,100
Support Services Management - General Fund Raising Plant Operations	2,081,029 884,986 3,002,882	2,166,200 908,600 2,701,000	85,171 2,264,100 23,614 937,000 (301,882) 2,955,000	973,000	154,900 36,000 135,000
Total Support Services % of Total Expenses	5,968,897 (26.5)	5,775,800 (25.9)	(193,097) 6,156,100 (25.2)	6,482,000 (25.2)	325,900
TOTAL EXPENDITURES	\$ 22,514,892	\$ 22,282,700	\$ (232,192) \$ 24,467,000	\$ 25,770,000	\$ 1,303,000
Income Quotas % of Total Income	\$ 3,756,799 (16.6)	\$ 3,860,000 (17.2)	(103,201) \$ 3,930,000 (16.0)	\$ 4,025,000 (15.60)	\$ 95,000
Non-Quota Contributions Voluntary Contributions Special Contributions	98,680 462,599	100,000	(1,320) 100,000 62,599 440,000		-0- 10,000
Total Non-Quota Contributions % of Total Income	\$ 561,279 (2.4)	\$ 500,000 (2-2)	\$ 61,279 \$ 540,000 (2.2)	\$ 550,000 (2.1)	\$ 10,000
Other Income - Tuition, Endowment Income, Sales and Services % of Total Income	\$ 18,248,515 (81.0)	\$ 18,082,000 (80.6)	\$ 166,515 \$ 20,020,000 (81-8)	\$ 21,195,000 (82.3)	\$ 1,175,000
TOTAL INCOME	\$ 22,566,593	\$ 22,442,000	\$ 124,593 \$ 24,490,000	\$ 25,770,000	\$ 1,290,000
Surplus	\$ 51,701	\$ 159 ,3 00	\$ (107,599) \$ 23,000	\$ -0-	\$ (23,000)

CRC PUBLICATIONS FINANCIAL REPORT SUMMARY 1986, 1987, 1988 (IN THOUSANDS)

		•	· · · · · · · · · · · · · · · · · · ·		-	
	9-1-85- 8-31-86 Actual	9-1-85- 8-31-36 Budget (U	Favorable Infavorable)	9-1-86- 8-31-87 <u>Budget</u>	9-1-87- 8-31-88 <u>Budget</u>	Increase (Decrease)
EXPENDITURES Program Services Periodicals Church Education Other Sales & Services Total Program Services % To Total Expenses	\$ 1,230 1,569 1,116 \$ 4,015 86.0%	\$ 1,252 1,685 1,404 \$ 4,341 86.4%	\$ 22 16 288 \$ 326	\$ 1,270 2,106 1,037 \$ 4,413 86.4%	\$ 1,347 2,285 1,137 \$ 4,769 87.0%	\$ 77 179 100 \$ 356
Supportive Services Management & General % To Total Expenses TOTAL EXPENDITURES	\$ 652 14.0% \$ 4,667	\$ 683 13.6% \$ 5,024	\$ 31 \$ 357	\$ 692 13.6% \$ 5,105	\$ 715 13.0% \$ 5,484	\$ 23 \$ 379
INCOME Quotas % To Total Income	\$ 154 3.3%	\$ 171 3.4%	\$ (17)	\$ 126 2.5%	\$ 126 2.3%	\$ - -
Revenues Periodieals Church Education Other Sales & Services	\$ 1,158 2,055 1,308	\$ 1,246 2,015 1,598	\$ (38) 40 (290)	\$ 1,266 2,424 1,292	\$ 1,318 2,750 1,402	\$ 52 326 110
Total Revenues % To Total Income	\$ 4,521 96.7%	\$ 4,859 96.6%	\$ (338)	\$ 4,982 _97.5%	\$ 5,470 <u>97.7%</u>	\$ 488 ———
TOTAL INCOME	\$ 4,675	\$ 5,030	\$ (355)	\$ 5,108	\$ 5,596	\$ 488
SURPLUS (DEFICIT)	\$ 8	\$ 6	<u>\$ 2</u>	\$ 3	\$ 112	\$ 109

WORLD LITERATURE COMMITTEE FINANCIAL REPORT SUMMARY 1986, 1987, 1988

	9-1-85 8-31-86 <u>Actual</u>	9-1-85 8-31-86 <u>Budget</u>	Favorable (Unfavorable)	9-1-86 8-31-87 <u>Budget</u>	9-1-87 8-31-88 Budget	increase (Decrease)
EXPENDITURES	•					
Program Services						
Spanish	\$ 78,122	\$ 166,200	\$ 88,078	\$ 95,000	\$ 100,000	\$ 5,000
Arabic	18,183	29,600	11,417	20,000	20,000	·
Chinese	10,539	40,000	29,461	12,000	15,000	3,000
French	37,910	42,000	4,090	40,000	40,000	_
Hausa	16,932	35,000	18,068	20,000	25,000	5,000
Total Program Services	\$ 161,686	\$ 312,800	\$ 151,114	\$ 187,000	\$ 200,000	\$ 13,000
% of Total Expenditures	97.2%	96.3%		90.3%	75.8%	
Supportive Services						
Management/General	\$ 4,743	\$ 12,000	\$7,257	\$ 20,000	\$ 59,000	\$ 39,000
Fund Raising					5,000	5,000
Total Supportive Services	\$ 4,743	\$ 12,000	\$ 7 ,257	\$ 20,000	\$ 64,000	\$ 44,000
% of Total Expenditures	2.8%	3.7%		9.7%	24.2%	
TOTAL EXPENDITURES	\$ 166,429	\$ 324,800	\$ 158,371	\$ 207,000	\$ 264,000	\$ 57,000
INCOME						
Quotas	\$ 134,904	\$ 160,000	\$ (25,096)	\$ 77,000	\$ 100,000	\$ 23,000
% of Total Income	75.0%	71.3%		64.7%	65.8%	
Non-Quota						
Sales	\$ 24,474	\$ 49,250	\$ (24,776)	\$ 27,000	\$ 30,000	\$ 3,000
Other Receipts	20,425	15,000	5,425	15,000	22,000	7,000
Total Non-Quota	\$ 44,899	\$ 64,250	\$ (19,351)	\$ 42,000	\$ 52,000	\$ 10,000
% of Total Income	25.0%	28.7%		35.3%	34.2%	
TOTAL INCOME	\$ 179,803	\$ 224,250	<u>\$ (44,447)</u>	\$119,000	\$ 152,000	\$ 33,000
Surplus (deficit)	\$ 13,374	\$ (100,550)	\$ 113,924	\$ (88,000)	\$ (112,000)	\$ 24,000

WORLD MISSIONS COMMITTEE FINANCIAL REPORTS SUMMARY FISCAL 1986, 1987, 1988

Expenditures .	Fiscal	Fiscal	Fiscal 1986	Fiscal	Fiscal
	1986	1986	Favorable ,	1987	1988
	Actual	Budget	(Unfavorable)	Budget	Budget
Program Services: Africa Asia Latin America	\$3,053,850 2,048,400 2,174,025	\$3,321,445 2,184,775 2,512,440	\$ 267,595 136,375 338,415	\$3,225,000 2,043,725 2,332,275	\$2,892,508 2,473,164 2,519,946
Total Program Services	\$7,276,275	\$8,018,660	\$ 742,385	\$7,601,000	\$7,885,618
% To Total Expense	86.1	85.5		83.4	82.0
Support Services: Management General Fund Raising	602,005 569,470	714,225 643,075	112,220 73,605	821,534 690,750	999,725 736,425
Total Supportive Services	\$1,171,475	\$1,357,300	\$ 185,825	\$1,512,284	\$1,736,150
% To Total Expense	13.9	14.5		16.6	18.0
Total Expenditures	\$8,447,750	\$9,375,960	\$ 928,210	\$9,113,284	\$9,621,768
Income					
Quota	\$4,907,700	\$5,055,000	\$(147,300)	\$5,002,189	\$5,241,983
% To Total Income	56.6	53.9		54.9	54.5
Voluntary Contributions	1,738,375	1,916,275	(177,900)	1,845,543	1,988,179
Missionary Support	1,883,525	2,195,775	(312,250)	2,085,552	2,231,606
Field Receipts & Miscellaneous	147,550	208,910	(61,360)	180,000	160,000
Total Non-Quota	\$3,769,450	\$4,320,960	\$ (551,510)	\$4,111,095	\$4,379,785
% To Total Income	43.4	46.1		45,1	45.5
Total Income	\$8,677,150	\$9,375,960	\$ (698,810)	\$9,113,284	\$9,621,768
Surplus (Deficit)	\$ 229,400	\$	\$ 229,400	\$	\$

CHAPLAIN COMMITTEE OF THE CRCNA

Financial Report Summary

85/86, 86/87, 87/88

	9/1/85- 8/31/86 Actual	9/1/85- 8/31/86 Budget	12 months Favorable (Unfavorable)	9/1/86- 8/31/87 Budget	9/1/87 - 8/31/88 Budget
Expenditures					
Program Services Military Institutional Industrial	\$ 89,504 250,614 17,901	\$ 99,730 279,244 19,946	\$ 10,226 28,630 2,045	\$116,878 327,258 23,376	112,725 315,629 22,544
Total Program Service % To Total Expenses	358,019 93%	398,920 93%	40,901	467,512 92%	450,898
Supportive Services % To Total Expenses Dept Retirement	27,292 7% -	29,608 7% -	(2,316)	39,635 8%	39,222
Total Expenditures	385,311	428,528	43,217	507,147	490,120
Income Quotas % To Total Income	\$372,348 95%	\$388,000 97%	\$(15,652)	470,000 97%	471,600 97%
Voluntary Contributions Interest Other	16,349 3,895 337	10,000 3,000	6,349 895 337	10,000 3,000	10,000 3,000
Total Non-Quota % To Total Income	20,581 5%	13,000 3%	7,581	13,000 3%	13,000
Total Income	392,929	401,000	(8,071)	483,000	484,600
Surplus (Deficit)	\$ 7,618	\$(27,528)	\$ 35,146	\$(24,000)	\$ (5,520

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Denominational Services Financial Reports Summary 1986 - 1987 - 1988

100 4444 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4440 2000 4400 400	Sept 1, 1985 Aug 31, 1986 Actual	Sept 1, 1985 Aug 31, 1986 Revised Budget	12 months Favorable (Unfavorable)	Sept 1, 1986 Aug 31, 1987 Revised Budget	Sept 1, 1987 Aug 31, 1988 Proposed Budget	Increase (Decrease)
Expenditures						
Program Services:						
Synod Assembly	\$ 223,475	\$ 244,170	\$ 20,695	\$ 256,900	\$ 245,620	\$ (11,280)
Synodical Interim & Deputies		35,40D	6,375	36,000	36,000	-
Standing & Service Committee		223,60D	40,054	264,248	291,025	26,777
Study Committees	76,844	56,640	(20,204)	45,440	91,350	45,910
Assistance and Grants	49,587	66,000	16,413	62,000	47,500	(14,500)
U.S. Building Operations	226,825	485,080	258,255	661,600	661,000	(600)
Can. Building Operations Coordinated Air Trans.	98,729	-	(00.720)	77,000	78,500	1,500
Total Program Services	\$ 888,031	\$1,110,890	(98,729) \$222,859	90,000 \$1,493,188	93,000 1,543,995	3,000 \$ 50,807
% to Total Expense	81.4%	82.9%	\$222,009	86.0%	86.0%	\$ 50,607
a to local expense	02.48	02.78		00.00	00.00	
Supportive Services						
Management & General	203,483	229,300	25,817	243,300	252,560	9,260
% to Total Expenses	18.6%	17.1%	,	14.0%	14.0%	•
-	, ,					
Total Expenditures	\$1,091,514	\$1,340,190	\$ 248,676	\$1,736,488	1,796,555	\$ 60,067
200						
Income Quotas	\$1,155,702	\$1,229,140	\$(73,438)	\$1,448,500	\$1,421,614	\$ (26,886)
% to Total Income	90.1%	91.7%	\$(/3,436)	83.4%	79.1%	\$ (20,000)
a to rotar fricome	JU. 18	71.78		05.4%	73.16	
Non-Öuota and Other	127,358	111,050	16,308	287,988	374,941	86,953
% to Total Income	9.9%	8.3%	10,500	16.6%	20.9%	00,755
Total Income	\$1,283,060	\$1,340,190	\$(57,130)	\$1,736,488	\$1,796,555	\$ 60,067
Surplus (Deficit)	\$ 191,546	s -	\$191,546			
1		•	,			

\$7,197,698 \$1,002,653

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Financial Reports Summary 1986, 1987, 1988

•	9-1-85- 8-31-86 Actual	9-1-85- 8-31-86 Budget	Favorable (Unfavorable)	9-1-86- 8-31-87 Budget	9-1-87- 8-31-88 Budget	Increase (Decrease)
Expenditures						
Program Services						
Foreign	\$4,236,058	\$4,352,590	\$116,532	\$4,427,544	\$5,118,579	\$691,035
Domestic	739,224	773,276	34,052	749,087	898,169	149,082
Disaster*	247,008		(247,008)			
Other		147,009	147,009	46,674	100,000	53,326
Total Program Services	5,222,290	5,272,875	50,585	5,223,305	6,116,748	893,443
% To Total Expenses	86	87	ŕ	84	85	,
Supportive Services						
Management General ⁺	509,981	466,455	(43,526)	643,733	717,900	74,167
Fund Raising/W H Educ	325,251	302,035	(23, 216)	308,007	343,050	35,043
Other	15,429	15,000	(429)	20,000	20,000	0
Total Supportive Services	850,661	783,490	(67,171)	971,740	1,080,950	109,210
% To Total Expenses Less: Unallocated	14	13		16	15	•
Budget Reduction						
Total Expenditures†	\$6,072,951	\$6,056,365	(\$16,586)	\$6,195,045	\$7,197,698	\$1,002,653
Income						
Quota						
% To Total Income						
Voluntary Contributions Other - Endowments,	4,806,831	4,906,365	(99,534)	4,808,045	5,697,698	889,653
Legacies, Grants	887,171	1,150,000	(262,829)	1,387,000	1,500,000	113,000
% To Total Income	100	100		100	100	•

\$6,056,365

\$5,694,002

\$378,949

Total Income

Excess (Deficit)

(\$362,363) \$6,195,045

(\$378,949)

^{*} NOTE: Disaster expenditures, by their nature, cannot be anticipated; therefore, they are not budgeted for.

It is CRWRC's policy to maintain a balance of \$50,000 in its disaster fund - accumulated balances above/below that amount affect an annual adjustment to the general fund, serving to increase/decrease it, respectively.

^{*} NOTE: Of the \$717,900 for management general for 1987-88, \$52,500 is for CRWRC's share of Board of World Ministries costs and \$50,000 is for building expansion costs.

[†] NOTE: CRWRC will be operating on a restricted budget of \$6,605,699 until its board determines that 1987-88 incomes levels are high enough to support the \$7,197,698 budget.

CHRISTIAN REFORMED CHURCH LOAN FUND, INC.

BALANCE SHEETS

	Decemb	
UNITED STATES FUND	1986	1985
ASSETS		
Casn Certificates of deposit Loans receivable: Non-interest bearing (less reserve for	\$ 415,494 1,000,000	\$1,066,210
loan losses of \$20,000 in 1986) Interest pearing Accrued interest receivable	1,292,809 469,173 21,043	1,596,043 35,000
	<u>\$3,198,519</u>	\$2,697,253
LIABILITIES AND FUND BALANCE		
Due to Canadian Fund Accounts payable Promissory notes payable (Note C)	\$ 3,663 3,376 1,010,500	\$ 480,000
Fund palance	2,180,980	2,217,253
CANADIAN FUND	\$3,198,519	\$2,697,253
<u>ASSETS</u>		
Cash Loans receivable Accrued interest receivable Due from U.S. Fund (\$3,663 U.S.)	\$ 100,282 230,498 597 5,161	\$ 58,832 281,751
	<u>\$ 336.538</u>	\$ 340,583
LIABILITIES AND FUND BALANCE		
Fund balance	\$ 336,538	\$ 340,583
	\$ 336,538	\$ 340,583

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD Financial Reports Summary 1986 - 1987 - 1988

	Fiscal 1986 Actual	Fiscal 1986 Budget	Fiscal 1986 Favorable (Non-Favorable)	Fiscal 1987 8udget	Fiscal 1988 8udget	Increase (Oecrease)
EXPENDITURES						
Program Services	\$ 93,045.00	\$122,350.00	\$ 29,305.00	\$133,350.00	\$141,100.00	\$ 7,750.00
Library Assistance	1,021.00	1,200.00	179.00	1,200.00	1,200.00	
Total Program Services	94,066.00	123,550.00	29,484.00	134,550.00	142,300.00	7,750.00
% to Total Budget	90.0%	85.0%		89.0%	91.0%	
Support Services	11,519.00	21,750.00	10,231.00	16,200.00	14,000.00	(2,200.00)
% to Expenses	10.0%			11.0%	9.0%	
Total Expenditures	\$105,585.00	\$145,300.00	\$ 39,715.00	\$150,750.00	\$156,300.00	\$ 5,550.00
7.000				 _		
INCOME						
Quota	\$ 49,069.00	\$ 53,700.00	\$ (4,631.00)	\$ 54,200.00	\$ 54,450.00	\$ 250.00
% to Income	39.0%	37.0%		36.0%	35.0%	
Voluntary Contributions	9,938.00	26,500.00	(16,562.00)	10,000.00	11,000.00	1,000.00
Church Collections	16,208.00	32,500.00	(16,292.00)	16,950.00	17,000.00	50.00
Agencies, Foundations	3,800.00	18,000.00	(14,200.00)	10,000.00	5,000.00	(5,000.00)
Calvin College	31,500.00	-	31,500.00	45,000.00	54,000.00	9,000.00
Other	16,275.00	14,600.00	1,675.00	14,600.00	14,850.00	250.00
Toţal Non-Quota	\$ 77,721.00	\$ 91,600.00	\$(13,879.00)	\$ 96,550.00	\$101,850.00	\$ 5,300.00
% to Total Income	61.0%	63.0%		64.0%	65.0%	
Tota Income	\$126,790.00	\$145,300.00	\$(18,510.00)	\$150,750.00	\$156,300.00	\$ 5,550.00
EXCESS	\$ 21,205.00		\$(21,205.00)			

PIRANCIAL REPORTS SUMMARY 1986, 1987 and 1988

1986, 1987 and 1988
U. S. and Canadian \$ Combined

	9-1-85 to 8-31-86 Actual	9-1-85 to 8-31-86 Budget	Favorable (Umfavor- able	9-1-86 to 8-31-87 Budget*	9-1-87 to 8-31-88 Budget	Increase (Decrease)
Expenditures					•	
Program Services:						
Subsidy payments for - Ministers' salary - H/D/L insurance - S. S. off-set - Children allowance - Service increment - Auto allowance	\$ 702,621. 70,201. 21,410. 134,297. 124,735. 105,667.	\$ 707.517.5 69,900. 21,586. 128,393. 121,132. 108,111.	4,896. (301.) 176. (5,904.) (3,603.) 2,444.	78,263. 45,121.	90.314. 50.164.	\$ 55,061. 12,051. 5,043. (2,491.) 114. 2,690.
- Moving expense	12.239.	13,000.	761.	15.000	15.000.	_
- Canadian exchange	17,187.	18,567.	1,380,	48,532.		10,746.
Total Program Services **To total expenditures	\$1,188,357. 93.5%	\$1,188,206. \$ 93,4%	(151.)	\$1,310,472. 98.1%	\$1,393,686. 99.6%	\$ 83,214.
Supportive Services: Management, general CRC Coordinated Services assessment Exchange loss	5,540. 77,450.	6,000. 78,000.	460. 	6,000. 34. 19,237.	6,000.	(34.) (<u>19.237.</u>)
Total Supportive Services % To total expenditures	\$ 82,990. 6.5%	\$ 84,000. \$ 6.6%	1,010.	\$ 25,271. 1.9%	\$ 6,000. .4%	\$ (19,271.)
Total Expenditures	\$ <u>1.271.347.</u>	\$ <u>1,272,206.</u> \$	<u>859.</u>	\$ <u>1.335.743.</u>	\$ <u>1,399,686.</u>	\$ <u>63,943.</u>
Income Quotas % To total income	\$ 769,712. 83.1%	\$ 795.714. \$ 87.6%	(26,002.)	\$ 868,368. 93.4%	\$1.024.767. 97.7%	\$ 156,399.
Voluntary contributions Other (interest) Refund CRC Coordinated Services assessment	54.525. 95.909. 6.453.	17,000. 89,601. 6,419.	37.525. 6.308. <u>34.</u>	8,000. 53,000.	2,000. 22,000.	(6.000.) (31,000.)
Total non-quota income To total income	\$ 156,887. 16.9%	\$ 113,020. \$ 12.4%	43,867.	\$ 61,000. 6.6%	\$ 24,000. 2.3%	(37,000.)
Total Income	\$ <u>926.599.</u>	\$ <u>908.734.</u> \$	17,865.	\$ 929,368.	\$ <u>1,048.767.</u>	\$ <u>119.399.</u>
Excess (Deficit)	\$ (344,748.)	\$ (363,472.)\$	18,724.	\$ (406,375.)	(350,919.)	\$ 55,456.

IVIINISTERS PENSION FUNDS

MINISTERS' PENSION FUND FINANCIAL REPORTS SUMMARY FISCAL YEAR ENDED AUGUST 31, 1986

	U.S. and Shared Minister Fund Fiscal Year Ended Aug. 31, 1986				Canada Pension Fund Fiscal Year Ended Aug. 31, 1986 Favorable			
EXPENDITURES:	<u>Açtual</u>	Budget	Favorable (Unfavorable)	Actual	<u>Budget</u>	(Unfavorable)		
Program Services: Pension Benefit Payments % of Total	\$1,749,477 23.1%	\$1,743,000 40.5%	(\$6,477)	\$294,954 14.5%	\$294,000 25.4%	(\$ 954)		
Supportive Services: Allocated & Direct Admin. Expens	es:							
Personnel Services Other	27,311 28,407	37,752 27,550	10,441 (857)	12,745 30,169	16,178 14,439	3,433 (15,730)		
Total Administrative % of Total	55,718 .7%	65,302 1.5%	9,584	42,914 2.1%	30,617 2,6%	(12,297)		
Fees of Financial Investing Institutions & Actuaries % of Total	51,487 .7%	58,433 1.3%	6,946	45,497 2.2%	43,448 3.7%	(2,049)		
Other Costs: Transfer of Funds for:	·							
Shared Ministers' Fund Quota Equalization	27,677		(27,667)		33,000	33,000		
Total Transfers % of Total	27,677 .4%	-	(27,677)	- -	33,000 2.8%	33,000		
Realized losses on sale of secur % of Total	· -	-	-	-	-	-		
Payments to Financial Institutions For Funding Past Services % of Total	5,679,069 75.1%	2,440,265 56.7%	(3,238,804)	1,657,966 81.2%	760,935 65.5%	(897,031)		
Total Expenditures	<u>\$7,563,428</u>	\$4,307,000	(\$3,256,428)	\$2,041,331	\$1,162,000	(\$879,331)		

MINISTERS' PEPTION FUND FINANCIAL REPO. , SUMMARY FISCAL YEAR ENDED AUGUST 31, 1986

	U.S. and Shared Minister Fund Fiscal Year Ended Aug. 31, 1986			Canada Pension Fund Fiscal Year Ended Aug. 31, 1986 Favorable		
www.	<u>Actual</u>	<u>Budget</u>	favorable (Unfavorable)	<u>Actual</u>	<u>8udget</u>	(Unfavorable)
INCOME:						
Quotas	\$1,933,700	\$2,102,000	(\$168,300)	\$ 693,068	\$730,000	(\$36,932)
Participant Assessments	640,939	636,000	(4,939)	79,056	73,000	6,056
Total Quota & P.A. % of Total Income	2,574,639 34.1%	2,738,000 63.6%	(163,361)	772,124 37.8%	803,000 69.1%	(30,876)
Non Quota						
Investment Income % of Total Income	1,553,657 20.5%	1,544,000 35.8%	9,657	364,795 17.9%	359,000 30.9%	5,795
Transfer of Funds for:						
Shared Ministers' Fund Quota Equalization		25,000	(25,000)	38,102	·	38,102
Total Transfers % of Total	-	- .6%	(25,000)	1.8%	-	-
Appreciation of Investments:						
Unrealized Realized on Sale	3,231,424 203,708		3,231,424 203,708	858,147 8,163	<u>-</u>	858,147 8,163
Total Appreciation % of Total	3,435,132 45,4%		3,435,132	866,310 42.5%	-	866,310
TOTAL INCOME	\$7,563,428	\$4,307,000	\$3,256,428	\$2,041,331	\$1,162,000	\$879,331

SURPLUS (DEFICIT)

U.S. AND SHARED MINISTERS' PENSION FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985 - 1988

EXPENDITURES:	9-1-84 8-31-85 Budget	9-1-85 8-31-86 Budget	9-1-86 8-31-87 Budget	9-1-87 8-31-88 Budget
Program Services:				
Pension payments to disabled & retired ministers & widows % of Total Expenditures	\$1,694,000 43.2%	\$1,743,000 40.5%	\$1,795,290 38.4%	\$1,849,149 41.0%
Supportive Services:				
Administrative Expenses:				
Personnel Services Other Admin. Expenses	\$ 29,329 30,363	\$ 37,752 27,550	\$ 32,478 33,150	\$ 34,245 34,145
Total Administrative % of Total Expenditures	\$ 59,692 1.5%	\$ 65,302 1.5%	\$ 65,628 1.4%	\$ 68,390 1.5%
Fees of Financial Investing Institutions & Actuary % of Total Expenditures	\$ 49,951 1.3%	\$ 58,433 1.4%	\$ 78,674 1.7%	\$ 82,605 1.8%
Payments to Financial Institutions For Funding Past Services % of Total Expenditures	\$2,118,357 54.0%	\$2,440,265 56.6%	\$2,740,471 58.5%	\$2,511,798
Total Expenditures	<u>\$3,922,000</u>	\$4,307,000	\$4,680,063	\$4,511,942
INCOME:				
Quotas	\$2,001,000	\$2,102,000	\$2,136,897	\$2,020,774
Participant Assessments	610,000	636,000	667,166	680,509
Total Quotas & P.A. % of Total Income	\$2,611,000 66.6%	\$2,738,000 63.6%	\$2,804,063 59.9%	\$2,701,283 59.9%
Non Quota:				
Investment Income %-of Total Income	1,286,000 32.8%	1,544,000 35.8%	1,876,000 40.1%	1,810,659 40,1%
<u>Transfer of Funds for:</u> Shared Minister Fund Quota Equalization	25,000	25,000		<u>-</u>
Total Transfers % of Total Income	\$ 25,000 0.6%	\$ 25,000 0.6%		-
Total Income	\$3,922,000	<u>\$4,307,000</u>	<u>\$4,680,063</u>	\$4,511,942

CANADA MINISTERS' PENSION FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985 - 1988

CVDCVOITUDEC	9-1-84 8-31-85	9-1-85 8-31-86	9-1-86 8-31-87	9-1-87 8-31-88
EXPENDITURES:	Budget	<u>Budget</u>	Budget	<u>Budget</u>
Program Services:				
Pension payments to disabled & retired ministers & widows % of Total Expenditures	\$ 286,000 26.7%	\$ 294,000 25.3%	\$ 302,820 23.9%	\$311,905 18.8%
Supportive Services:				
Administrative Expenses:				
Personnel Services Other Administrative Expenses	\$ 14,870 14,093	\$ 16,178 14,439	\$ 15,977 19,414	\$ 16,776 19,996
Tota! Administrative % of Total Expenditures	\$ 28,963 2.7%	\$ 30,617 2.6%	\$ 35,391 2.8%	\$ 36,772 2.2%
Fees of Financial Investing Institutions & Actuary % of Total Expenditures	\$ 35,888 3.4%	\$ 43,448 3.8%	\$ 54,300 4.3%	\$ 57,500 3.5%
Transfer of Funds for: Shared Minister Fund Quota Equalization	33,000	33,000	-	=
Total Transfers % of Total Expenditures	\$ 33,000 3.1%	\$ 33,000 2.8%	Ξ	Ξ
Payments to Financial Institutions For Funding Past Services % of Total Expenditures	686,149 64.1%	760,935 65.5%	874,539 69.0%	1,254,168
Total Expenditures	\$1,070,000	\$1,162,000	\$1,267,050	\$1,660,345
INCOME:				
Quotas	\$ 693,000	\$ 730,000	\$ 758,000	\$ 743,580
Participant Assessments	70,000	73,000	77,250	78,400
Total Quotas & P.A. % of Total Income	\$ 763,000 71.3%	\$ 803,000 69.1%	\$ 835,250 65.9%	\$ 821,980 49.5%
Non Quota:				
Investment Income % of Total Income	\$ 307,000 28.7%	\$ 359,000 30.9%	\$ 431,800 34.1%	\$ 838,365 50.5%
Total Income	\$1,070,000	\$1,162,000	<u>\$1,267,050</u>	\$1,660,345

MINISTERS' PENSION FUND

MINISTERS' PENSION COMMITTEES SUPPLEMENTAL FUND - FIN. IAL REPORTS SUMMARY FISCAL YEAR ENDED AUGUST 31, 1986

H C and Chanad Minister Fund

	U.S. and Shared Minister Fund Fiscal Year Ended Aug. 31, 1986				Canada Pension Fund Fiscal Year Ended Aug. 31, 1986		
	Fiscal Ye	ar Ended Aug.		Fiscal Y	ear Ended Aug		
	Actua1	Budget	Favorable (Unfavorable)	Actual	8udget	Favorable (Unfavorable)	
EXPENDITURES:	Actual	<u>buuge t</u>	(unitavorable)	ACCUAT	ounger	(out avolable)	
CAT CHUT TORES.							
Program Services:							
Supplemental Benefit Payments	\$11,804	\$22,000	\$10,196	\$35,739	\$24,000	(\$11,739)	
% of Total Income	26.5%	45.4%		93.2%	75.5%		
One time Moving Expense of							
Retired Minister or Widow	28,141	25,000	(3,141)	11,952	12,000	48	
% of Total Income	63.2%	51 <u>.5%</u>		31.1%	37.7%		
Total Danier Commission	20.045	47 000	7 055	47 601	36 000	11,691	
Total Program Services % of Total Income	39,945 89.7%	47,000 96,9%	7,055	47,691 124.3%	36,000 113,2%	11,691	
% Of local Income	09./2	90,9%		124,3%	113.2%		
Transfer to Canada Supplemental Fu	ad 18 000	11,250	(6,750)	_	_	_	
% of Total Income	40.5%	23.2%	(0,730)				
a of focal fricome	40.52	20122					
Supportive Services:	1,885	2,074	189	2,864	2,274	(590)	
% of Total Income	4.2%	4.3%		7.5%	7.2%	, - ,	
					_		
Total Expenditures	\$59,830	\$60,324	<u>\$ 494</u>	\$50,555	\$38,274	<u>(\$12,281)</u>	
r pulling and a second a second and a second a second and	=	=					
INCOME:							
						/4 4 ====1	
Quotas	\$40,170	\$46,000	(\$ 5,830)	\$12,067	\$15,800	(\$ 3,733)	
% of Total Income	90.3%	94.8%		31.4%	49.7%		
Da h	1,306	-0-	1,306				
Bequest % of Total Income	2.9%	-0-	1,300	-		-	
% of local Income	2.38		_	-	-		
Transfer From U.S. Supplemental Fund	-	_	_	25,000	15,000	10,000	
% of Total Income	•	_	-	65.2%	47.2%		
Interest Income	3,035	2,500	535	1,297	1,000	297	
% of Total Income	6.8%	5.2%		3.4%	3.1%		
TOTAL INCOME	\$44,511	\$48,500	<u>(\$ 3,989)</u>	\$38,364	\$31,800	<u>\$ 6,564</u>	
					(4	<u> </u>	
SURPLUS (DEFICIT)	(\$15,319)	(\$11,824)	(\$ 3,495)	\$12,191	(\$ 6,474)	(\$ 5,717)	
% of Total Income	34.4%	(24.4%)		31.8%	(16.9%)		

U.S. MINISTERS' SUPPLEMENTAL FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985 - 1988

EXPENDITURES:	9-1-84 8-31-85 Budget	9-1-85 8-31-86 Budget	9-1-86 8-31-87 Budget	9-1-87 8-31-88 Budget
Program Services:				
Supplementary Benefit Payments	\$21,000	\$22,000	\$23,000	\$15,000
Moving Expense Payments	25,000	25,000	27,000	32,000
Total Program Services	\$46,000	\$47,000	\$50,000	\$47,000
% of Total Income	104.8%	96.9%	74,4%	93,2%
Transfer to Canada Supplemental Fund	11,250	11,250	14,900	20,000
% of Total Income	25.6%	23.2%	22.1%	39.7%
Supportive Services & Expenses:	1,958	2,074	2,374	2,400
% of Total Income	4.5%	4.3%	3.5%	4.87%
Total Expenditures	\$59,208	\$60,324	\$67,274	\$69,400
INCOME:				
Quotas	\$38,000	\$46,000	\$64,474	\$46,808
% of Total Income	86.5%	94.8%	95.8%	92.9
Non Quota:				
Interest Income	2,700	2,500	2,800	2,400
% of Total Income	6.2%	5.2%	4.2%	4.7%
Bequest	3,200	-	-	1,200
% of Total Income	<u>_7.3%</u>			2.4%
Total Income	<u>\$43,900</u>	\$48,500	\$67,274	\$50,408
SURPLUS (DEFICIT)	(15,308)	(11,824)	-	(\$18,992)
% of Total Income	(34.9%)	(24.4%)	-	(37,7%)

CANADA MINISTERS' SUPPLEMENTAL FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1985 - 1988

	9-1-84 8-31-85 Budget	9-1-85 8-31-86 <u>Budget</u>	9-1-86 8-31-87 Budget	9-1-87 8-31-88 Budget
EXPENDITURES:				
Program Services:				
Supplementary Benefit Payments	\$22,000	\$24,000	\$26,000	\$27,300
Moving Expense Payments	10,000	12,000	14,000	14,000
Total Program Services	\$32,000	\$36,000	\$40,000	\$41,300
% of Total Income	110.0%	113.2%	92.4%	92.6%
Supportive Services & Expenses:	2,146	2,274	3,300	3,300
% of Total Income	7.3%	7.2%	7.6%	7.4%
Total Expenditures	\$34,146	<u>\$38,274</u>	<u>\$43,300</u>	<u>\$44,600</u>
INCOME:				
Quotas	\$13,200	\$15,800	\$20,250	\$17,225
% of Total Income	45.4%	49.7%	46.8%	38.6%
Non Quota:				
Interest income	900	1,000	2,190	375
% of Total Income	3.1%	3.1%	5.1%	0.8%
Transfer from U.S. Supplemental Fund	15,000	15,000	20,860	27,000
% of Total Income	51.5%	47.2%	48.1%	60.6%
Total Income	\$29,100	\$31,800	<u>\$43,300</u>	<u>\$44,600</u>
SURPLUS (DEFICIT)	(5,046)	(6,474)		-
% of Total Income	(17.3%)	(20.4%)	-	-

March 6, 1987 SCORR

		Financia	l Report Summary			
		1985/86	1986/87 1987/88	0		
	Sept. 1, 1985 Aug. 31, 1986 Actual	Sept. 1, 1985 Aug. 31, 1986 Budget	Favorable (Unfavorable)	Revised Sept. 1, 1986 Aug. 31, 1987 Budget	Sept. 1, 1907 Aug. 31, 1988 Budget	Increase (Decrease)
EXPENDITURES						
Program Services Leadership Development Churches in Transition Multiracial Churches Educational & Gen.Program Total Program Services \$ of Total Expenses	157,695 39,192 36,643 60,198 293,728	198, 341 37, 783 52, 561 52, 515 341, 200 785	40,646 (1,409) 15,918 (7,683) 47,472	237,217 19,977 35,837 82,392 375,423 77%	242,470 23,738 39,586 88,875 394,669 76%	5,253 3,761 3,749 6,483 19,246
Supportive Services Management General Fund Raising Total Supportive Services \$ of Total Expenses Total Expenditures	31,474 111,523 142,997	42,304 53,496 95,800 22% 437,000	10,830 (58,027) (47,197)	41,761 68,516 110,277 23% 485,700	\$0,179 72,654 122,833 24% 517,502	8,418 4,138 12,556 31,802
INCOME						
Quotas ≴ of Total Income	244,208	245.550 61%	(1,342)	274,000 56 ≭	309,750 61⊈	35,750
Non-quota Yoluntary Contributions Church Collections Special Contributions Non-quota Total X of Total Income	62,857 27,297 23,015 113,169	60,000 38,500 2,300 100,800 25%	2,857 (11,203) 20,715 12,369	98,000 50,000 24,000 172,000 35%	125,000 60,000 5,000 190,000 38%	27,000 10,000 (19,000) 18,000
Other Receipts Agency Payment Miscellaneous Total Other Receipts % of Total Income	46,058 5,244 51,302	47,175 6,850 54,025	(1,117) (1,606) (2,723)	38,230 2,000 40,230 9%	3,000 3,000 1x	(38,230) 1,000 (37,230)
Total Income Surplus (Deficit)	408,679 (28,046)	400, 37\$ (36, 625)	8,304 8,579	486, 230 530	502,750 (14,752)	16,520 15,282

NBI: SUMMARY

REPORT OF 1987 SYNOD

PRAYER SERVICE FOR SYNOD 1987

LaGrave Christian Reformed Church, Grand Rapids, MI June 8, 1987, 8:00 P.M.

A CENTENNIAL SERVICE

"Lord, Thou hast been our dwelling place in all generations And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands, establish Thou it." Psalm 90:1 and 17

The LaGrave Avenue Christian Reformed Church was founded in February 1887 as the first English-speaking congregation in the denomination. The present sanctuary, built in 1960, replaced the original, built in 1887, on the same site. The parish house was constructed in 1939. The sanctuary organ, retained from the old church and enlarged to suit the needs of the new sanctuary, is housed in two chambers on either side of the chancel. The Trompette En Chamade (the horns are located in the balcony) is a recent centennial addition to the organ. The congregation presently numbers 290 families and 1,150 souls. The present staff includes Rev. J. D. Eppinga, who is retiring after serving the congregation for thirty-three and one-half years; Rev. John Steigenga, Minister of Congregational Care, who came to LaGrave in 1978; Mr. Robert Grussing, who came in 1985 to serve as Minister of Youth, Education, and Hospitality; and Mr. Neal DeMey, Director of Outreach since 1984.

The Prelude: "Fuge from 'Prelude and Fuge in E Flat Major' " (St. Anne's)J. S. Bach

The Meditation Hymn: "O God, Our Help in Ages Past".. (176 Psalter Hymnal Tune: St. Anne)

The Call to Worship (Chimes)

The Choral Introit: "Let Heavenly Music Fill This Place" Gordon Young

Let heavenly music fill this place and all the harmonies of heaven be heard;

Let one grand song of praise resound, one alleluia!

Let mighty organs peal and roll and choirs invisible be heard;

Let anthems grand now thrill my soul, one alleluia!

O may we join the heavenly choir that through the ages will sing on:

In praise to Father and to Son, one alleluia!

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The Processional Hymn: "O God, Our Help in Ages Past" 176 Psalter Hymnal
......Tune: Lafayette

The Responsive Greeting: Rev. John Steigenga

Pastor: As the convener for the Synod of 1987, the LaGrave Avenue Christian Reformed Church calls to prayer all duly elected delegates, all members and friends, to the end that God will lead the synod in all of its deliberations and decisions.

People: Our help is in the name of the Lord who made heaven and earth.

Pastor: Let us, in our prayers, express gratitude for the blessings of the past.

Let us, in our petitions, seek guidance for present challenges and strength for future needs.

Let us begin by professing faith in our Triune God.

All: The Apostles' Creed, sung to Tune: Hyfrydol

I believe in God the Father, Maker of the heaven and earth. And in Jesus Christ, our Savior, God's own Son by timeless birth, By the Holy Ghost conceived. Virgin Mary bore God's Son, God, in whom I have believed, God almighty, Three in One.

Suffered under Pontius Pilate; Crucified, for me He died. Laid within a grave so silent; Gates of hell He opened wide. And the stone-sealed tomb was empty, On the third day he arose. Into heaven made His entry: Mighty conqueror of His foes.

At God's right hand He is seated, Till His coming, as He said. Final judgment will be meted To the living and the dead. I confess the Holy Spirit Has been sent through God the Son; To apply salvation's merit, Glory to the Three in One!

I believe the church of Jesus, Holy, catholic remains. We are one through all the ages, With communion of the saints. I believe sins are forgiven, That our bodies will be raised; Everlasting life in heaven, Amen, let God's name be praised!

The Invocation

The Responsive Reading: Psalm 90

Lord, Thou hast been our Dwelling Place in all generations.

Before the mountains were brought forth or ever Thou hast formed the earth and the world, even from everlasting to everlasting Thou art God.

For a thousand years in Thy sight are but as yesterday when it is past; and as a watch in the night, for all our days are passed away in Thy wrath:

We spend our years as a tale that is told.

So teach us to number our days that we may apply our hearts unto wisdom.

Let Thy work appear unto Thy servants and Thy glory unto their children.

And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.

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.

The Prayer of Gratitude for the Blessings of the Past

The Prayer Response: "Hear Our Prayer, O Lord"

The Hymn: "O Teach Thou Us to Count Our Days" 174 Psalter Hymnal (Psalm 90)
The Sermon: PSALM 90—Rev. J. D. Eppinga
The Prayer of Petition—Seeking guidance for present challenges and strength for future needs
The Prayer Response: "Hear Our Prayer, O Lord
The Anthem: "When I Survey the Wondrous Cross"
G. Martin-Lowell Mason
The Offertory Prayer
The Offertory: "Good Christian Men, Rejoice" J. S. Bach
The offering received in this service has been designated for the Back to God Hour and Christian Reformed Home Missions.
The LaGrave Centennial Hymn: "Thy Hand, O God, Has Guided"
Words, E. H. Plumptre (1821–1891) Tune: "LaGrave," 1986, by Kenneth Sweetman
The Benediction
The Choral Benediction: "The Lord Bless You and Keep You" John Rutter
The Silent Prayer and Carillon Bells
The Postlude: "A Mighty Fortress Is Our God" Diane Bish

The participants in this service are: Rev. John Steigenga, Minister of Congregational Care Rev. J. D. Eppinga, Minister of Preaching Dr. David VanderVliet, Chancel Organist Mr. Merle Mustert, Director of Music The LaGrave Chancel Choir

MINUTES OF 1987 SYNOD

TUESDAY MORNING, JUNE 9, 1987 First Session

ARTICLE 1

The Reverend Jacob J. Eppinga, pastor of the LaGrave Avenue Christian Reformed Church of Grand Rapids, MI, the convening church, as president pro tem, calls the assembly to order. The assembly unites in singing Psalter Hymnal number 175. The president pro tem reads from John 16:7–15, briefly addresses the assembly with respect to the Holy Spirit's guidance of our church through the ages, and challenges the delegates to be open to the Spirit's leading. He offers 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 1987, to Calvin College campus, and to the city of Grand Rapids.

ARTICLE 3

The president *pro tem* requests the stated clerk to call the roll of delegates, and the credentials of the forty-two classes indicate that the following delegates are present:

DELEGATES TO THE SYNOD OF 1987

Classis	Ministers	Elders
Alberta North	William L. Vander Beek	John Leder
	Arie Vanden Berg	Len Nederlof
Alberta South	Barry Beukema	Durk De Jong
	Jacob Weeda	Peter Schalk
Atlantic Northeast	Jack M. Gray	Henry J. Lane
	Paul W. Brink	Ernst Lutz
B.C. North-West	Harry J. Bierman	Norman Brouwer
	Peter Brouwer	Lloyd Stellingwerff
B.C. South-East	Martin J. Contant	John Dykstra
	Jacobus Corvers	Chester Baarda
Cadillac	Jerald D. Lion	John Monsma
	Ronald C. Vredeveld	Jacob J. Quist
California South	Ronald D. De Young	John Verhoeven
	Donald Draayer	John F. Koen
Central California	Gary G. Hofland	Martin Hekman
	Douglas L. Aldrink	Stanley K. Pang
Chatham	Peter C. Hogeterp	Dick Hartemink
	James Tuininga	Harmen Vander Meulen

Red Mesa

Rocky Mountain

Chicago South William G. Vis Tvmen E. Hofman Columbia Harold De Groot Alan A. Arkema Eastern Canada Gerald J. Hogeterp Iohn Kerssies Florida Frank T. Wevers Farquhar J. MacLeod Grand Rapids East Carl L. Kammeraad Morris N. Greidanus Grand Rapids North Alvern Gelder Garrett H. Stoutmever Grand Rapids South John H. Engbers Allen Petroelje Grandville Calvin Bolt Douglas A. Kamstra Hackensack Vernon Geurkink Terry J. Lapinsky Hamilton Jacob A. Quartel Lammert Slofstra Holland Timothy H. Douma Larry D. Slings Hudson John G. Keizer Donald L. Recker Huron Frederick Heslinga John W. Hielkema Illiana Calvin P. Van Reken Rein Leestma Kalamazoo Gerald E. De Vries Harlan R. Roelofs Lake Erie George F. Vander Weit Iohn T. Malestein Minnesota North Marvin J. Hofman Arie C. Leegwater Minnesota South Peter W. Brouwer Martin G. Zylstra Muskegon G. Bernard Dokter James Hoogeveen Jack B. Vos Niagara Hilbert Vander Plaat Northcentral Iowa Gilmer Compaan John A. Houseward Northern Illinois Donald J. Negen Douglas J. Einfeld Orange City Marvin Vander Vliet Carl E. Zylstra Pacific Northwest Gerrit W. Sheeres Kenneth R. Rip Pella John R. Sittema Leonard Stockmeier Ouinte John Heidinga John Zantingh

W. Keith Bulthuis

Larry J. Doornbos

Duane K. Kelderman

John J. Berends

Sidney J. Slagter Harold T. Boonstra Alvin Vande Griend William B. Jansen Iohn Drost Bart Gelevnse **Take Einfeld Iacob Koornneef** Hessel Bouma III Thomas B. Hoeksema Iames A. Ritsema Peter B. Plaisier Glen Walstra Bernard Scholten Marion I. Vos Harold Postma J. George Aupperlee Richard Van Hoff Arie I. Klein Evert Nieboer Ronald D. Bielema Harry A. Hoekstra Kenneth J. Campbell Nelson Slager Henry Bouwers James Visser Richard Knol Dan Kuik John Batts Carl A. Gronsman Glenn E. Ploegstra Lou Haveman Harry Hoogeveen Larry G. Klyn Henry Mast Peter A. Walhof Rudy De Jonge Lee Baas Andy Glasbergen Ben Van Hoffen Lee R. Bakker Paul Eekhoff Arnold Hoving Everett Van Reken John F. Kreykes LeRoy Feenstra Gerard Jongejan Ed Roosma Ivan Mulder Bernie Nikkel Iames Heidinga Abe Wamsteeker lack De Groat Leonard D. Arviso Larry D. Kieft Richard H. La Fleur

Sioux Center

David L. Smit

Gerard Van Groningen, Ir. Thornapple Valley

Roger G. Timmerman Merlin N. Buwalda

Toronto

C. Harry Salomons lack Westerhof

Wisconsin

Theodore Wevers Iohn Kroon

Zeeland.

Edward J. Tamminga Kenneth E. Van Wyk Kornelis I. Boot

Marion Van Dusseldorp, Sr.

Stanley E. Koning Donald Verduin

Dirk Booy Frank Wynia **Jacob Geertsema** Arie Terpstra James A. Bultman

Melvin Dyk

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: Calvin Bolt Vice President: Iack B. Vos

First Clerk: Morris N. Greidanus Second Clerk: Peter W. Brouwer

ARTICLE 5

The president of synod, Rev. Calvin Bolt, expresses the appreciation of synod to the congregation of the LaGrave Avenue Christian Reformed Church and the president pro tem, Rev. Jacob J. Eppinga, for his services both in the prayer service and the opening of synod. He also acknowledges the services of Rev. John Steigenga, the choir, and the organist at the prayer service. The president acknowledges with gratitude the confidence placed on the officers chosen by the assembly and requests the prayers of the delegates on the work of the officers and the entire assembly. He challenges the delegates to be faithful in the work God has given them at Synod 1987.

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.

The stated clerk welcomes Rev. Ildefonso Torres, a fraternal observer from the Christian Reformed Church in Puerto Rico.

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 р.м.

ARTICLE 9

The stated clerk presents the Agenda Directory for the Synod of 1987 containing a complete listing of every matter on the agenda for synodical action, and indicating 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 1987:

COMMITTEE I—Church Order I

Chairman: Theodore Wevers; reporter: Edward J. Tamminga; ministers: Harry J. Bierman, Ronald D. De Young, Jack M. Gray, Frederick Heslinga, Harry Salomons, Leonard Stockmeier; elders: Andy Glasbergen, Gerard Jongejan, Larry D. Kieft, John Monsma, Evert Nieboer, James A. Ritsema, Peter Schalk, Marion J. Vos; faculty advisor: Henry Zwaanstra.

COMMITTEE II—Church Order II

Chairman: Martin J. Contant; reporter: Calvin P. Van Reken; ministers: John J. Berends, Farquhar J. MacLeod, Kenneth R. Rip, Arie Vanden Berg, Martin G. Zylstra; elders: George Aupperlee, Ronald D. Bielema, Hessel Bouma III, Jack De Groat, Melvin Dyk, James Heidenga, Lloyd Stellingwerf; faculty advisor: Melvin D. Hugen.

COMMITTEE III—Radio/Publications

Chairman: Harlan R. Roelofs; reporter: Thomas B. Hoeksema; ministers: Douglas L. Aldrink, Bernard Dokter, John H. Engbers, John Kerssies, Jerald D. Lion, Gerrit W. Sheeres, John Zantingh; elders: Harold T. Boonstra, LeRoy Feenstra, Stanley E. Koning, Ivan Mulder, Alvin Vande Griend, Ben Van Hoffen; faculty advisor: Harold Dekker.

COMMITTEE IV—Domestic Ministries

Chairman: Paul W. Brink; reporter: Larry J. Doornbos; ministers: Jake Corvers, James Hoogeveen, Larry D. Slings, James Tuininga, Kenneth E. Van Wyk; elders: Lee R. Bakker, Case Boot, Henry Bouwers, Lou Haveman, Ed Roosma, Richard Van Hoff, Abe Wamsteeker; faculty advisor: Robert R. Recker.

COMMITTEE V-World Ministries

Chairman: Allen Petroelje; reporter: William L. Vander Beek; ministers: Keith Bulthuis, Marvin J. Hofman, Peter C. Hogeterp, Rein Leestma, Ronald C. Vredeveld; elders: Dirk Booy, John Drost, Henry Mast, Stanley K. Pang, Bernard Scholten, Marion Van Dusseldorp, Sr., James Visser; faculty advisor: Robert R. Recker.

COMMITTEE VI—Educational Matters

Chairman: Vernon Geurkink; reporter: Everett Van Reken; ministers: Merlin N. Buwalda, Alvern Gelder, John W. Hielkema, Gary G. Hofland, Tymen E. Hofman, Gerald J. Hogeterp, Duane K. Kelderman; elders: Leonard D. Arviso, Lee Baas, Harry A. Hoekstra, Dan Kuik, Glenn E. Ploegstra, Harmen Vander Meulen; faculty advisors: James A. De Jong, Anthony J. Diekema.

COMMITTEE VII—Interdenominational Matters/Confessional Matters

Chairman: Jack Westerhof; reporter: Donald J. Negen; ministers: Timothy H. Douma, John Houseward, Carl L. Kammeraad, Douglas A. Kamstra, John T. Malestein, Hilbert Vander Plaat; elders: Kenneth J. Campbell, Jacob Geertsema, Dick Hartemink, Larry G. Klyn, John F. Koen, John F. Kreykes, Ernst Lutz; faculty advisor: James A. De Jong.

COMMITTEE VIII—Church Structure

Chairman: George F. Vander Weit; reporter: Carl E. Zylstra; ministers: Barry J. Beukema, John Kroon, Terry J. Lapinsky, Gerard Van Groningen, Jr., Frank T. Wevers; elders: John R. Batts, Norman Brouwer, Rudy De Jonge, Arnold Hoving, Bernie Nikkel, Harold Postma, Jacob J. Quist, Frank Wynia; faculty advisor: Wilbert Van Dyk.

COMMITTEE IX—Synodical Services

Chairman: Jack Quartel; reporter: Garrett Stoutmeyer; ministers: Harold De Groot, Arie C. Leegwater, Donald L. Recker, David L. Smit, Roger G. Timmerman, Jacob Weeda; elders: Paul Eekhoff, Martin Hekman, Len Nederlof, Nelson Slager, Sidney J. Slagter, Arie Terpstra, John Verhoeven; advisor: Leonard J. Hofman.

COMMITTEE X—FNC Matters and Care for Smaller Churches

Chairman: John R. Sittema; reporter: Donald Draayer; ministers: Alan A. Arkema, Gerald E. De Vries, John Heidenga, John G. Keizer, Lammert Slofstra, Marvin Vander Vliet; elders: James A. Bultman, Durk De Jong, John Dykstra, Jake Einfeld, Richard H. La Fleur; Henry J. Lane, Peter A. Walhof; faculty advisor: Raymond C. Van Leeuwen.

COMMITTEE XI—Financial Matters

Chairman: Glen Walstra; reporter: Richard Knol; ministers: Peter Brouwer, Gilmer Compaan, Douglas J. Einfeld, William Vis; elders: Chester Baarda, Bart Geleynse, Carl A. Gronsman, Harry Hoogeveen, William B. Jansen, Arie J. Klein, Jacob Koornneef, John Leder, Peter B. Plaisier, Donald Verduin; 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 1987 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 Rev. Calvin Bolt leads in prayer and synod adjourns to meet in advisory committees and will reassemble on Wednesday at 8:30 A.M.

WEDNESDAY MORNING, JUNE 10, 1987 Second Session

ARTICLE 13

Rev. John Engbers announces *Psalter Hymnal* number 224, stanzas 1, 2, and 3. He reads from Job 28 and leads in opening prayer.

The roll call reveals that William Jansen, Člassis Columbia, is absent to attend a funeral.

The minutes of June 9, 1987, are read and approved.

ARTICLE 14

The officers of synod announce the following appointments:

Devotions arrangements, Rev. Martin G. Zylstra

Arrangements for Testimonial Committee, Rev. Morris N. and Mrs. Alice Greidanus and Rev. Robert and Mrs. Darlene Meyering

Reception Committee, Rev. Tymen E. Hofman and Rev. John T. Malestein

ARTICLE 15

The stated clerk announces that materials from two individuals, Mark Van Houten and Laura Smit, relating to application for candidacy, were referred by the officers to the advisory committee on Educational Matters for processing.

ARTICLE 16

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

- I. REPRESENTATION AT SYNOD
- A. Material: Report 2-A, II, A, p. 475
- B. Recommendation:

That synod give the privilege of the floor to Rev. Charles De Ridder, 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 THE SEMINARY FACULTY
- A. Material: Report 2, III, A, 7, p. 24; VI, A, 1, b-d, pp. 27-28
- B. Recommendations:
- 1. That synod interview Rev. Robert C. De Vries, with a view to approving his appointment as Assistant Professor of Church Education for three years,

with the understanding that his rank be raised to that of associate professor when he graduates with the Ph.D. degree.

a. That this interview be scheduled on Thursday, June 11, 1987, at 1:30 P.M. and be held according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69–70) and implemented as follows:

1) That on behalf of synod Rev. Alvern Gelder serve as primary

questioner with a maximum time of thirty minutes.

- 2) That questions be allowed from the delegates with a maximum time of thirty minutes.
- b. That synod approve the appointment of Rev. Robert C. De Vries subject to satisfactory interview.

—Adopted

- 2. That synod interview Dr. Richard C. Gamble, with a view to approving his appointment (half-time) as Associate Professor of Historical Theology and Director of the H. Henry Meeter Center (half-time) for two years.
 - a. That this interview be scheduled on Wednesday, June 10, 1987, at 2:30 P.M. and be held according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69–70) and implemented as follows:

1) That on behalf of synod Rev. Tymen E. Hofman serve as primary

questioner with a maximum time of thirty minutes.

- 2) That questions be allowed from the delegates with a maximum time of thirty minutes.
- b. That synod approve the appointment of Dr. Richard C. Gamble subject to satisfactory interview.
- c. That synod recognize that the position requires that Dr. Richard C. Gamble be an ordained minister in the Christian Reformed Church.
- d. That synod request the Synodical Interim Committee to make arrangements for his calling.

---Adopted

- That synod interview Rev. Stanley Mast, with a view to approving his appointment as Coordinator of Field Education with faculty status (without rank) for three years.
 - a. That this interview be scheduled on Wednesday, June 10, 1987, at 1:30 P.M. and be held according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69–70) and implemented as follows:

1) That on behalf of synod Rev. Vernon Geurkink serve as primary

questioner with a maximum time of thirty minutes.

2) That questions be allowed from the delegates with a maximum time of thirty minutes.

 b. That synod approve the appointment of Rev. Stanley Mast subject to satisfactory interview.

-Adopted

ARTICLE 17

Advisory Committee 3, Dr. Thomas B. Hoeksema reporting, presents the following:

I. CRC PUBLICATIONS

A. Material: Report 3, pp. 31-55

B. Recommendations:

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

For the Board: Rev. Alvin Hoksbergen, president Dr. Henry ten Hoor, secretary

Mr. Gary Mulder, executive director

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

—Adopted

- 2. That Rev. Kenneth Bradsell be appointed to the fraternal delegate position representing the Reformed Church in America for a three-year term beginning September 1, 1987. Rev. Bradsell is the Minister of Education and Faith Development of the RCA. He previously served as pastor in the Community Reformed Church of Douglaston, Long Island, NY; Blawenburg, NJ, Reformed Church; and the First Reformed Church of Albany, NY. He is a graduate of Hope College, with a Master of Divinity degree from New Brunswick Theological Seminary, and a Sacred Master of Theology degree from Union Theological Seminary.

 —Adopted
- 3. That synod adopt the following timing of procedure for making appointment to *Banner* editor-in-chief position:
 - a. The CRC Publications Board shall begin soliciting names of candidates for the *Banner* editor-in-chief position at least one year before the appointment term of the new editor in chief is scheduled to begin.
 - b. The CRC Publications Board shall present nomination(s) for this position to the following synod.
 - c. The new editor in chief shall begin the first two-year appointment term the following September 1.

Grounds:

- 1) This process provides for an orderly and timely transition of *Banner* editors.
- 2) It is estimated that normally a new editor in chief will require a total of four to five months for orientation/training and planning activities. With some flexibility,* the proposed schedule will assure that this amount of time is available.

—Adopted

Note: Only the above changes are being recommended in the policy approved by Synod 1968.

^{*}Attempts will be made to begin orientation activities before September and to retain the services of the current editor in chief for a few months after that time. Any interim gaps in coverage can be filled by other CRC Publications staff and guest editorials.

4. That CRC Publications be instructed not to publish church school curriculum and related materials in Braille.

Grounds:

a. Braille does not seem to be the most suitable format to serve the needs of the visually impaired population. Tape cassettes or volunteer readers are the methods of providing educational resources recommended by experts in this area.

b. The number of visually impaired BIBLE WAY curriculum students able to read Braille (statistically, two students for each course we offer) appears too small to justify this expense (estimated at \$1,000 per

student for each two-year course).

—Adopted

Note: CRC Publications had been mandated by Synod 1986 (Acts of Synod 1986, p. 599) to look into the possibility of publishing church school curriculum and related materials in Braille

5. That CRC Publications be encouraged to-continue studying ways it can offer concrete advice and assistance to the teachers of students who have visual impairments so as to help the teachers meet the unique learning needs of persons with visual impairments and to successfully integrate them into a regular class.

Ground: Unlike persons with mental impairments who, as the material to be learned becomes more difficult to comprehend, tend to fall behind other students in a regular class, persons with visual impairments can usually remain part of a regular class if they are given adequate assistance. (Those blind from birth may have difficulty.) Because of varying ability levels this audience can best be aided by providing consulting services and printed resources to help the teacher meet each person's particular needs.

---Adopted

6. That synod discharge the Psalter Hymnal Revision Committee with thanks and, at the synodical testimonial dinner, recognize their diligent work. The members of the committee are as follows:

Dr. Emily Brink (now editor for CRC Publications)

Mrs. Shirley Boomsma
Rev. Jack Reiffer
Mr. Dale Grotenhuis
Mr. Verlyn Schultz
Dr. John Hamersma
Dr. Calvin Seerveld
Dr. Anthony Hoekema
Dr. Dale Topp
Dr. Bert Polman
Mrs. Marie Post

Ground: With the final editing of all the songs for the new Psalter Hymnal, the committee has completed its 1977 synodical mandate "to revise and improve the Centennial Edition of the Psalter Hymnal." The committee deserves public thanks for its dedicated and careful work over the past ten years:

- II. SERMONS FOR READING SERVICES
- A. Material: Report 16, pp. 237-38
- B. Recommendations:
- 1. That synod approve the publication of the *Living Word* sermon series from January 1, 1988, to December 31, 1988. ——*Adopted*
 - 2. That synod commend the use of this sermon series to our churches.

—Adopted

3. That synod request the committee to look into the advisability of providing audio or video tapes as an option to printed sermons and report to the Synod of 1988.

—Adopted

(The report of Advisory Committee 3 is continued in Article 25.)

ARTICLE 18

Rev. Jack B. Vos leads in prayer and synod adjourns at 9:10 A.M. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 1:30 P.M.

WEDNESDAY AFTERNOON, JUNE 10, 1987 Third Session

ARTICLE 19

Rev. John J. Berends announces *Psalter Hymnal* number 426, stanzas 1, 3, and 5, reads from II Corinthians 4, and leads in opening prayer.

The stated clerk introduces and welcomes to synod Dr. James and Mrs. Margaret Wesberry. Dr. Wesberry is the executive director of the Lord's Day Alliance, Atlanta, GA.

ARTICLE 20

(The report of Advisory Committee 6 is continued from Article 16.)

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

- I. SEMINARY FACULTY APPOINTMENTS
- A. Material: Report 2, III, A, 7, c and d, p. 24; VI, A, 1, c and d, p. 28

Rev. Stanley Mast, nominee for the position of Coordinator of Field Education, is introduced to the synod. Rev. Vernon Geurkink interviews Rev. Mast, who also responds to questions from the floor.

B. Recommendation 1:

That synod approve the appointment of Rev. Stanley Mast as Coordinator of Field Education with faculty status (without rank) for three years. —Adopted The president congratulates Rev. Mast and wishes him God's blessing in his new position.

Rev. Mast responds, thanking synod for the confidence placed in him and asks for prayers in his behalf.

Dr. Richard C. Gamble, nominee for the position of Associate Professor of Historical Theology (half-time) and Director of the H. Henry Meeter Center (half-time), is introduced to the synod. Rev. Tymen E. Hofman interviews Dr. Gamble, who also responds to questions from the floor.

C. Recommendation 2:

That synod approve the appointment of Dr. Richard C. Gamble as Associate Professor of Historical Theology (half-time) and Director of the H. Henry Meeter Center (half-time) for two years.

—Adopted

The president congratulates Dr. Gamble and wishes him God's blessing in his appointment to this new position.

Dr. Gamble responds and thanks synod for its vote of confidence.

II. CANDIDATES

A. Material: Candidacy Profiles

B. Recommendations:

1. That synod declare the following persons, who have received the recommendation of the seminary faculty and the Board of Trustees, as candidates for the ministry of the Word in the Christian Reformed Church:

Kevin J. Adams Robert A. Arbogast Philip J. Boender Rolf T. Bouma Douglas H. Bratt Wout Brouwer John M. De Koekkoek David I. Feddes Kenneth M. Gehrels Charles L. Geschiere Dick (Dirk) J. Heinen Robert W. Hogendoorn David S. Huizenga Neil P. Jasperse Daniel L. Jongsma James T. Kim Thomas I. Kok David J. Kool

Timothy L. Koster Henry P. Kranenburg David H. Kromminga Federico J. Machado Henry Reyenga, Jr. John M. Rottman Mark D. Timmer Timothy C. Turngren Alfred J. Van Dellen David L. Van Der Wiele Martin I. Vellekoop William Versteeg Edward C. Visser Ieffrey A. D. Weima Thomas D. Wetselaar Thomas R. Wolthuis Richard A. Wynia William D. Zeilstra

—Adopted

- 2. That synod declare the above candidates eligible for call to the churches on June 26, 1987. —Adopted
- 3. That synod declare the following candidates for the ministry of the Word in the Christian Reformed Church contingent upon the completion of their academic requirements:

Roger L. Bouma Richard J. De Ruiter David L. Heilman W. John Holwerda Melvin J. Jonkman H. Charles Kooger Yong Ju Oh Kurt D. Selles Lambert J. Sikkema Andrew Vanden Akker James A. Vander Slik Philip H. Weaver

—Adopted

4. That synod extend the candidacy of the following persons for one year:

Henry Eising Loren J. Kotman Kenneth C. Sanders

—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 12, 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

(The report of Advisory Committee 6 is continued in Article 26.)

ARTICLE 21

The afternoon session is adjourned and Elder Ronald D. Bielema leads in closing prayer.

THURSDAY MORNING, JUNE 11, 1987 Fourth Session

ARTICLE 22

Elder Hessel Bouma III announces *Psalter Hymnal* number 84, stanzas 1, 2, and 5. He reads from Isaiah 40:25–31 and offers opening prayer.

The roll call reveals all members are present.

The minutes of the sessions of June 10, 1987, are read and approved.

ARTICLE 23

The stated clerk, Rev. Leonard J. Hofman, presents a list of accumulated nominations and appointments for boards/agencies and/or committees and the delegates proceed to vote.

The following recommended appointments are also presented:

Unordained Employees Pension Fund Committee (Report 19, B, p. 337)

That synod approve the appointment of Mrs. Alida Arnoys, CRC Publications, for a three-year term effective September 1, 1987. —Adopted

That synod approve the appointment of Kenneth Schemper to replace Don Zwier as representative of the Christian Reformed World Missions Committee.

—Adopted

ARTICLE 24

Advisory Committee 9, Synodical Services, Rev. Garrett Stoutmeyer reporting, presents the following:

I. HISTORICAL COMMITTEE

A. Material: Report 11, pp. 150-52

B. Recommendations:

- 1. That synod take grateful note of the report of the Historical Committee. —Adopted
- That synod particularly take note of the twenty- five years of distinguished service of Mr. Egbert R. Post to the committee and the denomination, and that synod recognize him at the synodical testimonial dinner.

-Adopted

II. SYNODICAL INTERIM COMMITTEE

A. Materials:

- 1. Report 18, pp. 258-71
- 2. Report 18-A, pp. 484-490

B. Recommendations:

- That synod honor the request of the SIC that Rev. John A. De Kruyter. president; Rev. Leonard J. Hofman, denominational stated derk; and Mr. Harry J. Vander Meer, denominational financial coordinator, represent the committee before synod and its advisory committees when matters pertaining to its report are discussed; and that Finance Committee members also represent the committee when matters of finance are discussed. —Adopted
- 2. That synod approve the SIC interim appointments to various boards and committees (see Report 18, III, p. 260-61). —Adopted

(The report of Advisory Committee 9 is continued in Article 60.)

ARTICLE 25

(The report of Advisory Committee 3 is continued from Article 17.)

Advisory Committee 3, Radio/Publications, Dr. Thomas B. Hoeksema reporting, presents the following:

I. BACK TO GOD HOUR

A. Materials:

- 1. Report 1, pp. 15-21
- 2. Report 1-A, p. 471

B. Recommendations:

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

- 2. That Rev. Henry Bruinooge be given permission to address synod at 5:00 P.M., Friday, June 12, 1987. -Adopted
- 3. That synod interview Mr. David Vander Ploeg with a view to approving his appointment as Executive Director of the Back to God Hour.
 - a. That this interview be scheduled on Friday, June 12, 1987, at 3:00 P.M. 1) That on behalf of synod Rev. G. Bernard Dokter serve as primary questioner with a maximum time of twenty minutes.
 - That questions be allowed from the delegates with a maximum time of ten minutes.

- b. That synod approve the appointment of Mr. David Vander Ploeg subject to satisfactory interview.

 —Adopted
- II. ADOPT STATEMENT ON PORNOGRAPHY
- A. Material: Overture 43, pp. 457-58
- B. Background:

Classis Grandville provides scriptural reasons for opposing pornography and urges synod to adopt a resolution against it.

C. Recommendations:

- 1. That synod commend Classis Grandville for calling the attention of the denomination to the timely issue of pornography.

 —Adopted
- 2. That synod refer the resolution opposing pornography back to classis for further study, documentation, and reformulation.

Grounds:

- a. The resolution fails to properly document a number of statements, e.g., "... the pornography industry is primarily controlled by organized crime," "... pornography contributes to the break-up of marriages and families," and "... research has shown a direct link between pornography and ... homosexuality...."
- b. The term pornography needs further definition.
- c. The resolution is unnecessarily broad in urging synod to protest "all manner of evil" and "to become actively involved in the public debate in all areas of social injustice."
- d. The resolution format is not the most effective way to communicate our testimony to the church and to society at large.
- e. The resolution lacks an affirmation of the positive, God-given gift of human sexuality. We must speak clearly about healthy sexuality as well as to condemn sexual perversion and exploitation.

—Adopted

(The report of Advisory Committee 3 is continued in Article 43.)

ARTICLE 26

(The report of Advisory Committee 6 is continued from Article 20.)

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

I. NEW APPOINTMENTS TO COLLEGE STAFF POSITIONS

A. Materials:

Report 2, VI, B, 1, p. 28 Report 2-A, II, C, 3-5, pp. 477-78

B. Recommendation:

That synod approve the following new regular two-year appointments to the staff of Calvin College:

- 1. Allen, Henry L., M.A., Associate Professor of Sociology and Social Work
- 2. De Jong, Richard G., Sc.D., Associate Professor of Engineering

- 3. Etheridge, Sharon A., B.S.N., Instructor in Nursing
- 4. Fetzer, Glenn W., M.A., Assistant Professor of French
- 5. Gallagher, Susan V., Ph.D., Associate Professor of English
- 6. Lee, D. John, M.S., Assistant Professor of Psychology
- 7. Miller, Daniel R., Ph.D., Associate Professor of History
- Nielsen, John F., M.S.W., Associate Professor of Sociology and Social Work for two and one-half years (beginning January 1988)
- 9. Nyhof, Richard A., Ph.D., Associate Professor of Biology
- 10. Post, Arden R., Ed.D., Associate Professor of Education
- 11. Schmidt, Gary D., Ph.D., Associate Professor of English
- 12. Schneider, John R., Ph.D., Associate Professor of Religion and Theology
- 13. Simpson, Stephen T., Ed.D., Professor of Economics and Business
- 14. Williams, Mark F., Ph.D., Associate Professor of Classical Languages
- 15. Ye, Xiang Dong, M.S., Assistant Professor of Mathematics and Computer Science
 —Adopted

C. Recommendation:

That synod approve the following new *term* appointments to the staff of Calvin College:

- 1. Brown, W. Dale, M.A., Assistant Professor of English for two years
- Davis, Abraham, Jr., Ph.D., Professor of Communication Arts and Sciences for one year
- 3. De Jong, Charlotte J., M.A., Visiting Assistant Professor of French for one year
- 4. Fisher, Barrett, III, M.A., Assistant Professor of English for one year
- 5. George, Ivy, Ph.D., Multicultural Lecturer for one year (1988–89)
- 6. Greenway, Edna C., Ph.D., Professor of Spanish for one year
- 7. Karppinen, Richard T., M.B.A., Associate Professor of Economics and Business for two years
- 8. Mawhorter, Richard J., Ph.D., Assistant Professor of Physics for two years
- Ramsbottom, Mary Macmanus, M.A., Instructor in History (reduced-load) for one year (1986–87)
- Schaefer, Kurt C., Ph.D., Assistant Professor of Economics and Business for two years
- 11. Talbot, Mark R., Ph.D. candidate, Assistant Professor of Philosophy for one year
- 12. Van Andel, Richard J., M.S., Instructor in Engineering for one year
- 13. Vanden Berg, Susan J., B.S.N., Instructor in Nursing for one year (1986–87)
- Ward, Dean A., Ph.D. candidate, Associate Professor of English for two years
 —Adopted

D. Recommendation:

That synod approve the following new administrative appointments to the staff of Calvin College:

- Blok, Kathryn, Ph.D., Director of the Academic Support Program (with faculty status) for one year (part-time)
- Boer, William J., M.S., M.B.A., Vice President for Administration and Finance (with faculty status) for two years
- De Boer, Peter P., Ph.D., Director of Continuing Education (with faculty status) for two years (part-time)
- 4. Diephouse, Evelyn J., M.Ed., Registrar for two years (with faculty status)

—Adopted

II. REAPPOINTMENTS WITH TENURE

A. Material: Report 2, VI, B, 2, p. 28

B. Recommendation:

That synod approve the following reappointments with tenure to the staff of Calvin College:

- 1. Baldwin, Claude-Marie, Ph.D., Professor of French
- 2. Ratzsch, Delvin L., Ph.D., Professor of Philosophy
- 3. Weaver, Glenn D., Ph.D., Professor of Psychology

-Adopted

III. REAPPOINTMENTS TO THE STAFF

A. Materials:

Report 2, VI, B, 2, b, pp. 28–29; VI, B, 2, d, pp. 29–30 Report 2-A, II, C, 6–7, p. 478

Recommendation:

- 1. That synod approve the following *regular* reappointments to the staff of Calvin College (italics indicate a raise in rank):
 - a. Faculty
 - 1) Bakker, Martinus A., Ph.D., Professor of Germanic Languages
 - 2) Byam, Ynes M., Ph.D., Professor of Spanish
 - 3) Bytwerk, Randall L., Ph.D., Professor of Communication Arts and Sciences
 - 4) Clevenger, Sandra K., M.A., Associate Professor of Spanish
 - 5) Cook, David A., M.S. Acc., Assistant Professor of Economics and Business
 - 6) De Young, Derald D., Ph.D., Professor of Music
 - 7) Doornbos, Mary M., M.S., Assistant Professor of Nursing
 - 8) Haan, Stanley L., Ph.D., Associate Professor of Physics
 - 9) Hardy, Lee P., M.A., Assistant Professor of Philosophy
 - 10) Hoksbergen, Roland G., Ph.D., Assistant Professor of Economics and Business
 - 11) Huizenga, Gertrude H., Ph.D., Associate Professor of Music (reduced-load)
 - 12) Kraker, Myra J., Ph.D., Associate Professor of Education
 - 13) Mustert, Merle, M.M., Assistant Professor of Music
 - 14) Pettinga, Jeffrey R., M.A., Assistant Professor of Physical Education for one year
 - 15) Post, Brian M., M.S.E.E., Instructor in Engineering
 - 16) Pyper, Marcie Boelema, M.A., Assistant Professor of Spanish
 - 17) Roels, Shirley J., M.B.A., C.M.A., Assistant Professor of Economics and Business
 - 18) Rubingh, Darlene G., M.S.N., Assistant Professor of Nursing
 - 19) Stob, Michael J., Ph.D., Professor of Mathematics and Computer Science
 - 20) Stronks, Gloria G., Ed.D., Professor of Education
 - Timmermans, Barbara B., M.S., Assistant Professor of Nursing (reducedload)
 - 22) Van Dragt, Randall G., Ph.D., Associate Professor of Biology
 - 23) Vanden Bosch, James, M.A., Associate Professor of English
 - 24) Vander Wal, Marvin L., M.S.E., P.E., Associate Professor of Engineering
 - Van Noord, Nancy L., Ph.D., Associate Professor of Physical Education (reduced-load)
 - 26) Wykstra, Steven J., Ph.D., Professor of Philosophy
 - 27) Young, Charles R. III, Ph.D., Associate Professor of Art.
 - 28) Zuidervaart, Lambert P., Ph.D., Associate Professor of Philosophy
 - 29) Zwier, Timothy S., Ph.D., Associate Professor of Chemistry

b. Administrators and professional staff

 Anema, Samuel J., M.S., Director of Computing Services for four years (with faculty status)

 Emerson, Allen W., M.S., Administrative reappointment to the Academic Support program for two years (with faculty status)

Heerspink, Janice B., M.A., Administrative reappointment to the Academic Support Program for two years (with faculty status)

4) Kass, Corrine E., Ph.D., Dean for Academic Administration for three years (with faculty status)

Morrison, Beverly H., Ph.D., Administrative reappointment to the Academic Support Program for two years (with faculty status)

 Nieuwsma, Randal, M.A., Director of the Instructional Resources Center for two years

 Stegeman, Ruth E., M.A., Administrative reappointment to the Academic Support Program for two years (with faculty status)

—Adopted

Recommendation:

- 2. That synod approve the following *term* reappointments to the staff of Calvin College:
 - Eves, Terry L., M.A.R., Assistant Professor of Religion and Theology for two years
 - b. De Heer, David, Ph.D., Associate Professor of Biology for one year
 - Hollingsworth, Kerry J., M.A., Assistant Professor of Political Science for two years
 - d. Miller, Daniel R., M.A., Instructor in History for one year (1986-87)
 - Nyhoff, Vernon D., M.S., Assistant Professor of Mathematics and Computer Science for two years
 - Ramsbottom, John D., M.A., M.Phil., Instructor in History (reduced-load) for one year (1986–87)
 - g. Snyder, David C., Ph.D., Assistant Professor of Philosophy for one year
 - h. Vanden Berg, Susan J., B.S.N., Instructor in Nursing for one year
 - Van Leeuwen, Mary S., Ph.D., Professor of Interdisciplinary Studies for two years
 - j. Winters, Carol J., Ph.D., Assistant Professor of English for one year

—Adopted

IV. RETIREMENT OF MEMBERS OF THE CALVIN COLLEGE STAFF

A. Material: Report 2-A, II, C, 1, p. 477

B. Recommendation:

- 1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate titles upon the following members of the Calvin staff:
 - a. Bosscher, James P., Ph.D., Professor of Engineering, Emeritus
 - b. Ippel, Lester B., Controller, Emeritus
 - Noteboom, Ann J., Ph.D., Professor of Communication Arts and Sciences, Emerita
 - d. Oppewall, Peter, Ph.D., Professor of English, Emeritus
 - e. Otten, Robert T., Ph.D., Professor of Classical Languages, Emeritus
 - f. Van Vugt, Ernest, M.A., Assistant Professor of Classical Languages, Emeritus, and Registrar, Emeritus

2. That at a testimonial dinner to be held on Thursday, June 11, 1987, synod recognize with appreciation the services rendered by the named retirees.

—Adopted

- V. TWENTY-FIFTH ANNIVERSARY OF APPOINTMENT TO THE FACULTY OF CALVIN COLLEGE
- A. Material: Report 2-A, II, C, 2, p. 477
- 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 Thursday, June 11, 1987.

- 1. Herbert J. Brinks, Ph.D., Professor of History
- 2. Peter P. De Boer, Ph.D., Professor of Education
- 3. Willis P. De Boer, D.Th., Professor of Religion and Theology
- 4. Mary Ann Walters, Ph.D., Professor of English
- 5. Donald R. Wilson, Ph.D., Professor of Sociology and Social Work

---Adopted

- VI. APPOINTMENTS AND REAPPOINTMENTS TO THE SEMINARY
- A. Materials:

Report 2, III, A, 6–7, pp. 23–25 Report 2-A, II, B, 3–4, p. 476

- B. Recommendations:
 - 1. That synod approve the following one-year lectureships for 1987–88:
 - Henry De Moor, Th.D., Lecturer in Church Polity and Church Administration

Note: Synod enters into executive session to discuss and decide this appointment, and then returns to regular session.

—Adopted

- b. Arie C. Leder, Th.M., Lecturer in Old Testament
- c. Gerald Vander Hoek, Ph.D. candidate, Lecturer in New Testament

 —Adopted
- That synod approve the following reappointments to the staff of Calvin Seminary:
 - James A. De Jong, Th.D., President of Calvin Theological Seminary and Professor of Historical Theology, both with indefinite tenure
 - b. David Holwerda, Th.D., Professor of New Testament with permanent tenure
 - Cornelius Plantinga, Jr., Ph.D., Professor of Systematic Theology with permanent tenure

—Adopted

- VII. RETIREMENTS AND TWENTY-FIVE YEAR ANNIVERSARY
- A. Material: Report 2-A, II, B, 1-2, p. 475-76

B. Recommendations:

- 1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate titles upon Harold Dekker, Professor of Missions, Emeritus, and J. Marion Snapper, Professor of Church Education, Emeritus.

 —Adopted
- 2. That synod recognize with appreciation at a testimonial dinner to be held on Thursday, June 11, 1987, the services rendered by the named retirees.

---Adopted

3. That synod recognize at a testimonial dinner to be held on Thursday, June 11, 1987, the completion of twenty-five years of service of Theodore Minnema to Calvin College and Seminary.

—Adopted

(The report of Advisory Committee 6 is continued in Article 31.)

ARTICLE 27

Advisory Committee 4, *Domestic Ministries*, Rev. Larry J. Doornbos reporting, presents the following:

- I. CRC BOARD OF HOME MISSIONS
- A. Material: Report 4, pp. 56-75
- 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 A. Rozeboom, executive director; and Mr. Gerard J. Borst, director of finance, 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
- 3. That synod reappoint Gerard J. Borst as Director of Finance for BHM extending to January 6, 1992 (his sixty-fifth birthday).

Ground: Mr. Borst is a gifted, experienced, and dedicated staff member who has and will continue to render excellent service to Home Missions and the CRC.

—Adopted

- II. THE HOME MISSIONS TASK AND THE CRC: THE NEXT TWELVE YEARS
- A. Material: Report 4, I, A-D, pp. 56-58; IX, C, p. 75
- B. Background:

The Board of Home Missions mandate states:

Give leadership to the denomination in its task of bringing the gospel to the people of Canada and the United States and drawing them into fellowship with Christ and his church.

Home Missions shall: (a) Encourage and assist congregations and classes in their work of evangelism. (b) Carry on mission activity in places or fields where the program is beyond the scope or resources of local congregations or a classis.

Home Missions Order, Art. 2

In keeping with its leadership role Home Missions at its February 1987 board meeting mandated its staff and regional home missionaries to develop objectives for a comprehensive plan for a denominational growth challenge which would prayerfully aim at a total membership in the CRC of 400,000 by the year 2000 (presently membership stands at 308,000) and which would entail improving the CRC annual growth rate from 1 percent to 2 percent. It should be noted that these numbers are used not as hard and fast growth rates, but as a means to bring the denomination to the place where God is leading.

C. Recommendation:

That synod take note of and affirm the goals and general mandate of the denominational growth plan which were adopted by the Board of Home Missions in outline form in 1987 and will be considered in detail by the board in 1988 (Report 2, I, C, p. 58).

Grounds:

1. The plan is a large undertaking for Home Missions.

The plan has denominational scope and synodical affirmation will focus the church's hopes and prayers.

Synodical affirmation will confirm a definite direction for Home Missions work and planning throughout 1987.

-Adopted

III. SYNODICAL COMMITTEE ON RACE RELATIONS

A. Material: Report 17, pp. 239-46

B. Recommendations:

That synod grant the privilege of the floor to Mr. Bing Goei, director of SCORR; and Rev. Alfred S. Luke, member of the executive committee, when SCORR matters are discussed.

—Adopted

(The report of Advisory Committee 4 is continued in Article 34.)

ARTICLE 28

Advisory Committee 5, World Ministries, Rev. William Vander Beek reporting, presents the following:

I, CR BOARD OF WORLD MINISTRIES

A. Materials:

- 1. Report 5, pp. 76-124
- 2. Report 5-A, pp. 482-83

B. Recommendations:

1. That synod grant the privilege of the floor to its president, Dr. Roger E. Van Harn, its executive director, Dr. Roger S. Greenway, and the directors of the two agencies, Rev. William Van Tol (CRWM) and Mr. John De Haan (CRWRC), when matters pertaining to the Board of World Ministries are discussed.

Adopted

2. That synod grant CRWM permission to introduce to synod those missionaries on home service or under appointment.

—Adopted

- 3. That synod encourage the church as a whole to join in thanking God, and congratulating the workers, committee members, staff, and supporters of CRWRC on its twenty-fifth anniversary.

 —Adopted
- 4. That Synod 1987 give recognition to the twenty-fifth anniversary of CRWRC and that CRWRC be given an opportunity to make a special presentation to synod.

 —Adopted

Note: This will consist of a fifteen-minute slide presentation after which Mr. John De Haan will briefly address synod.

- II. CRWRC SUPPORT OF CEPAD IN NICARAGUA
- A. Material: Overture 44, p. 458
- B. Recommendation:

That synod not accede to Overture 44.

Grounds:

The CRC of Nicaragua encourages continuing support for CEPAD.

After investigating the concerns expressed in the overture, the Central-America Regional Council (representing both CRWM and CRWRC), expresses its opposition to this overture.

CEPAD's regular contact with representatives of the government of Nicaragua serves mainly to speak up for the rights of churches and Christians in Nicaragua.

CEPAD has always had an accurate bookkeeping system and good yearly audits. CEPAD books are open to CRWRC for review at any time.

CRWRC has been working hard with CEPAD on accountability procedures and in May 1987 an acceptable contract with CEPAD was signed.
 This contract details the specific communities and families which receive aid from CRWRC through CEPAD.

During 1987 CRWRC will give \$75,000 to CEPAD in order to increase the agricultural production of 610 poor families.

—Adopted

(The report of Advisory Committee 5 is continued in Article 32.)

ARTICLE 29

The morning session is adjourned and Rev. Farquhar J. MacLeod leads in closing prayer.

THURSDAY AFTERNOON, JUNE 11, 1987 Fifth Session

ARTICLE 30

Elder James Heidinga announces *Psalter Hymnal* number 404, stanzas 1, 3, and 5. He reads from John 15:7–17 and leads in opening prayer.

—The president welcomes and introduces to synod Rev. Ralph Robrahn, fraternal delegate from the Reformed Church in America.

ARTICLE 31

(The report of Advisory Committee 6 is continued from Article 26.)

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

I. SEMINARY FACULTY APPOINTMENTS

A. Material: Report 2, III, 7, a, p. 24

Rev. Robert C. De Vries, nominee for the position of Church Education, is introduced to the synod. Rev. Alvern Gelder interviews Rev. De Vries, who also responds to questions from the floor.

B. Recommendation:

That synod approve the appointment of Rev. Robert C. De Vries, Assistant Professor of Church Education for three years, with the understanding that his rank be raised to that of associate professor when he graduates with the Ph.D. degree.

—Adopted

The president congratulates Rev. De Vries and expresses his joy that synod has appointed him to this position.

Rev. De Vries responds, asking for the prayers of the delegates.

(The report of Advisory Committee 6 is continued in Article 57.)

ARTICLE 32

(The report of Advisory Committee 5 is continued from Article 28.)

Advisory Committee 5, World Ministries, Rev. William Vander Beek reporting, presents the following:

- I. Reappointment of Mr. John De Haan
- A. Material: Report 5, I, E, p. 77; IV, E, 2, p. 120
- B. Recommendation:

That synod reappoint Mr. John De Haan as the CRWRC director for a four-year term (August 31, 1987–August 31, 1991).

Grounds:

 The board of CRWRC has conducted an extensive evaluation of the work of the director of CRWRC and recommends his reappointment.

The executive director of World Ministries has evaluated how Mr. De Haan functions in World Ministries, particularly within the Administrative Management Team, and recommends his reappointment.

John De Haan welcomes the opportunity to continue serving CRWRC within the context of World Ministries.

—Adopted

The president congratulates Mr. De Haan who in turn responds.

II. MEMBERS-AT-LARGE FOR CRWRC—CANADA

A. Material: Report 5, I, E, p. 77; IV, E, 3, p. 120

B. Observation:

The membership of the Canadian Corporation exclusively consists of a representative of each classis in Canada as currently appointed by synod. In addition CRWRC of Canada requests approval from synod to appoint two people to be members-at-large for the Canadian Corporation.

C. Recommendation:

That synod allow the Canadian board of CRWRC to appoint two people to serve as members-at-large for the Canadian corporation of that agency.

—Adopted

(The report of Advisory Committee 5 is continued in Article 42.)

ARTICLE 33

The stated clerk reports on the results of the balloting.

ARTICLE 34

(The report of Advisory Committee 4 is continued from Article 27.)

Advisory Committee 4, Domestic Ministries, Rev. Larry J. Doornbos reporting, presents the following:

I. HOME MISSIONS PRESENTATION AT SYNOD

Rev. Doornbos presents Rev. John Rozeboom, executive director of Home Missions. After addressing synod briefly he introduces staff, support personnel, and members of the board who are present as delegates, as well as synodical delegates who are home missionaries, and a synodical delegate who is a regional home missionary. He introduces delegate Rev. Frank Wevers, home missionary from Jacksonville, FL, who in turn addresses synod on behalf of the home missionaries.

The president of synod responds.

- II. COMMITTEE FOR MINISTRY WITH RETARDED PERSONS (CMRP)
- A. Material: Report 9, pp. 140-46

B. Recommendation:

- 1. That Rev. Ronald Vredeveld, chairman, and Rev. Theodore Verseput, administrative coordinator, be given the privilege of the floor when matters pertaining to the work of the CMRP are discussed.

 —Granted
- 2. That synod acknowledge the appointment of Rev. Verseput as administrative coordinator of the committee for an initial two-year period (Rev. Verseput began his service on October 20, 1986).

 —Adopted
- 3. That synod add the following question to the "Questions Regarding the Whole Consistory" in the guide for the examination section of the Guide for Conducting Church Visiting under Article 42 of the Church Order:

How does the consistory promote the full participation of persons with disabilities in the life of the church and the community in keeping with the 'Resolution on-Disabilities' of the Christian Reformed Church? (Acts of Synod 1985, Art. 30, p. 702).

Grounds:

a. Synod 1985 adopted "A Resolution on Disabilities" on the following grounds:

1) This resolution would affirm the denomination's commitment to full participation in the church by people with disabilities.

- It would give encouragement to members of the denomination who have disabilities or to those who work and live with them.
- 3) This resolution would encourage congregations and individuals to increase their involvement with persons who have disabilities and with their families.
- b. If the resolution of 1985 is to be taken seriously, the churches must actively seek to comply with its commitment.
- c. Synod 1985, by its adoption of these resolutions, has indicated that this is an area of concern which must be addressed by the church at all levels including the classical level.
- d. Integration of all members into the life of the church is an indication of the spiritual condition of the church and is therefore a proper area of inquiry by the church visitors.

---Adoptei

That synod not accede to the committee's request to increase the committee's number by one member.

Ground: Insufficient reasons are given for increasing the number.

---Adopted

II. CMRP EXPANDED MANDATE

A. Material: Communication 2

B. Background:

The Committee for Ministry with Retarded Persons has, since it inception, concentrated on the needs of individuals who have mental impairments. Due to the nature of their condition, special attention must be given to their needs as well as to the needs of their families. This fact is stated in the name of the committee and is spelled out in its mandate. Our concern for their needs must not diminish.

However, there are many members of our society who have other types of disabilities who also need the attention of the church. It is estimated that between 10 and 12 percent of the population have significant disabilities. (For clarification, the committee in this context defines a significant disability as a condition that [1] requires significant assistance and/or adaptation to enable a person to carry out the tasks of everyday living and [2] is anticipated to continue indefinitely.) *Every* person having a condition such as this needs acceptance and support. The committee is now proposing that its mandate be broadened to address the needs arising out of all types of disabilities.

This is not the first time that this matter has been addressed by synod. Classis Alberta South overtured the Synod of 1985. "to revise the mandate for the Service Committee for Ministry with Retarded Persons . . . to include all persons with 'special needs' " (Acts of Synod 1985, p. 490). For practical reasons

synod did not accede to this request. However, in the grounds for that decision we note the following:

c. Its [the committee's] documents and services presently demonstrate an application which is broader than retardation.

d. The Service Committee plans to expand its goals for 1986-87.

Acts of Synod 1985, p. 703

The same suggestions that were set forth in the overture of Alberta South have been expressed to the committee by others—so much so that we feel that it is important to make a change at this time. By doing this we will eliminate an artificial distinction between persons with mental impairments and those with other types of disabilities, and will be declaring that the church must minister to the needs of all of its people. This appears to have been the mind of the Synod of 1985 when it adopted "A Resolution on Disabilities" which is worded in such a way that it applies to all types of disabilities.

Many individuals who have mental impairments also have other disabilities. In addressing the needs of this group the committee has been concerned with quadraplegia, hearing impairments, sight impairments, etc. The committee responds to the needs of all who have appealed to the committee for assistance,

regardless of the nature of their disability.

C. Recommendation:

1. That synod consider Communication 2 from the CMRP seeking a change in their mandate.

Ground: Due to the administrative coordinator's recent commencement of work, there was insufficient time for the committee to prepare their material before the printed agenda deadline.

—Adopted

- 2. That Synod 1987 expand the mandate of the committee to reflect the church's concern for persons with all types of disabilities, with the assurance that the needs of persons with mental disabilities, and their families, will continue to be a major concern of the committee. The mandate would then read as follows: (*Note*: deleted words are [bracketed]; new reading is in *italics*.)
 - 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] *disabilities* by means of articles in our denominational publications.
 - c. To assist the churches in identifying and eliminating those barriers which hinder the full participation in the life of the church of persons who have [retardation] disabilities 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] persons with disabilities and their families by providing counsel where possible, and assisting in obtaining legal and financial aid;

5) assisting the families of persons with [retardation] disabilities to obtain Christian professional advice on matters such as guardianship, estate planning, marriage and family planning and the development of living facilities.

Agenda for Synod 1986, pp. 278-79

Grounds:

- a. Synod has clearly expressed its concern in the past for persons with all types of disabilities. The 1985 Synod stated, "We pledge ourselves to be the caring community according to I Corinthians 12, paying special attention to the needs and gifts of people with physical, sensory, mental, and emotional impairments" (Acts of Synod 1985, p. 702).
- b. The addition of a full-time staff person makes it possible for the committee to expand its mandate.
- c. To expand the scope of the committee's mandate is not a radical change. The committee is already involved with persons having disabilities other than mental impairments. Individuals with mental retardation often have multiple handicaps. It has also been the practice of the committee to seek to assist all those who call upon it for help.

—Adopted

That synod grant the CMRP's request to change its name to the Committee on Disability Concerns (CDC).

Grounds:

a. This name more accurately reflects the scope of the committee's function under the expanded mandate.

b. The name of the committee should reflect the committee's purpose, should be usable, and should be acceptable. The committee believes that this name meets these requirements.

—Adopted

(The report of Advisory Committee 4 is continued in Article 41.)

ARTICLE 35

Synod adjourns at 3:30 P.M. to meet in advisory committee meetings. The Testimonial Dinner will be held at 7 P.M. today. Rev. Arie Vanden Berg leads in closing prayer.

FRIDAY MORNING, JUNE 12, 1987 Sixth Session

ARTICLE 36

Alan A. Arkema reads Colossians 3:12–17. The assembly sings *Psalter Hymnal*, number 407, as the opening prayer.

The roll call reveals all members are present.

The minutes of the sessions of June 11, 1987, are read and approved as corrected.

The president introduces and welcomes Rev. Will Kroon, fraternal delegate from the Reformed Church in America.

ARTICLE 37

Advisory Committee 7, Interdenominational Matters/Confessional Matters, Rev. Donald J. Negen reporting, presents the following:

- I. INTERCHURCH RELATIONS COMMITTEE
- A. Material: Report 12, pp. 153-203
- B. Recommendations:
 - 1. Representation at Synod

That the president, Rev. Tymen E. Hofman, and committee member Dr. John H. Kromminga 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. —Granted

2. Hospitality Committee

That synod acknowledge that the IRC has appointed Rev. and Mrs. Gerard Bouma and Mrs. Gertrude Visser to serve as hospitality committee to host the fraternal delegates and guests who will be present at synod at IRC's invitation and that they be given meal privileges at synod.

—Adopted

- 3. That the twelve-hour per week part-time position of administrative secretary be continued indefinitely. —Adopted
- 4. That synod take note that the IRC has not invited the NAPARC churches to send fraternal delegates to our synod, nor has the IRC appointed delegates to attend the assemblies/synods of the other NAPARC churches, save in the case of the Associate Reformed Presbyterian Church whose synod is not meeting concurrently on the campus.

 —Adopted

Note: Joint activities are scheduled with these churches.

- II. CONCURRENT NAPARC ASSEMBLIES/SYNODS ARRANGEMENTS
- A. Material: Report 12, IV, A, 1, p. 157
- B. Recommendations:

That synod approve of the arrangements for the concurrent assemblies/ synods meeting on the Calvin College and Seminary campus which include:

- 1. A Sunday evening union worship service, at 7:45 P.M., June 14, in the fieldhouse, preceded with a hymnsing including instruments and choir. The service will include the singing of psalms a cappella, in keeping with the practice of the Reformed Presbyterian Church of North America. The Rev. Stephen Brown, a PCA minister, will preach the sermon.
- 2. A joint meeting Wednesday, June 17, beginning at 7:30 P.M. in the fieldhouse. Dr. D. James Kennedy will speak on the theme: "Being Reformed on the American Evangelical Scene Today." Four panelists will respond to his address and respond to each other. An ice cream social on the lawn of the campus will follow.
- 3. A Tuesday morning breakfast meeting featuring Mr. John Feikens, United States District Judge of Eastern Michigan, as speaker.

III. REFORMED ECUMENICAL SYNOD MATTERS

A. Materials:

- 1. Report 12, IV, B, pp. 158-59
- 2. Communication 1, I, A, 1 and 2

B. Recommendations:

- 1. That synod take note that the IRC has informed our churches and diaconal conferences of the RES Third World programs and called attention to the specific projects that have been approved.

 —Declared
- 2. That synod take note that the next meeting of the RES is scheduled for May 25–June 10, 1988, in Harare, Zimbabwe.

 —Declared
- 3. That synod instruct the IRC to evaluate the final draft of the RES revised constitution on behalf of synod and submit its recommendations for RES Harare 1988 to the Synodical Interim Committee for approval.

 —Adopted
- 4. That synod instruct the IRC to appoint the nonvoting delegates from among those CRC members who will be in Zimbabwe to attend the RES conferences that precede the synod.

 —Adopted

(The report of Advisory Committee 7 is continued in Article 65.)

ARTICLE 38

Advisory Committee 10, FNC Matters and Care for Smaller Churches, Rev. Donald Draayer reporting, presents the following:

- I. FUND FOR NEEDY CHURCHES
- A. Material: Report 10, pp. 147-49

B. Recommendations:

- 1. That Rev. Calvin L. Bremer, secretary, and Mr. Mark Van Beveren, treasurer, be given the privilege of the floor on matters pertaining to FNC; in the absence of either, the same privilege be granted other members of the committee.

 —Granted
- 2. That the minimum salary for ministers serving churches receiving assistance from FNC be set at \$20,500 for 1988 (\$19,800 for 1987; \$18,900 for 1986 and for 1985).

 —Adopted
- 3. That a service increment of \$100 per year up to twenty (20) years of service continue to be granted. —Adopted
- 4. That a child allowance of \$500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.

 —Adopted
- 5. That an automobile allowance of \$2,000 continue to be granted (FNC to pay \$1,000, congregation to pay \$1,000).

 —Adopted
- 6. That an allowance of up to 14 percent of the salary subsidy continue to be granted each congregation toward providing its minister with health/dental/life insurance comparable to that offered through the Consolidated Group Insurance of the CRC.

 —Adopted

- 7. That the salary allowance for a stated supply be set at \$200 per week for 1988 (\$200 for 1986 and 1987).

 ——Adopted
- 8. 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 \$345 for 1988 (\$335 in 1987; \$325 in 1986 and 1985).

 —Adopted
- 9. That congregations in the United States receiving assistance from the FNC shall pay a Social Security offset to their pastors in the amount of at least \$1,800 for the year 1988 (\$1,750 in 1987).

 —Adopted
- 10. That FNC churches in the United States be assisted in the Social Security offset according to the following formula for 1988: churches shall receive assistance in the amount of 9 percent of the approved salary subsidy for 1988.

 —Adopted
- II. COMMITTEE TO REVIEW THE CONCEPT AND RULES FOR FNC AND STUDY THE MODE OF CARE FOR SMALLER CHURCHES

A. Materials:

- 1. Report 18, Appendix B, pp. 321-36
- 2. Report 10, III, C, pp. 148-49
- 3. Overture 35, p. 452
- 4. Overture 36, p. 453
- 5. Overture 37, p. 453
- 6. Overture 38, p. 453-54
- 7. Overture 39, p. 454
- 8. Overture 62, p. 504

B. Background:

Three overtures were submitted to Synod 1985 which, according to the advisory committee, contained "valid observations for the way we must show concern for the unique situations of our smaller churches and their ministry to their communities."

On that basis synod adopted the recommendation "that the SIC be instructed to study the care for smaller churches and the mandate of FNC as reflected in Overtures 14, 16, 17, and to report to the Synod of 1986" (cf. *Acts of Synod 1985*, pp. 490–93, 799–800).

Due to the extensiveness of the study synod granted an extension of time until 1987.

The Committee to Study Care for Smaller Churches presents recommended changes for FNC. In addition there are recommendations which seek to assist smaller churches other than those normally assisted by FNC.

C. Recommendations:

- 1. That synod grant the privilege of the floor to Peter W. Brouwer (chairman), Donald Negen (reporter), and Calvin Bremer (FNC representative) when matters concerning this report are discussed.

 —Granted
- 2. That synod approve the concept of a quota reduction for smaller churches.

Grounds:

 The concept of a quota reduction has a precedent in synodical decisions concerning area colleges. b. Smaller churches will be able to apply the money saved by a reduced quota toward their local responsibilities and additional denominational opportunities.

c. Greater financial independence of smaller churches enhances a proper

sense of dignity in the body of Christ.

d. Every church ought to be responsible for its own ministry and as financially independent as possible.

-Adopted

3. That synod adopt the formula for quota reduction as detailed below at a 1 percent increase/decrease per family beginning with thirty families paying 50 percent of the total quota, to become effective in 1989.

Grounds:

a. This formula insures the important principle that everyone should

participate in denominational as well as local ministries.

b. The family starting base conforms with a previous conclusion of synod which reads: "A thirty-family congregation is able to pay approximately 50 percent of the salary of the minister and contribute to quotas" (see Acts of Synod 1971, p. 23).

 Smaller churches need a significant reduction in quota expectations in order to maintain a viable local ministry and thus move toward matu-

rity, numerical growth, and financial independence.

d. When a church reaches the point of full quota participation of 80 families it is nearing both the median and average sizes of the churches of our denomination.

—Adopted

Formula for Quota Reduction

The following scale is predicated upon:

Ouota of \$418.00

Congregational contribution of \$335 toward pastor's salary before FNC

subsidy begins; and

FNC salary and allowances as approved for U.S. for 1987, assuming pastor with ten years experience and two children, and congregation receiving maximum subsidy and allowances.

Explanation of columns:

(1) Number of families reported

(2) Percentage of quota expected under reduced quota plan

(3) Quota dollars paid by smaller congregations

(4) Dollars previously earmarked for quotas but now retained by congregations

(5) The present (1987) costs for Fund for Needy Churches

(6) The projected costs for FSC, assuming quota dollars retained by congregation are applied to pastor's compensation costs

(7) The present cost to congregation for having full-time pastor paid at Fund for Needy Churches scale

(8) The projected cost to congregations for having a full-time pastor paid at Fund for Needy Churches scale under the proposed program to retain some of the quota

(1) number of	(2) of	(3) Quota	(4) Quota	(5) Present	(6) Antic.	(7) Present	(8) Antic.
famil.	quota expect.	\$ paid	\$ retained	FNC cost	FSC cost	cong. cost	cong. cost
80	100	33,440	0	0	0	28,250	28,250
79	99	32,692	300	0	0		
78	98	31,952	652	0	0		
77	97	31,220	966	0	0		
76	96	30,497	1,271	0	0		
75	95	29,783	1,567	0	0		
74	94	29,076	1,856	0	0		
73	93	28,378	2,136	0	0		
72	92	27,688	2,408	0	0		
71	91	27,007	2,671	0	0		
70	90	26,334	2,926	0	0		
69	89	25,669	3,173	0	0		
68	88	25,013	3,411	0	0		
67	87	24,365	3,641	0	0		
66 65	86	23,700	3,888	0	0		
64	85 84	23,095	4,075 4,280	0	0		
63	83	22,472 21,857	4,477	0	0 0		
62	82	21,857	4,477	0	0		
61	81	20,653	4,845	0	0		
60	80	20,033	5,016	0	0	28,250	
59	79	19,483	5,179	3,043	0	25,207	
58	78	18,910	5,334	3,455	0	24,795	
5 <i>7</i>	77	18,346	5,480	3,867	0	24,793	
56	76	17,790	5,618	4,279	0	23,971	
55	7 5	17,243	5,747	4,691	0	23,559	
54	74	16,704	5,868	5,103	0	23,147	
53	73	16,172	5,982	5,515	ő	22,735	
52	72	15,650	6,086	5,927	Õ	22,323	28,250
51	71	15,136	6,182	6,339	157	21,911	28,093
50	70	14,630	6,270	6,752	482	21,498	27,768
49	69	14,133	6,349	7,164	815	21,086	27,435
48	68	13,644	6,420	7,576	1,156	20,674	27,094
4 7	67	13,163	6,483	7,988	1,505	20,262	26,745
4 6	66	12,690	6,538	8,400	1,862	19,850	26,388
45	65	12,227	6,583	8,812	2,229	19,438	26,021
44	64	11,771	6,621	9,224	2,603	19,026	25,647
43	63	11,324	6,650	9,636	2,986	18,614	25,264
42	62	10,885	6,671	10,048	3,377	18,202	24,873
41	61	10,454	6,684	10,640	3,776	17,790	24,474
40	60	10,032	6,688	10,872	4,184	17,378	24,066
39	59 50	9,618	6,684	11,284	4,600	16,966	23,650
38	58	9,213	6,671	11,696	5,025	16,554	23,225
37	57	8,816	6,650	12,108	5,450	16,142	22,800
36 35	56 55	8,427	6,621	12,520	5,899	15,730	22,351
34	54	8,047 7,674	6,583 6,538	12,932 13,344	6,349	15,318	21,901
33	53	7,874	6,483	13,756	6,806 7,273	14,906 14,494	21,444 20,977
33	33	7,011	0,400	13,730	7,2/3	14,474	20,7//

(1) number	(2) of	(3) Quota	(4) Ouota	(5) Present	(6) Antic.	(7) Present	(8) Antic.
of	quota	\$	\$	FNC	FSC	cong.	cong.
famil.	expect.	paid	retained	cost	cost	cost	cost
	-1	r					
32	52	6,956	6,420	14,168	7,748	14,082	20,502
31	51	6,609	6,349	14,580	8,231	13,670	20,019
30	50	6,270	6,270	14,993	8,723	13,257	19,527
2 9	49	5 ,94 0	6,182	15,405	9,223	12,8 4 5	19,027
28	48	5,618	6,086	15,817	9,731	12,433	18,519
27	4 7	5,304	5,982	16,229	10,247	12,021	18,003
26	4 6	5,000	5,868	16,641	10,773	11,609	17,477
2 5	4 5	4,703	5,7 4 7	17,053	11,306	11,197	16,944
24	44	4,414	5,618	17,465	11,847	10,785	16,403
23	43	4,134	5,480	17,877	12,397	10,373	15,853
22	42	3,862	5,334	18,289	12,955	9,961	15,295
21	4 1	3,599	5,179	18,701	13,522	9,5 4 9	14,728
20	40	3,344	5,016	19,113	14,097	9,137	14,153
19	39	3,097	4,845	19,525	14,680	8,725	13,570
18	38	2,859	4,665	19,937	15,272	8,313	12,978
17	37	2,629	4,477	20,349	15,872	7,901	12,378
16	36	2,408	4,280	20,761	16,481	7,489	11,769
15	35	2,195	4,075	21,173	17,098	7,077	11,152
14	34	1,990	3,888	21,585	17,697	6,665	10,553
13	33	1,793	3,641	21,998	18,357	6,252	9,893
12	32	1,605	3,411	22,409	18,998	5,841	9,252
11	31	1,425	3,173	22,821	19,648	5,429	8,602
10	30	1,254	2,926	23,233	20,307	5,017	7,943

That synod declare that:

- a. A church which wishes to participate in the quota-reduction program for smaller churches is to pay the synodically approved (FNC) minimum salary and supplementary benefits in the year quota reduction is received.
- b. A participating church is to use the remaining retained money for additional local or denominational ministries.

Ground: As churches practice good stewardship and move toward maturity and independence, this reduction of quota expectancy will provide greater opportunity for voluntary support of other local and denominational ministries after meeting the minimum salary.

—Adopted

5. That synod declare that churches are to report their intent to participate in the quota reduction program to the classical stated clerk not later than December 10 immediately prior to the year for which quota reduction is desired. The classical stated clerk will convey this information to the classis, the classical treasurer, and the denominational financial coordinator.

Ground: The classis, the classical treasurer, and the denominational financial coordinator need this information in order to exercise their respective duties.

- That synod instruct each classis to designate a committee to process requests for FNC funds. The following regulations shall apply:
 - a. The committee shall make annual written recommendations to its classis, which shall make recommendations to the FNC committee. (The committee of classis shall, as part of its determination of need, examine outside sources of income, extraordinary assets, etc. Caution should be exercised so that multiple staff ministries and elaborate building projects are not subsidized, directly or indirectly, through FNC.)
 - b. The committee shall also make an in-depth review of each church receiving FNC funds once every five years or when the church becomes vacant, whichever comes first. In making its written recommendations to classis, it shall focus especially on the financial need, the level of stewardship, the viability of ministry, and the proximity of that church to other CR churches. The classis shall approve the written report and its recommendations and submit it to the FNC Committee.
 - c. The committee shall serve as a liaison between the FNC Committee and the churches.
 - d. Final authority for the granting of funds resides with the FNC Committee subject to the normal rules of appeal to synod if there is disagreement.

—Adopted

7. That synod declare that the minimum number of families for initial consideration of salary subsidy shall be thirty families.

Grounds:

a. It is appropriate for the mother church or agency to nurture the

daughter church until a given stage of development.

b. The basic concept for a thirty-family figure was established already by the Synod of 1971 when it decided 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" (Acts of Synod 1971, p. 23).

—Adopted

- 8. That synod declare that a church receiving FNC salary subsidy shall normally not qualify for subsidy if its family count is fewer than 20. These stipulations apply:
 - a. The salary subsidy will terminate one year after the end of the current FNC subsidy year, except in the case of a minister who had accepted a call to a church prior to the adoption of this rule, in which case the salary subsidy will terminate three years after the current FNC subsidy year.
 - b. A church whose salary subsidy is being terminated is encouraged to seek the help of the designated committee of classis for counsel as they explore other options.

Grounds:

Good stewardship of denominational funds demands that assistance terminate at some point. (At the current level of subsidy a church of nineteen families is receiving approximately \$19,000 per year or \$1,000 per family.)

There are other options available to a nonsubsidized church which will enable the church to continue its ministry.

—Adopted

- 9. That synod decide that FNC provide financial assistance to smaller churches for continuing education of their ministers, subject to synodical approval of a quota for this purpose. Only churches eligible for quota reduction may apply for this assistance. The following guidelines shall apply:
 - a. All continuing education must be consistent with the ministerial calling.
 - b. Churches whose ministers are funded for this purpose from other ecclesiastical sources shall not qualify.
 - c. Churches shall seek reimbursement for educational expense through the classically designated committee. The FNC would then process the classical committee's request and reimburse appropriate expenses.

Grounds:

 Continuing education, vital to growth in all professional and trade arenas, is equally vital to the growth of both the minister and the congregation which he serves.

Without denominational funding a number of smaller congregations and their ministers will not be able to reap the benefits of continuing education.

—Adopted

- 10. That synod ask each classis to designate a committee, separate from the FNC processing committee, to:
 - a. Encourage congregational and leadership training in smaller churches and, with classical funding, arrange for the same (where feasible, jointly with another classis or other classes).
 - Work cooperatively with smaller churches in pursuit of maintaining a viable ministry.
 - c. Serve as a coordinator for the cooperative endeavors of smaller churches seeking mutual encouragement.
 - d. Serve as a liaison, when applicable, with the classical home missions committee, the denominational Board of Home Missions, or the committee appointed by classis to process FNC requests.

Grounds:

- Smaller churches will benefit from a committee that cares about their best interests.
- (2) A local committee is preferable to additional staff personnel on the denominational level in carrying out these functions.
- (3) This will allow for committee representation from smaller churches.

—Defeated

11. That synod change the name from Fund for Needy Churches (FNC) to Fund for Smaller Churches (FSC).

Grounds:

- a. The new name reflects a better attitude toward giving and receiving.
- b. The name requested in Overture 16 (1985) is already in use by our Christian Reformed Home Missions agency.

—Adopted

Background for Recommendation 12:

The Study Committee recommended that "bivocational ministries" be allowed by amending Church Order Article 12. Advisory Committee 10 disagrees with the concept of ministry implied by the use of the term "bivocational ministry." Consequently its recommendation proposes an addition to Church Order Article 15, which deals with the support of a minister rather than Article 12, which deals with the nature of the ministerial calling. It also notes that the Committee on Ordination of Pastors from Multiracial Groups (Report 29) recommends a similar change in Church Order Article 15.

12. That synod amend Church Order Article 15 by adding the following: (Existing article is [bracketed].)

[Each church through its consistory shall provide for the proper support of its minister(s).] By way of exception and with the approval of Classis and the concurring advice of the synodical deputies, a church and minister may agree that a minister obtain primary or supplemental income by means of other employment. Ordinarily the foregoing exception shall be limited to small churches that cannot obtain assistance adequate to support its minister.

Grounds:

a. Although the Bible teaches that "those who preach the gospel should receive their living from the gospel" (I Cor. 9:14), it also allows that, in unusual situations, one who ministers may also be employed in other tasks during the same time period (I Cor. 9; Acts 18; I Thess. 2).

 A small congregation which is unable to provide adequate compensation for a minister will be able to continue its ministry with trained

leadership and remain a Christian Reformed church.

c. The new provision will deal responsibly with churches experiencing declining membership, and will also provide flexibility in the development of ministries among cultural groups not well served by traditional Christian Reformed practices.

A motion is made to table Recommendation 12 in order to consider the recommendations of the Study Committee Report.

—Tabled

Material: Report 18, Appendix B, IV, B, pp. 325-26

Recommendation:

That synod add Article 12-d, with its Supplement, to our Church Order, subject to ratification by the Synod of 1988:

d. A minister of the Word may also be called to serve a smaller church in a bivocational ministry, but only after the calling church has demonstrated to the satisfaction of classis, with the concurring advice of the synodical deputies, that all synodical regulations have been met.

Grounds:

a. Although the Bible teaches that "those who preach the gospel should receive their living from the gospel" (I Cor. 9:14), it also allows that, in unusual situations, one who ministers may also be employed in other tasks during the same time period (I Cor. 9; Acts 18; I Thess. 2).

b. A smaller congregation which is unable to provide adequate compensation for a minister will be able to continue its ministry with trained leadership and remain a Christian Reformed church.

c. Responsibility and compensation are related to perceived ministry opportunities. Congregations having limited perceived opportunities can be served on a limited basis by those gifted and trained.

A motion is made to table the above recommendation.

—Tabled

A motion is made to refer this matter back to Advisory Committee 10, FNC Matters and Care for Smaller Churches, with the instruction for this advisory committee to meet with the other committees dealing with this concern.

—Referred

(The report of Advisory Committee 10 is continued in Article 48.)

ARTICLE 39

The morning session is adjourned and Elder Henry Mast leads in closing prayer.

FRIDAY AFTERNOON, JUNE 12, 1987 Seventh Session

ARTICLE 40

Rev. Marvin J. Hofman reads Psalm 47. He announces *Psalter Hymnal* number 400 and offers opening prayer.

ARTICLE 41

(The report of Advisory Committee 4 is continued from Article 34.)

Advisory Committee 4, Domestic Ministries, Rev. Larry J. Doornbos report-

ing, presents the following:

Rev. Harold Bode, executive director of Christian Reformed Chaplains Committee, briefly reports on the work of the committee. He presents Rev. Siebert A. Van Houten, representing institutional chaplains, and Rev. Donald G. Belanus, representing military chaplains, who address synod. Rev. Bode then acknowledges synodical delegates who are or have been chaplains. He also presents the following chaplains (and, in some instances, their wives):

Military Chaplains

Air Force:

Capt. Thomas Klaasen, Keesler AFB, Biloxi, MS

Capt. Karl and Lois Wiersum, Beale AFB, CA

Army:

Capt. Dale and Pat Ellens, Schofield Barracks, HI

COL. John J. and Alma Hoogland, Ft. Monmouth, NJ

Capt. Timothy Kikkert, Ft. Carson, CO

Navy:

CDR Donald G. Belanus, Naval Chaplains School, Newport, RI

LCDR Norman F. and Ruth Brown, Norfolk, VA

LCDR George D. Cooper, CHC, MCAS, Cherry Point, NC

CAPT Albert J. and Sylvia Roon, Barbers Pt. Naval Air Station, HI

CAPT Esler Shuart, Naval Reserves, Battle Creek, MI

Institutional Chaplains Jerry L. Alferink

William A. Bierling

William Brander Robert Brummel Stanley J. Bultman Arlo D. Compaan Harold T. and Deana De Jong John, Jr., and Elly De Vries A. Dirk and Elly Evans Melvin I. Flikkema Gerald W. Frens

Jan and Lydia Friend Dirk N. Habermehl

Ronald W. Hempel Allen J. Hoogewind Gordon J. Kieft

Philip J. Koster John H. Lamsma Markus J. and Jeanne Lise Peter and Evelyn Mantel Elton J. and Evelyn Piersma Fred D. Rietema Curt G. and Phyllis Roelofs Howard A. and Linda Sponholz Robert H. Uken

Larry Vande Creek **Iames Vander Schaaf** Denis Van Der Wekken Samuel and Jane Vander Jagt Nicholas and Jean Vander Kwaak Pastoral Service Dept., Pine Rest Christian Hospital,

Siebert A. Van Houten

Ronald C. Vredeveld Kenneth R. Wezeman John and Evelyn Meppelink

Office Staff

Harold and Helen Bode Marlys Grevengoed

Pine Rest Christian Hospital, Grand Rapids, MI CARE Ministries to the Developmentally Disabled, Sun Valley, CA

Marriage and Family Counseling, Grand Rapids, MI Ohio State Medical Center, Columbus, OH Hospital Chaplaincy Services, Grand Rapids, MI

Center for Life Skills, Chicago, IL St. Peter Hospital, Olympia, WA

St. Thomas Psychiatric Hospital, St. Thomas, ON

Harper Hospital, Detroit, MI

Long Beach Community Hospital, Long Beach, CA NW Community Hospital Continuing Care Facility, Arlington Heights, IL

Bethesda Pastoral Counseling Center, Denver, CO Regional Coordinator of Pastoral Services, Petersborough, ON

Washington Veterans Facility, Retsil, WA

Jellema House, Grand Rapids, MI

Samaritan Counseling Centers of Denver, Denver, CO

Pontiac General Hospital, Pontiac, MI Federal Correctional Institution, Milan, MI Whitby Psychiatric Hospital, Whitby, ON Westover Treatment Centre, Thamesville, ON Marriage and Family Center, Muskegon, MI Comprehensive Mental Health Center, Tacoma, WA Providence Hospital, Dearborn, MI St. Vincent and Cabrini Hospitals, New York, NY

Pastoral Services Dept., Pine Rest Christian Hospital, Grand Rapids, MI

Family Practice Dept., OSU, Columbus, OH Thomas and Laura Vanden Bosch Veterans Administration Hospital, Sioux Falls, SD Criminal Justice Chaplaincy, Grand Rapids, MI Edmonton General Hospital, Edmonton, AB

Mercy Hospital, Davenport, IA

Grand Rapids, MI Regional Coordinator of Pastoral Services, Hamilton,

Regional Development Center, Mt. Pleasant, MI

St. Joseph Hospital, Mishawaka, IN Holland Homes, Grand Rapids, MI

Executive director, Chaplain Committee Secretary

Rev. Kenneth E. Van Wyk responds to the chaplains in behalf of synod. (The report of Advisory Committee 4 is continued in Article 47.)

ARTICLE 42

(The report of Advisory Committee 5 is continued from Article 32.)

Advisory Committee 5, World Ministries, Rev. William Vander Beek reporting, presents the following:

Dr. Roger S. Greenway, executive director of World Ministries, is presented and addresses synod briefly.

I. WORLD MISSIONS COMMITTEE

Dr. Greenway calls upon Rev. William Van Tol, director of World Missions, who introduces staff and support personnel, including Rev. Merle Den Bleyker, who will assume the position of foreign director for World Missions. The following missionaries are introduced:

Asia

IAPAN

Rev. Richard E. Sytsma, church developer Martin and Cynthia Vellekoop, church developer

PHILIPPINES

Vicente and Lucy Apostol, church developer Henry and Joan Steen, church developer

TAIWAN

Candidate Kurt and Vicki Selles, new appointees, church developer

CHINA (associate missionary teachers)

Robert and Mary Prince John and Juliana Steensma

Gwen Vander Tuin

Africa

NIGERIA

Harold and Joanne de Jong, regional director Susan Porter, teacher/Christian education resource person Sidney Draayer, teacher, RTCN, short-term

Latin America

BRAZIL

Carl and Anneke Bosma, church developer

DOMINICAN REPUBLIC

Jeff and Kathy De Jong, Christian school teachers

Fred and Betty Diemer, church developer

CITE

Dr. Winabelle Gritter, director for Cooperative International Theology by Extension (CITE)

After the introduction of the missionaries on furlough Rev. Carl J. Bosma addresses synod in behalf of the missionaries.

II. CRWRC

Dr. Roger Greenway calls upon Mr. John De Haan, director of CRWRC, who introduces Mr. Karl Westerhof, Asia regional director; Tim Boldenow, Latin America director; Rick and Edith De Graaf, Bangladesh director, and Mr. Michael Bruinooge, field staff.

Mr. Michael Bruinooge addresses synod in behalf of CRWRC represen-

tatives.

Rev. Peter W. Brouwer

Rev. Peter W. Brouwer responds to the World Missions Committee and CRWRC representatives in behalf of synod.

In recognition of the twenty-fifth anniversary of CRWRC a special slide program is presented to synod after which Mr. John De Haan addresses synod briefly.

(The report of Advisory Committee 5 is continued in Article 56.)

ARTICLE 43

(The report of Advisory Committee 3 is continued from Article 25.)

Advisory Committee 3, Radio/Publications, Thomas B. Hoeksema reporting, presents the following:

I. APPOINTMENT TO BACK TO GOD HOUR

A. Material: Report 1-A, p. 471

Mr. David Vander Ploeg, nominee for the position of Executive Director of the Back to God Hour, is introduced to synod. Rev. Bernard Dokter interviews Mr. Vander Ploeg, who also responds to questions from the floor.

B. Recommendation:

That synod approve the appointment of Mr. David Vander Ploeg as Executive Director of the Back to God Hour. —Adopted

The president congratulates Mr. Vander Ploeg and wishes him God's blessing, wisdom, and good health as he assumes this new position.

(The report of Advisory Committee 3 is continued in Article 81.)

ARTICLE 44

Dr. Joel Nederhood, director of ministries of the Back to God Hour, introduces Rev. Henry Bruinooge, who addresses synod and expresses gratitude for the support and the prayers for the Back to God Hour. Rev. James Hoogeveen responds.

ARTICLE 45

(The report of Advisory Committee 6 is continued from Article 31.)

The president congratulates Dr. James J. De Jong on his reappointment with tenure to Calvin Seminary. Dr. De Jong responds.

Dr. James De Jong, president of Calvin Seminary, introduces a number of the men (together with their families) who were declared candidates for the ministry of the Word on June 10, 1987.

President Bolt congratulates the candidates and their wives, offers them words of encouragement, and charges them to take the Word seriously, to be faithful to the Word, and to bring the Word to the world. He expresses a prayer that God bless and be present with each one.

Rev. Morris N. Greidanus, first clerk of synod, leads the assembly in the following litany:

LITANY FOR SEMINARY CANDIDATES

All: 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!

Synod: 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

As believers in God we join this struggle of the spirits,

testing our times by the Spirit's sure Word.

Candidates: 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.

All: 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.

Rev. Jack B. Vos offers a prayer of thanksgiving and intercession. The reception is concluded with the singing of "Our God Reigns."

(The report of Advisory Committee 6 is continued in Article 57.)

ARTICLE 46

Rev. Tymen E. Hofman, for the reception committee, introduces and welcomes to synod Ambassador Jolly Tanko Yusuf of Nigeria, who addresses synod.

ARTICLE 47

(The report of Advisory Committee 4 is continued from Article 41.)

Advisory Committee 4, Domestic Ministries, Rev. Larry J. Doornbos reporting, presents the following:

- I. ALL NATIONS HERITAGE WEEK
- A. Material: Report 17, III, C, 1, pp. 243-44; VII, D, pp. 245-46
- B. Recommendation:

That synod encourage the churches to celebrate our All Nations Heritage Week the weeks of September 28–October 3, 1987, and September 26–October 1, 1988.

Grounds:

- The enthusiastic participation in the past four 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.
- 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.
- It testifies to our denomination's commitment to increasing racial diversity.

The churches' requests for materials and suggestions require greater preparation time for SCORR to serve the churches effectively.

---Adopted

II. SCORR FIVE-YEAR PLAN

A. Material: Report 17, IV, p. 244; VII, A, p. 245; Long-range Plan, pp. 247-57

B. Recommendation:

That synod approve SCORR's five-year long-range plan.

Grounds:

1. The plan has been well received by the churches.

SCORR made its revisions based upon the churches' input, which makes this a truly denominational effort.

SCORR will be able to function responsibly and cost effectively in doing its work for the denomination.

—Adopted (The report of Advisory Committee 4 is continued in Article 51.)

ARTICLE 48

(The report of Advisory Committee 10 is continued from Article 38.)

Advisory Committee 10, FNC Matters and Care for Smaller Churches (recommitted), Rev. Donald Draayer reporting, presents the following:

- I. COMMITTEE TO REVIEW THE CONCEPT AND RULES FOR FNC AND STUDY THE MODE OF CARE FOR SMALLER CHURCHES
- A. Material: See Article 38, II, A
- B. Background:

Advisory Committee 10 was assigned to meet with Advisory Committee 4 regarding the wording of a proposed amendment to Church Order Article 15. It should be noted that Advisory Committee 10 initially dealt with Article 15 only from the perspective of the report of the Committee to Study Care for Smaller Churches. Recommendations 12 and 13 are agreed to by the Committee to Study Care for Smaller Churches, Advisory Committee 4, and the Committee on Ordination of Pastors from Multiracial Groups.

C. Recommendations:

12. That synod amend Church Order Article 15 by adding the following: (Existing Article is [bracketed].)

[Each church through its consistory shall provide for the proper support of its minister(s).] By way of exception and with the approval of classis, a church and minister may agree that a minister obtain primary or supplemental income by means of other employment. Ordinarily the foregoing exception shall be limited to churches that cannot obtain assistance adequate to support its minister.

Grounds:

a. Although the Bible teaches that "those who preach the gospel should receive their living from the gospel" (I Cor. 9:14), it also allows that, in

unusual situations, one who ministers may also be employed in other tasks during the same time period (I Cor. 9; Acts 18; I Thess. 2).

b. A small congregation which is unable to provide adequate compensation for a minister will be able to continue its ministry with trained leadership and remain a Christian Reformed church.

c. The new provision will deal responsibly with churches experiencing declining membership, and will also provide flexibility in the development of ministries among cultural groups not well served by traditional Christian Reformed practices.

d. This amendment provides sufficient guarantees for both the congregation and the minister.

—Adopted

- 13. That synod adopt the following supplement to Article 15 of the Church Order:
 - a. The church is responsible for a total compensation package proportionate to the time spent in ministry to the church (forty-eight hours equals full time). The compensation package shall ordinarily be based on the FNC minimum salary, fringe benefits, and housing costs.
 - b. Since the compensation package includes a percentage allowance for health insurance, the minister is expected to secure adequate health insurance for himself and his family.
 - c. The value of the parsonage provided by the congregation may be used for part or all of the compensation package.
 - d. The minister shall receive pension credits in the Ministers' Pension Fund proportionate to the percentage of time he devotes to the duties of the church. Eligibility for full pension credit may be secured if full contribution to the Ministers' Pension Plan is made.
 - e. The nature and amount of time of the task(s) other than ministry shall be specified. The average amount of time expended upon the total of ministerial and nonministerial tasks shall not exceed sixty hours per week.

—Adopted

14. That synod encourage small churches that do not qualify for FNC salary subsidy to utilize one of the following options: a shared ministry, a merger of churches, a part-time unordained person who is licensed to exhort, a retired minister as a stated supply, or a minister who receives salary support from other employment.

Ground: Any one of the options makes a ministry possible even though financial assistance from outside sources is minimal or nonexistent.

---Adopted

- 15. That synod declare this to be its answer to Overtures 14, 16, and 17 addressed to the Synod of 1985, and to Overtures 35, 36, 37, 38, 39, and 62 addressed to Synod 1987.

 —Adopted
- 16. That synod express its gratitude to the Committee on the Care for Smaller Churches.

 —Adopted

The president expresses gratitude on behalf of synod.

(The report of Advisory Committee 10 is continued in Article 105.)

ARTICLE 49

The afternoon session is adjourned with Elder John Verhoeven leading synod in closing prayer.

FRIDAY EVENING, JUNE 12, 1987 Eighth Session

ARTICLE 50

Rev. Gilbert Compaan announces Psalter Hymnal number 83, stanzas 1, 2, 3,

6, and 7. He reads from I Corinthians 1:26-31 and leads in prayer.

The president announces that Rev. Leslie Kuiper has replaced Rev. Kenneth Van Wyk (Classis Zeeland) and Rev. Ben J. Ridder has replaced Rev. Merlin N. Buwalda (Classis Thornapple Valley). They rise to express agreement with the Forms of Unity.

The president introduces and welcomes to synod Dr. Jan Veenhof, fraternal delegate of the Gereformeerde Kerken in Nederland.

ARTICLE 51

(The report of Advisory Committee 4 is continued from Article 47.)

Advisory Committee 4, *Domestic Ministries*, Rev. Larry J. Doornbos reporting, presents the following:

COMMITTEE ON THEOLOGICAL EDUCATION IN QUEBEC (CTEQ)

A. Materials:

- 1. Report 27, pp. 353-54
- 2. Communication 3
- 3. Report 4, IV, D, 1, p. 66; IX, F, p. 75

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 consider this report and the action of the Board of Home Missions concerning Institut Farel simultaneously. —Adopted
- 3. That synod, taking cognizance of the request of the Committee for Theological Education in Quebec with the endorsement of Home Missions, assign the CRC's organizational support of Institut Farel to Home Missions, effective September 1, 1987, through August 31, 1990, provided a \$.50 quota per family is approved by synod under the denominational services budget. (Presently a \$1.00 per family quota is provided for Institut Farel under this budget.)

 —Adopted
- 4. That synod instruct Home Missions, in light of its own assessment of Farel, to make recommendations to the Synod of 1990 regarding possible CRC support beyond August 31, 1990, for theological education in Quebec and Institut Farel.

 —Adopted

5. That synod thank the CTEQ for their diligent efforts on behalf of the church and dismiss the committee.

—Adopted

(The report of Advisory Committee 4 is continued in Article 55.)

ARTICLE 52

Advisory Committee 2, Church Order II, Dr. Calvin P. Van Reken reporting, presents the following:

COMMITTEE TO STUDY THE CALLING SYSTEM

A. Materials:

- 1. Report 32, pp. 422-30
- 2. Overture 20, p. 440
- 3. Report 13, IV, p. 206-07

B. Observations:

Advisory Committee 2 notes with appreciation the bold suggestions which the Committee to Study the Calling System has made in order to address many difficult problems produced as the result of our present calling system and calling procedures. The advisory committee does not envision, however, that these suggestions, even if adopted by synod, will resolve all the existing problems. Indeed it is possible that the suggested changes will generate some new problems. Nevertheless it is the judgment of the advisory committee that the potential benefits of changing the calling system far outweigh the risks involved. The committee would like to have seen more attention given in the report to the role of the Holy Spirit in calling, the nature of calling, and the covenantal nature of the relationship between a pastor and a calling church, as well as some of the problems of denominational agency hiring/church calling procedures, and the increasing role of church search committees.

C. Recommendations re Term Calls:

- 1. That synod grant the privilege of the floor to the chairman of the study committee, Rev. William D. Buursma, and the secretary, Rev. Louis J. Dykstra, when the recommendations of the committee are discussed.

 —Granted
- 2. That synod declare that congregations have the option of calling their pastors for a specific term of service.

Grounds:

- A form of term call is being used in many specialized ministries in our churches.
- b. In some situations term calls would be appropriate and helpful to both congregations and pastors.
- c. Churches would be encouraged to consider calling pastors without regard to their age if they had more control over the length of a pastorate.
- d. Increasing use of term calls would promote greater mobility for ministers even when the number of vacancies is small.

- 3. That synod include the following regulations under Church Order Article 8, Supplement:
 - a) If the letter of call designates a specific term, the letter shall also include a statement concerning the possibility and method for reappointment and the financial arrangements which will be made in the event that the appointment is not extended beyond the specified term.

Ground: To avoid misunderstanding, termination arrangements should be stated at the time the call is extended.

- b) The church's counselor, on behalf of classis, shall make sure the termination procedures and arrangements stated in a letter of call are fair
- c) When a call is terminated following the procedure agreed to in the letter of call, the minister shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For valid reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

Ground: The ministerial status of a person at the conclusion of a term call when he is not reappointed should be made clear.

—Adopted

- 4. That synod declare this to be its answer to Overture 20, Part A. —Adopted
- D. Recommendations re Related Matters:
- 1. That synod revise Articles 16 and 17 of the Church Order to read (word changes and additions are *italicized*; word deletions are [bracketed]):

Article 16

and reasonable.

- a. A minister who for valid reasons desires a temporary leave of absence from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.
- b. A minister who for valid reasons desires a termination of service to the congregation must have the approval of his consistory and classis. The consistory shall provide for his support in such a way and for such a time as shall receive the approval of classis.
- c. A minister of the Word who has been released from active ministerial service to his congregation shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

Article 17

(present) a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation [in order to seek another call. The request for such release may be initiated by the minister, by the consistory, or by the minister and the consistory jointly]. The consistory-shall give such a release only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

(proposed) a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation through action initiated by the consistory. Such release shall be given only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

b and c remain unchanged

Grounds:

- a. This will remove the ambiguity by which ministers have been permanently released from their charges by way of an article which specifies "a temporary release from service to the congregation."
- b. This clarifies the distinction between Articles 16 and 17, making Article 16 deal with action initiated by the pastor, and making Article 17 deal with action initiated by the consistory.

c. It provides more adequate supervision by the consistory and classis over the pastor who chooses to be without fixed charge.

d. It gives classis the opportunity to supervise arrangements made for a pastor who seeks permanent release from service to his congregation.

—Adopted

2. That synod assign the work being carried on by the Ministerial Information Service to the Pastor-Church Relations Committee.

Grounds:

a. The functions of these committees overlap.

b. The PCRC has good contact with classes, congregations, and pastors. It would be efficient and effective to have the information gathered and dispensed from the PCRC office.

The PCRC with its ongoing contacts through regional pastors is well
positioned to offer suggestions of ministers suited to the needs of a
specific vacant church and who may desire a call.

The PCRC is aware of available pastors and would be able to suggest interim-pastor arrangements during difficult vacancies.

c. PCRC would be in a better position to carry out its mandate if the profiles of both pastors and churches were immediately available to it.

---Adopted

- 3. That synod instruct the director of the PCRC and the current MIS Committee to work out an orderly transfer of the responsibilities and records of the MIS.

 —Adopted
- 4. That synod express appreciation to the past and present members of the MIS Committee for their fruitful efforts over the years.

 —Adopted
- 5. That synod declare this to be its response to Overture 20, Part B, and Recommendation C of Report 13 (p. 207).

 —Adopted
- That synod instruct the PCRC to develop a comprehensive manual which will assist churches in the calling process.

Ground: This would be a valuable aid to consistories in making the calling system work as effectively as possible.

—Adopted

7. That synod thank the members of the Committee to Study the Calling System and dismiss it.

—Adopted

(The report of Advisory Committee 2 is continued in Article 73.)

ARTICLE 53

The evening session is adjourned and Elder Melvin Dyk leads in closing prayer.

SATURDAY MORNING, JUNE 13, 1987 Ninth Session

ARTICLE 54

Rev. James Hoogeveen announces Psalter Hymnal number 383, stanzas 3, 4,

and 2. He reads Zechariah 8:20-23 and leads in opening prayer.

Roll call indicates Rev. Peter Hogeterp (Classis Chatham), Elder Arnold Hoving (Classis Northern Illinois), and Elder John Drost (Classis Eastern Canada) are absent, and that Rev. Kenneth E. Van Wyk (Zeeland), has returned, replacing his alternate.

The minutes of the sessions of June 12, 1987, are read and approved.

ARTICLE 55

(The report of Advisory Committee 4 is continued from Article 51.)

Advisory Committee 4, *Domestic Ministries*, Rev. Larry J. Doornbos reporting, presents the following:

- I. CHAPLAIN COMMITTEE
- A. Material: Report 6, pp. 125-31
- B. Recommendation:

That synod recognize with gratitude the work of Assistant Executive Secretary Rev. Peter Niewiek, who died on March 3, 1987.

—Adopted

- II. ORDINATION OF PASTORS FROM MULTIRACIAL GROUPS
- A. Material: Report 29, pp. 356-70
- B. Observations:
- 1. The recommendations of this study committee are of various kinds due to the encompassing mandate given to it by the Synod of 1984: ". . . 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 now in the CRC, or are seeking affiliation with it" (Acts of Synod 1984, pp. 598–99).
- 2. Basic to the understanding of this committee's field of inquiry are the 1985 synodical guidelines for the affiliation process (*Acts of Synod 1985*, pp. 446–50), which our church bodies ought to review and understand as part of our denominational vision for a multicultural church.

C. Recommendations:

1. That synod grant the privilege of the floor to Dr. Melvin Hugen, chairman of the study committee; Rev. William (Bud) Ipema, reporter; and Dr. Richard R. De Ridder, member, when matters pertaining to Report 29 are discussed.

—Adopted

2. That synod declare that the sections of Report 29 which deal with Church Order changes (VIII, A, B, D–J, pp. 362–68; IX, F, p. 369) as legally before it by way of exception (see Rules for Synodical Procedure, V, G).

Grounds:

 The number of pastors from multiracial groups coming into the CRC makes this an urgent matter.

b. A portion of the report (VIII, E, p. 365) deals with a change in the Church Order that is before synod in connection with SIC's recommendation in regard to bivocational ministry.

c. The present procedure for modifying Church Order allows time for

churches to evaluate proposed changes.

d. The report was in time for the printed agenda.

—Adopted

(The report of Advisory Committee 4 is continued in Article 92.)

ARTICLE 56

(The report of Advisory Committee 5 is continued from Article 42.)

Advisory Committee 5, World Ministries, Rev. William Vander Beek reporting, presents the following:

PRAY FOR PEACE IN NICARAGUA

A. Material: Overture 45, p. 458

B. Recommendation:

That synod express its deep concern over the situation in Nicaragua; and that it (1) call the people of our denomination to pray for peace in Nicaragua and the Central American countries; and (2) respectfully urge the governments of the United States and Canada to help mediate a peaceful solution to the Nicaraguan conflict.

Grounds:

1. It is the duty of the members of the church, by means of public testimony or petition addressed to the governments concerned, to give clear and courageous witness to the teachings of Scripture whether for the purpose of preventing the outbreak of war, hastening the cessation of hostilities, or encouraging support of or resistance to a given war (Acts of Synod 1977, Art. 41, Ethical Decisions About War, C, e, b, 1], 5], and 9]).

2. Our governments should exhaust all peaceful means to resolve the matters in dispute before resorting to armed or economic conflict (*Acts of Synod* 1977, Art. 41, Ethical Decisions About War, C, 3, b, 1], 4], 5], and 9]).

3. The mission work of the CRC and other missionary agencies has been seriously hampered in Central America by the civil war in Nicaragua and by the unrest in neighboring countries brought about by the conflict. For example, the CRC has not had a missionary in Nicaragua since 1984 or in Guatemala since 1983. Moreover, the safety of our missionaries in all of Central America is potentially at risk as long as hostilities in the region continue.

—Adopted

(The report of Advisory Committee 5 is continued in Article 102.)

ARTICLE 57

(The report of Advisory Committee 6 is continued from Article 31.)

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

THE APPEAL OF LAURA SMIT

A. Material: Laura Smit Appeal

B. Background:

The officers of synod referred this appeal to Advisory Committee 6 with the following instructions:

"The officers of Synod 1987 request that the advisory committee on educational matters evaluate the Laura Smit material as to whether it is a matter legally before synod, and make recommendations to synod accordingly.

"Ground: The legality of the appeal depends in part on whether a change in policy is in fact being requested."

C. Recommendations:

1. That synod declare the appeal of Laura Smit to be a matter that is legally before synod.

Ground: A change of synodical policy is not being requested.

—Adopted

- 2. That synod grant Laura Smit the privilege of explaining and defending her position on the floor of synod when her appeal is presented (cf. Church Order Supplement, Art. 28, C, 4, p. 38).

 —Adopted
- 3. That synod not sustain the appeal of Laura Smit concerning her application for candidacy in the CRC.

Grounds:

a. Article 3 of the Church Order states that "confessing male members . . . are eligible for the office of minister . . ." which clearly means that only male members are eligible for the office of minister in the CRC.

b. The Calvin College and Seminary Board of Trustees has acted properly in implementing the policies of synod in the matter of her application for candidacy in the CRC.

-Adopted

The following wish to register their negative votes: John T. Malestein, Larry D. Kieft, Jack De Groat, Jerald D. Lion, Stanley E. Koning, Arie Terpstra, Lou Haveman, Carl Gronsman, Carl Kammeraad, Hessel Bouma III, Thomas B. Hoeksema, Morris Greidanus, Glenn E. Ploegstra, Kenneth R. Rip, Ronald C. Vredeveld, Len Nederlof, Timothy H. Douma, Larry J. Doornbos, Jacob J. Quist, Kenneth J. Campbell, John Leder, and Bart Geleynse

4. That synod declare that this is its answer to the appeal. —Adopted (The report of Advisory Committee 6 is continued in Article 66.)

ARTICLE 58

Synod adjourns and Elder Larry G. Klyn closes the session in prayer.

MONDAY MORNING, JUNE 15, 1987 Tenth Session

ARTICLE 59

Rev. Marvin Vander Vliet reads from Isaiah 43. After the assembly sings *Psalter Hymnal* number 36, he leads in prayer.

Roll call reveals all members are present.

The minutes of the session of June 13, 1987, are read and approved.

ARTICLE 60

(The report of Advisory Committee 9 is continued from Article 24.)

Advisory Committee 9, Synodical Services, Rev. Garrett Stoutmeyer reporting, presents the following:

- I. COMMITTEE ON USE AND ABUSE OF ALCOHOL
- A. Material: Report 30, 371-84
- B. Background:

The Synod of 1986 instructed the Alcohol Issues Committee to add to their report, "Guidelines Regarding the Use and Abuse of Alcohol and Other Drugs," an appendix on "Similarities and Differences Between Alcoholism and Addiction to Other Drugs" (see Acts of Synod 1986, p. 671). Synod 1986 noted that the appendix is to be short, and is to deal with the effects of marijuana, cocaine, heroin, prescription drugs, and peyote. The Synodical Interim Committee (SIC) was asked to approve the appendix and include it in copies of the study committee's report for distribution to the churches.

The Synod of 1986 also requested the Education Department of CRC Publications to prepare a study manual, suitable for an adult education ministry, based

on materials in the Alcohol Issues Report.

In the interest of stewardship and of avoiding overlap, the SIC decided to forward the approved appendix to the Education Department of CRC Publications. Instead of providing the churches with pamphlets containing the study committee report and the appendix—the report already appears in the *Agenda for Synod 1986*—it was decided to include the appendix in the *Agenda for Synod 1987* so that it would be in print for all the churches.

C. Recommendations:

- 1. That synod recommend to the churches as information Report 30, "Similarities and Differences Between Alcoholism and Addiction to Other Drugs," as an appendix to the 1986 report on the use and abuse of alcohol and other drugs.

 —Adopted
- That synod draw particular attention to this statement from the report: "Clearly, the church and her leaders should not ignore this rampage. At the

least, church leaders should be able to recognize some of the symptoms of drug abuse and be able to appropriately refer those who face this problem to agencies which deal with it. And the church should be able to speak prophetically to the havoc caused by the abuse of licit and illicit drugs." (Italics supplied by advisory committee.)

—Adopted

- 3. That synod thank the committee members for their work and discharge them.

 —Adopted
- II. OVERTURE 9, SYNOD OF 1986
- A. Material: Report 18, V, C, p. 262
- B. Recommendation:

That synod appoint a study committee for the purpose of studying the matter of selecting officebearers by lot.

Grounds:

- Issues relating to the selection of officebearers by lot versus the traditional method of selection by election have not been settled within the denomination.
- The SIC did not fulfill its mandate in preparing the study of this matter and presenting their report to the Synod of 1987 as mandated.

The recommendation of the advisory committee is tabled to consider the recommendation of the Synodical Interim Committee.

That Overture 9, sent to Synod 1986, be returned to Classis Grand Rapids North.

Ground: The request made by the overture may require a change in Articles 30 and 31, which refer to the election of elders and deacons.

—Defeated

Synod returns to the recommendation of the advisory committee with Ground 2 deleted by the advisory committee.

That synod appoint a study committee to report to the Synod of 1989 for the purpose of studying the matter of selecting officebearers by lot.

Ground: Issues relating to the selection of officebearers by lot versus the traditional method of selection by election have not been settled within the denomination.

—Adopted

III. CLASSICAL BOUNDARIES

A. Material: Report 18, V, D, p. 263

B. Recommendation:

That synod extend until 1988 the mandate to define the boundaries of the classes.

Ground: The time limitations imposed by synodical agenda deadlines are such that an additional year is required to complete the definition of classical boundaries.

IV. RATIFICATION OF A CHURCH ORDER CHANGE

A. Material: Report 18, VII, p. 263

B. Recommendation:

That synod ratify the following change in the last sentence of Article 23-b of the Church Order as approved by the Synod of 1986 (Acts of Synod 1986, pp. 601–02):

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:

 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 ap-

proved by synod in the case of Classis Red Mesa.

Several classes have already given permission to evangelists to remain in newly organized churches as stated supply during the transition period.

—Adopted

V. Revise 1985 Decision Re Bredeweg Appeal

A. Materials:

- 1. Overture 49, p. 461
- 2. Overture 57, pp. 501-02

B. Background:

Dennis and Annette Bredeweg forwarded a personal appeal to the Synod of 1985 against their consistory and classis re the withholding of quotas "from institutions that implement women in office, namely Calvin College and Seminary." Their appeal to synod was not sustained. Synod adopted as a ground for its action that "to withhold certain quotas is not only contrary to Church Order Article 29 but also breaks faith with and erodes the unity and strength of our denomination" (Acts of Synod 1985, IX, B, 3, p. 811). Classis Orange City and the First CRC of Orange City, Iowa, take exception to the decision.

C. Recommendations:

That synod not accede to Overture 49.

Grounds:

- a. Article 29 of the Church Order applies to *all* decisions of ecclesiastical assemblies, not just to the matter of women in ecclesiastical office.
- b. The withholding of quotas as a form of protest does, as the Synod of 1985 judged, "break faith with and erode the unity and strength of our denomination."

VI. AGENCY COORDINATION

A. Material: Report 18, VIII, A-C, pp. 264-65

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

VII. REVISED PSALTER HYMNAL

A. Materials:

Report 18, IX, p. 265

Acts of Synod 1986, Art. 115, I, pp. 723-24

B. Recommendation:

That synod take note of the final approval given by the SIC of changes in the revised *Psalter Hymnal* and of the work of the Liturgical Committee in connection with Overture 13 of 1986.

—Adopted

VIII. CONVENING CHURCH FOR SYNOD 1989

A. Material: Report 18, X, p. 265

B. Recommendation:

That synod accept the invitation of West Leonard CRC, Grand Rapids, MI, and designate that church to serve as the convening church for the Synod of 1989.

—Adopted

IX. ORIENTATION CONFERENCE/ETHNIC PLANNING WORKSHOP

A. Material: Report 18, XI, pp. 265-66

B. Recommendation:

That synod take note of the report relative to the Orientation Conference/Ethnic Planning Workshop and schedule the conference for June 1988 during the first week of synod.

—Adopted

X. PUBLICATIONS AND SERVICES

A. Material: Report 18, XII, pp. 266-68

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

XI. PLAN FOR SYNOD TO MEET AT DORDT COLLEGE, SIOUX CENTER, IA

A. Material: Overture 40, p. 455

B. Recommendation:

1. That synod accede to Overture 40. *Grounds:*

 a. There is precedent for such a meeting. Synod met in Orange City in 1922 and at Dordt College in 1965.

- b. The area is conveniently situated to other parts of the denomination.
- c. The area would benefit from the presence of synod and synod would benefit from direct contact with another part of the church.
- d. The campus and office staff of Dordt College can provide the necessary facilities and services.
- e. The benefits to the church as a whole would overshadow the additional expenses that may or may not be involved.

—Adopted

 That synod refer the selection of the specific year to the Synodical Interim Committee. —Adopted

XII. MINISTERIAL RETIREMENTS

A. Information:

Synod has received notice of the following ministerial retirements because of age (or disability*):

Minister	Classis	Effective Date
Jacob H. Binnema	Alberta South	August 1, 1987
Harold E. Botts	Grand Rapids East	October 31, 1987
John Cooper	Huron	January 1, 1987
Harold Dekker	Grand Rapids East	August 31, 1987
Jacob D. Eppinga	Grand Rapids South	July 31, 1987
Earl S. Holkeboer	Kalamazoo	August 17, 1987
George P. Holwerda	Illiana	July 16, 1987
John Moes	Pacific Northwest	January 1, 1987
Sidney Newhouse	Zeeland	June 30, 1987
John C. Ribbens	Florida	February 28, 1987
William D. Ribbens	Hackensack	February 28, 1987
Leonard Stockmeier	Pella	September 21, 1987
Paul C. H. Szto	Hudson	October 31, 1986
Herman J. Teitsma	Grand Rapids South	January 1, 1987
*Robert H. Tjapkes	Grand Rapids East	Continued emeritation
Harry Vander Aa	Northcentral Iowa	September 15, 1987
Dick L. Van Halsema	Grand Rapids East	August 1, 1987
Sampson T. Yazzie	Red Mesa	November 23, 1986
C. Zylstra	Rocky Mountain	March 31, 1987

B. Recommendation:

That synod express its appreciation for the faithful labor of these ministers.

—Adopted

XIII. SYNODICAL DEPUTY REPORTS

A. Classical Examination of Candidates

1. 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 Classes
Victor Anderson	Grand Rapids East	E. J. Knott, Zeeland
	•	J. De Vries, Grand Rapids North
		I C Medendom Thomannie Valley

Larry D. Baar	Rocky Mountain	A. J. Veltkamp, Red Mesa
Thomas Baird	Huron	G. J. Kamps, Sioux Center R. D. De Young, California South L. Slofstra, Hamilton
		P. Meyer, Chatham J. Westerhof, Toronto
Timothy J. Berends	Grand Rapids North	G. Bouma, Thornapple Valley A. J. Bultman, Grandville
Carl W. Bergman	Central California	J. D. Eppinga, Grand Rapids South G. W. Sheeres, Pacific Northwest R. D. De Young, California South
Charles H. Claus	Alberta South	R. J. Buining, Rocky Mountain C. T. Fennema, Alberta North J. H. Binnema, Alberta South*
Sidney Couperus	Huron	L. Slofstra, Hamilton P. Meyer, Chatham
George De Jong	Zeeland	J. Westerhof, Toronto L. J. Dykstra, Holland J. S. Meyer, Grandville
Bernard Dykstra	Sioux Center	G. F. Van Oyen, Grand Rapids South E. D. Roels, Minnesota North M. G. Zylstra, Minnesota South
John C. Fisher	Grand Rapids North	J. T. Ebbers, Orange City A. J. Bultman, Grandville G. Bouma, Thornapple Valley
Richard W. Foss	Rocky Mountain	J. D. Eppinga, Grand Rapids South C. Vander Plate, Central California J. D. Hellinga, Sioux Center
Joghinda S. Gangar	Alberta South	A. Begay, Rocky Mountain C. T. Fennema, Alberta North
Russell J. Graff	Quinte	J. S. Mantel, B.C. South-East D. C. Los, Eastern Canada L.W. Van Woolden, Nicona
Douglas J. Hunderman	Rocky Mountain	J. W. Van Weelden, Niagara G. Ringnalda, Toronto C. Vander Plate, Central California J. D. Hellinga, Sioux Center
Louis M. Korf	Cadillac	A. Begay, Rocky Mountain N. L. Meyer, Muskegon J. De Vries, Grand Rapids North
Stanley D. Kruis	Pacific Northwest	J. C. Medendorp, Thornapple Valley D. Vander Wall, Columbia B. Nederlof, B.C. North-West
Edward J. Laarman	Grand Rapids	J. S. Mantel, B.C. South-East East A. J. Bultman, Grandville J. De Vries, Grand Rapids North
Clayton G. Libolt	Lake Erie	G. Bouma, Thornapple Valley L. J. Vander Zee, Grand Rapids East H. J. Baas, Grand Rapids North
Martin T. Mobach	Huron	J. C. Medendorp, Thornapple Valley L. Slofstra, Hamilton P. Meyer, Chatham
Wybren H. Oord	Orange City	J. Westerhof, Toronto G. J. Kamps, Sioux Center R. B. Vermeer, Northcentral Iowa
Clarence A. Reyneveld	Illiana	M. G. Zylstra, Minnesota South H. G. Arnold, Kalamazoo H. D. Vanderwell, Zeeland
*Explanation provided.		A. J. Schoonveld, Chicago South

Leonard T. Riemersma	Cadillac	H. J. Baas, Grand Rapids North
Stanley Scripps	Atlantic Northeast	N. L. Meyer, Muskegon G. Bouma, Thornapple Valley G. Bieze, Eastern Canada D. P. Wisse, Hudson
Duane J. Timmermans	Northern Illinois	V. Geurkink, Hackensack G. W. Van Den Berg, Wisconsin R. Leestma, Illiana
John Tung	Hackensack	H. G. Arnold, Kalamazoo H. J. Vugteveen, Hudson B. Van Antwerpen, Atlantic Northeast
Joel A. Vander Kooi	Huron	D. C. Los, Eastern Canada L. Slofstra, Hamilton P. Meyer, Chatham
Andrew G. Vander Leek	Alberta North	J. Westerhof, Toronto J. H. Binnema, Alberta South B. Nederlof, B.C. North-West
Adrian G. Van Giessen	B.C. South-East	J. S. Mantel, B.C. South-East J. Tuininga, Alberta South P. Brouwer, B.C. North-West
Keith Voss	Muskegon	R. J. Holwerda, Pacific NW J. De Bruyn, Cadillac H. D. Vanderwell, Zeeland J. De Vries, Grand Rapids North

2. Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

B. Classical Examinations via Church Order Article 7 (cf. Art. 93)

1. Synodical deputies J. T. Ebbers (Orange City), C. Vander Plate (Central California), and R. J. Buining (Rocky Mountain) concurred with Classis California South in session on September 17, 1986, to judge that there is evidence of sufficient need under Church Order Article 7 to warrant proceeding with the first-stage examination for licensure of **Jung Jae Lee** for the ministry of the Word.

2. Recommendation:

That synod approve the work of the synodical deputies. —Defeated

A motion from the floor is that synod acquiesce in the work of the synodical deputies.

—Defeated

(The report of Advisory Committee 9 is continued in Article 93.)

ARTICLE 61

The morning session is adjourned and Elder Rev. James Bultman leads in closing prayer.

MONDAY AFTERNOON, JUNE 15, 1987 Eleventh Session

ARTICLE 62

Elder Lee Baas announces *Psalter Hymnal* number 398, stanzas 1, 2, and 4. He reads from Ephesians 4 and leads in opening prayer.

ARTICLE 63

The stated clerk presents Ballot Number 2 and the delegates proceed to vote.

ARTICLE 64

Rev. John T. Malestein, for the reception committee, introduces Rev. Ralph Robrahn, fraternal delegate from the Reformed Church in America, who addresses the assembly.

Rev. Martin G. Zylstra, for the reception committee, introduces Rev. Ildefonso Torres, fraternal observer from the Christian Reformed Church in Puerto Rico, who addresses the assembly.

Rev. Tymen E. Hofman, for the reception committee, introduces Prof. Dr. Jan Veenhof, fraternal delegate from the Reformed Churches in the Netherlands (GKN), who addresses the assembly. Rev. Tymen E. Hofman responds.

ARTICLE 65

(The report of Advisory Committee 7 is continued from Article 37.)

Advisory Committee 7, Interdenominational Matters/Confessional Matters, Rev. Donald J. Negen reporting, presents the following:

I, ECUMENICAL CHARTER—CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

A. Materials:

- 1. Report 12, III, pp. 156-57; Appendix A, pp. 170-75
- 2. Overture 32, p. 451
- 3. Overture 33, pp. 451-52
- 4. Overture 34, p. 452

B. Background:

An ecumenical charter was proposed to the Synod of 1985 as a guideline for our relationships with other denominations and ecumenical organizations. It came out of a background of decisions from previous synods, especially the Synods of 1944 and 1977. It also arose out of a sense of need. The Acts of Synod 1985 has this statement: "The need for a charter for the ecumenical relations of the Christian Reformed Church becomes apparent when decisions have to be made about relations with other churches or with ecumenical organizations. Under present circumstances such decisions have to be grounded in documents written as much as forty years ago, when ecumenical relations in the Christian church in general and the Christian Reformed Church in particular were hardly recognizable in terms of what exists today. The need 'to formulate some clear principles for ecumenical strategy' (cf. The Banner, September 12, 1983, p. 8) has been recognized by a number of responsible commentators within the Christian Reformed Church."

The Synod of 1985 postponed action until 1987 to allow the churches to study

the charter and make responses. There were few responses from the churches. Helpful advice, however, was received from those who responded by way of the *RES Theological Forum*. As a result the 1987 version as found in Report 12, Appendix A, pp. 170–75 contains some significant revisions. It should be noted that the overtures seem to address themselves to the 1985 version.

Advisory Committee 7 studied the charter carefully and decided to propose several revisions which take into account the concerns expressed in the overtures. Each revision or set of revisions is grounded so that synod may know the rationale for the proposed changes. The revisions of the advisory committee are italicized.

C. Recommendations:

- 1. That synod adopt the following amendments to the proposed Ecumenical Charter—Christian Reformed Church in North America:
 - a. That the Preamble (p. 170) be changed to read:
 - 1. The charter is based upon broad biblical perspectives and the specific teachings of such passages as John 17, I Corinthians 12, Ephesians 4, and a host of others.
 - 2. The charter maintains consistency and continuity with the teachings of the ancient creeds and the Reformed confessions (e.g., the Apostles' Creed, Article 9; the Nicene Creed, paragraph 5; the Belgic Confession, Articles XXVII and XXIX; the Heidelberg Catechism, Lord's Day 21) in their vision of the one holy catholic and apostolic church.
 - 3. The charter reflects the formative positions adopted by the Christian Reformed Church (e.g., the Synods of 1944 and 1977) while making such adjustments in emphasis and approach as are suggested by the experience of the church.

Ground: This wording removes the possible ambiguities at the crucial point of the charter's foundation first in Scripture, secondly in the creeds and confessions, and thirdly in the positions adopted by the Synods of 1944 and 1977 of the Christian Reformed Church.

—Adopted

b. That I, E—"Unity and Truth" (p. 171) be changed to read:
The unity of the church is a unity in truth. En route to achieving unity, major differences in the perception of biblical truth must be overcome. In seeking to overcome these differences we must not only share with others our perceptions but also be open to theirs. Through such ecumenical dialogue we must trust God to teach all of us, and thereby unite us through a deeper common grasp of his truth. As we struggle for unity in the truth, we do so fully committed to the Reformed faith and the confessions affirmed by the Christian Reformed Church.

Grounds:

- This addition makes explicit our commitment to the Reformed faith.
- 2) This addition removes the perception of relativism.

c. That I, F—"The Unity We Seek" (p. 171) be changed to read:

The unity of the church must become visibly manifest. The perfect form of such unity has not yet been realized. *Until then we therefore earnestly seek the leading of the Holy Spirit into a unity which is one of mutual renewal and acceptance.*

Grounds:

 This change acknowledges our dependence on the Holy Spirit in seeking perfect unity.

2) The deletion of the last five words "through mutual giving and receiving" removes what could be construed as an ambiguity.

A motion is made to delete the second sentence of the advisory committee's recommendation and to replace it with the words of the study committee, "The ideal form of such unity is not yet known." The recommendation now reads:

The unity of the church must become visibly manifest. The ideal form of such unity is not yet known. We therefore earnestly seek the leading of the Holy Spirit into a unity which is one of mutual renewal and acceptance.

—Adopted

d. That II, A, 1 (p. 171) be changed to read:

The ecumenical task of a denomination derives from that fragmentation of the body of Christ which is contrary to his will as expressed, for example, in John 17; I Corinthians 12; and Ephesians 4.

Ground: The premise that denominations per se together make up the body of Christ seems to be inconsistent with what we confess in Lord's Day 21.

—Adopted

Note: The vice president assumes the chair.

e. That II, A, 4 (p. 171) be changed to read:

In our search for unity we may not compromise the biblical message; yet since all perceptions of biblical truth are fallible and incomplete, we must guard against the presumption that we possess the truth in all its fullness, but must through dialogue seek to come to a deeper understanding of God's revelation.

Grounds:

1) The words "must safeguard" appear to give us guardianship over the Scriptures.

The words "may not compromise" affirm Scripture's authority over us.

—Adopted

f. That II, A, 5 (p. 172) be changed to read:

The ecumenical task also demands that we reject distorted perceptions of biblical truth that hinder our witness to Jesus Christ in a broken world.

Ground: We believe this revision sharpens this statement.

—Adopted

g. That III, A, 1 (p. 172) be changed to read:

For the purpose of pursuing its ecumenical calling the Christian Reformed Church may classify the churches of Christ into three groups in ever-widening circles: Reformed churches, non-Reformed Protestant churches, and the Roman Catholic and Orthodox churches. The interchurch relations of the Christian Reformed Church with churches of these groups will be determined by the degree of our affinity with them.

Grounds:

- 1) This eliminates the potential confusion caused by the phrase "should adjust."
- 2) This highlights our search for similarities rather than differences.

—Adopted

2. That synod adopt the Ecumenical Charter (Report 12, Appendix A) as amended.

—Adopted

Elder Len Nederlof registers his negative vote.

3. That this constitutes synod's answer to Overtures 32, 33, and 34.

—Adopted

- II. WORLD ALLIANCE OF REFORMED CHURCHES (WARC)
- A. Material: Report 12, IV, C, pp. 160-61; Appendix D, pp. 197-201
- B. Recommendations:
- 1. That synod remind the churches of the 1985 IRC report and its recommendations on WARC (*Acts of Synod 1985*, pp. 203–04 and 215–36) and of the supplementary report (*Agenda for Synod 1987*, pp. 197–201); and that churches be advised to send in their responses to the IRC by December 15, 1987.

—Adopted

2. That synod take note that the IRC intends to serve synod with the results of its assessment in 1988, and that the IRC plans to review and study other WARC publications in order to serve the Synod of 1988 with more information.

—Adopted

III. REFORMED CHURCHES IN SOUTH AFRICA (RCSA OR GKSA)

A. Materials:

1. Report 12, VIII, A, p. 166; Appendix E, pp. 202-03

2. Report 17, III, D, p. 244

- 3. Protests and Appeals 1, pp. 466-67
- 4. Report 5-A, II, A, p. 482

B. History:

In 1985 synod appointed a committee of four consisting of two members of the IRC and two members of SCORR. The committee was mandated to "enter into an intensified exchange with the committee on race relations of the RCSA." The core of the mandate reads: ". . . to address the most recent declarations of the Reformed Churches in South Africa concerning its racial position, attitude, and practices, and the need for a public outcry against an unjust public policy" (Acts of Synod 1985, p. 730).

The Synod of 1986, disturbed with the lack of progress, pressed for a speedy and positive response by mandating the committee to remind the RCSA "that without meaningful change it will be almost impossible to maintain ecclesiastical fellowship between the CRC and the RCSA after 1989" (Acts of Synod 1986, p. 615). Since 1986 the pace has not quickened significantly.

The materials before synod this year reflect a wide range of responses:

- 1. A plea for time in which to continue, as diligently as possible, the exchange of communication that has begun;
 - 2. The initiation of "strong actions against the RCSA"; and
 - 3. The immediate severance of ecclesiastical fellowship.

C. Recommendations:

- 1. That synod instruct the joint committee of IRC and SCORR and also the delegation to the RCSA Synod scheduled for January 1988 to express:
 - a. Once again our unequivocal rejection of apartheid as being in gross violation of biblical principles and a repudiation of Christian ethical imperatives;
 —Adopted
 - b. Our conviction that apartheid is morally and theologically indefensible and that by failure to lead its congregations and members in actively seeking justice and equality as befits those who know the Lord and his Word, the RCSA perpetuates and deepens division in the Body of Christ, thus violating the unity of Christ.

 —Adopted
 - c. Our extreme disappointment at the lack of results in our discussions regarding their stance on race relations.

 —Adopted
 - d. Our grief that without substantial and meaningful change it will be impossible to maintain ecclesiastical fellowship between the CRC and the RCSA after 1989.

 —Adopted

Rev. Harold De Groot registers his negative vote.

- 2. That this constitutes our answer to Report 12, Appendix E; Report 17, D; Report 5-A, II; and Protests and Appeals 1.

 —Adopted
- IV. NATIONAL ASSOCIATION OF EVANGELICALS (NAE)
- A. Material: Report 12, IV, D, pp. 161-62; Appendix B, pp. 176-93
- B. Background:

The IRC, faithful to the promise it made to synod a year ago, prepared a report for the Synod of 1987 concerning the advisability of the CRC affiliating with the National Association of Evangelicals. The extensive and carefully prepared report appears as Appendix B of the IRC report. It explains reasons for the CRC application for membership in 1943 and for our termination of membership in 1951. It also examines the significant pros and cons with respect to reaffiliation and adds an evaluation paragraph for each. The results of this careful study prompted the IRC to recommend that the CRC should reaffiliate. The committee, however, wants the churches to have until 1988 to reflect on these recommendations.

C. Recommendations:

- 1. That synod receive as information the recommendation of the IRC that the CRC apply for membership in the National Association of Evangelicals in 1988 with the following grounds for its recommendation:
 - a. The NAE provides opportunities for the CRC to assume an aspect of its ecumenical responsibilities within the broad spectrum of evangelical Christianity in America.
 - b. The NAE, through its association in the World Evangelical Fellowship, provides the CRC with ecumenical contacts throughout the world.
 - c. There is nothing in the NAE Statement of Faith, whatever be the limitations of the statement, that creates a barrier to CRC membership by compromising our Forms of Unity.
 - d. The organization and mindset of the NAE provide the CRC with an opportunity to bear witness to the Reformed faith and its implications for an all-embracing world-and-life view to the evangelical wing of Christianity in America.
 - e. The NAE, representing evangelical churches and Christians in America from a wide variety of traditions, theologies, and practices, provides opportunities for the CRC to be both strengthened in and challenged by its own heritage and practices through its encounter with other evangelicals.
 - f. The NAE provides an agency for the CRC in concert with evangelical churches and Christians to present a united voice on vital issues to other Christian bodies, secular America, and the U.S. government.
 - g. The representatives of nearly all our denominational agencies affirm that they have profited in greater or lesser degree from the various commissions, affiliates, and service agencies of the NAE, and they favor CRC membership in the NAE.
 - h. The NAE is deliberately organized in such a way that any member church is free to participate and cooperate in any way it chooses and to abstain from any activity of the NAE that it believes compromises its faith and practice.
 - i. For the CRC to affiliate with the NAE is consistent with the membership of the Council of Christian Reformed Churches in Canada in the Evangelical Fellowship of Canada, the Canadian counterpart of the NAE.
 - j. Earlier fears and objections to CRC membership in the NAE have either been corrected or proved unfounded by the subsequent history of the NAE, and such criticism that can be raised is outweighed by the values of membership for the CRC in the NAE.
 - k. The Reformed Presbyterian Church in North America and the Presbyterian Church in America, both members of NAPARC of which we are members, have affiliated with the NAE.

—Adopted

2. That synod refer the recommendation and report of the IRC on the NAE to the churches for study for one year.

Grounds:

a. A decision of such importance should be made only after the churches have had an opportunity to study and address their responses to synod prior to final decision. b. The churches should have opportunity to evaluate the recommendation to reaffiliate with the NAE in the light of synod's decision in 1987 on the Ecumenical Charter.

—Adopted

3. That synod refer to the Synod of 1988 the recommendation of the IRC on NAE membership.

—Adopted

(The report of Advisory Committee 7 is continued in Article 78.)

ARTICLE 66

(The report of Advisory Committee 6 is continued from Article 57.)

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

- I. DORDT COLLEGE
- A. Material: Report 20, pp. 338-40
- B. Recommendation:

That synod note with gratitude to God that Dordt College's enrollment and financial condition remains good. Synod happily notes the college's concern to integrate learning and life.

—Adopted

- II. INSTITUTE FOR CHRISTIAN STUDIES
- A. Material: Report 21, pp. 341-42
- B. Recommendation:

That synod note the difficult financial situation in the development of its property. Nevertheless, good progress is being made in academic matters, publications, and conferences.

—Adopted

- III. REDEEMER COLLEGE
- A. Material: Report 22, pp. 343-44
- B. Recommendation:

That synod note with gratitude to God that Redeemer College has an enrollment of 275 students (a 9½ percent increase) on its new seventy-eight-acre campus in Ancaster, ON. In current financial operations it is in the black.

—Aaoptea

- IV. REFORMED BIBLE COLLEGE
- A. Material: Report 23, pp. 345-46
- B. Recommendation:

That synod gratefully acknowledge the work of the Reformed Bible College. It is the only place in the world where students concentrate on the study of the Bible, evangelism, missions, church education, and related subjects on the college level from the Reformed point of view.

—Adopted

V. THE KING'S COLLEGE

A. Material: Report 24, p. 347

B. Recommendation:

That synod note with gratitude to God the increased enrollment at the college. Currently it has 175 students. We are happy to hear that its operating deficit is presently virtually eliminated.

—Adopted

VI. TRINITY CHRISTIAN COLLEGE

A. Material: Report 25, p. 348-49

B. Recommendation:

That synod gratefully note the growth and academic advances at the college. The board has approved a proposed campus development plan to provide facilities for a potential enrollment of 1,000 to 1,200 students.

—Adopted

VII. UNITED CALVINIST YOUTH

A. Material: Report 26, pp. 350-52

B. Recommendation:

That synod acknowledge with gratitude to God the work of the Young Calvinist Federation, the Calvinist Cadet Corps, and the Calvinettes with their respective dedicated executive directors.

—Adopted

VIII. APPEAL OF CLASSIS NIAGARA

A. Material: Appeal of Classis Niagara Concerning Classis Niagara Overture

B. Background:

1. Overture of Classis Niagara re Dr. Clarence Menninga

Classis Niagara overtures synod to study the teachings of Professor Clarence Menninga of the Geology Department at Calvin College to determine whether his teachings are in accordance with Scripture and our doctrinal standards.

Grounds:

- a. Alternate views of origins which are of concern to Dr. Menninga and others should be evaluated in the light of Scripture and the confessions.
- b. We believe Dr. Menninga's teachings are a matter of growing concern among church members. We ask that synod address this matter out of pastoral concern for the churches.

Classis Niagara
A. Dieleman, stated clerk

2. The Synodical Interim Committee decided not to print the overture because the matter had not been processed through Dr. Menninga's consistory.

C. Recommendations:

1. That synod sustain the appeal of Classis Niagara against the decision of the SIC.

Ground: Dr. Clarence Menninga, an unordained person, is in the direct employment of Calvin College, our denominational college, and as a

result his teaching supervision is under the Board of Trustees and indirectly under synod to whom the board is accountable and not under the jurisdiction of his local consistory.

—Adopted

2. That synod not accede to the overture from Classis Niagara which requests "synod to study the teachings of Professor Clarence Menninga of the Geology Department at Calvin College to determine whether his teachings are in accordance with Scripture and our doctrinal standards."

Grounds:

a. The Board of Trustees of Calvin College and Seminary is the appropriate synodically appointed body to deal with this matter.

 The Board of Trustees has taken actions which accomplish the intent of Classis Niagara (Report 2, IV, C, 3, p. 26).

—Adopted

(The report of Advisory Committee 6 is continued in Article 77.)

ARTICLE 67

The afternoon session adjourns and Elder Peter A. Walhof closes in prayer.

MONDAY EVENING, JUNE 15, 1987 Twelfth Session

ARTICLE 68

Rev. John Kroon announces *Psalter Hymnal* number 327. He reads from Revelation 1 and leads in opening prayer.

President Rev. Calvin Bolt reassumes the chair.

ARTICLE 69

Advisory Committee 8, Church Structure, Dr. Carl E. Zylstra reporting, presents the following:

"VISION 21," CHURCH STRUCTURE

A. Materials:

1. Report 18, Appendix A: "Vision 21," pp. 272-320

- Synodical Interim Committee Reaction to "Vision 21," Report 18, V, A, pp. 261–62
- 3. Report 3, Appendix, pp. 50-55

4. Report 4-A, p. 480-81

- 5. Report 5, Section III, D, 2, pp. 96-97; IV, E, 5, pp. 120-23; V, K, p. 124
- 6. Overtures 1–16 (pp. 431–38)
- 7. Overture 55, pp. 499
- 8. Overture 58, pp. 502-03
- 9. Overture 59, p. 503
- 10. Overture 60, p. 503
- 11. Overture 64, pp. 504–05
- 12. Overture 65, p. 505
- 13. Report 2-A, I, A, 5, pp. 472–73

B. Background:

An excellent outline of the history of the Structure Study Committee can be found in Report 18, Appendix A, Footnote 1, pp. 290–91. Although originally a subcommittee of the Synodical Interim Committee, the Structure Study Committee has received permission from the SIC to report directly to synod at this time (Report 18, V, A, pp. 261–62).

The advisory committee was charged with review and evaluation of the structure study committee report, popularly titled "Vision 21." Accordingly we met extensively with representatives of the study committee. Those discussions were helpful in clarifying and elucidating the goals and concepts of the "Vision 21" report. We are convinced that this report can play a critical role in leading the CRC toward urgently needed reorganization of its administrative structure.

The advisory committee also was charged with review and evaluation of consistorial and classical communications as well as agency responses regarding church structure. That review has made clear that important concerns need to be addressed further before the CRC can make a responsible and enthusiastic decision regarding the form of that reorganization.

C. Recommendations:

- 1. That synod give the members of the Structure Study Committee the privilege of the floor during discussion of this report. Structure Study Committee members present are Mr. Frank Velzen (chairman), Mr. Kenneth Horjus, Dr. Raymond Seven, Dr. Anthony Diekema, and Mr. Richard Postma. Adopted
 - 2. That synod make the following decisions regarding church structure:
 - a. Synod affirms the three principles and eleven guidelines of the "Vision 21" study committee report (Report 18, Appendix A, pp. 276–80) with the following change:

Principle (2)—Substitute consistory for the word congregation.

---Adopted

Larry J. Doornbos and Jack De Groat register their negative votes.

- b. Synod endorses the general direction of the recommendations of the "Vision 21" study committee in reducing the size and number of denominational boards and committees.

 —Adopted
- Larry J. Doornbos and Jack De Groat register their negative votes.
- c. Synod observes that the "Vision 21" report as presented raises a variety of questions from agencies, classes, and consistories that need to be addressed further before restructuring receives final approval.

 —Adopted
- d. Synod appoints a committee, including three members of the present Structure Study Committee, to continue the work begun by "Vision 21" with the following mandate:
 - 1) Review the various responses to the "Vision 21" report. This review should include, but not be limited to, the following issues:
 - a) The identification and application of Reformed church polity.
 - b) The relative merits of structural centralization versus deliberate decentralization.
 - c) The accessibility and accountability of the executive board of synod to the supporting constituency.
 - d) The advantages and disadvantages of other models of administrative structure.

e) The relationship of the proposed administrative structure to agency staff and program.

f) A formula for accurate regional representation on boards and

committees.

- g) The size and workloads of the operating boards and committees.
- h) The impact on ethnic minority groups in as far as it concerns representation on boards.
- 2) Recommend to Synod 1989 modifications of denominational structures which are consistent with the intent and thrust of the report and which are responsive to the concerns expressed regarding the "Vision 21" report. These recommendations shall include a plan for implementing these modifications.

—Adopted

- e. That synod adopt the following grounds for recommendations a-d:
 - 1) The report articulates principles in harmony with Reformed church polity and guidelines which reflect good stewardship.

2) The extensive and valuable work begun by the Structure Study Committee needs to be continued.

- 3) The specific structural proposals have raised significant questions which need to be answered.
- 4) The church needs additional time and advice before finalizing such far-reaching decisions regarding restructuring.

—Adopted

- 3. That synod discharge the Structure Study Committee with gratitude and appreciation for its work.

 —Adopted
- 4. That synod declare this action to be its answer to the communications of the denominational agencies, Synodical Interim Committee, and Overtures 1–16, 55, 58, 59, 60, 64, and 65.

 —Adopted
- 5. That synod instruct Advisory Committee 8 to address the relationship of the mandates of the World Missions and Relief Commission Review Committee and the Structure Review Committee.

 —Adopted

(The report of Advisory Committee 8 is continued in Article 103.)

ARTICLE 70

The stated clerk reports the results of Ballot Number 2.

ARTICLE 71

The evening session adjourns and Elder John Koen closes in prayer, remembering Elder John Drost who is absent from the evening session because of phlebitis.

TUESDAY MORNING, JUNE 16, 1987 Thirteenth Session

ARTICLE 72

Rev. Gerard Van Groningen announces *Psalter Hymnal* number 479, stanzas 1, 2, and 5. He reads Psalm 133 and leads in opening prayer, remembering

especially the Huizenga family of Hillcrest CRC, Hudsonville, MI, who mourn the loss of their eighteen-year-old son who was killed in a car accident.

The roll call indicates that Elder Martin LaMaire has replaced Elder Arnold Hoving (Classis Northern Illinois). He rises to express agreement with the Forms of Unity. Elder John Drost (Classis Eastern Canada) has returned to synod.

The minutes of the sessions of June 15, 1987, are read and approved.

ARTICLE 73

(The report of Advisory Committee 2 is continued from Article 52.)

Advisory Committee 2, Church Order II, Dr. Calvin P. Van Reken reporting, presents the following:

PASTOR-CHURCH RELATIONS COMMITTEE

A. Material: Report 15, pp. 232-36

B. Recommendations:

- That synod grant the following PCRC representatives the privilege of speaking before synod and its advisory committee: Peter Borgdorff, chairman; Robert De Vries, secretary; and Louis Tamminga, director. —Granted
- That synod grant Director Tamminga the privilege of addressing synod briefly at a time of synod's choosing.

Grounds:

- a. Synod 1982 stipulated that the director alert synod to "trends and relevant issues bearing on the relationship between congregations and pastors" (Acts of Synod 1982, I, C, 1, e, p. 584).
- b. At the Synods of 1984, 1985, and 1986, the director gave a brief address, which was found to be a suitable format.

—Adopted

3. That synod ask the PCRC to present nominations to synod in 1988 to add a member to the PCRC committee who represents the ethnic minorities.

Grounds:

 a. Ethnic minority churches also struggle with pastor-church relations which often involve unique problems.

b. The CRC includes ethnic minorities and the church should make use of minorities on her committees.

—Adopted

The president of synod introduces Rev. Louis M. Tamminga, who addresses synod in regard to his work as director of Pastor Church Relations Services. The president of synod responds.

(The report of Advisory Committee 2 is continued in Article 82.)

ARTICLE 74

Advisory Committee 11, Financial Matters, Mr. Richard Knol reporting, presents the following:

I. CHRISTIAN REFORMED CHURCH LOAN FUND

A. Material: Report 7, pp. 132-36

B. Recommendations:

- 1. That Garrett C. Van de Riet, executive director, or any member of the Board of Directors of the Loan Fund be given the privilege of the floor when matters pertaining to the CRC Loan Fund, Inc., are discussed. —Granted
- 2. That synod ratify the action taken on September 29, 1986, by the Board of Directors of the CRC Loan Fund, Inc., and the authorized board members of the Alberta North and the Ontario Extension Funds in the formation of a separate CRC Loan Fund in Canada to make loans solely to organized CR churches in Canada.

Grounds:

- The action is consistent with and in response to synod's mandates of 1985 and 1986.
- Legal, provincial, and economic differences between the U.S. and Canada require the formation of a separate corporation in Canada.
 —Adopted
- 3. That synod approve the following name designations for the loan funds:
- a. Change Christian Reformed Church Loan Fund, Inc., to Christian Reformed Church Loan Fund, Inc.—U.S.
 - b. Christian Reformed Church Loan Fund, Ltd.—Canada

—Adopted

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4. That synod approve the following persons to serve to September 1, 1988, as interim members of the Board of Directors of the Christian Reformed Church Loan Fund, Ltd.—Canada:

Dan Van Leeuwen, acting chairman

Gerald (Terry) Bruins

Bob Maat

William Barthel

Dick W. Meindersma

Tom De Vries

Fred J. Reinders

Joseph Koole

Harry J. Vander Meer, ex officio

Ground: These persons, except ex officio member Harry J. Vander Meer, are all Canadians with considerable experience in Christian Loan Fund endeavors.

—Adopted

5. That synod thank the following members whose terms expire September 1, 1987:

Mr. Bernard De Wit

Mr. Calvin H. Nagel

Rev. John T. Ebbers Mr. Dan Van Leeuwen

and that thanks also be extended to ad hoc members Harry J. Vander Meer, denominational financial coordinator, and Gerard Borst, Home Missions treatures all of whom have been most balaful, their effects are sinearly approxi-

surer, all of whom have been most helpful; their efforts are sincerely appreciated.

—Adopted

- II. Unordained Employees Pension Fund
- A. Material: Report 19, p. 337
- B. Recommendation:
- 1. That any member of the committee be accorded the privilege of the floor when recommendations for action are considered by synod. —Granted

2. That synod note with appreciation the work of the committee as outlined in their report.

—Adopted

III. MINISTERS' PENSION FUNDS

A. Material: Report 14, pp. 208-31

B. Observation:

U.S. ministers who have chosen to leave the Social Security system are reminded that congress has provided an opportunity to rejoin the system, without question, until April 16, 1988. After that date they will be permanently barred from the Social Security system. It should be noted that only those who are a part of the Social Security system can legally be declared to be disabled. Without this declaration, the MPF will pay no disability benefits.

C. Recommendations:

Privilege of the Floor

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. —Granted

2. Housing Allowance

That synod designate up to 100 percent of the minister's early and normal retirement pension or disability pension for 1988 as housing allowance for United States income tax purposes (IRS Ruling 1.107-1) but only to the extent the pension is used to rent or provide a home.

—Adopted

3. Thanks

That synod express appreciation to the following members for their services:

a. Canadian Ministers' Pension Trustees

Mr. Bruce Dykstra and Mr. John Woudstra, both of whom have served six years, and to Mr. A. J. Bakker who has served five years, four of them as chairman.

b. United States Ministers' Pension Committee members as follows:

Mr. Lloyd Bierma who has served two years, and Mr. David Vander Ploeg who has served three years.

—Adopted

4. Plan Changes

That synod approve the plan changes outlined in Report 14, XVI (pp. 214–23), to be effective September 1, 1987.

—Adopted

Disability Report

That synod approve the Disability Report outlined in Report 14, XIX (pp. 223–28), effective September 1, 1987.

—Adopted

6. Dissemination of Information

That synod instruct the MPF Committees' trustees to immediately inform their plan members—in understandable language—of the effect of the changes in the plan and ruling(s) regarding disability.

—Adopted

7. Benefits and Contributions

That synod approve the following for 1988:

a. Increase the former plan maximum pension from \$7,050 in 1987 to \$7,200 in 1988.

Ground: This represents a modest 2.1 percent increase in partial recognition of the cost-of-living increases.

b. Increase Contributions-Other from \$2,325 in 1987 to \$2,375 for 1988.

Ground: The 2.2 percent increase is consistent with cost-of-living and former plan ad hoc pension increases.

-Adopted

- IV. Make Quota Contributions on the Basis of Number of Families at the End of Each Quarter
- A. Material: Overture 46, p. 459
- B. Recommendation:

That synod not accede to Overture 46.

Grounds:

 The overture incorrectly assumes that quota allocation to the churches is an exact levy or assessment. Instead quotas are a means of planned, orderly giving to support classical and denominational causes.

2. Family count as defined (Acts of Synod 1986, Article 103, V, B, p. 708)

provides flexibility in its application to quota allocation.

Church budgets and denominational budgets are prepared on an annual basis. Quarterly changes make proper planning impractical and almost impossible.

4. The matter raised by Classis Grandville is a classical matter and should be dealt with on the classical level in the same manner and spirit in which classis deals with other reasons for inability to pay 100 percent of quotas.

---Adopted

- V. Revise 1986 Decision Re Quota
- A. Material: Overture 47, p. 459-60
- B. Recommendation:

That synod not accede to Overture 47.

Grounds:

1. No specific revisions are indicated.

2. The decision of 1986 merely provided a guideline whereby classes fulfill their previously mandated responsibility (*Acts of Synod 1970*, p. 81).

—Adopted

- VI. REJECT INCREASE IN 1988 TOTAL QUOTA REQUEST
- A. Material: Overture 50, p. 461-62

B. Recommendation:

That synod not accede to Overture 50.

Ground: The agencies requested quota increases amounting to 6.4 percent. In an effort to reduce the increase to the approximate rate of inflation—and thus to no increase in terms of real dollars—the SIC Finance Committee has recommended increases totaling 3.5 percent and the advisory committee 3.8 percent.

---Adopted

VII. REVIEW CLERGY MEDICAL INSURANCE PLAN

A. Material: Overture 51, p. 462

B. Observation:

As of July 1, 1987, the maximum lifetime benefit per person for all major medical expenses will be increased from \$250,000 to \$1,000,000.

C. Recommendations:

1. That synod instruct the Consolidated Group Insurance Committee to study both deductibles and top limits in the coverage of mental/nervous conditions and to take such action as the study indicates are appropriate.

-Adopted

2. That this constitutes synod's answer to Overture 51.

-Adopted

VIII. Provide Guidelines for Those Who Object to Enrollment in MPF

A. Material: Overture 52, p. 462-64

B. Recommendation:

That synod not accede to Overture 52.

Grounds:

 The overture does not present clear and adequate reasons for conscientious objection.

- 2. To exempt from participation those with conscientious objections to the Ministers' Pension Fund would provide no adequate safeguards to care for a disabled pastor, or pastor's widow and children, in case of unexpected need. Without such safeguards a local congregation might be financially burdened beyond its ability in the event of a pastor's long-term disability or death.
- 3. The financial integrity of the present structure of the Ministers' Pension Fund would be compromised if enrollment became optional.

—Adopted

IX. SET SEPARATE SALARY GUIDELINES IN U.S. AND CANADA

A. Material: Overture 53, p. 464

B. Recommendation:

That synod refer Overture 53 to the SIC for study and report to the Synod of 1988.

Grounds:

1. Input from all of the denominational agencies is required.

2. There appear to be significant variances in the cost of living in the various regions (see Ministers' Compensation Guide, pp. 15–16).

The advisory committee is unable to conduct necessary research in the time allotted.

—Adopted

X. SET MAXIMUM SALARY FOR ANY MINISTER EMPLOYED BY SYNOD

A. Material: Overture 54, p. 465

B. Recommendation:

That synod not accede to Overture 54.

Ground: The 1984 Synod approved a position evaluation system for the setting of salary limits of both ordained and unordained denominational personnel. Confidence in the system has been established and adherence to the system has been exercised for the past four years.

---Adopted

XI. SALARY RANGES 1988—DENOMINATIONAL AGENCIES

A. Material: Report 18, XIV, C, p. 270

B. Recommendation:

That for 1988 synod increase the salary ranges 2.5 percent over the range adopted for 1987 by the Synod of 1986.

Grounds:

 Although the SIC recommendation is for an increase of 4.25 percent at the maximum and 2.5 percent at the mid-point, the advisory committee determines the 2.5 percent increase adequate for overall application.

2. With the above across-the-board increase, salary-range spread will remain the same as adopted by the Synod of 1986.

—Adopted

XII. MINISTERS' COMPENSATION GUIDE

A. Material: Report 18-A, V, p. 486

B. Recommendation:

That synod urge the churches' participation in and use of the Ministers' Compensation Guide.

—Adopted

XIII. COMPREHENSIVE INSURANCE COVERAGE

A. Material: Report 18-A, VI, pp. 486-87

B. Recommendations:

1. That research toward a group program for denominationwide hazard, casualty, and liability insurance coverage for churches, as requested by Synod 1979, be discontinued.

Grounds:

a. There has been little follow-up interest on the part of our churches in such a group plan.

b. There is no assurance, if any cost savings through a group plan were realized, that it would provide an adequate advantage, either in the administration of the policy or in the event of a loss, over service provided by a local agent.

—Adopted

That synod urge each congregation to carefully evaluate its current insurance policies.

Ground: There is grave danger in having inadequate casualty and liability coverage.

----Adopted

XIV. FINANCIAL REPORTS, ACCREDITED AGENCIES, AND QUOTAS

A. Materials:

- 1. Reports of denominational agencies and the SIC as published in the Agenda for Synod 1987 and as detailed in the Agenda for Synod 1987—Financial and Business Supplement
 - 2. Report 18-A, VII-VIII, pp. 487-89; charts, pp. 491-96

B. Recommendations:

1. That synod approve the financial statements of denominational agencies contained in the Agenda for Synod 1987—Financial and Business Supplement.

—Adopted

That synod approve the following agencies recommended for one or more offerings from our churches:

Denominational Agencies

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 Disability Concerns—above-quota needs

(formerly Committee for Ministry with Retarded Persons)

Comm. for Educ. Assistance to Churches Abroad—above-quota needs Synodical Committee on Race Relations

Above-quota needs

2. Multiracial Student Scholarship Fund

World Literature Committee—above-quota needs

Denominationally Related Agency

United Calvinist Youth

- 1. Armed Services Ministries
- 2. Calvinettes
- 3. Calvinist Cadet Corps
- 4. Young Calvinist Federation

—Adopted

3. That synod review all quota requests from denominational agencies before acting on them. —Adopted

4. That synod adopt the advisory committee's recommendations for the perfamily quota as listed in Exhibit 1.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA Oenominational Agencies Quota Detail

	1985 Quota	1986 Quota	1987 Quota	1988 Quota Request	1988 Finance Comm Recomm.	Change fr \$	om 1987 Quotas
8ack to God Hour	\$ 48.50	\$ 50.80	\$ 52.20	\$ 54.90	72.00	\$ 2.75	4.0%
CRC TV	16.00	16.70	17.05	17.85			
Board of Home Missions	84.00	86.70	91.85	96.40	95.05	3.20	3.5
Calvin College & Seminary	62.25	64.50	68,00	71.40	70.25	2,25	3.3
Chaplain Committee	5.90	7.90	8.30	8.60	8.60	.30	3.6 g
Comm for Educ Ass't to Churches A	brd .75	.75	.75	.75	.75	-	Exhibit
CRC Publications	3.50	2.10	2,10	2.10	2.10	-	
World Literature Committee	2.40	2.40	.40	2.40	1.40	1.00	250.0
Denominational Services	18.50	24.35	24.60	26.60	26,35	1.75	7.1
Fund for Needy Churches	12.00	13.00	15.00	20.00	19.00	4.00	26.7
Ministers' Pension Fund	41.00	42.35	42.35	43.00	38.00	(4.35)	(10.3)
Supplemental Fund	.75	. 95	1.05	1.05	1.00	(.05)	(4.8)
SCORR	3,95	4.85	5.05	6.04	5.95	.90	17.8
World Missions Committee	81.55	85.20	89.05	93.40	92.05	3.00	3.4
TOTAL	\$381.05	\$402.55	\$417.75	\$444.49	\$432.50	\$14.75	3.5%
% Increase over prior year	3.93%	5,64%	3.8%	6.4%			

CALVIN COLLEGE AND SEMINARY Quota Computation and Distribution for 1988

Note: Of the tot:1 \$5,239,000 gross quota, 65% (\$3,405,00D) is distributed according to student enrollment from the various areas, and 35% (\$1,833,000) is distributed among all Christian Reformed families.

	Percent Distribution of Chr. Ref. Students	Area Allocation of 65% Portion	Number of Families in Area		per	per		Total Projected Receipts
Area #1 Area #2 Area #3 Area #4 Area #5 Area #6 Area #7 Area #8	24.74 11.34 3.44 6.74 10.74	385,500 117,300 227,100 364,300 282,000	12,121 7,526 9,361 3,031 9,545	69.38 51.22 12.53 74.93 38.17 22.07	24.98 24.98 24.98 24.98	\$113.14 94.37 76.21 37.52 99.91 63.15 47.05 36.39	94.40 76.20 37.50 99.90 63.20 47.10	\$1,431,200 1,144,200 573,500 351,000 302,800 603,200 601,800 231,100
		\$3,405,000				Total Gross		5,238,800 (916,800)
	1988= 5,239,000	= \$71.40			•	Total Net :		\$4,322,000
	1987= 4,918,900	= \$68.00			Quota Quota		\$4,060,000 \$4,322,000	2,233,000 1,944,900
Inc	rease	\$3.40		Total Net	Quota 1nc	ome for 19	S7-88	\$4,177,900
Per	centage Increase	5.0%						

Grounds: The advisory committee has concurred with the recommenda-

tions of the SIC except for the following:

 Out of respect for the integrity of both the Ministers' Pension Fund Committee, who requested a quota of \$43.00, and the Synodical Interim Committee, which recommended a quota of \$38.00, the advisory committee recommends a quota of \$40.00.

2. Because the convening of a multiracial orientation conference/ethnic workshop requires approval of Synod 1987, the quota to cover the budgeted cost is shown as a separate line item. If the conference/workshop is approved, \$1.00 will be added to the denominational services quota.

—Adopted

Note: The recommendations reflect those of the SIC and the advisory committee (except as noted above) after careful study and interviews with the respective agencies. The net result is an increase over the average quotas for 1987 of \$16.75/4.0 percent.

5. That synod instruct the Back to God Hour to inform the stated clerk of synod, in time for inclusion in the *Acts of Synod 1987*, how it has allocated the 75-cent quota reduction between the Back to God Hour and CRC-TV.

Ground: This separation in the funding of the radio and TV ministries has historical precedent and provides desired information to the churches.

-Adopted

Note: The president recognizes Mr. Henry De Wit, vice president of finance, Calvin College and Seminary, who is retiring from his position.

ARTICLE 75

The morning session is adjourned and Elder Lloyd Stellingwerff closes in prayer.

TUESDAY AFTERNOON, JUNE 16, 1987 Fourteenth Session

ARTICLE 76

Rev. Leonard Stockmeier announces *Psalter Hymnal* number 282. He reads from Psalm 135:1–7, and leads the assembly in opening prayer. Rev. Charles De Ridder replaces Rev. James Hoogeveen (Classis Muskegon).

ARTICLE 77

(The report of Advisory Committee 6 is continued from Article 66.)

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

The synod enters into executive session.

I. APPEAL OF MR. MARK VAN HOUTEN

The personal appeal of Mark Van Houten is not sustained.

The vice president offers an appropriate prayer.

The synod returns to regular session.

- II. SAN JOSE VS CLASSIS CENTRAL CALIFORNIA (APPEALS DECISION OF CLASSIS CONCERNING ADOPTING A CLASSICAL QUOTA FOR CRC-RELATED COLLEGES)
- A. Materials: Printed Appeal 2, pp. 467–69
- B. Recommendation:

That synod not sustain this appeal.

1. The Synod of 1962 instructed the congregations that "areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges." No quota or other methodology was mandated or suggested. (Italics supplied by Advisory Committee 6.)

2. In 1984 the synod decided to "urge the classes to employ the monies saved by the reduction of Calvin College and Seminary quota to support their present colleges." A formula for determining "monies saved" was provided in order to "give the area colleges a better basis on which to appeal for financial support." No quota or other methodology was mandated or suggested. (Italics supplied by Advisory Committee 6.)

- III. OVERTURE 21—PLACE MATTERS OF LICENSURE AND CANDIDACY UNDER JURIS-DICTION OF CLASSES
- A. Material: Overture 21, p. 441
- B. Recommendation:

That synod not accede to Overture 21 from the First Christian Reformed Church of Lethbridge, AB, that the matter of licensure and declaration of candidacy be placed under the jurisdiction of the classes.

Grounds:

- 1. Synod considered overtures in 1983 and 1985 with similar intent and refused to accept them (Acts of Synod 1983, pp. 667–68, and Acts of Synod 1985, pp. 706-07).
- 2. Our present policy for the examination, licensure, and declaration of candidates serves to maintain proper standards and unity in the CRC.
- 3. The "reputable" nature of a seminary is difficult to ascertain and is not a task that every classis has the time or ability to accomplish adequately.

—Adopted

- IV. ALTER SYNODICAL REGULATIONS RE STUDENTS TRAINED IN OTHER SEMINARIES
- A. Materials: Overture 22, p. 441
- B. Recommendation:

That synod not accede to the request that synod alter synodical regulations concerning students trained in other seminaries.

Grounds:

 The CRC is committed to a denominational seminary because through it the church has a significant role in preparing and evaluating prospective candidates for CRC ministry.

2. The one-year Special Program for Ministerial Candidacy (SPMC) has proven to be an effective alternative for those choosing to receive part of their education at another seminary.

3. The evaluation by the faculty and the Board of Trustees provides the denomination with a uniform standard of evaluation.

4. An equivalency examination would not ensure adequate knowledge of the unique CRC concerns.

-Adopted

- V. COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD (CEACA)
- A. Material: Report 8, pp. 137-39
- B. Recommendations:
- 1. That synod recognize Mr. Jay Van Groningen, chairman, and Mr. James Tamminga, treasurer, as representatives of this committee, and that they be given the privilege of the floor at synod when this report is being considered.

—Granted

2. That synod approve the work of the committee.

—Adopted

3. That synod remind CEACA of synodical regulations concerning the submission of nominations.

Grounds:

a. The committee notes that the nomination for membership in CEACA were not printed in the 1987 Agenda as is required by synod.

 The nominations were not submitted to the advisory committee for its perusal.

—Adopted

- VI. OVERTURE 48—ESTABLISH SEPARATE QUOTA FOR CALVIN COLLEGE AND CALVIN THEOLOGICAL SEMINARY
- A. Materials: Overture 48, p. 461
- B. Recommendation:
- That synod not accede to Overture 48 "to establish separate quotas for Calvin College and Calvin Theological Seminary."

Grounds:

- Calvin College and Seminary is by constitution one legal and corporate entity.
- Operationally, the college and the seminary share a common physical plant, library, food service, computer center, and financial administration.
- c. The desired information about allocation of quota monies between the college and the seminary is available under the present system and will be provided upon request to classical Board of Trustees representatives.

That synod instruct the Calvin College and Seminary Board of Trustees to report regularly how it allocates the one quota between the college and the seminary.

—Adopted

(The report of Advisory Committee 6 is continued in Article 101.)

ARTICLE 78

(The report of Advisory Committee 7 is continued from Article 65.)

Advisory Committee 7, *Interdenominational Matters/Confessional Matters*, Rev. Donald J. Negen reporting, presents the following:

- I. ECCLESIASTICAL FELLOWSHIP WITH THE EVANGELICAL PRESBYTERIAN CHURCH
- A. Material: Report 12, V, C, pp. 163-64; Appendix C, pp. 194-96
- B. Information:

The Evangelical Presbyterian Church was organized in 1981. Since that time the CRC has had an exchange of observers at our respective assemblies. Conversations between the representatives of the EPC and IRC have resulted in the proposal from the IRC for us to enter into ecclesiastical fellowship with them. Helpful information concerning the EPC is found in Report 12, Appendix C, pages 194–96.

C. Recommendation:

That synod invite the Evangelical Presbyterian Church to become a church in ecclesiastical fellowship.

Grounds:

- The EPC has officially adopted the Westminster Confession as its doctrinal standard and the Presbyterian form of church polity for its government.
- The EPC gives every evidence by its history and in its practice of being loyally committed to the Scriptures as the infallible Word of God, the Reformed faith as expressed in its doctrinal standard, and Presbyterian church polity.

3. The EPC through its Interchurch Relations Committee has expressed a sincere desire to enter into such ecclesiastical fellowship with the CRC and is presenting a similar recommendation to its 1987 General Assembly.

---Adopted

- II. OVERTURE 25—MAKE DECLARATION RE REPORT 44 OF 1972 AND SYNODICAL DECISIONS LEADING TO ITS ADOPTION
- A. Material: Overture 25, p. 445
- B. Recommendation:

That synod not accede to this overture.

Ground: Historically the church has found it advisable and necessary to make declarations concerning the nature and extent of the authority of God's Word (Belgic Confession, Arts. 3, 4, 5, 7).

—Adopted

- III. OVERTURE 26—DECLARE THAT CREEDS PUBLISHED IN THE 1959 PSALTER HYM-NAL BE RECOGNIZED AS OFFICIAL CREEDS
- A. Material: Overture 26, p. 445
- B. Recommendation:

That synod not accede to this overture.

Ground: The grounds adduced in the overture are inadequate.

—Adopted

- IV. COMMITTEE FOR THE TRANSLATION OF CANONS OF DORT
- A. Material: Report 28, p. 355
- B. Recommendations:
- 1. That synod accept as information this report concerning the necessary corrections and revisions.

 —Adopted
 - That synod discharge the committee with thanks for its diligent work.
 —Adopted
- V. THE REFORMED CHURCH IN AMERICA
- A. Material: Communication 1
- B. Recommendation:

That synod take note of the preliminary plans for the concurrent RCA General Synod and the CRC Synod in 1989.

—Adopted

ARTICLE 79

The president of synod introduces and welcomes Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, who addresses the assembly. Rev. Lammert Slofstra responds.

ARTICLE 80

The stated clerk presents Ballot Number 3 and delegates proceed to vote. The stated clerk reads a letter from Rev. Robert C. De Vries accepting the position of Assistant Professor of Church Education at Calvin Theological Seminary. He also reads a letter from Rev. Stanley Mast accepting the position of Coordinator of Field Education at Calvin Theological Seminary.

ARTICLE 81

(The report of Advisory Committee 3 is continued from Article 43.)

Advisory Committee 3, Radio/Publications, Dr. Thomas B. Hoeksema reporting, presents the following:

- I. APPEAL RE DECISION OF CLASSIS KALAMAZOO, CRC PUBLICATIONS, AND THE I CORINTHIANS BIBLE STUDIES MATERIALS
- A. Material: Personal Appeal 2, p. 469

B. Background:

Mr. David Kloosterman and Mr. Robert Durian are members of the Milwood CRC in Kalamazoo. Their personal appeal concerns an overture which the Milwood consistory submitted to Classis Kalamazoo relating to a series of "Bible Studies" on I Corinthians initially published in The Banner in 1985. This overture was not accepted by Classis Kalamazoo. Subsequently the appellants requested the Milwood consistory to submit the overture to synod directly, which the consistory declined to do. Thereupon the appellants directed the substance of the overture to synod as a personal appeal.

The appellants' specific concern relates to the treatment of chapters 11 and 14 of I Corinthians in the study materials. The appellants contend that both the lesson materials and leader's guide do not include proper recognition of the

1984 synodical decisions regarding the "headship principle."

Your advisory committee has consulted with both the appellants and Dr. Harvey Smit, editor in chief of the Education Department at CRC Publications, and appreciates their cooperative spirit. As a result of the consultation, these men have agreed that synodical action as recommended below will provide a satisfactory solution to the matters involved.

C. Recommendations:

- That synod sustain the appeal to the extent of recognizing that the "Bible Studies" material on I Corinthians, considered as a whole (i.e., both lessons and leader's guide), did not include suitable recognition of the understanding and interpretation of the "headship principle," expressed by synod as follows:
 - ". . . 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 the New Testament" (Acts of Synod 1984, Art. 68, p. 623).

---Adopted

- That synod note admission by the editor to the advisory committee that staff oversight in editing the materials in question resulted in failure to give suitable recognition to the relevant decision of Synod 1984. —Adopted
- 3. That synod note that the "Bible Studies" material in question is now outdated, is in very short supply, and is not publicized in Board of Publications catalogs. —Adopted
 - 4. That synod declare this to be its answer to Personal Appeal 2. —Adopted

ARTICLE 82

(The report of Advisory Committee 2 is continued from Article 73.)

Advisory Committee 2, Church Order II, Dr. Calvin P. Van Reken reporting, presents the following:

- I. MINISTERIAL INFORMATION SERVICE
- A. Material: Report 13, pp. 204-07
- B. Recommendations:
- 1. That synod grant the privilege of the floor to committee members R. De Young and D. Draayer when matters concerning the MIS are discussed.

–Granted

That synod refer to the Pastor Church Relations Committee for study the proposed expanded mandate, Report 13, III, pp. 205-06.

Grounds:

a. The definition of a "specialized ministry" is unclear.

b. It is also unclear what qualifications, if any, nonministerial profiled individuals should have.

—Adopted

- II. ALTER 1976 REVISION RE LAPSING MEMBERSHIP
- A. Materials: Overture 17, p. 438–39
- B. Recommendation:

That synod not accede to Overture 17.

Grounds:

1. No conclusive reasons are presented for amending the synodical decision of 1976 re lapsing membership.

2. The deletion of the condition "claims to be worshiping elsewhere" ignores the inseparable relationship between membership in the body of Christ (the church universal) and membership/attendance in the local congregation (see Article 28 of the Belgic Confession).

3. Adopting this overture would make it possible for a consistory to avoid its pastoral responsibility to minister in a disciplinary way with

members who are not worshiping anywhere.

---Adopted

- III. APPEAL OF HERMAN B. BOUMA FROM THE DECISION OF CLASSIS HACKENSACK RE THE FORM OF SUBSCRIPTION
- A. Materials: Personal Appeal 1, p. 469
- B. Background:

The appellant overtures synod to appoint a committee to develop "a form of subscription that can be signed by anyone who is qualified to serve as an elder or descon in the body of Christ." He states that it is not his purpose to fault any of the doctrines contained in the doctrinal standards, but nonetheless believes that the Form of Subscription needs to be revised. His position is that if a person is a member of the body of Christ, and subscribes to minimal doctrinal standards, he is doctrinally qualified to serve as an elder or deacon in the CRC. He suggests, for example, that the Form of Subscription be revised so as to require only subscription to the Apostles' Creed.

C. Recommendation:

That synod not sustain the personal appeal of Herman B. Bouma.

Grounds:

1. The appeal presents no compelling evidence for changing the Form of Subscription.

It minimizes the Reformed confessional nature of the CRC.

3. It is contrary to Article 5 of the Church Order: "All officebearers . . . shall signify their agreement with the doctrine of the church by signing the Form of Subscription."

-Adopted

IV. OFFICE OF EVANGELIST (MAJORITY REPORT)

A. Materials:

- 1. Overture 18, p. 439
- 2. Overture 19, pp. 439-40

B. Recommendation:

That synod not accede to Overtures 18 and 19.

Grounds:

1. Conclusive evidence is not presented which shows the need for an ordained evangelist in a setting which is not an emerging church.

Ordinarily, the presence of an ordained minister precludes the need for an ordained evangelist.

Note: The recommendation is placed before synod. According to Rules for Synodical Procedure, Advisory Committee 2 Minority Report is read as information by reporter Rev. R. Kenneth Rip.

The recommendation of the majority report is tabled in order to consider the recommendation of the minority report.

RE OFFICE OF EVANGELIST AT MONTREAL HARBOUR MINISTRY (MINORITY REPORT)

A. Materials:

- 1. Overture 18, p. 439
- 2. Overture 19, pp. 439-40

B. Observations:

Advisory Committee 2 (majority) recommends that synod not accede to Overtures 18 and 19. With this Advisory Committee 2 (minority) agrees. These overtures do not deal with the detail of what "broadening the definition of evangelist" would entail. Nevertheless, both overtures deal with the particular situation of the Montreal Harbour Ministry. Advisory Committee 2 (minority) also voted not to accede to the particular request of Overture 18.

C. Recommendation:

1. That synod grant exception to the rules for evangelist in the case of Barend Biesheuvel at the Montreal Harbour Ministry.

Grounds:

a. Although the Harbour Ministry is not an emerging church, it involves many of the same ordination requirements as an emerging church; e.g., preaching, leading services, administering sacraments.

b. The unique nature of the Harbour Ministry will assure that this will not become a precedent for other numerous types of ministry.

 Ordination is an important factor in enabling one to board ships as a representative of the church.

d. The Board of Seaway Ministry requests this exception, and Classes Eastern Canada and Quinte concur in their request for this particular position.

-Defeated-

Synod returns to the recommendation of the majority report.

Recommendation: That synod not accede to Overtures 18 and 19 with grounds (see IV, B above).

—Adopted

ARTICLE 83

The stated clerk reads letters of greeting from the following churches:

Dutch Reformed Church of Sri Lanka (Ceylon), Rev. Nelville L. Kock Reformed Churches of Australia, R. Hoeksema, stated clerk The Reformed Church in Japan, Kei Miyata, stated clerk Nederduitse Sending Kerk in Suid Afrika, Dr. A. J. Botha Reformed Church in Argentina, German Zylstra, chairman, Interchurch Synodical Committee

Christian Church of Sumba, Indonesia, Darius D. Dady, stated clerk

ARTICLE 84

The afternoon session is adjourned and Elder Harold T. Boonstra leads in closing prayer.

TUESDAY EVENING, JUNE 16, 1987 Fifteenth Session

ARTICLE 85

Elder Marion J. Vos announces *Psalter Hymnal* number 261 and reads Psalm 121. He leads in opening prayer.

Rev. James Hoogeveen (Classis Muskegon) has returned to synod.

ARTICLE 86

Advisory Committee 1, Church Order I, Rev. Edward Tamminga reporting, presents the following:

I. AUTHORITY AND FUNCTIONS OF ELDERS AND DEACONS

A. Materials:

- 1. Report 31, Majority and Minority, pp. 385-421
- 2. Overture 31, pp. 450–51
- 3. Overture 56, pp. 499–501
- 4. Overture 61, pp. 503-04
- 5. Overture 63, p. 504

B. Background and History:

Two issues are addressed in the report of the Committee on the Authority and Functions of Elders and Deacons: first, a definition of the work of elders and deacons; and second, the question of delegating deacons to the major assemblies of the church.

The Synod of 1984 reaffirmed the decision of the Synod of 1978 which stated "that consistories be allowed to ordain qualified women to the office of deacon,

provided that their work is distinguished from that of elders," and ratified the amended form of Church Order Article 3 (adopted by the Synod of 1978) together with its supplement, which reads: "The work of women as deacons is to be distinguished from that of elders" (Acts of Synod 1984, p. 655). This occasioned several overtures to the Synod of 1985 to define the role and authority of elders and deacons so as to clarify the proviso adopted in 1984.

Apart from this immediate concern, overtures to the Synod of 1985 also called attention to the fact that a long-standing need exists for a study which would clearly define and delineate the office of deacon within the church, in the light of Scripture, the confessions, and its historical development within our Reformed tradition. Some of these overtures and the reports of CRWRC, CRWM, and WMARC requested synod to consider the question of delegating deacons to major assemblies.

The delegation of deacons to broader assemblies has had a lengthy history of synodical study and debate. Already in 1962, Classis Chatham overtured synod "to consider the admittance of deacons to classical and synodical meetings as official delegates " A study committee appointed in 1962 unanimously recommended the inclusion of deacons in major assemblies. Synod, however, while declaring "that the delegation of deacons to the major assemblies of the church is neither prohibited nor demanded by Scripture and the Reformed confessions," nonetheless decided not to move in the direction of delegating deacons "at the present time," leaving the question to the thought and reflection of the churches (Acts of Synod 1967, pp. 93–94). The issue was raised again in 1970 by way of an overture from Classis Hamilton, and synod appointed a new study committee. This committee reported in 1972 with a majority opposing and a minority favoring the delegation of deacons to major assemblies. Synod once again decided "not to move in the direction of delegating deacons to major assemblies at this time," and encouraged the churches to continue giving constructive attention to this matter (Acts of Synod 1972, p. 48).

In 1980, Classis Muskegon came to synod with a lengthy report and a specific proposal for delegating deacons to major assemblies. Synod referred this report to the study committee re Synodical Studies on Women in Office and Decisions Pertaining to the Office of Deacon, requesting the committee "to consider whether its own conclusions concerning the nature of the office of deacon have any bearing on the delegation of deacons to major assemblies, and to spell them out for synod" (Acts of Synod 1980, p. 105). While both the majority and the minority reports of this committee made some observations on the matter of delegating deacons (cf. Acts of Synod 1981, pp. 517, 524), neither the majority nor the minority reports made any recommendations concerning the matter, nor did synod address it. The issue resurfaced in 1985 by way of three overtures and the reports of CRWRC, CRWM, and WMARC; and synod made it a part of the mandate of the present study committee.

C. Observations:

Synod now faces a majority and a minority report. Both reports call attention to possible tension or disparity within the office of deacon occasioned by the 1984 synodical decision that women may serve as deacons provided their work "as deacons is distinguished from that of elders" without applying that same provision to all who hold the office of deacon. The majority report attempts to clearly distinguish the specific tasks of elders and deacons and to so structure their work that the provision of the Synod of 1984 is both respected and

rendered no longer necessary. The majority report also identifies certain tasks and responsibilities in the general government of the church that pertain to both offices and that can appropriately be addressed jointly in a council consisting of all officebearers of the church. The minority report, however, interprets the provision of 1984 to apply "to all the work of women as deacons," and therefore judges that the general government of the church be assigned to the elders alone, since the general government of the church involves the supervision and oversight of the congregation.

Additional differences between the two reports have to do with the specific task or function of deacons, and the scope of diaconal activity. The majority sees that task in terms of representing the mercy of Christ to all mankind, whereas the minority designates their task as coordinative service within the congregation, including (but not limited to) the exercise of Christian mercy.

Finally, the majority recommends the delegation of deacons to meetings of classis, and the minority recommends that synod maintain the current practice of not delegating deacons to broader assemblies. According to the Rules for Synodical Procedure the minority report of the advisory committee is read by Rev. Jack M. Gray.

The majority report is placed before synod.

D. Recommendations:

- 1. That synod give the privilege of the floor to Dr. Richard R. De Ridder (committee secretary) and Mr. Jay Van Groningen as representatives of the majority committee (committee chairman, Dr. James A. De Jong, has the privilege of the floor as a seminary advisor); and to Dr. Nelson D. Kloosterman as representative of the minority committee.

 —Granted
- 2. That synod declare, as consistent with Scripture, that the specific functions that characterize the office of elder are: oversight of the doctrine and life of the congregation and fellow officebearers, the exercise of admonition and discipline, the pastoral care of the congregation, and participation in and promotion of evangelism and defense of the faith; and that this summary statement is a basis for further specifying the tasks of elders.

 —Adopted
- 3. That synod declare, as consistent with Scripture, that the specific functions that characterize the office of deacon are: to represent and administer the mercy of Christ to all people, especially to those who belong to the family of believers, and to stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy—all with words of biblical encouragement and testimony which assure the unity of word and deed; and that this summary statement is a basis for further specifying the tasks of deacons.

Recommendation D, 3 of the majority report is tabled to move to Recommendation 2, b of the minority report.

- 2. That the Synod of 1987 declare the following to be scriptural summaries of the task of deacons:
 - b. The office of deacon is assigned responsibility for coordinating the stewardship of all the resources within the congregation, including (but not limited to) the exercise of Christian mercy, which responsibility is to be exercised according to the example of Christ himself (Acts 6:1–7; I Tim. 3:8–13).

It is moved that synod commit the majority and minority reports of the advisory committee to another study committee for study.

—Defeated

(The report of Advisory Committee 1 is continued in Article 89.)

ARTICLE 87

The evening session is adjourned and Rev. Carl Kammeraad leads in closing prayer.

WEDNESDAY MORNING, JUNE 17, 1987 Sixteenth Session

ARTICLE 88

Elder James Visser announces *Psalter Hymnal* number 13. He reads Psalm 8 and leads the assembly in opening prayer.

The roll call reveals all members are present.

The minutes of the sessions of June 17, 1987, are approved as corrected.

ARTICLE 89

(The report of Advisory Committee 1 is continued from Article 86.)

Advisory Committee 1, *Church Order I*, Rev. Edward Tamminga reporting, presents the following:

AUTHORITY AND FUNCTION OF ELDERS AND DEACONS

A. Materials: See Article 86, I, A

The reporter reviews the mandate of the study committee and the action taken by synod Tuesday evening.

Rev. Jack M. Gray, reporter for the minority report, presents the following:

B. Recommendation:

- 2. That the Synod of 1987 declare the following to be scriptural summaries of the task of deacons:
 - b. The office of deacon is assigned responsibility for coordinating the stewardship of all congregational resources, including (but not limed to) the exercise of Christian mercy, which responsibility is to be exercised according to the example of Christ himself (Acts 6:1-7; I Tim. 3:8-13).

Recommendation 2, b of the minority report is tabled to return to Recommendation D, 3 of the majority report.

Recommendations:

3. That synod declare, as consistent with Scripture, that the specific functions that characterize the office of deacon are: to represent and administer the mercy of Christ to all people, especially to those who belong to the family of believers, and to stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy—all with words of

biblical encouragement and testimony which assure the unity of word and deed; and that this summary statement is a basis for further specifying the tasks of deacons.

—Adopted

- 4. That synod define the interrelationship between the office of elder and the office of deacon as expressed in the following guidelines:
 - a. Those tasks which belong distinctively to the office of elder are the responsibility of the consistory, which consists of the minister(s) and the elders.
 - b. Those tasks which belong distinctively to the office of deacon are the responsibility of the diaconate, which consists of the deacons only.
 - c. Those tasks which belong to the common admirtistration of the church, such as the calling of a pastor, the approval of nominations for office, mutual censure, meeting with the church visitiors, and other matters of common concern, are the responsibility of the council, which consists of the officebearers of the congregation.

---Adopted

- That synod adopt the following required Church Order changes (for ratification by the Synod of 1988):
 - a. Changes concerned with terminology:

Substitute the word *council* for the word *consistory* in the following articles: 4, Supplement 4-a, 5, Supplement 5, 9, 15, 23, heading before Article 35, 37 (except the last line), 38 (except the last reference in a), 40, Supplement 40, 41 (section 5-b), and 73.

It is moved to recommit Recommendation 5, a to the advisory committee.

—Recommitted

- b. Changes concerned with functions of elders and deacons:
 - 1) Article 24-a

The present article reads as follows:

a. The elders, with the minister(s), shall have supervision over the congregation and their fellow office-bearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

That Article 24-a be amended to read as follows:

a. The elders, with the minister(s), shall have oversight of the doctrine and life of the members of the congregation and of fellow of-ficebearers, the exercise of admonition and discipline, the pastoral care of the congregation, participation in and promotion of evangelism and defense of the faith. These specific functions shall serve as a basis for further specifying the tasks of the elders.

—Defeated

(The report of Advisory Committee 1 is continued in Article 97.)

ARTICLE 90

The morning session is adjourned and Rev. Jacob Weeda closes in prayer.

WEDNESDAY AFTERNOON, JUNE 17, 1987 Seventeenth Session

ARTICLE 91

Rev. John G. Keizer reads from Deuteronomy 10:12–20. He announces *Psalter Hymnal* number 399, stanzas 1, 3, 4, and 5, and leads in opening prayer.

ARTICLE 92

(The report of Advisory Committee 4 is continued from Article 55.)

Advisory Committee 4, *Domestic Ministries*, Rev. Larry J. Doornbos reporting, presents the following:

- I. ORDINATION OF PASTORS FROM MULTIRACIAL GROUPS
- A. Materials: Report 29, pp. 356-70
- B. Recommendations (continued):
- 1. That synod approve the following policy concerning inquiries regarding affiliation with the CRC and the identification of groups which may be amenable to uniting with the CRC (II, p. 357–58):
 - a. When inquiries regarding affiliation with the CRC are received—from whatever source—congregations, classes, and agencies of the CRC are urged to be responsive and to follow up faithfully the challenge which these present.
 - b. Congregations, classes, and agencies of the CRC are urged to take the initiative in identifying groups of Christians which are nonaffiliated and may be amenable to uniting with the CRC, enter into consultation with them, and encourage and facilitate their possible affiliation.
 - c. It is appropriate for a congregation, classis, or agency to provide information to inquiring congregations or churches which are already affiliated with a denomination, but to exercise caution about proceeding beyond that point until the inquiring body has informed its denomination of its interest and/or intention.

—Adopted

- 2. That synod adopt the following recommendations with respect to the preparation and placement of students from multiracial groups (V, p. 360–61):
 - a. That synod instruct classes not to use Church Order Article 7 for seminary graduates who wish to enter the ministry of the CRC.
 - b. That synod declare that such persons desiring to serve in the ordained ministry of the Word in the CRC should do so through the M.Div., M.Min., or SPMC programs of Calvin Seminary.
 - c. That synod call the attention of the classes and synodical deputies to the above declarations relating to the admission of persons to the ministry of the CRC.

Ground: The presently available avenues for preparation and admission to the CRC ministry better serve both the person and the church.

That synod charge the World Missions Committee, the Board of Home Missions, and Calvin Theological Seminary to assign their executive officers the responsibility of developing an integrated system for the preparation and placement of multicultural pastors and missionaries in cooperation with agencies involved in this task (V, p. 360); and that the respective boards be asked to report to the Synod of 1988 on the progress toward the development of this system (IX, E, p. 369).

Ground:

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

—Adopted

4. That synod designate Dr. John Kromminga and Dr. Richard R. De Ridder as synodically approved consultants to individuals, congregations, classes, and agencies with respect to affiliation and/or admittance (III, p. 359).

—Adopted

5. That synod encourage congregations, classes, and agencies to make use of the planned video programs in their outreach to those interested in affiliating with the CRC (IV, pp. 359–60).

—Adopted

Observation:

The Synod of 1981 (Acts of Synod 1981, p. 15) approved a modified Form of Subscription for Classis Red Mesa on the grounds that the present form is not intelligible to persons whose primary language is Navajo or Zuni. Since then, other groups for whom English is a second language have experienced similar problems. Therefore we make the following recommendation:

6. That synod authorize the SIC to appoint a committee to recommend those modifications in the Form of Subscription which will express it in more contemporary language for use by all the churches and assemblies (VIII, C, p. 364).

Grounds:

- a. A Form of Subscription in contemporary language would be a way to show sensitivity to the growing number of multicultural groups in the CRC which find the present language of the Form of Subscription difficult to understand.
- b. The present language should be modified to express the interpretations given by synod in recent years.
- c. It would be preferable to have one Form of Subscription for all churches/assemblies of the Christian Reformed denomination.

—-Adopted

7. That synod place the decision of Synod 1985 regarding licensure of students from multiracial groups (*Acts of Synod 1985*, p. 752) as a supplement to Article 22 of the Church Order (VIII, F, p. 365–66).

Ground: Such a placement will help clarify this issue for the churches.

—Adopted

8. That synod appoint a study committee to examine Section IV of the Church Order (Admonition and Discipline of the Church). This committee shall make suitable recommendations to synod in light of the specific needs of different cultural groups in the denomination (VIII, K, p. 368).

Grounds:

 This work was begun by Classis Red Mesa in 1981 but was not completed.

There is still a need to examine the present Church Order stipulations on Admonition and Discipline given the increasing cultural diversity of the denomination.

—Adopted

9. That synod make the following declaration (VIII, L, pp. 368-69):

When in the process of negotiation between a classis and a group considering affiliation with the CRC the need for exceptions to accepted order arise, such exceptions shall be permitted under the following conditions:

a. Classis grants prior approval.

- b. The exception shall be for a specified transitional period only.
- c. The approved exception is reported to synod by the classis.

Ground: In the process of affiliation a temporary exception may be necessary to accommodate the prevailing ethnic or church tradition of some who become part of the CRC. When such necessity arises, there should be clear guidelines as to conditions under which such exception(s) to accepted order is/are made.

—-Adopted

Note: Rev. Paul W. Brink (Atlantic Northeast) leaves at this time for the duration of synod.

- 10. That synod adopt the following Church Order changes for Church Order Articles 96*, 4-a, 6-a, 23-a, 38, 52, and 62 (VIII, pp. 362–68):
 - a. That synod amend Article 96 to read as follows (VIII, A, p. 363):

The articles of this Church Order have been adopted by the common consent of the churches gathered in synod. When the profit and good order of the church requires, they shall and ought to be amended, augmented, or decreased. However, no assembly other than synod has the right to do so, and everyone shall faithfully observe them until the synod decides otherwise.

Grounds:

 As the Church Order is applied to the situations of some of the multicultural groups, it becomes evident that some modifications are necessary, not because the Church Order is contrary to Scripture or to the Reformed tradition but for maintaining, developing, and promoting the unity of the church.

The revision clearly states the basic Reformed principles with reference to Church Order revision and is consistent with our long

tradition.

—Defeated

^{*}The committee begins with Article 96 since it expresses the basic principle upon which the committee's recommendations are based. Synod should note that an important change occurred in the revision of this article in 1965. The article as it presently stands omits a basic, historical principle of our Reformed church polity that goes back in history to several of the sixteenth-century church orders.

b. That synod amend Article 4-a.to read:

In calling and election to an office, the consistory shall ordinarily present to the congregation a nomination of at least twice the number to be elected. When the consistory submits a nomination which totals less than twice the number to be elected, it shall give reasons for doing so.

Ground: This revision provides the needed flexibility for multicultural Christian Reformed churches.

—Adopted

c. That synod not amend Article 23-a as recommended by the study committee (VIII, G, pp. 366–67):

Ground: The flexibility requested is already provided for under Article 23-a.

—Adopted

d. That synod add the following to Church Order Article 38 as subpoint c (VIII, H, p. 367):

38-c. Groups of believers or organized congregations desiring to become affiliated with the Christian Reformed Church shall be accepted in accordance with the regulations adopted by synod.

Grounds:

- The Church Order presently makes no provision for the reception of already established congregations into the fellowship of the CRC.
- 2) The Synod of 1985 defined the procedures by which groups of believers or congregations can become affiliated with the CRC. The Church Order should include some statement respecting this.

—Defeated

- e. That synod not amend Article 52 as recommended by the study committee (VIII, I, pp. 367-68).

 -Adopted
- f. That synod add the following as a supplement to Church Order Article 52:

By way of exception alternate Bible versions, liturgical forms, and hymnals may be approved by classis for use in non-anglo churches. The exceptions shall be reported to synod.

Ground: There is a need for flexibility in worship for the different ethnic and cultural worship traditions which are present in the CRC.

--Defeated

g. That synod amend Article 62 to read (VIII, J, p. 368):

Offerings for benevolence shall be received regularly in the worship services. Offerings also shall be received for other ministries of the congregation and the joint ministries of the churches.

Grounds:

- This revision retains the necessity for benevolence offerings to be received regularly in the worship service.
- Our stewardship also includes other causes.
- This change clarifies for affiliating groups the way the CRC finances its ministries.

11. That synod gratefully acknowledge the work of the study committee and discharge it.

—Adopted

ARTICLE 93

(The report of Advisory Committee 9 is continued from Article 60.)

Advisory Committee 9, Synodical Services, Rev. Garrett Stoutmeyer reporting, presents the following:

- I. REVISE CHURCH ORDER ARTICLE 45
- A. Material: Overture 23, pp. 441-44
- B. Recommendation:

That synod refer Overture 23 back to Faith CRC of Tinley Park, IL.

Grounds:

- Faith CRC has not demonstrated that the deliberative character of synod has been lost.
- This proposal appears to be a movement away from delegated assemblies toward proportionately representative assemblies, contrary to our adopted church polity.

—Adopted

- II. PREPARE OFFICIAL FORMS FOR TRANSFER/STATEMENTS OF MEMBERSHIP
- A. Material: Overture 24, p. 444
- B. Recommendation:

That synod instruct the SIC to prepare membership forms that distinguish between the following: (a) a Transfer of Membership form for use with churches in ecclesiastical fellowship; (b) a Statement of Membership form for use with churches not in ecclesiastical fellowship.

Ground: This distinction is not provided for in the current Statement of Membership form.

—Adopted

- III. REVISE 1985 DECISION RE BREDEWEG APPEAL
- A. Material: Overture 57
- B. Background:

Overture 57 was sent to Classis Orange City but was not adopted. Classis Orange City did forward to synod its own overture to revise the decision of Synod 1985 relative to the appeal of Dennis and Annette Bredeweg. The essential difference between Overture 49 from the classis and Overture 57 sent from the First CRC-consistory-is-found-in-the-language-of-the-consistory, namely, "to affirm that individuals and congregations have the right to withhold quotas as a matter of conscience."

C. Recommendation:

That synod not accede to Overture 57.

Grounds:

 Conscientious objections raised against synodical decisions should be directed to synod via established channels, and not to its agencies by withholding quotas.

2. The churches have the sacred duty to provide their equitable share of the funds required to support our denomination's cooperative ministries (Acts of Synod 1939, p. 72).

—Adopted

IV. Synodical Deputies Reports

A. Classical Examinations via Church Order Article 7

- 1. Synodical deputies J. T. Ebbers (Orange City), C. Vander Plate (Central California), and R. J. Buining (Rocky Mountain) concurred with Classis California in session on September 17, 1986, to judge that there is evidence of sufficient need under Church Order Article 7 to warrant proceeding with the first stage examination for licensure of **Jung Jae Lee** for the ministry of the Word.
- 2. Synodical deputies J. T. Ebbers (Orange City), C. Vander Plate (Central California), and R. J. Buining (Rocky Mountain) concurred with Classis California South in session on September 17, 1986, to grant licensure to exhort to Jung Jae Lee within Cllassis California South. This will fulfill the first step of candidacy by way of Article 7 of the Church Order.
- 3. Synodical deputies C. Vander Plate (Central California), D. Vander Wall (Columbia), and R. J. Buining (Rocky Mountain) concurred with Classis California South in session on January 14, 1987, that **Jung Jae Lee** has met the requirements for candidacy for the ministry of the Word in the Christian Reformed Church according to Church Order Article 7.
- 4. Synodical deputies N. J. Gebben (Central California), D. Vander Wall (Columbia), and R. J. Buining (Rocky Mountain) concurred with Classis California South in session on May 13, 1987, that Jung Jae Lee has successfully sustained his examination for the ministry of the Word in the Christian Reformed Church according to Church Order Article 7.
- 5. Synod recommits the matter of Jung Jae Lee's admission to the ministry of the Word in the CRC to the advisory committee after procedural questions were raised in the synodical discussion. The committee, however, alerts synod to the fact that material brought out in the discussion was not a part of the synodical deputies' reports.

Recommendation:

That synod approve the work of the synodical deputies, noting that, according to information obtained in the synodical discussion, Article 7 was inappropriately applied to an individual trained at another seminary.

—Adopted

6. Synodical deputies C. Vander Plate (Central California), D. Vander Wall (Columbia), and R. J. Buining (Rocky Mountain) concurred with Classis California South that a need has been established for the ordination of **Soo II Hyun** and that, on the basis of the examination sustained in May 1986, he be declared eligible for candidacy in 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

7. Synodical deputies N. J. Gebben (Central California), D. Vander Wall (Columbia), and R. J. Buining (Rocky Mountain) concurred with Classis California South in session on May 13, 1987, that **So II Hyun** has successfully sustained his examination for 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

- B. Ministers from Other Denominations, Church Order Article 8
- 1. Synodical deputies C. Vander Plate (Central California), J. T. Ebbers (Orange City), and R. J. Buining (Rocky Mountain), having heard the discussion of need for **Rev. Do Ryang Chung**, Hope CRC, Anaheim, CA; **Rev. Seung Jae Kang**, Orange-Dongsan CRC; and **Rev. Jae Sung Kim**, Los Angeles Korean CRC, on September 17, 1986, concurred with Classis California South that there is a need for the ministry of these three brothers according to the stipulations of Church Order Article 8.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

2. Synodical deputies G. W. Van Den Berg (Wisconsin), R. Leestma (Illiana), and H. G. Arnold (Kalamazoo), having heard the *colloquium doctum* of **Rev. Jerome Batts**, pastor of Christ Community Church of Naperville, on September 17, 1986, concurred with Classis Northern Illinois' 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

3. Synodical deputies G. W. Van Den Berg (Wisconsin), R. Leestma (Illiana), and H. G. Arnold (Kalamazoo), concurred with Classis Northern Illinois, on September 17, 1986, to declare that a need exists in the Elmhurst Christian Reformed Church to call **Dr. David Armstrong** as Minister of Church Life.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

4. Synodical deputies L. J. Dykstra (Hollland), N. Punt (Chicago South), and J. De Vries (Grand Rapids North), concurred with Classis Florida on September 24, 1986, that there is need for **Rev. John Cho** to become a minister of the Word in the CRC, based upon the decision of Classis Florida that the "In Fellowship" phase of the relationship will have been favorably completed by the time the colloquium doctum is conducted.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

5. Synodical deputies B. A. Averill (Atlantic Northeast), W. L. De Jong (Lake Erie), and H. Mennega (Quinte), having heard the *colloquium doctum* of **Rev. Steve M. Schlissel**, pastor of Messiah's Congregation, on September 24, 1986, concurred with the decision of Classis Hudson to admit him to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies, taking note of the irregularities with regard to the presentation of the proper credentials as specified in Church Order Article 8, and its Supplement.

—Defeated

Following referral of the matter to the officers of synod the following recommendation is presented: In the case of **Steve M. Schlissel** synod advises that Classis Hudson require that a psychological evaluation be supplied, and that classis encourage the upgrading of his theological education, which will bring the brother's credentials into greater conformity with the academic requirements specified in synodical regulations.

—Adopted

6. Synodical deputies G. W. Van Den Berg (Wisconsin), R. Leestma (Illiana), and H. G. Arnold (Kalamazoo) did not concur with the decision of Classis Northern Illinois on September 17, 1986, to declare that a need exists in the Spirit and Truth Fellowship CRC to call **Randy Baker** to the ministry of the Word in the CRC. (Grounds included in deputies' report.)

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

- a. Materials:
- 1) Synodical deputies report
- 2) Appeal of Classis Northern Illinois, March 5, 1987
- 3) Minutes of Classis Northern Illinois, September 17, 1986
- b. Background:

Synodical deputies G. W. Van Den Berg (Wisconsin), R. Leestma (Illiana), and H. G. Arnold (Kalamazoo) met with Classis Northern Illinois on September 17, 1986, relative to the determination of need within the Spirit and Truth Fellowship CRC to call Rev. Randy Baker to the ministry of the Word in the CRC. Classis adopted a motion which stated, "that a need does exist." The deputies, however, did not concur with the decision of classis on these grounds: (1) "It is the judgment of the synodical deputies that the ordination of R. Baker lapsed when the Spirit and Truth Fellowship came into the CRC and he did not seek admission with them as an ordained minister since ordination does not inhere in the individual. (2) It is the judgment of the synodical deputies that Randy Baker lacks the 'appropriate diplomas' required by synod, since he has no diploma from a theological seminary. (3) It is the judgment of the synodical deputies that Randy Baker should seek admission to the ministry of the Word in the CRC according to Article 6 of the Church Order or the synodical regulations governing the ordination of individuals in a multiracial group or churches.

c. Recommendations:

- 1) That synod grant the privilege of the floor to Dr. Harry G. Arnold, a synodical deputy, in matters pertaining to Ministers from Other Denominations, Church Order Article 8.

 —Granted
- 2) That synod instruct Classis Northern Illinois to reinitiate the procedures for calling a minister from another denomination (cf. Church Order, Supplement, Art. 8-c).

Grounds:

a) The synodical deputies apparently did not have from the classis all the information required and/or available.

b) The synodical deputies were asked by classis and required by Supplement Article 8-c to address first the need for calling a minister of another denomination. Instead they omitted this step and addressed themselves to the validity of the candidate's ordination.

It is moved that the advisory committee report be tabled to move to the recommendation of Classis Northern Illinois.

Recommendation:

That synod affirm that the ordination of Rev. Randolph Baker is a valid ordination which did not lapse at the time Spirit and Truth entered the CRC and therefore a request for *colloquium doctum* is appropriate at the present time. (Cf. Classis Northern Illinois appeal included with synodical deputies' report.)

It is moved that synod table the recommendation of Classis Northern Illinois to return to the recommendation of the advisory committee.

—Adopted

Recommendation 2 of the advisory committee with its grounds is adopted.

7. Synodical deputies A. J. Bultman (Grandville), J. De Vries (Grand Rapids North), and G. Bouma (Thornapple Valley), having heard the colloquium doctum of **Dr. Henry De Moor** on September 18, 1986, concurred with the decision of Classis Grand Rapids East to readmit him to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies.

---Adopted

8. Synodical deputies C. Vander Plate (Central California), D. Vander Wall (Columbia), and R. J. Buining (Rocky Mountain), having heard the *colloquia docta* of **Revs. Do Ryang Chung, Seung Jai Kang**, and **Jae Sung Kim** on January 14, 1987, concurred with the decision of Classis California South to admit these men to the ministry of the Word in the Christian Reformed Church according to Article 8 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

9. Synodical deputies J. J. Hoytema (Hamilton), J. M. Koole (Quinte), and V. Geurkink (Hackensack), on March 5, 1987, concurred with Classis Atlantic Northeast's decision that a need exists for calling a minister of another denomination to serve the needs of the Trinity CRC, Richfield Springs, NY.

Recommendation:

That synod approve the work of the synodical deputies.

---Adopted

10. Synodical deputies J. M. V. Koole (Quinte), I. J. Apol (Hackensack), and H. J. Vugteveen (Hudson), concurred in the decision of Classis Atlantic Northeast on April 2, 1987, to judge that **Rev. David Stevenson** has sustained the *colloquium doctum* and to instruct Trinity CRC in Richfield Springs, NY, to proceed with his installation. The synodical deputies advise that **Rev. David Stevenson** also submit to a full psychological evaluation from a qualified

agency/person and disclose the results to classis and Trinity CRC, and that a mentor be assigned in view of the isolated nature of this charge.

Recommendation:

That synod approve the work of the synodical deputies. —Adopted

11. Synodical deputies L. J. Dykstra (Holland), N. Punt (Chicago South), and J. De Vries (Grand Rapids North) concurred in the decision of Classis Florida in session on March 4, 1987, that the "In Fellowship" phase of the relationship between the Korean Church of Boca Raton and the Christian Reformed Church has been appropriately completed, and that therefore the stipulation which was made by the synodical deputies at the September 24, 1986, meeting of Classis Florida has been met, and recommended that classis proceed to conduct a colloquium doctum with the Rev. John Cho, with a view to admitting him to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —Adopted 12. Synodical deputies L. J. Dykstra (Holland), N. Punt (Chicago South), and J. De Vries (Grand Rapids North), having heard the examination of the Rev. John Cho on March 4, 1987, concurred with the decision of Classis Florida to declare Rev. Cho 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

13. Synodical deputies R. Leestma (Illiana), G. W. Van Den Berg (Wisconsin), and P. Vander Weide (Pella), having witnessed the *colloquium doctum* conducted by Classis Northern Illinois with **Dr. David Armstrong**, concurred with the decision of Classis Northern Illinois that he is sound in doctrine and life, and to admit the brother to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —Adopted

14. Synodical deputies N. J. Gebben (Central California), A. J. Veltkamp (Red Mesa), and R. D. De Young (California South) concurred with Classis Rocky Mountain in session on March 13, 1987, that the Korean Church of Houston has adequately demonstrated the need to call a minister from another denomination and that **Rev. Eun Park**'s credentials are satisfactory in order to proceed with the colloquium doctum. Having heard the colloquium doctum of **Rev. Park**, synodical deputies concur that he has sustained his colloquium doctum and may be admitted to the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies. —Adopted

15. Synodical deputies N. Punt (Chicago South), D. J. Negen (Northern Illinois), and R. Leestma (Illiana) concurred with Classis Wisconsin in session on May 5, 1987, that a **need** exists for indigenous leadership for the Hmong church in the person of Rev. Xae Xue Yang.

Recommendation:

That synod approve the work of the synodical deputies.

---Adopted

16. Synodical deputies R. J. Buining (Rocky Mountain), N. J. Gebben (Central California), and D. Vander Wall (Columbia) concurred with Classis California South in session on May 13, 1987, regarding the nomination of **Rev. Peter Yong Shin** for the ministry in the Christian Reformed Church according to Church Order Article 8.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

C. 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
G. Bekker	Assistant Professor of Missions at Gordon-Conwell Theological Sem.	Atlantic NE (10/1/86)	G. Bieze, Eastern Canada D. P. Wisse, Hudson V. Geurkink, Hackensack
J. K. Jansen	Chaplain, Alberta, Hospital	Alberta North (9/30/86)	J. H. Binnema, Alberta South B. Nederlof, B.C. North-West J. S. Mantel, B.C. South-East
D. Vander Wekken	Chaplain, Edmonton General Hosp.	Alberta North (9/30/86)	J. H. Binnema, Alberta South B. Nederlof, B.C. North-West J. S. Mantel, B.C. South-East
K. Wiersum	Military Chaplain	Lake Erie (9/19/86)	L. J. Vander Zee, Grand Rapids East H. J. Baas, Grand Rapids North J. C. Medendorp, Thornapple Valley
D. M. Stravers	Director of Asian Ministries, World Home Bible League	Illiana (5/12/87)	D. J. Negen, Northern Illinois N. Punt, Chicago South H. D. Vanderwell, Zeeland
T. Verseput	Administrator/ Coordinator on Disability Concerns	Grand Rapids East (1/15/87)	E. J. Knott, Zeeland J. C. Medendorp, Thornapple Valley J. De Vries, G. R. North
Positions:	Director of Pastoral Services at Holland Home	Grand Rapids North (9/16/86)	A. J. Bultman, Grandville J. D. Eppinga, Grand Rapids South G. Bouma, Thornapple Valley
	Chaplain at Westover Treatment Centre for Alcoholics	Chatham (1/27/87)	L. Slofstra, Hamilton D. Velthuizen, Huron W. L. De Jong, Lake Erie
Dazawa ay dakiow	Theological Editor at Zondervan Bible Publishers	Grand Rapids East (5/21/87)	H. D. Vanderwell, Zeeland J. De Vries, Grand Rapids North J. C. Medendorp, Thornapple Valley

Recommendation:

That synod approve the work of the synodical deputies.

D. Temporarily Loaning a Minister Outside of the Christian Reformed Church, Church Order Article 13-b

Synodical deputies J. T. Ebbers (Orange City), C. Vander Plate (Central California), and R. J. Buining (Rocky Mountain) concurred with Classis California South's decision on September 17, 1986, in the approval of loaning **Dr. JinTae John Lee** to the Los Angeles Honmi Church Presbyterian for a period of two years in accord with synodical regulations.

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

E. Ministerial Release via Church Order Article 14

1. Synodical deputies J. T. Ebbers (Orange City), C. Vander Plate (Central California), and R. J. Buining (Rocky Mountain) concurred with Classis California South in their decision on September 17, 1986, to release **Rev. Jae Young Chang** from the ministry of the Word in the CRC since he accepted a call to the Changhoondai Church, Soo Woon, Korea, of the Hapdong Presbyterian denomination in Korea.

Recommendation:

That synod approve the work of the synodical deputies.

---Adopted

2. Synodical deputies E. J. Knott (Zeeland), J. D. Eppinga (Grand Rapids South), and J. C. Medendorp (Thornapple Valley) concurred with Classis Grand Rapids North in their decision on January 20, 1987, to release Rev. Byung Nam Choi from the ministry of the Word in the CRC since he terminated his ministerial status in the Christian Reformed Church by leaving his church without permission to serve the Wang-Sip-Ree Presbyterian Church in Seoul, Korea.

Recommendation:

That synod approve the work of the synodical deputies.

---Adopted

3. Synodical deputies J. S. Mantel (B.C. South-East), B. Nederlof (B.C. North-West), and A. H. Venema (Alberta North) concurred with the action of Classis Alberta South to release Rev. Frank Breisch from the ministry of the Word in the CRC because he has been ordained in the Presbyterian Church of Canada.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

4. Synodical deputies J. G. Klomps (Toronto), J. W. Van Weelden (Niagara), and P. Meyer (Chatham) concurred with the decision of Classis Huron in session on May 13, 1987, to release, without prejudice, **Rev. Leonard Van Staalduinen** from the office of minister of the Word in the CRC.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

F. Ministerial Release via Church Order Article 14-b

1. Synodical deputies G. W. Van Den Berg (Wisconsin), R. Leestma (Illiana), and H. G. Arnold (Kalamazoo) concurred with Classis Northern Illinois in

their decision of September 17, 1986, in the honorable release of **Rev. Harold L. De Weerd** from the ministry of the Word in the CRC according to Article 14-b of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

2. Synodical deputies L. Slofstra (Hamilton), H. Eshuis (Huron), and H. Mennega (Quinte) concurred with Classis Toronto in their decision of January 22, 1987, to grant **Rev. Robert L. Malarkey** honorable release from the office of minister of the Word in the CRC, according to Church Order Article 14-b of the Church Order, since he has now entered upon a nonministerial vocation.

Recommendation:

That synod approve the work of the synodical deputies. (The attention of synod is drawn to the note of the deputies rendered to the classis: "The deputies note with concern the irregularity of a minister retaining his ministerial status for eleven years after leaving the active ministry."

—Adopted

G. Reinstatement to the Ministry, Church Order Article 14-d

1. Synodical deputies J. Vander Schaaf (Grand Rapids East) and G. F. Van Oyen (Grand Rapids South) concurred with the decision of Classis Thornapple South in session September 16, 1986, to recommend Mr. Henry Entingh to the churches as a candidate for the ministry of the Word in the CRC according to Article 14-d of the Church Order, and that he be recommended to the churches for call.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

2. Synodical deputies D. C. Los (Eastern Canada), J. W. Van Weelden (Niagara), and G. Ringnalda (Toronto) concurred with the decision of Classis Chatham in session on January 27, 1987, to readmit **Mr. Peter Mantel** to the ministry of the Word in the Christian Reformed Church and to declare him eligible for call according to Church Order Article 14-d.

Note: Mr. Peter Mantel has received a provisional call issued to him by the First Christian Reformed Church of Chatham, ON.

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

H. Ministerial Release via Church Order Article 17

 Synodical deputies C. Vander Plate (Central California), J. D. Hellinga (Sioux Center), and A. Begay (Red Mesa) concurred with Classis Rocky Mountain's decision on September 23, 1986, to release Rev. John S. Kim as pastor from the Greater Houston Korean Christian Reformed Church under Article 17 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

 Synodical deputies G. Kamps (Sioux Center), G. Compaan (Northcentral Iowa), Martin G. Zylstra (Minnesota South) concurred with Classis Orange City in their decision on March 4, 1987, to release Rev. William D. Van Dyken as pastor from the Hope Christian Reformed Church of Hull, Iowa, under Article 17 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

3. Synodical deputies met with Classis Grand Rapids South on February 27, 1986, relative to the release of **Rev. Hubert Sprik** from the Wayland Christian Reformed Church under Article 17 of the Church Order. Neither the minutes of Classis Grand Rapids South nor the report of the synodical deputies was forwarded to the office of the stated clerk. These omissions were on at least two occasions brought to the attention of the stated clerk of Classis Grand Rapids South.

Recommendation:

That synod convey its concern to Classis Grand Rapids South that two synods have now met, namely 1986 and 1987, and this matter has not been processed by synod as stipulated by the Church Order.

—Adopted

- I. Church Order—Compliance with
- 1. Synod is advised that the following candidates of 1986 were admitted into the ministry of the Christian Reformed Church but no synodical deputy reports were received by the stated clerk of synod: Jacob Binnema, Adrian Eising, Tony Maan, Arie Pennings, Roger W. Sparks, David A. Struyk.
- 2. In carefully reviewing the many reports of the deputies submitted to the stated clerk of synod, the advisory committee is again impressed with the importance of adhering strictly to the stipulations of the Church Order, both in admitting ministers from other denominations, and in releasing from office.

Recommendation:

That synod endorse and urge the SIC to implement as soon as possible the plan to hold a series of regional conferences, conducted by the denominational stated clerk, for the synodical deputies, their alternates, and designated members of the classes (Report 18, VII, p. 362).

Grounds:

- a. Synodical regulations and guidelines re the admission of ministers and congregations as set by synod are not being uniformly applied throughout the denomination by classes and synodical deputies.
- The training of the deputies is crucial to the proper functioning of the denomination.

---Adopted

- V. APPOINT A COMMITTEE TO GIVE ADVICE RE AGENCIES MAKING GREATER USE OF VOLUNTEERS
- A. Material: Overture 42, pp. 456-57
- B. Recommendation:

That synod not accede to Overture 42.

Grounds:

 Extensive opportunities for volunteer service already exist and are already widely used within the CRC, for example, in the work of the Luke Society, CRWRC, World Missions, Home Missions, local diaconal programs, etc.

Alberta North has not sufficiently demonstrated either the need for "a committee," or the effective functioning of such "a committee," whether a study or a standing committee of synod.

 The Volunteer Resource Bank (VRB) functioned as a committee of synod from 1979–85. The Synod of 1985 dismissed the committee, judging "the need which VRB is addressing is being met by local congregations and denominational agencies" (Acts of Synod 1985, Art. 40, II, E, 1, a, p. 712).

—Adopted

VI. Synodical Interim Committee

A. Material: Report 18-A, I, A; II, B; IV, pp. 494-96

B. Recommendations:

- 1. That synod approve the SIC interim appointments to various boards and committees (II, A, p. 494).

 —Adopted
- 2. That synod approve the appointment of Dr. Richard R. De Ridder to the synodical study committee on Clergy Silence (II, B, p. 494).

 —Adopted
- 3. That synod take note of the general approval given by SIC to the proposal for changes in the Yearbook (IV, pp. 494–96).

 —Adopted
- 4. That synod request the classes to instruct their stated clerks to assist the stated clerk of synod in gathering information from the congregations for the Yearbook (IV, p. 496).

 —Adopted

VII. AGENCIES RECOMMENDED FOR FINANCIAL SUPPORT

A. Materials:

- 1. Report 18-A, VIII, pp. 497-99
- 2. Agenda for Synod 1987 Financial and Business Supplement
- 3. Overture 41, p. 455-56

B. Recommendations:

- 1. That synod approve the following for financial support as indicated:
- a. Nondenominational Agencies recommended for financial support but not necessarily for one or more offerings. Any amount (or offering) should be determined by each church.
 - 1) Benevolent Agencies:
 Bethany Christian Services
 Bethesda Hospital
 Calvary Rehabilitation Center
 Elim Christian School
 International Aid
 Luke Society
 Pine Rest Christian Hospital Association

2) Educational Agencies:

Association for Public Justice Education Fund Canadian Christian Education Foundation Inc. Christian Schools International Christian Schools International Foundation

Dordt College

Institut Farel

International Theological Seminary

Redeemer Reformed Christian College

Reformed Bible College

Roseland Christian School

The King's College

Trinity Christian College

Westminster Theological Seminary Ministries

(Westminster Theol. Seminary—Philadelphia)

(Westminster Theol. Seminary—California)

3) Miscellaneous Agencies:

American Bible Society

Canadian Bible Society (Canadian churches only)

Christian Labour Ass'n 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)

InterVarsity Christian Fellowship-USA

InterVarsity 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

Wycliffe Bible Translators, Inc., & Affiliates

Wycliffe Bible Translators of Canada

—Adopted

2. New Requests for Accreditation

 a. It is recommended that synod approve the following: Middle East Reformed Fellowship

Grounds:

 Pastors, elders, deacons, church leaders, and new converts are now being educated at the Reformed Training Centre under MERF's supervision on Cyprus. Because MERF is a young, indigenous organization, faced with gigantic challenges and golden opportunities, it desperately needs the necessary funds for its deserving projects.

2) Apart from an official relationship with the Orthodox Presbyterian Church and the Reformed Presbyterian Church of North America, MERF is also supported by a growing number of congregations in the Presbyterian Church of America, the Reformed Church in

America, and other Reformed congregations.

 MERF has definite bonds of fellowship with our own Christian Reformed denomination. Presently MERF is supported by Classis Alberta South with five dollars per family (cf. Minutes of Classis, October 1986, Art. 33.2). A growing number of CRCs are taking offerings and hundreds of CRC members support MERF through prayer, annual fees, and donations. It should also be noted that MERF-Canada is directed by a board of respected members in various CRC congregations. One of CRC's pastors, Dr. J. S. Hielema, is the director of studies at the Reformed Training Centre on Cyprus and MERF's international representative.

4) With respect to synod's decision regarding MERF (cf. Acts of Synod 1986, p. 686), documents have been submitted to the stated clerk of our denomination. In a truly ecumenical effort, MERF is prepared to cooperate with all pertinent denominational organizations that seek to promote the cause of truth in the Middle East (cf. Ground 2).

---Adopted

b. That synod declare this to be its answer to Overture 41. —*Adopted* (The report of Advisory Committee 9 is continued in Article 96.)

ARTICLE 94

The afternoon session is adjourned and Elder Jack De Groat leads in closing prayer.

THURSDAY MORNING, JUNE 18, 1987 Eighteenth Session

ARTICLE 95

Rev. Martin G. Zylstra thanks delegates and organists for being cooperative in arranging devotions, and announces *Psalter Hymnal* number 184. He reads I Peter 5:1–4 and offers opening prayer.

The roll call indicates Leonard D. Arviso (Red Mesa) and Henry J. Lane

(Atlantic Northeast) are absent.

The minutes of the sessions of June 18, 1987, are read and approved.

ARTICLE 96

(The report of Advisory Committee 9 is continued from Article 93.)

Advisory Committee 9, Synodical Services, Rev. Garrett Stoutmeyer reporting, presents the following:

New Requests for Accreditation

A. Materials:

1. Report 18-A, VIII, pp. 489

2. Agenda for Synod 1987—Financial and Business Supplement

B. Recommendations:

It is recommended that synod not approve the following:

1. Evangelical Fellowship of Canada

Ground: Before granting approval for accreditation, synod recommends

that this agency secure endorsement by the Council of Christian Reformed Churches in Canada.

It is moved to refer this to the Synodical Interim Committee.

-Adopted

2. Institute of Global Urban Studies (Cities for Christ Worldwide)

Ground: That synod withhold accreditation until this organization can establish itself as a factor in assisting Christian Reformed mission agencies.

---Adopted

3. Love, Inc.

Ground: Consistent with the action of Synod 1978 and Synod 1984, Love, Inc., should seek accreditation in the classes of their areas of service rather than seeking recommendation for denominationwide support.

—Adopted

ARTICLE 97

(The report of Advisory Committee 1 is continued from Article 89.)

Advisory Committee 1, *Church Order I*, Rev. Edward Tamminga reporting, presents the following:

AUTHORITY AND FUNCTIONS OF ELDERS AND DEACONS (continued from Article 86)

A. Changes Concerned with Terminology

Note: Church Order changes to be ratified by the Synod of 1988.

Recommendation:

That synod substitute the word *council* for the word *consistory* in the following Articles: 4, Supplement 4-a, 9, 15, 23, 26, 27, heading before 35, 37, 38, 40, Supplement 40, 41 (section 5-b), and 73.

Ground: These changes are consistent with the more specific definition of council and consistory as adopted.

—Adopted

B. Changes to Reorganize Material

1. Background:

Both the advisory committee and the study committee reviewed the proposed recommendations concerning Articles 24 and 25 of the Church Order. These committees believe the recommendations break no new ground, but constitute a streamlining of the material, namely the description of the functions of elders and deacons as they have been adopted. Although the study committee did not make specific recommendation in their report concerning these two articles, they recognize that the inclusion of these two articles introduce no new material, but reorganize the material. After serious reflection together both the majority advisory committee and the majority study committee urgently request synod's reconsideration of the proposed Article 24 which was defeated, in order to keep what was adopted by synod before the church in an official way.

2. Recommendation;

That synod apply the following grounds to the revisions for Church Order Articles 24-a, 25, 35, 36, 41, 74, 75, 76, 77:

- a. The proposed Church Order revisions are consistent with the functions and authority of the offices of elder and deacon as understood scripturally and as understood historically within the Reformed tradition.
- b. The proposed Church Order changes bring the Church Order into harmony with Belgic Confession Article 30, which defines the council of the church as including pastors, elders, and deacons.

It is moved to reconsider Article 24-a.

-Adopted

C. Changes Concerned with Functions of Elders and Deacons

1. Article 24-a

Present article

The elders, with the minister(s), shall have supervision over the congregation and their fellow office-bearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

Amended article

The elders, with the minister(s), shall have oversight of the doctrine and life of the members of the congregation and fellow officebearers, the exercise of admonition and discipline, the pastoral care of the congregation, participation in and the promotion of evangelism, and defense of the faith.

Recommendation:

That synod adopt Article 24-a as amended.

—Adopted

2. Article 25

Present article

- a. The task of the deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.
- They shall enable the needy under their care to make use of Christian institutions of mercy.
- c. They shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task.
- d. They may also seek mutual understandings with other agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

Amended article

The deacons shall represent and administer the mercy of Christ to all, especially to those who belong to the community of believers, and shall stimulate the members of Christ's church to faithful, obedient stew-

ardship of their resources on behalf of the needy—all with words of biblical encouragement and testimony which assure the unity of word and deed.

Note: Items b, c, and d appear in proposed Article 74-b which speaks of the ministry of mercy on the local or congregational level.

Recommendation:

That synod adopt Article 25 as amended.

-Adopted

D. Changes Concerned with the Revision of Terminology to Conform to the Meaning of Consistory, Diaconate, and Council.

1. Article 35

Present article

- a. In every church there shall be a consistory composed of the office-bearers. The consistory is responsible for the general government of the church.
- b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all office-bearers belong, and the restricted consistory, in which the deacons do not participate.
- c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory. All other matters belong to the general consistory.

Amended article

- a. In every church there shall be a council composed of the minister(s), the elders, and the deacons. Those tasks which belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern, are the responsibility of the council.
- b. In every church there shall be a consistory composed of the elders and the minister(s) of the Word. Those tasks which belong distinctively to the office of elder are the responsibility of the consistory.
- c. In every church there shall be a diaconate composed of the deacons of the church. Those tasks which belong distinctively to the office of deacon are the responsibility of the diaconate. The diaconate shall give an account of its work to the council.

Recommendation:

That synod adopt Article 35 as amended.

—Adopted

It is moved to attach to Article 35 the following note:

Note: The previous Church Order Article 35-b was deleted because small churches have sufficient flexibility under the phrase "other matters of common concern" (new Church Order Article 35-a) to adapt this locally without losing the distinctions between the offices.

—Adopted

2. Article 36

Present article

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. Ordinarily the meeting shall be presided over by the minister, or in the absence of the minister by one of the elders.

b. The consistory, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the office-bearers.

Amended article

- a. The council, consistory, and diaconate shall meet at least once a month at a time and place announced to the congregation. A minister shall ordinarily preside at meetings of the council and the consistory, or in the absence of a minister, one of the elders shall preside. The diaconate shall elect a president from among its members.
- b. The council, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

Recommendation:

That synod adopt Article 36 as amended.

—Adopted

3. Article 41

Present article

1. Are the consistory meetings regularly held in your church and are they held according to the needs of the congregation?

Amended article

1. Are the council, consistory, and diaconate meetings regularly held according to the needs of the congregation?

Recommendation:

That synod adopt Article 41 as amended.

—Adopted

E. Changes Concerned with the Addition of the Work of Mercy to Articles of the Church Order:

1. Article 74

Present article

- a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.
- This task may be executed when conditions warrant, in cooperation with one or more neighboring churches.

Amended article

- a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the council. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.
- b. Each church shall carry on a ministry of mercy. The deacons shall enable the needy under their care to make use of Christian institutions of mercy. They shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task. They may also seek mutual understandings with agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

Recommendation:

That synod adopt Article 74 as amended.

2. Article 75

Present article

The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.

Amended article

- a. The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.
- b. The classes shall, whenever necessary, assist the churches in their ministry of mercy. The classes themselves may perform this ministry when it is beyond the scope and resources of the local churches. To administer this task each classis shall have a classical diaconal committee.

Recommendation:

That synod adopt Article 75 as amended.

—Adopted

3. Article 76

Present article

- a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond the scope and resources of minor assemblies.
- b. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

Amended article

- a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond the scope and resources of minor assemblies. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.
- b. Synod shall encourage and assist congregations and classes in their ministry of mercy, and shall carry on such work as is beyond the scope and resources of the congregations and classes. Synod shall appoint a diaconal committee to administer the denominational ministry of mercy. The work of this committee shall be governed by synodical regulations.

Recommendation:

That synod adopt Article 76 as amended.

---Adopted

4. Article 77

Present article

- a. Synod shall determine the field in which the joint foreign mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries.
- b. To administer these activities synod shall appoint a denominational foreign missions committee, whose work shall be controlled by synodical regulations.

Amended article

a. Synod shall determine the field in which the joint world mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries. To administer these activities synod shall appoint a denominational world missions committee, whose work shall be controlled by synodical regulations.

b. The denominational diaconal committee shall extend the ministry of mercy of the congregations and classes worldwide.

Recommendation:

That synod adopt Article 77 as amended. —Adopted (The report of Advisory Committee 1 is continued in Article 100.)

ARTICLE 98

The morning session adjourns and Elder Stanley K. Pang closes in prayer.

THURSDAY AFTERNOON, JUNE 18, 1987 Nineteenth Session

ARTICLE 99

Elder Dan Kuik announces *Psalter Hymnal* number 278. He reads Philippians 2:1–11 and leads in opening prayer.

Rev. John Tenyenhuis (Eastern Canada) has replaced Rev. Gerald J. Hogeterp. He rises to express agreement with the Forms of Unity.

ARTICLE 100

(The report of Advisory Committee 1 is continued from Article 97.)

Advisory Committee 1, *Church Order I*, Rev. Edward Tamminga reporting, presents the following:

AUTHORITY AND FUNCTIONS OF ELDERS AND DEACONS (continued from Article 97)

A. Deletion of Supplement, Church Order Article 3

Recommendation:

That synod not delete the Supplement to Article 3 of the Church Order, "The work of women as deacons . . . be distinguished from that of elders."

Ground: Even though the Church Order changes define the authority and functions which belong distinctively to the office of elder and deacon in such a way as to distinguish the work of all deacons from that of elders, the retention of the Supplement to Article 3 holds before the churches the concerns of the Synod of 1984.

A motion carries to table the recommendation of the advisory committee to consider the recommendation of the study committee:

Recommendation:

That the Church Order Supplement to Article 3, which states, "The work of women as deacons is to be distinguished from that of elders (*Acts of Synod 1984*, p. 655)," be deleted.

—Adopted

Note: Jacob Geertsema (Classis Wisconsin) registers his negative note.

Note: L. Klyn (Minnesota North) leaves at this time.

B. Delegation of Deacons to Classical Meetings

Recommendation:

That synod approve the delegation of deacons to meetings of classis.

Grounds:

1. The Synod of 1967 declared that "the delegation of deacons to major assemblies is . . . not . . . prohibited by Scripture and the Reformed confessions" (Acts of Synod 1967, p. 93).

The delegation of deacons gives recognition to the place and responsibility of diaconal ministry in a context broader than that of the local

congregation.

3. Joint diaconal efforts (e.g., diaconal conferences) can be brought un-

der classical supervision in this way.

4. The need for diaconal representation on the level of the broader assemblies (in this case, classis) has frequently been expressed by diaconates and denominational agencies. Many matters on the agendas of the classes directly concern the deacons or are matters of shared responsibility with elders.

According to Rules for Synodical Procedure the recommendation of the minority report of the advisory committee is read as information by Rev. Jack M. Gray.

—Defeated

C. Response to Overtures and Communications

That synod declare this to be its answer to Overtures 33, 42, and 43, and the communications of WMARC, CRWM, and CRWRC submitted to the Synod of 1985; and to Overtures 31, 56, 61, and 63 submitted to the Synod of 1987.

—Adopted

D. Discharge of Committee

That synod declare the mandate given to the study committee fulfilled, and therefore dismiss the committee with thanks. The president expresses thanks in behalf of synod. Dr. James A. De Jong expresses thanks to synod from the committee.

—Adopted

(The report of Advisory Committee 1 is continued in Article 104.)

ARTICLE 101

(The report of Advisory Committee 6 is continued from Article 77.)

Advisory Committee 6, Educational Matters, Dr. Everett Van Reken reporting, presents the following:

PETITION OF LAURA SMIT TO THE JUDICIAL CODE

A. Materials: Statement of Charges and Petition under the Judicial Code of the Church Order of the CRC

B. Background:

In addition to her appeal to synod from the decision of the Board of Trustees of Calvin College and Seminary (Church Order Art. 30-a), Ms. Laura Smit also submitted a petition containing a written statement of formal charges against the Board of Trustees invoking the procedures of the Judicial Code for hearing these charges (Church Order Art. 30-b). The appeal and the petition were before the advisory committee concurrently. The advisory committee and synod have already dealt with the "Article 30-a" appeal. This leaves the "Article 30-b" petition material unanswered.

C. Recommendation:

That synod refer Ms. Laura Smit's statement of written charges to its Committee on Protests and Appeals without prejudice.

Grounds:

 In this instance there are difficult questions concerning Judicial Code usage which call for informed study.

It is the concern of synod to protect the interest of both the appellant and the Judicial Code process.

-Adopied

ARTICLE 102

(The report of Advisory Committee 5 is continued from Article 56.)

Advisory Committee 5, World Ministries, Rev. William Vander Beek reporting, presents the following:

REVISION: DECISIONS 1984 AND 1985 RE WOMEN IN OFFICE

A. Materials:

- 1. Overture 27, pp. 445-447
- 2. Overture 28, p. 447
- 3. Overture 29, p. 448
- 4. Overture 30, pp. 448-50

B. Observations:

These four overtures to the Synod of 1987 once again evidence the unrest in the denomination. This unrest concerns the decisions reached by the Synod of 1984 concerning "headship," and by the Synod of 1985 concerning female deacons.

This unrest is of a serious nature, for it concerns mostly the exegetical/ theological foundations on which the decisions appear to rest. These foundations are being questioned, consciences are troubled, and therefore, even if those so troubled are in the minority, the church can ill afford to ignore them.

Having said this, Advisory Committee 5 wonders whether overtures for revision are at this point the appropriate forum for this debate. To that extent it shares the sentiments of those who wish a moratorium in the discussion. The committee has become convinced that the avenue of revision of those decisions

is not easy to travel. For the only specific avenue is Article 31 of the Church Order, which reads "A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented" (italics supplied).

It is very difficult to come up with texts which have not already been discussed. It is even difficult to present any new interpretation of the biblical evidence which has not already been before the churches in one report or another.

The matter of revision is further complicated by the fact that the specific reports from which some of these overtures borrow or with which they take issue have not been approved by synod. (Synod only approved recommendations which may, or may not, rest on the exegesis presented in a study report.)

Be that as it may, an advisory committee has no option but to process overtures within the confines set by Church Order Article 31 and the supplementary regulations of synod for implementation of this article of the Church Order. Therefore this committee presents the following:

C. Recommendations:

1. That synod not accede to Overture 27.

Ground: No "sufficient and new grounds for reconsideration" are presented in the overture, as required by Church Order Article 31.

2. That synod not accede to Overture 28.

Grounds:

- a. The alleged inconsistencies existed prior to the decisions of 1984 and 1985. Those decisions are not the cause of the inconsistent practice of the church.
- b. The decisions of 1984 and 1985 do not refer to teaching in general, but to such official teaching authority as is implied in ordination to office.
- 3. That synod not accede to Overture 30.

Grounds:

- a. No "sufficient and new grounds for reconsideration" are presented in this overture as required by Church Order Article 31.
- b. Making the proposed opening up of all offices for women optional will further loosen our common adherence to the Church Order, which we have agreed is to be "faithfully observed" (Church Order Art. 96), and is contrary to the principle affirmed by the Synod of 1985 that "the principle embodied in a decision of synod is applicable to similar cases in all congregations" (Acts of Synod 1985, Art. 112, p. 803).
- 4. That synod not accede to Overture 29.

Grounds:

- Many protests and appeals similar in substance to this overture were addressed by Synod 1985 and were not sustained.
- b. The overture does not adequately prove its charge that the church's present position is disobedient, sinful, and demands repentance.

Recommendation C, 1 of the majority report is placed before synod.

According to Rules for Synodical Procedure the minority report of the study committee is read as information by Rev. Peter C. Hogeterp.

Recommendation:

That synod not accede to Overture 27.

It is moved that synod consider the minority report.

D. Background:

Although the final decision of the Synod of 1984, asserting male "headship" in home and church, is well known in the churches, a series of other synodical statements about women in office are less well known. Especially note the following:

- 1. Synod stated that "the headship role of husbands in marriage involves a direction-setting role. . . ." (Acts of Synod 1984, Art. 65, D, 3, p. 622)
- 2. Synod stated "that there is insufficient scriptural evidence to warrant the conclusion that a headship principle holding man's rulership/primary leadership and direction-setting over women is a creation norm extending over the whole of human life."

 (Acts of Synod 1984, Art. 65, D, 4, p. 622)
- 3. Synod stated "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, Art. 68, p. 623).
- 4. Synod defeated the motion "that synod declare that the headship of the man in the church implies that women should not be admitted to the office of minister, elder, or evangelist." (Acts of Synod 1984, Art. 72, p. 624)

Synod of 1985, however, declared that the "headship principle . . . implies that only male members of the church shall be admitted to the office of minister and elder.

Grounds

- a. This is a logical deduction from the 'headship principle.
- b. This is consistent with Article 3-a, 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.' "

 (Acts of Synod 1985, Art. 89, pp. 772–73)

5. Synod withheld action on the motion "that synod declare that such matters as worship, discipline, education, and evangelism belong to the domain of the elders."

(Acts of Synod 1984, Art. 88, p. 638)

E. Observations:

Study Committee Report 33 (Acts of Synod 1984, pp. 282–376) built a strong case for extending "headship" of all men over all women from marriage to the church and to all of society. Synod, however, refused to recognize that the headship of males over females extended to society in general. It appears that Synod 1984 extended the "headship principle" from marriage to the church, however, without adducing specific biblical or confessional grounds. The CRC needs further reasoned study on the biblical and confessional basis for extending the "headship principle" from marriage to the church.

The advisory committee further notes that the Synod of 1985 spelled out an implication of the "headship principle" (subpoint 4 above) which the Synod of 1984 was unwilling to say. The Synod of 1985 drew what it thought to be a "logical deduction," but this may be debated on biblical and confessional grounds.

The advisory committee recognizes that there is an ongoing struggle to determine the will of the Lord on this whole matter. It agrees with the observations of the majority report. There is serious unrest in our churches; consciences are troubled. However, the Lord has been blessing the CRC greatly since the decisions of 1984, and the pastoral letter of the officers of the Synod of 1985 was used by God to maintain the peace and unity in our denomination.

The advisory committee differs with the majority report, however, in determining the best road to travel in maintaining the peace and unity of the CRC. Whereas the majority report has chosen the method of closing debate, the minority believes unity and peace is best obtained when discussion and continuing deliberation is encouraged.

Overtures 27, 28, and 30 raise significant unanswered questions. Whether or not one is in favor of women in office, the minority believes that the integrity of synod's decision is at stake. Significant questions have been asked and answers must be found.

D. Recommendation:

- 1. That synod appoint a study committee with the following mandate (this committee to report to the Synod of 1989):
 - a. To provide clear biblical and confessional grounds for extending the "headship principle" from marriage to the church.
 - b. Given "a," to clarify the implications of the "headship" of all men over all women in the church, not only with respect to the offices but with respect to the practices of the churches (e.g., in the teaching ministry, etc.).

Ground: Significant questions regarding the basis for synod's decision have been raised which need to be answered if the integrity of that decision is to be maintained, e.g.:

Overture 27 (p. 446)—The 1984 decision re "headship" as a creation norm: "This decision is without biblical ground and commits us to

a theologically indefensible position."

Overture 27, 2, a (p. 447)—'Furthermore, the idea of male headship in the church, as set forth by synod, is wholly out of keeping with the historic practice of the Reformed churches, which have always strenuously resisted the interposition of any form of human headship between Christ and his church."

Overture 28, Ground 1 (p. 447) "Although teaching in the church is a "primary leadership and direction setting function (*Acts of Synod 1984*, Art. 68, p. 623), and is performed by men and women, Synod

1984 limited such activity to males."

—Adopted

2. That this be synod's response to Overtures 27, 28, and 30. —Adopted The following register their negative votes: John H. Engbers, Allen Petroelje, James Heidinga, Merlin N. Buwalda, Donald Verduin, Henry Mast, John Drost, John Heidinga, Marion Van Dusseldorp, Douglas L. Aldrink, John R. Batts, Peter W. Brouwer, Garrett H. Stoutmeyer, John Verhoeven, John F. Koen, James A. Ritsema, Andy Glasbergen, John R. Sittema, Leonard Stockmeier, Lee Feenstra, and Rein Leestma.

Recommendation 4 of the majority report is placed before synod.

According to Rules for Synodical Procedure the recommendation of the minority report is read as information by Henry Mast, reporter.

Recommendation 4 of the majority report: That synod not accede to Overture 29.

Grounds:

 Many protests and appeals similar in substance to this overture were addressed by Synod 1985 and were not sustained.

b. The overture does not adequately prove its charge that the church's present position is disobedient, sinful, and demands repentance.

—Adopted

The following register their negative votes: Rein Leestma, John R. Sittema, and Leonard Stockmeier.

(The report of Advisory Committee 1 is continued in Article 104.)

ARTICLE 103

(The report of Advisory Committee 8 is continued from Article 69.)

Advisory Committee 8, Church Structure, Dr. Carl E. Zylstra reporting, presents the following:

WORLD MINISTRIES REVIEW COMMITTEE

A. *Materials:* Mandate from June 15, 1987, session to consider the relationship between the newly created Structure Review Committee and the previously scheduled World Ministries Review Committee.

B. Background:

Synod 1985 adopted the following motion:

That synod request 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.

- 1. Review and evaluate the operations, the functions, the internal and external relationships, and the organizational effectiveness of the newly implemented board, committee, administrative and on-field structures of World Ministries according to the criteria and goals established by the Synods of 1983–87.
- 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.
- 3. Serve the Synod of 1989 with information and recommendations as to this review and evaluation and, if appropriate, propose possible changes.

(Acts of Synod 1985, p. 768)

Synod 1987 has created a new Structure Review Committee whose mandate will overlap with the committee requested by Synod 1985. Moreover, if appointed by the synod meeting in June 1988, the anticipated World Ministries Review Committee will have little time to consult with the Structure Review Committee prior to their October 15, 1988, reporting deadline.

C. Recommendations:

 That Synod 1987 appoint the World Ministries Review Committee with the mandate and membership distribution as assigned by the Synod of 1985.

—Adopted

- 2. That the World Ministries Review Committee begin their work following the February 1988, meeting of the World Ministries Board. ——Adopted
- 3. That both the Structure Review Committee and the World Ministries Review Committee be instructed to engage in mutual consultation prior to their respective reports.

Grounds:

- a. Mutual consultation by the two committees will serve the church well.
- b. Delaying appointment of the World Ministries Review Committee until 1988 will make mutual consultation impossible.

—Adopted

ARTICLE 104

(The report of Advisory Committee 1 is continued from Article 100.)

Advisory Committee 1, Church Order I, Rev. Edward Tamminga reporting, presents the following:

PROTEST FROM CLASSIS GRAND RAPIDS SOUTH AGAINST JUDGMENT OF THE SIC CHURCH POLITY AND PROGRAM COMMITTEE

A. Materials:

- 1. Overture from Classis Grand Rapids South, January 20, 1987
- Letter from Eastern Avenue CRĈ to Classis Grand Řapids South, March 19, 1987
- Letter from the stated clerk of synod to Classis Grand Rapids South, March 30, 1987
- 4. Letter from the stated clerk of Classis Grand Rapids South to the stated clerk of synod, April 27, 1987
- 5. Letter of Protest from Classis Grand Rapids South, May 27, 1987

B. Background:

Classis Grand Rapids South overtured synod to act on "the publicly announced practice of the Eastern Avenue Christian Reformed Church of Grand Rapids, Michigan, of having 'women preach the services occasionally' and 'of having women serve as associate elders' (The Banner, December 1, 1986)"... and 'do whatever may be deemed necessary to correct this congregation and bring about its alignment with the Church Order of our denomination.' "This overture was judged by the Church Polity and Program Committee as not properly before synod because "it was not processed through the Eastern Avenue consistory, or through Classis Grand Rapids East. The overture gives no evidence of its being a response to the Eastern Avenue CRC consistory's reply to your concern." Therefore the overture was not included in the printed Agenda for Synod.

A letter from the Eastern Avenue CRC to Classis Grand Rapids South indicated that the overture, initiated by the Covenant CRC of Cutlerville, was based on "an unverified news media report (*The Banner*, December 1, 1986)." This letter further states, "While the Covenant Church had requested information on our practices concerning the use of women's gifts, they had not received our reply prior to your January meeting. There appeared to be no attempt to evaluate the information we provided to Covenant Christian Reformed Church and follow proper ecclesiastical procedure before taking classical action."

The action of the SIC Church Polity and Program Committee was protested by Classis Grand Rapids South in a letter dated May 27, 1987, stating that the reasons advanced by the Church Polity and Program Committee are not valid, and that this committee does not have a right to exclude from the printed agenda a legitimate overture from a classis.

C. Observation:

It is the judgment of Advisory Committee 1 that this overture is not properly before synod; however, we do not want this recommendation to be construed as lending support to any consistory that wishes to follow a course of action contrary to synodical decision.

D. Recommendation:

That synod not sustain the protest of Classis Grand Rapids South against the SIC Church Polity and Program Committee.

Grounds:

- Classis Grand Rapids South has not demonstrated that the reasons advanced by the SIC Church Polity and Program Committee are not valid.

ARTICLE 105

(The report of Advisory Committee 10 is continued from Article 48.)

Advisory Committee 10, FNC Matters and Care for Smaller Churches, Rev. Donald Draayer reporting, presents the following:

COMMITTEE TO REVIEW CONCEPT AND RULES FOR FNC AND STUDY MODE OF CARE FOR SMALL CHURCHES

A. Materials:

1. Report 10, III, C, 2, b, 1), p. 148

Report 18, Appendix B, IV, C, Recommendation 8, p. 329; Footnote 2, pp. 332–36

B. Background:

The FNC (now FSC) was created in 1958. Since that time approximately fourteen additional regulations have been adopted. The SIC report recommends the adoption of a new "constitution" for FSC.

The advisory committee agrees that the rules governing the administration of FNC should be recodified and recommends accordingly. The regulations recommended generally incorporate previously adopted synodical regulations (including 1987) but specifically alter the previously adopted policy concerning churches that are not experiencing growth.

C. Recommendations:

1. That synod adopt the "Synodical Regulations for the Fund for Smaller Churches" (see Report 18, App. B, Footnote 2, pp. 332–36).

Grounds:

- a. The number of regulations adopted in recent years and the changes in policy make restated regulations desirable.
- b. The proposed regulations clarify the operation of FSC.

—Adopted

2. That synod authorize the FSC (formerly FNC) with the assent of the Synodical Interim Committee to dissolve its Illinois incorporation.

Grounds:

a. It appears that the current corporate organization of the CRC in NA may make the separate incorporation unnecessary.

b. Separate incorporation may eventually complicate relations with Rev-

enue Canada.

c. The recommendation allows the FSC to dissolve the corporation, but leaves the final decision to the FSC Committee if subsequent investigation suggests another course of action.

---Adopted

3. That an exchange allowance of 20 percent be added to the minimum salary and allowances paid by the FSC to Canadian congregations. The Canadian congregations shall also be expected to contribute at the rate of 120 percent of the per-family contribution rate established for 1988.

Grounds:

a. The present disparity in the rate of exchange between the United States and Canada makes necessary some adjustment.

b. Home Missions presently offers a "premium subsidy" to those in its employ in Canada. This rate is set each year to reflect the economic conditions of the time.

—Adopted

4. That Report 10, III, B, 10 be referred to the SIC as part of its study on separate salary guidelines in the United States and Canada.

—Adopted

ARTICLE 106

Officers' materials, Rev. Jack B. Vos reporting, presents the following:

I. CHURCH ORDER, SUPPLEMENTS, RULES AND REGULATIONS

Recommendation:

That synod appoint a committee to study the Church Order, its Supplements, and other synodical rules and regulations, which pertain to the Church Order, and make recommendations about their organization and codification, to the Synod of 1989.

Grounds:

A. The Church Order itself is intended to be a clear and stable statement of church government. Frequent changes and substantial additions of recent years undermine its stability and its authority.

B. Several changes and additions to the Church Order made recently may well

be more appropriately placed in the synodical regulations.

C. Synod needs a criterion for determining when a decision affecting church government is a change in the Church Order requiring ratification by a succeeding synod.

---Adopted

II. ABSENCE OF REQUIREMENTS FOR ADMISSION/ORDINATION

Recommendations:

A. That synod instruct the SIC to draft, on the basis of the relevant articles of the Church Order and synodical regulations, a statement of the requirements which must be met before proceeding with the examination of a person seeking admission/ordination to the office of minister in the CRC, and to forward such a statement to all classes, as well as all synodical deputies and their alternates.

Ground: These requirements, while available, are presently not easily accessible.

-Adopted

B. That synod request the SIC to advise the Synod of 1988 on what recourses are open to synod when a classis, with the concurring advice of the synodical deputies, does proceed with an admission/ordination in contravention to the synodical requirements.

Grounds:

- Admission/ordination is admission to or ordination in the denomination as a whole.
- Recourses, if available to synod, will encourage compliance with the synodical requirements by all parties involved.

—Adopted

ARTICLE 107

The afternoon session adjourns at $5:20\ P.M.$, and will reconvene at $6:15\ P.M.$ Rev. John Kerssies closes in prayer.

THURSDAY EVENING, JUNE 18, 1987 Twentieth Session

ARTICLE 108

Elder Ronald C. Vredeveld reads from Luke 4:40 and Matthew 19:13–15. He announces *Psalter Hymnal* number 347 and leads the assembly in opening prayer.

ARTICLE 109

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.

Term

I. OFFICERS AND FUNCTIONARIES

A. Officers

- 1. Stated Clerk: Rev. Leonard J. Hofman (1990)
- 2. Denominational Financial Coordinator: Mr. Harry J. Vander Meer (1988)

B. Functionaries

- 1. Arrangements and Report for Synod: Mr. Robert Struyk
- 2. Archivist: Dr. Herbert Brinks
- 3. Convening Church of 1988 Synod:

II. SYNODICAL DEPUTIES

			Term
Classis	Deputies	Alternates	Expires
Alberta North	Rev. C. T. Fennema	Rev. A. Vanden Berg	1990
Alberta South	Rev. J. H. Binnema	Rev. J. Tuininga	1988
Atlantic Northeast	Rev. B. Van Antwerpen	Rev. B. A. Averill	1990
B.C. North-West	Rev. B. Nederlof	Rev. P. Brouwer	1988
B.C. South-East	Rev. J. S. Mantel	Rev. H. Numan	1990
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. Meyer	1988
Chicago South	Rev. R. Palsrok	Rev. J. Dykstra	1990
Columbia	Rev. D. Vander Wall	Rev. H. De Groot	1989
Eastern Canada	Rev. D. C. Los	Rev. G. Bieze	1989
Florida	Rev. W. Tolsma	Rev. J. Van Hemert	1990
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. J. Hoytema	1990
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	1990
Lake Erie	Rev. W. L. De Jong	Rev. J. T. Malestein	1988
Minnesota North	Rev. N. Shepherd	-	1988
Minnesota South	Rev. M. G. Żylstra	Rev. N. B. Haan	1988
Muskegon	Rev. N. L. Meyer	Rev. G. Los	1988
Niagara	Rev. J. W. Van Weelden	Rev. J. B. Vos	1990
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	1990
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. R. J. Timmer	Rev. D. Tinklenberg	1990
 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
Mrs. Mary DeSmith	Wisconsin	1988
Rev. Louis Kerkstra	Pacific NW	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
Mr. George Visser	Calgary	1989
Mr. Jack Thalen	Toronto	1989
Mr. Duane Bonnema	Northern Midwest	1990
Mr. George Groen	Southern California	1990
Rev. James A. Kok	Rocky Mountain/Red Mesa	1990
Mr. Fred Le Febre	Northern California	1990
Mr. E. (Bert) Norden	Western Canada	1990
Mrs. Cynthia Roelofs	Michigan	1990
Rev. David L. Smit	Iowa	1990
Rev. Edward J. Tamminga	Michigan	1990
Mr. Michael Van Wyk	Eastern Canada	1990

B. Board of Trustees—Calvin College and Seminary

CIt.	De l'e	411.	Term
Classis	Deputies	Alternates	Expires
Alberta North	Mr. W. Wildeboer	Dr. S. De Waal	1989
Alberta South	Dr. S. Van Popta	Rev. J. S. Gangar	1990
Atlantic Northeast	Mr. C. N. Hutt	Mr. D. Lankford	1989
B.C. North-West	Rev. J. G. Groen	Rev. J. Kits	1990
B.C. South-East	Mr. B. de Regt	Rev. H. A. Van Hoff	1988
Cadillac	Mrs. E. Potts	Mr. B. Mulder	1988
California South	Mr. B. Keuning	Dr. C. Venema	1990
Central California	Dr. R. Vander Molen	Dr. H. De Jong	1989
Chatham	Dr. N. Buma	Rev. J. Tuininga	1988
Chicago South	Mr. G. Triezenberg	Rev. A. Schoonveld	1990
Columbia	Dr. J. Vander Beek	Mr. R. Leistra	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. E. Proctor	Rev. M. N. Greidanus	1989
Grand Rapids North	Dr. T. Vanden Berg	Mr. M. De Boer	1 9 88
Grand Rapids South	Rev. A. Petroelje	Mr. D. A. Luikaart	1989
Grandville	Rev. H. C. Van Wyk	Rev. J. L. Witvliet	1 9 90
Hackensack	Rev. R. W. De Vries	Rev. J. Vugteveen	1988
Hamilton	Mr. A. Kersten	Rev. J. J. Hoytema	1989
Holland	Mr. D. Vander Ark	Rev. C. E. Bajema	1989
Hudson	Ms. V. Christian	Rev. T. D. Draayer	1990
Huron	Mr. H. Rumph	Rev. F. Heslinga	198 9
Illiana	Rev. L. B. Mensink	Rev. A. H. Jongsma	1988
Kalamazoo	Dr. J. A. Vander Laan	Mr. J. Blamer	1988
Lake Erie	Dr. O. Gelderloos	Dr. C. Rottman	1988
Minnesota North	Rev. M. Toonstra	1	
Minnesota South	Rev. R. L. Scheuers	Rev. T. Gensink	1990
Muskegon	Rev. C. J. De Ridder	Rev. E. W. Los	1989
Niagara	Rev. H. Katerberg	Rev. A. Van Geest	1 98 8

Northcentral Iowa	Rev. A. J. Stienstra	Rev. F. R. De Boer	1990
Northern Illinois	Dr. W. Venema	Rev. J. E. Wolff	1989
Orange City	Rev. J. T. Ebbers	Dr. H. Vander Griend	1990
Pacific Northwest	Mr. J. De Waard	Rev. K. R. Rip	1986
Pella	Rev. D. L. Slings	Rev. L. Stockmeier	1988
Quinte	Dr. W. Van Groningen	Rev. J. M. Koole	1990
Red Mesa	Ms. A. Frazier	Mrs. C. Begay	1988
Rocky Mountain	Mrs. C. Ackerman	Mrs. B. Negrete	1989
Sioux Center	Rev. J. Van Regenmorter	Mr. J. Koldenhaven	1990
Thornapple Valley	Rev. J. Vigh	Mr. J. Meyer	19 9 0
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	2
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
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C. CRC Publications

Classis	Deputies	Alternates	Term Expires
Alberta North	Rev. W. L. Vander Beek	Rev. G. H. Pols	1990
Alberta South	Miss G. Heinen	Rev. G. J. Bomhof	1989
Atlantic Northeast	Mrs. R. Machiele	Dr. T. Dykstra	1989
B.C. North-West	Mrs. L. Bomhof	Mr. F. Herfst	1990
B.C. South-East	Mr. D. Bouwsema	Rev. R. DeMoor	1988
Cadillac	Rev. N. J. Thomasma	Mrs. M. Ouwinga	1988
California South	Rev. C. S. Hahn	Mrs. W. Klop	1990
Central California	Mr. J. Van Spronsen	Mr. P. Duyst	1989
Chatham	Dr. H. Boekhoven	Rev. L. H. Batterink	1990
Chicago South	Rev. R. Palsrok	Mr. R. Eizenga	1989
Columbia	Dr. I. Kittel		1987
Eastern Canada	Mr. E. Geertsema	Mrs. W. Runia	1989
Florida	Dr. K. Timmer	Mr. J. Fennema	1990
Grand Rapids East	Miss N. Vander Ark	,	1988
Grand Rapids North	Mrs. B. De Korne	Rev. J. A. Wesseling	1989
Grand Rapids South	Rev. J. D. Eppinga	Rev. G. Meyer	1990
Grandville	Rev. C. Bolt	Rev. R. Heerema	1990
Hackensack	Ms. M. Nagelkirk		1989
Hamilton	Mr. J. Hobers	Rev. N. Cornelisse	1990
Holland	Dr. J. Strikwerda	Mrs. G. Zoerhof	1990
Hudson	Mrs. F. Kooistra	Rev. R. Vander Laan	1989
Huron	Mrs. E. Kamp	Mrs. D. Damsma	1990
Illiana	Rev. J. A. Holwerda	Rev. C. Van Reken	1988
Kalamazoo	Dr. S. Dykstra	Dr. D. Hendriksen	1988
Lake Erie	Rev. A. L. Hoksbergen	Mr. K. Hermann	1990
Minnesota North	Mrs. C. Rudie	Mrs. H. Beekman	1988
Minnesota South	Mr. S. Sprik	Mr. M. Boer	1989
Muskegon	Rev. G. Postema	Rev. L. Roossien	1990
Niagara	Mr. S. De Jong	Mr. B. Van Hoffen	1988
Northcentral Iowa	Mrs. H. Crandall	Mr. P. Vander Voort	1990
Northern Illinois	Mrs. M. Frens	Rev. G. D. Vanderhill	1990
Orange City	Mr. C. De Boer	Mr. I. Groothuis	1989
Pacific Northwest	Mr. C. Bratt	Mr. W. Werkhoven	1990
Pella	Mrs. G. Nieuwsma	Rev. G. L. Hoek	1990

Quinte	Rev. J. Heidinga	Rev. C. R. Cornelisse	1988
Red Mesa	Rev. M. A. Harberts	Miss I. Benally	1989
Rocky Mountain	Rev. J. Holleman	Mrs. M. De Vries	1988
Sioux Center	Dr. M. Vanden Bosch	Mr. N. Van Schouwen	1989
Thornapple Valley	Mr. G. DeYoung	Mrs. S. Poel	1990
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. Michael Snapper 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. Kenneth Bradsell

D. Christian Reformed Board of Home Missions

Classis	Deputies	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
B.C. North-West	Mr. M. Jurrius	Rev. J. A. Ooms	1989
B.C. South-East	Rev. M. J. Contant	Mrs. J. Dykshoorn	1988
Cadillac	Rev. J. D. Lion	Ms. J. Dykstra	1989
California South	Rev. D. Zandstra	Rev. H. J. Schutt	1990
Central California	Rev. V. Vander Zee	Rev. L. K. Tanis	1989
Chatham	Mr. H. Mulder	Mr. J. Geschiere	1989
Chicago South	Mrs. M. Thomas	Rev. R. E. Williams	1990
Columbia	Rev. B. J. Niemeyer		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	Rev. D. Venegas	1988
Grand Rapids North	Rev. A. Gelder	Mr. N. Van Andel	1989
Grand Rapids South	Rev. J. M. Hofman	Rev. D. M. MacLeod	1989
Grandville		Rev. A. J. Bultman	1988
Hackensack	Rev. S. J. Vander Klay		1988
Hamilton	Mr. P. Hoogendam	Mr. J. Looyenga	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	1990
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. J. Blom	1988
Muskegon	Rev. K. W. Tanis	Rev. J. Dykema	1989
Niagara	Mrs. J. Posthumus	Rev. G. Veeneman	1988
Northcentral Iowa	Rev. V. D. Vander Top	Rev. G. Compaan	1990
Northern Illinois	Rev. B. De Jong	Rev. H. De Vries	1989
Orange City	Mr. E. Ruisch	Mr. L. Veldhuizen	1988

Pacific Northwest Pella Quinte Red Mesa Rocky Mountain Sioux Center Thornapple Valley Toronto Wisconsin	Rev. H. T. Karsten Mr. D. Ward Rev. P. J. De Vries Mr. H. Thomas, Jr. Rev. R. J. Buining Rev. J. D. Buwalda Rev. D. W. Vander Veen Rev. J. Kuipers Mr. R. Wiersum	Mr. D. Bratt Mr. C. Fopma Mrs. D. Glasbergen Mr. C. Hubbard Rev. J. J. Berends Rev. P. De Jong Rev. B. W. Mulder Rev. H. P. Praamsma	1989 1990 1990 1988 1989 1990 1989 1988 1989
Zeeland	Rev. J. Stulp	Mr. P. Osterbaan	1989
Members at Large	_		
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
Central US.	Mr. D. Sall	Mr. J. Simerink	1990

E. Board of World Ministries

			Term
Area	Member	Alternate	Expires
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. Jerrien Gunnink	1989
U.S. Great Lakes	Mr. Milton Kuyers	Rev. Lester W. Van Essen	1989
U.S. East Coast	Mr. Arthur R. Jackson	Mr. Herbert Van Denend	1990
Eastern Canada	Mr. Fred Wind	Mr. Co Zondag	1990
U.S. Great Lakes	Rev. Roger E. Van Harn	Rev. Joel R. Boot	1990
World Missions Comm	nittee Representatives:		
Rev. Marvin Beelen		Classis Holland	
Rev. John De Jong		Classis Toronto	
Rev. Gerry G. Heyboe	r	Classis Illiana	
Mrs. Ruth Krabbe		Classis Alberta South	
Dr. Carl Zylstra		Classis Orange City	
Alternate: Rev. Alvii	n Machiela, primus		
Alternate: Dr. Harve	ey Bratt, secundus		
World Relief Committe	ee Representatives:		
Mr. Ronald Bode		Classis Pacific Northwest	
Mr. John de Best		Classis Holland	
Mr. Peter Kamp		Classis Quinte	
Mr. Peter Kladder III		Member-at-Large	
Dr. Wendell Wierenga		Classis Kalamazoo	
Alternate: Mr. Ade S		Member-at-Large	
	Haaksam, secundus	Member-at-Large	
U.S. Great Lakes World Missions Comm Rev. Marvin Beelen Rev. John De Jong Rev. Gerry G. Heyboe Mrs. Ruth Krabbe Dr. Carl Zylstra Alternate: Rev. Alvin Alternate: Dr. Harve World Relief Committe Mr. Ronald Bode Mr. John de Best Mr. Peter Kamp Mr. Peter Kladder III Dr. Wendell Wierenga Alternate: Mr. Ade S	Rev. Roger E. Van Harn nittee Representatives: r n Machiela, primus by Bratt, secundus ee Representatives:	Rev. Joel R. Boot Classis Holland Classis Toronto Classis Illiana Classis Alberta South Classis Orange City Classis Pacific Northwest Classis Pacific Northwest Classis Holland Classis Quinte Member-at-Large Classis Kalamazoo Member-at-Large	

F. World Missions Committee

Deputies	Alternates	Expires
Mr. J. Berkenbosch	Rev. P. J. Boodt	1990
Mrs. R. Krabbe	Rev. S. A. Van Daalen	1989
Rev. J. M. Gray	Rev. R. A. De Lange	1989
Rev. S. M. Jung	Rev. P. Sluys	1988
Rev. L. Chen	Mr. G. Ouwerkerk	1988
	Mr. J. Berkenbosch Mrs. R. Krabbe Rev. J. M. Gray Rev. S. M. Jung	Mr. J. Berkenbosch Mrs. R. Krabbe Rev. J. M. Gray Rev. S. M. Jung Rev. P. J. Boodt Rev. S. A. Van Daalen Rev. R. A. De Lange Rev. P. Sluys

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	1990
Hamilton	Rev. J. A. Quartel	Rev. L. Slofstra	1989
Holland	Rev. M. Beelen	Rev. H. Dykema	1989
Hudson	Rev. D. P. Wisse	Rev. H. J. Vugteveen	1989
Huron	Rev. D. F. Thielke	Mr. J. Veenema	1989
Illiana	Rev. G. G. Heyboer	Rev. W. H. Kooienga	1989
Kalamazoo	Mr. N. Grit	Rev. R. L. Jipping	1990
Lake Erie	Mr. P. Limburg	Dr. D. Miller	1989
Minnesota North	Rev. A. C. Leegwater	Rev. M. Stegink	1990
Minnesota South	Mr. L. Vanderaa	Rev. N. B. Haan	1988
Muskegon	Rev. B. Dokter	Rev. C. Uken	1990
Niagara	Rev. J. D. Pereboom		1989
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	Dr. B. Vander Pol	1989
Pella	Rev. T. E. Pettinga	Rev. R. L. Bouwkamp	1990
Quinte	Rev. H. Mennega	Rev. R. G. Fisher	1988
Red Mesa	Ms. Ellouise De Groat	Mr. M. Redhouse	1988
Rocky Mountain	Rev. R. R. De Vries	Rev. A. Lindemulder	1990
Sioux Center	Rev. R. Ruis	Mr. D. Bajema	1988
Thornapple Valley	Mr. E. Katerberg	Rev. W. H. Lammers	1990
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
C. World Polist Commit	too		

G. World Relief Committee

Classis	Deputies	Alternates	Term Expires
Alberta North	Mr. D. Prokuda	Mr. R. Prins	1989
Alberta South	Mr. D. Vander Wekken	Mr. A. Vandendool, Jr.	1988
Atlantic Northeast	Mrs. R. Hiskes	Mr. D. Post	1989
B.C. North-West	Mr. H. Blok	Mr. G. Apperloo	1988
B.C. South-West	Mr. C. Tuin	Mr. S. Vis	1989
Cadillac	Mr. R. Naerebout	Mr. A. Diemer	1990
California South	Mr. M. Sterk	Mr. J. Den Ouden	1989
Central California	Mr. B. Snow	Mr. M. Fernandez	1989
Chatham	Mr. H. Vander Laan	Mr. K. Poppe	1990
Chicago South	Mr. P. Kamp	Mrs. T. Hoogland	1990
Columbia	Mr. W. Taylor	Mr. A. Leep	1988
Eastern Canada	Mr. D. Walker	•	1 99 0
Florida	Mr. R. Hoeksema	Mr. E. Voss	1990
Grand Rapids East	Mr. E. Dykema	Mrs. M. Jager	1989
Grand Rapids North	Mr. T. Van Dam	Mr. H. Ippel	1988
Grand Rapids South	Mr. P. Haaksma	Mr. T. Drooger	1990

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Grandville	Mr. A. Schierbeck	Mr. D. Veltkamp	1989
Hackensack	Miss K. Daviou	Ms. B. Kosters	1990
Hamilton	Mr. A. Vanden Akker	Mr. R. Schonewille	1989
Holland	Mr. G. Van Noord	Mr. C. Edwards	1988
Hudson	Mr. H. Jost	Mr. R. Kuiken	1989
Huron	Mr. F. Vandersterre	Mr. C. Zondag	1990
Illiana	Mr. P. Persenaire	Ms. B. Hoekstra	1989
Kalamazoo	Dr. W. Wierenga	Mr. J. Hofman	1989
Lake Erie	Mr. L. Mac Donald	Mr. P. Vander Velde	1988
Minnesota North	Mr. A. Van Someren	Mr. A. Geurkink	1989
Minnesota South	Mr. R. J. Van Essen	Mr. A. Kooiman	1990
Muskegon	Mr. R. Retsema	Mr. J. Koens	1989
Niagara	Mr. J. Van Wely	Mr. A. Bezuyen	1988
Northcentral Iowa	Mr. W. Goemaat	Mr. A. Cannegieter	1988
Northern Illinois	Mr. A. Bilthouse	Mr. J. Dykstra	1990
Orange City	Mr. D. Pals	Mr. J. Rens	1990
Pacific Northwest	Mr. R. Bode	Mr. D. Vander Woude	1988
Pella	Mr. R. Groenenboom	Mr. C. Rozenboom	1988
Quinte	Mr. P. Feddema	Mr. G. Charron	1988
Red Mesa	Mr. R. Krug	Ms. J. Irving	1988
Rocky Mountain	Mr. W. Smits	Mr. R. Buteyn	1988
Sioux Center	Mr. D. Postma	Mr. I. Obbink	1990
Thornapple Valley	Mr. R. Poel	Mr. D. Vander Woude	1989
Toronto	Mr. J. De Best		1990
Wisconsin	Mr. S. Konings	Mr. S. Homan	1989
Zeeland	Mr. K. Johnson	Mr. B. Feenstra	1990
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Members at Large			
Financial Advisor	Mr. E. Zeilstra	Mr. T. Bonthuis	1989
Minister	Rev. H. Baas	Rev. D. R. Fauble	1989
Attorney	Mr. P. Kladder	Mr. T. Waalkes	1990
	ATALL AT IMMULE	Till I. MAGINES	1990

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	1990
Far West U.S.	Rev. L. G. Christoffels	Rev. D. Draayer	1990
	Mr. G. Vander Sluis	Mr. P. Hoekstra	1990
Mississippi River	Rev. P. W. Brouwer	Rev. G. J. Gunnink	1989
to Rocky Mountain	Mr. G. Vermeer	Dr. R. Post	1990
Eastern Čoast U.S.	Rev. B. A. Averill	Rev. V. Geurkink	1990
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

 $\it Ex~officio~members:$ stated clerk, denominational financial coordinator, and synodical treasurer

IV. STANDING COMMITTEES

A. Chaplain Committee

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), Mrs. H. Brent (1990), Rev. D. T. Van Oyen (1990). Canadian Representation: Rev. C. D. Tuyl, Primary (1988), Rev. J. Van Til, Alt. (1988).

B. Christian Reformed Church Loan Fund

Mr. E. Miller (1988), Mr. P. Noor (1988), Mr. D. Pluim (1988), Mr. G. Van Wyke (1988), Mr. G. Geenen (1989), Mr. C. Lane (1989), Mr. D. Meindersma (1989), Mr. Fred J. Reinders (1989), Mr. B. De Wit (1990), Rev. J. T. Ebbers (1990), Mr. C. Nagel (1990), Mr. D. Van Leeuwen (1990). Ex officio members: Mr. G. Borst and Mr. H. J. Vander Meer.

C. Committee for Educational Assistance to Churches Abroad

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), Mrs. H. Timmer (1990), Mrs. I. Kuyvenhoven (1990).

D. Committee on Disability Concerns

Rev. P. Breedveld (1988), Dr. T. B. Hoeksema (1988), Mrs. D. Wiersma (1988), Rev. P. W. De Bruyne (1989), Dr. C. Myers (1989), Rev. R. H. Uken (1989), Mrs. C. Van Drunen (1990), Rev. R. C. Vredeveld (1990); Alt., Mr. R. Muller. Ex officio member: Mrs. C. Mereness.

E. Fund for Smaller Churches

Mr. H. Ottenhoff (1988), Mr. G. Bos (1989), Rev. C. L. Bremer (1989), Mr. R. Knol (1990), Rev. C. P. Van Reken (1990).

F. Historical Committee

Dr. L. Oostendorp, Dr. H. Zwaanstra, Rev. J. Leugs, Dr. J. H. Primus.

G. Interchurch Relations Committee

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), Dr. H. J. Brinks (1990), Rev. D. J. Sieplenga (1990), Mrs. G. Visser (1990). *Ex officio* member: Rev. L. J. Hofman. Adm. Sec'y., Rev. C. Boomsma.

H. Judicial Code Committee

Mr. P. Feddema, Rev. H. Petersen, Rev. J. Kuntz, Dr. J. H. Primus, Mr. D. Vander Ploeg, Dr. H. Ippel, Mr. W. Posthumus, Rev. B. Slofstra.

I. Ministers' Pension Fund

Ministers Pension Trustees (Canada)

Rev. J. G. Klomps (1988), Mr. N. Van Duyvendyk (1988), Mr. J. A. Van Rooyen (1989), Mr. D. De Jong (1990), Mr. D. E. Nelson (1990).

Ministers' Pension Fund Committee (United States)

Mr. G. C. Van de Riet (1988), Rev. H. Hoekstra (1989), Mr. J. F. Mellema (1989), Mr. L. Bierma (1990), Mr. D. Vander Ploeg (1990).

J. Pastor-Church Relations Committee

Mrs. J. De Jong (1988), Rev. P. Borgdorff (1989), Mrs. M. Vos (1989), Dr. R. Westmaas (1989), Dr. R. C. De Vries (1990), Rev. C. L. Kammeraad (1990), Rev. E. W. Los (1990). *Ex officio* member: Rev. L. M. Tamminga (nonvoting).

K. Sermons for Reading Services.

Rev. R. Koops (1988), Rev. C. H. Salomons (1988), Rev. D. Miedema (1989), Rev. R. W. Ouwehand (1990); Alt. Rev. W. C. Veenstra.

L. Synodical Committee on Race Relations

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), Rev. P. Aviles (1990), Mr. G. Fernhout (1990), (Member to be chosen by Classis Red Mesa—1990). Ex officio member: Mr. B. Goei. Advisory Committee members: Mr. J. De Haan, Mr. G. Mulder.

M. Unordained Employees' Pension Fund Committee

Mr. L Vanden Bosch (1988), Mr. K. Schemper (1988), Mr. M. Grevengoed (1989), Mr. G. Raterink (1989), Mrs. A. Arnoys (1990).

V. STUDY COMMITTEES (First name is convener.)

A. 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. J. B. Koops; Alt. Rev. J. Gunnink.

B. Committee for Translation of Church Order and Confessions

Rev. L. J. Hofman, Dr. R. R. De Ridder, Professor F. Klooster.

C. 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.

D. Committee on Clergy Silence

Rev. H. Bode, Rev. A. D. Compaan, Mr. J. Van Dam, Mr. A. J. Bakker, Mr. R. Bouma, Dr. R. R. De Ridder.

E. Committee on Structure Review

Rev. W. M. Van Dyk, Mr. D. Booy, Rev. B. J. Haan, Mr. K. Horjus, Rev. J. Klomps, Rev. G. Vander Weit, Mr. F. Velzen, Rev. J. B. Vos.

F. Committee to Study Overture 9-1986

Rev. B. Nederlof, Rev. J. G. Groen, Rev. R. J. Holwerda, Rev. H. Numan, Rev. G. W. Sheeres.

G. Committee to Examine Section IV of the Church Order re Needs of Different Cultural Groups

Rev. A. E. Mulder, Dr R. R. De Ridder, Rev. J. S. Rhee, Rev. J. Tuininga, Rev. D. A. Venegas.

H. Committee to Review World Ministries

Dr. E. D. Roels, Mr. G. Berghoef, Rev. J. Hasper, Rev. R. Opperwall, Dr. W. Spoelhof.

I. Committee to Study Headship

Dr. C. E. Zylstra, Dr. J. Bolt, Dr. D. E. Holwerda, Dr. J. Timmer, Miss N. Vander Ark, Dr. J. Van Dyk.

J. Committee for Organization of the Church Order

Rev. L. J. Hofman, Dr. H. G. Arnold, Rev. J. H. Bergsma, Dr. R. R. De Ridder, Dr. C. G. Kromminga.

DELEGATES TO THE REFORMED ECUMENICAL SYNOD

Voting theologian delegate:

Dr. John B. Hulst

Voting theologian alternate delegate:

Dr. Carl G. Kromminga

Voting minister delegate:

Rev. Jack B. Vos

Voting minister alternate delegate:

Rev. Tymen E. Hofman

Voting elder delegate:

Judge Mr. John Feikens

Voting elder alternate delegate:

Dr. Russell Maatman

Fourth voting delegate:

Rev. Clarence Boomsma

Fourth voting alternate delegate:

Dr. Henry Zwaanstra

ARTICLE 110

Minutes will be referred to the SIC for final approval.

ARTICLE 111

The president expresses the thanks of synod to Calvin College, including Mr. Robert Struyk and the sound room staff; secretaries Carol Smith, Marlene Oosterhouse, and Kathy Vander Stel; and the officers of synod. The president also expresses the thanks of synod to Rev. Leonard J. Hofman, denominational stated clerk. Thanks are also expressed to Mr. Harry J. Vander Meer, denominational financial coordinator.

ARTICLE 112

The stated clerk presents tokens of appreciation to the officers on behalf of synod.

ARTICLE 113

The vice president voices the appreciation of synod for the gifts, and for the leadership and contribution of the president, Rev. Calvin Bolt. Synod rises to affirm its appreciation.

The president addresses the assembly, reflecting on Psalm 90, the passage selected for the synodical prayer service and the convening of synod, and

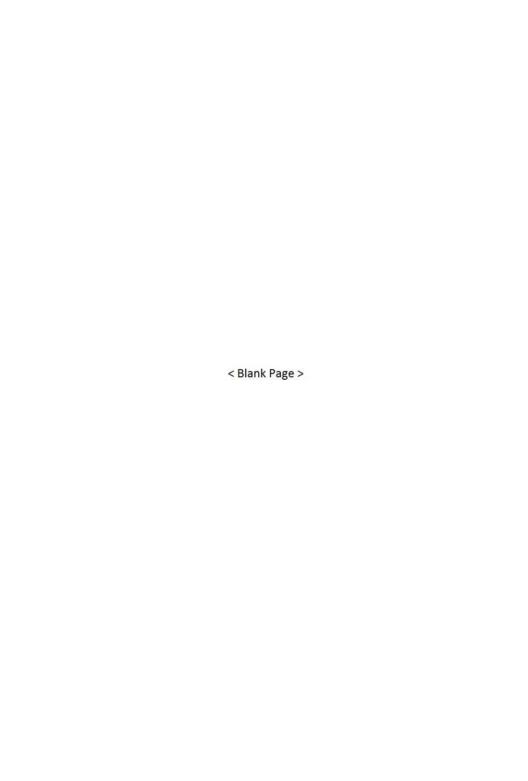
offers a closing prayer. Synod sings Psalter Hymnal number 175.

Calvin Bolt, president Jack B. Vos, vice president Morris N. Greidanus, first clerk Peter W. Brouwer, second clerk

Attested a true copy Leonard J. Hofman, stated clerk



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(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:

CCRCC	Council of Christian Reformed Churches in Canada
DFC	Denominational Financial Coordinator
FNC	Fund for Needy Churches
GKN	Gereformeerde Kerken in Nederland
IAC	Interagency Advisory Council
MCC	Missions Coordination Council
NAE	National Association of Evangelicals
NAPARC	North American Presbyterian and Reformed Churches
NCCC	National Council of Christian Churches
PCRC	Pastor-Church Relations Committee
RCA	Reformed Church in America
RCSA	Reformed Churches in South Africa (Gereformeerde Kerk in Suid
	Afrika)
RES	Reformed Ecumenical Synod
SCORR	Synodical Committee on Race Relations
SIC	Synodical Interim Committee

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QUOTAS AND RECOMMENDED AGENCIES FOR 1988

I. DENOMINATIONAL AGENCIES

A. Quotas

	er Family for 1988
Back to God Hour	70
CRC-TV	
Board of Home Missions	95.05
Carvin Conege and Seminary	
Area 1—Grand Rapids East, Grand Rapids North,	
Grand Rapids South, Grandville, Thornapple Valley Area 2—Cadillac, Holland, Kalamazoo, Lake Erie,	\$111.30
Muskegon, Zeeland	92.90
Area 3—Northern Illinois, Chicago South, Florida,	
Illiana, Wisconsin	75.00
Area 4—Minnesota North, Minnesota South, Northcentral Iowa,	24.00
Orange City, Pella, Sioux Center	36.90
Area 5—Atlantic Northeast, Hackensack, Hudson	98.30
Pacific Northwest, Red Mesa, Rocky Mountain	62.10
Area 7—Chatham, Eastern Canada, Hamilton, Huron,	02.10
Quinte, Toronto	46.30
Area 8-Alberta North, Alberta South, British Columbia	35.80
Chambele Committee	0.00
Chaplain Committee	8.30
Committee for Educational Assistance to Churches Abroad	
CRC Publications	
Denominational Services:	otal 26.35
Institut Farel, \$.50; Pastor-Church Relations, \$2.00; Committee for Disbility Concerns, \$1.00; denominational building fund, \$4.50; building operations, synodical	
expenses, funds for standing, service, and study committees, \$	18.35.
Fund for Smaller Churches	19.00
Ministers' Pension Funds	
Supplemental Fund	
Synodical Committee on Race Relations	5.95
World Missions Committee	
TOTAL TABLES COMMUNICOTTO	72.05

^{*}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, \$9.00; Area 3, \$26.90; Area 4, \$65.00; Area 5, \$3.60; Area 6, \$39.80; Area 7, \$55.60; Area 8, \$66.10.

B. One or More Offerings

- 1. Denominational Agencies
 - a. Back to God Hour-above-quota needs

CRC TV—above-quota needs

- b. Home Missions—
 - 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—abovequota needs
- f. Committee for Disability Concerns (formerly Committee for Ministry with Retarded Persons)
- g. Synodical Committee on Race Relations
 - 1. above-quota needs
 - 2. Multiracial Student Scholarship Fund
- h. World Literature Committee—above-quota needs
- i. World Missions Committee—above-quota needs
- j. World Relief Committee
- 2. Denominationally Related

Calvinettes

Calvinist Cadet Corps

Young Calvinist Armed Services Ministry

Young Calvinist Federation

II. NONDENOMINATIONAL AGENCIES FOR FINANCIAL SUPPORT

Recommended for financial support but not necessarily for one or more offerings. Any amount (or offering) should be determined by each church.

A. Agencies

- 1. Bethany Christian Services
- 2. Bethesda Hospital
- Calvary Rehabilitation Center
- 4. Elim Christian School
- 5. International Aid, Inc.
- 6. Luke Society
- 7. Pine Rest Christian Hospital Association

B. Educational Agencies

- 1. Association for Public Justice Education Fund
- Canadian Christian Education Foundation, Inc.
- 3. Christian Schools International
- 4. Christian Schools International Foundation
- 5. Dordt College
- 6. Institut Farel
- Institute for Christian Studies
- 8. International Theological Seminary
- 9. Redeemer Reformed Christian College
- 10. Reformed Bible College

- 11. Roseland Christian School
- 12. The King's College
- 13. Trinity Christian College
- 14. Westminster Theological Seminary

C. Miscellaneous Agencies

- 1. American Bible Society
- 2. Canadian Bible Society (Canadian churches only)
- 3. Christian Labour Association of Canada (Canadian churches only)
- 4. Faith, Prayer & Tract League
- 5. Friendship Foundation—USA
- Friendship Series Charities—Canada
- 7. Gideons International—USA (Bible distribution only)
- 8. Gideons International—Canada (Bible distribution only)
- InterVarsity Christian Fellowship—USA
- 10. InterVarsity Christian Fellowship—Canada
- 11. Lord's Day Alliance-USA
- 12. Metanoia Ministries
- 13. Middle East Reformed Fellowship
- 14. People for Sunday Association of Canada
- 15. The Evangelical Literature League (TELL)
- 16. World Home Bible League—USA
- 17. World Home Bible League-Canada
- 18. Wycliffe Bible Translators—USA
- 19. Wycliffe Bible Translators-Canada