

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

AGENDA FOR SYNOD



1989

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June 13 To 23, 1989

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

PREFACE

The service of prayer for the Synod of 1989 will be held Monday evening, June 12, 1989, at 8:00 p.m. in the West Leonard Christian Reformed Church, 1053 Leonard Street NW, Grand Rapids, Michigan. Rev. Marinus Vande Steeg, associate pastor of West Leonard CRC and Chaplain in the U.S. Air Force, will be in charge of the prayer service.

The synod begins its sessions Tuesday morning, June 13, at 9:00 a.m. in the Fine Arts Center on the Knollcrest Campus of Calvin College in Grand Rapids, Michigan. Rev. Marinus Vande Steeg will serve as president pro-tem until the Synod of 1989 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 11. Let us pray that God may bless our denomination and the Synod of 1989 as we serve our Lord Jesus Christ, and that the Holy Spirit may equip us to work in love, wisdom, and unity.

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

DELEGATES—PLEASE NOTE

1. Delegates who travel by automobile are reminded of the decision of synod, that traveling together will effect considerable savings to synod.
2. Plane travel is the most economical for delegates since expenses for lodging and meals are not incurred.
3. No allowance will be made for travel insurance, since a synodical policy covers all delegates.
4. Bring with you your copy of the *Agenda for Synod 1989* 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 1989 and urges that all necessary precautions be taken to prevent violations of confidentiality.

The Synod of 1952, which drafted rules for executive sessions, stated that "the various principles of executive sessions, or sessions that are not open to the public, involve the practical implication that reporters may not 'report.'" If reporters are not permitted to report on executive sessions of synod, it is certainly a breach of confidentiality also for delegates to the synodical assembly to report—publicly, orally, or in print—on the discussions held in an executive session of synod.

(Acts of Synod 1982, Art. 11, pp. 15-16)

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DELEGATES TO THE SYNOD OF 1989

Classis	Delegates	Alternates
ALBERTA NORTH		
Ministers	Peter J. Boodt Cecil Van Niejenhuis	Ministers James Dekker Mel Pool
Elders	Dick Ebens Jake Den Oudsten	Elders Simon Pronk Alvin Venema
ALBERTA SOUTH		
Ministers	Roger W. Sparks Jacob (Jack) M. Van de Hoef	Ministers Kornells de Koning Albert J. De Vries
Elders	Peter de Groot William Hummel	Elders John Maatman Hans Visser
ARIZONA		
Ministers	Frederick J. Walhof Timothy B. Toeset	Ministers Harry A. Van Dam Gerald L. Rutgers
Elders	Rodney J. Hugen Jan Faber	Elders Ed Boschma William W. Lambuth
ATLANTIC NORTHEAST		
Ministers	Robert D. Steen Peter Vander Weide	Ministers John J. Wiegers Lugene L. Schemper
Elders	Albert G. De Blieck John Fylstra	Elders Ralph Falkema Frank Dykstra
B. C. NORTH-WEST		
Ministers	John E. F. Dresselhuis Fred Koning	Ministers Henry Jonker Peter Sluys
Elders	A. Edward M. Morbey Steff De Villiers	Elders John Lok Ronald Frans
B. C. SOUTH-EAST		
Ministers	Wout Brouwer Arie C. Leegwater	Ministers Robert W. Hogendoorn John Poortenga
Elders	Hank Luymes Dick Bouwsema	Elders Jake Kingma Len Vander Kwaak
CADILLAC		
Ministers	Norman J. Thomasma John Morren	Ministers James M. Evenhouse Matthew A. Palsrok
Elders	John Monsma Matthew H. Morrison	Elders Verlyn Schaap
CALIFORNIA SOUTH		
Ministers	Herman J. Schutt John E. Kim	Ministers Larry Van Essen W. Dean Dyk
Elders	Richard H. Suwyn Ralph F. Deems	Elders Henry Docter Elko Brouwer

Classis	Delegates	Alternates
CENTRAL CALIFORNIA		
Ministers . . .	Winston C. Boelkins	Ministers . . . Clair Vander Neut
	Jack Huttinga	Bruce A. Persenaire
Elders	Victor Shen	Elders Gerald Van Soelen
	Charles S. Viss	Peter Broers
CHATHAM		
Ministers . . .	John W. Jongsma	Ministers . . . David J. Feddes
	Henry J. Boekhoven	John D. Suk
Elders	Jack Geschiere	Elders John Kraayenbrink
	John L. Jooose	John Vander Til
CHICAGO SOUTH		
Ministers . . .	Anthony (Tony) Van Zanten	Ministers . . . Gary P. Hutt
	Jack Reiffner	John D. Hellinga
Elders	John Rosier	Elders Louis J. Clousing
	Timothy H. Larson	Barry A. Van Dyke
COLUMBIA		
Ministers . . .	J. Peter Vosteen	Ministers . . . Alvin J. Machiela
	Douglas R. Vander Wall	John Van Schepen
Elders	Robert A. Ver Burg	Elders Arlyn Plowman
	Marvin Feddes	James E. Jeffers
EASTERN CANADA		
Ministers . . .	A. Carel Geleynse	Ministers . . . James Jooose
	Henry G. Gunnink	Kenneth R. Ritsema
Elders	Ed Vander Veer	Elders Hugh M. Bell
	Ralph Hogeterp	Andy Verboom
FLORIDA		
Ministers . . .	Farquhar J. MacLeod	Ministers . . . Stanley J. Workman
	John A. Nash	William G. Vis
Elders	Leonard J. Gabrielse	Elders
	Jose A. Tagle, Jr.	
GEORGETOWN		
Ministers . . .	John L. Witvliet	Ministers . . . Stanley De Vries
	Calvin Bolt	Jack Stulp
Elders	Warren T. Faber	Elders Glenn C. Bouwkamp
	Dan F. Bloem	Ralph Haan
GRAND RAPIDS EAST		
Ministers . . .	Morris N. Greidanus	Ministers . . . Duane K. Kelderman
	Mark D. Vermaire	Joel R. Boot
Elders	Kornelius Van Goor	Elders Clarence J. Vos
	Alvin J. Vander Lugt	James S. De Young
GRAND RAPIDS NORTH		
Ministers . . .	Donald J. Van Beek	Ministers . . . James A. Molenbeek
	John H. Bergsma	Wilmer R. Witte
Elders	Ted Ter-Haar	Elders Phillip Brink
	Ronald L. Springvloed	

Classis	Delegates	Alternates
GRAND RAPIDS SOUTH		
Ministers . . .	John M. Hofman Douglas M. MacLeod	Ministers . . . George R. Mossel Allen Petroelje
Elders	W. David Luikaart Jack W. Stoepker	Elders Paul Ribbens Gerald R. Orange
GRANDVILLE		
Ministers . . .	Douglas A. Kamstra Leonard Van Drunen	Ministers . . . Arthur J. Besteman Homer J. Wigboldy
Elders	Howard Nyenhuis John Morren	Elders Marcus (Max) Faasse Raymond H. Dykstra
HACKENSACK		
Ministers . . .	Gordon D. Negen John A. Algera	Ministers . . . Ronald J. de Groot Robert Zomermaand
Elders	Robert Tanis Kenneth J. Vander Wall	Elders Elmer Hubers
HAMILTON		
Ministers . . .	Jacob A. Quartel Kenneth A. Baker	Ministers . . . Ted Hoogsteen Raymond J. Sikkema
Elders	John Elgersma John Vander Hoek	Elders Peter Brouwer Jan Vander Woerd
HOLLAND		
Ministers . . .	Edward J. Blankespoor Henry Dykema	Ministers . . . Roger A. Kok Michael De Vries
Elders	Barry L. Bandstra Roger N. Brummel	Elders Andrew C. Blystra Stanley Ellens
HUDSON		
Ministers . . .	Richard J. Kuiken Douglas R. Zimmerman	Ministers . . . Daniel L. Bratt Donald P. Wisse
Elders	Garret J. Dykhouse Nelson Slager	Elders C. Edward Van Schepen Paul Szto
HURON		
Ministers . . .	Jacob Kuntz Dirk Miedema	Ministers . . . Ralph Koops Sidney Couperus
Elders	John Slotegraaf Lenard Bakelaar	Elders John E. Luymes Andrew Thalen
IAKOTA		
Ministers . . .	Peter De Jong Robert J. Timmer	Ministers . . . J. Wally Postman William J. Moxey
Elders	John H. Van Zanten Marion Van Dusseldorp	Elders Percy Bylsma Warren Snieder
ILLIANA		
Ministers . . .	Laryn G. Zoerhof Lugene A. Bazuin	Ministers . . . Paul D. Sikkema Clarence A. Reyneveld
Elders	Richard Vander Zee Andrew R. Blystra	Elders Donald W. Blue Howard Cole

Classis	Delegates	Alternates
KALAMAZOO		
Ministers . . .	Charles Terpstra Harry G. Arnold	Ministers . . . James L. Vanderlaan David J. Sieplinga
Elders	John H. Hofman Henry Van Elderen	Elders Adrian Vande Linde Tony Vanden Berg
LAKE ERIE		
Ministers . . .	Alvin L. Hoksbergen Bartel N. Huizenga	Ministers . . . Kenneth L. Schepel Wilbur L. De Jong
Elders	Earl E. Bristow John R. Van Andel	Elders
MINNESOTA NORTH		
Ministers . . .	John Joldersma James D. Osterhouse	Ministers . . . Peter Veltman James D. Zondervan
Elders	Alton L. Greenfield Jacob J. Van't Land	Elders Terry Hammink Sam W. Workman
MINNESOTA SOUTH		
Ministers . . .	Paul E. Bakker Daniel W. De Groot	Ministers . . . Norman B. Haan Karl H. Bratt
Elders	Tom N. Vanden Bosch Clarence Feikema	Elders Clarence Van Duyn Henry Mast
MUSKEGON		
Ministers . . .	Leonard P. Troast John G. Van Ryn	Ministers . . . Richard J. Vande Kieft Douglas J. Van Essen
Elders	Henry E. Slings Ronald J. Kunnen	Elders Rod Brayman Lee W. Baas
NIAGARA		
Ministers . . .	Henry Katerberg Jack B. Vos	Ministers . . . John De Jong Adrian A. Van Geest
Elders	Chuck Dykstra John Shrimer	Elders Henry Koetsier George Vandezande
NORTHCENTRAL IOWA		
Ministers . . .	Arthur J. Stienstra Thomas J. Vos	Ministers . . . Gerald E. De Vries Gilmer Compaan
Elders	Nick L. Verbrugge John M. Eekhoff	Elders Lee R. Bakker Harold B. Eiten
NORTHERN ILLINOIS		
Ministers . . .	Lee A. Koning Hendrik (Henry) De Vries	Ministers . . . Bert DeJong Timothy H. Douma
Elders	Everett Van Reken John G. Klompmaker	Elders Donald R. Vos Henry Terpstra
ORANGE CITY		
Ministers . . .	Aldon L. Kuiper Bernard J. Haan, Jr.	Ministers . . . J. Mark Beach Ralph A. Pontier
Elders	Fred Ten Napel Harvey Obbink	Elders Lowell L. Krediet Henry P. Haarsma

Classis	Delegates	Alternates
PACIFIC NORTHWEST		
Ministers . . .	Kenneth D. Koeman Robert Koornneef	Ministers . . . Rodney Vander Ley Kenneth L. Havert
Elders	Frank G. Bouwman Fred Boonstra	Elders James Van Ess Jacob Boersema
PELLA		
Ministers . . .	John P. Gorter Jacob P. Boonstra	Ministers . . . Ronald L. Bouwkamp Joseph A. Brinks
Elders	James P. Jonker Harold Van Maanen	Elders John Quick Howard Groenendyk
QUINTE		
Ministers . . .	Charles R. Cornelisse Peter J. De Vries	Ministers . . . Ed W. Visser Bart Van Eyk
Elders	Keith Knight Bert Stam	Elders Okke Bouma William Wyngaarden
RED MESA		
Ministers . . .	Gordon T. Stuit Anthony Begay	Ministers . . . James Vande Lune Larry J. Doornbos
Elders	Benjamin Musket, Jr. Jerome Sandoval	Elders Thomas J. Weeda Henry Rottschafer
ROCKY MOUNTAIN		
Ministers . . .	Thomas J. De Vries James R. Kok	Ministers . . . John Terpstra Jay C. Vander Ark
Elders	George Anema Marvin Van Essen	Elders Don Dykstra Roger D. Nederveld
THORNAPPLE VALLEY		
Ministers . . .	John C. Medendorp Virgil L. Michael	Ministers . . . Dale W. Vander Veen Merlin N. Buwalda
Elders	Gerald Knol Sidney Cnossen	Elders Cornelius Korhorn Harold Padding
TORONTO		
Ministers . . .	Peter Nicolai Herman D. Praamsma	Ministers . . . William C. Veenstra Bert Slofstra
Elders	John Kamerman Fred Kuntz	Elders Evert A. De Ruiter Walter Weening
WISCONSIN		
Ministers . . .	Wendell M. Gebben Theodore L. Brouwer	Ministers . . . Clifford E. Bajema Leslie J. Kuiper
Elders	Al Van Dyken Gerald D. Baas	Elders Al Riemersma Richard A. Vande Zande
ZEELAND		
Ministers . . .	Bernard F. Tol Dennis W. Royall	Ministers . . . James Cooper Harlan G. Vanden Einde
Elders	Gary De Haan Peter Keyzer	Elders Allan J. Vanden Berg Gary A. Fisher

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THE BACK TO GOD HOUR

I. INTRODUCTION

Jubilee! December 17 of this year marks the fiftieth anniversary of *The Back to God Hour* broadcasts. On that date in 1939, Professor Henry Schultze of Calvin Seminary presented the first message, on Isaiah 55:7, familiar words that called sinners to God and assured them that he would have mercy upon them, a theme that reflected the synodical decision that the denominational broadcast should be called *The Back to God Hour*. The station was WJJD, Chicago; the broadcast was the first of a thirteen-week series.

"This is *The Back to God Hour*, a program that examines our lives in the light of the historic Christian faith. . . ." Each week *The Back to God Hour* continues to be broadcast, beginning with this opening announcement, surrounded by the uniquely Christian Reformed hymn "By the Sea of Crystal." In this report to synod, our organization brings the church up to date on what is happening in its broadcast outreach. Those who began it fifty years ago would be astonished at the current state of affairs, pleasantly surprised, we would hope. There are many reasons to glorify God for what he has done in this outreach during this half century.

It is worth noting the way the program is presented each week, for in the very way it is introduced the essence of the Back to God Hour tradition is expressed. "The historic Christian faith" has long been essential in any description of this broadcast outreach: it is this faith, no other, based on the unchanging Scriptures, that is being brought by this ministry.

The early discussions and synodical decisions that relate to the beginning of this work do not use the phrase "the historic Christian faith" as such, and through the years there have been times when some have queried just why this description has been the flag this mission has flown from its mast. It is, in fact, not exactly the coin of the realm when it comes to talking about Christianity these days, but it does occur here and there. Carl F. H. Henry mentions "historic Christianity" in his *Confessions of a Theologian*, and the historian of science Stanley F. Jaki also uses "the historic Christian faith" when he identifies what he considers the true origins of the scientific enterprise.

To understand what this is for us, we depend on some of the statements made by those who had the vision to begin this work. They were proud of and excited about the kind of Christianity they were heir to, and they felt a responsibility to proclaim it. The very first synodical action relating to a broadcast ministry goes back to 1928, when that synod responded to identical overtures from Classes Grand Rapids East and West, along with an even stronger document from Classis Illinois. At that time the church was already talking about "humanistic trends" that were bending society in new and menacing directions, and the church felt called to respond by announcing our "dynamic, militant Calvinistic system of life and thought." In 1941, the aim of the program was put this way: "to bring our distinctive truths to the

American people in the light of our Reformed Confessions as they relate to the Church, Home, State and Society."

Because of the continuity of leadership within this organization, it has been possible to build upon this vision throughout the decades. Thus it is that the phrase "the historic Christian faith" still operates not only as a mast-head for our productions but also as a point of reference for all that we do. Given the rapid change in gospel broadcasting during the last several years, it has been an enormous advantage to have such stability. It would be easy in work like this to continually be in a state of flux; while the Back to God Hour has tried to be sensitive to what is happening right now and to be properly flexible, the message we bring is still that of "the historic Christian faith," the faith that has been articulated in the ecumenical creeds (such as the Apostles' Creed, the Athanasian Creed, and the Creed of Chalcedon, among others) and the Calvinistic creeds of the Reformation era. This does not mean, however, that we have had the luxury of remaining oblivious to the rapid change that has occurred during the fifty years we have carried on this mission. By no means. The "historic Christian faith" these days must be expressed, even re-phrased, against the background of the radical re-direction of human thought caused by the Enlightenment and, today, by the neopaganism which Leslie Newbigin has so well described as the primary characteristic of our society. There is reason to believe that the founders of this mission were fully aware that something world-changing was on the verge of being born when, during the 1930s, they nurtured the dream of a denominational broadcast. Whatever the case, we now conduct our work in an environment that is at the same time intriguing and unusually dangerous.

When Dr. Peter Eldersveld came to this ministry in 1946, he came from a brief but intense experience with *The Call of the Cross*, a radio program which had aired in central Iowa. In the tireless efforts he expended in laying the foundation of this work until he died in 1965, he managed to convey to the church and to his colleagues that whatever "the historic Christian faith" might be construed to mean, it had no power whatsoever unless it was seen as rooted in Christ's victory at the cross. It was the crucified and risen Christ who was the burden of his messages over the years, and it is this message that continues to be the essence of ours today. Only when Christ is placarded before the eyes of sinners is there hope that some will be moved by Christ's Spirit to believe and be saved. The crucified Savior, as we know, is alive, and it is he who accompanies us still in the manifestation of his victory that we have come to know as the Back to God Hour. Yes, we view the fifty years of service to our risen Lord as yet another manifestation of the power of his resurrection.

II. MINISTRIES

A. English-Language Ministry

As our English-language ministry began, a number of speakers produced impressive series of messages that created a positive reputation for Christian Reformed broadcasting from the very beginning. The Synod of 1946, however, instructed The Back to God Hour Committee to appoint one broadcast pastor who would be dedicated exclusively to this work. Dr. Peter Eldersveld began his influential ministry in October 1946; Dr. Joel Neder-

hood has been the speaker since October 1965 until the present. Two English speakers over a forty-three-year span helped our organization establish itself within the broadcast industry. The foreign-language ministries have benefited from similar long tenures.

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

The network carrying *The Back to God Hour* remains relatively constant at 185 domestic stations, plus an additional 30 stations overseas. The *Faith 20* network was supplemented during 1988 by weekly releases on Canada's new religious satellite network and by weekly releases on a similar network in the United States. *Faith 20* is now also available each weekday morning in Vancouver, British Columbia. A daily release of the program at 7:00 a.m. over Channel 26 in Chicago also began last year.

The *Faith 20* television programs are supplemented by a network of phone centers. In addition to the Palos Heights center that serves the Chicagoland area and 7,000 cable outlets that are part of the WGN network (according to Nielsen, WGN has access to 29 percent of the homes in the U.S.), a Grand Rapids center, located in Alger Park CRC, answers Michigan responses to WGN and to the western Michigan program which airs Sunday mornings over Channel 3, as well as the daily responses to Channel 54. The Burlington, Ontario, center handles calls and continues contact with those who respond to the Global Television Network release. In addition, Burlington now handles the substantial number of calls that come in from Vision Television (the Canadian satellite network) and the daily early morning calls from Vancouver. In California, phone centers in Artesia and Chino serve calls that respond to KTTV. KTTV response in Arizona is handled by a center in Tucson.

B. Arabic-Language Ministry

It is now more than thirty years ago that Rev. Bassam Madany entered the ministry of the CRC and took up his work as our Arabic-language minister. That event set the Back to God Hour on a course that has drawn the organization into an extensive foreign-language outreach which uses individuals who are natives of the cultures being reached by the broadcasts as the directors and speakers of these activities. Rev. Madany came into the Back to God Hour after lengthy discussions between our organization and the Christian Reformed Board of Foreign Missions, and principles developed then still govern our organizations.

The Arabic-language programs of the Back to God Hour are broadcast by Rev. Bassam Madany over these stations: Trans World Radio (TWR), with transmitters in Monte Carlo and on Cyprus; Cyprus Broadcasting Corporation (CBC), Nicosia, Cyprus; ELWA, Monrovia, Liberia; FEBA, the Seychelles in the Indian Ocean; and WYFR, Okeechobee, Florida. The outreach of *Saatu'l Islah* (the generic name for our Arabic programs) was recently expanded through the introduction of a second fifteen-minute daily program over ELWA, which has excellent coverage of north and west Africa. In addition, we have added a daily afternoon transmission over FEBA, which

reaches the countries of the Arabian Peninsula, Iraq, and the Sudan with a very good signal.

A wide range of Arabic literature supports the Arabic radio ministry. It consists of books dealing with biblical, doctrinal, and devotional themes and tracts based on the broadcast messages. During 1988, over 100,000 tracts and 10,000 books were mailed to the 20,000 listeners on our mailing list.

Rev. Madany and his wife, Shirley, who assists him, stay very close to the Middle East situation. They have a deep interest in missions to Islam and provide others involved in the Christian mission to Islam with information. Many are using Rev. Madany's book *The Bible and Islam: Sharing God's Word with a Muslim*, now in its third printing, as a guide for a biblical approach to Islam today.

C. Spanish-Language Ministry

In the early sixties, before the Back to God Hour had its own studios, the Rev. Juan Boonstra would travel from Holland, Michigan, to a commercial studio at the corner of Broadway and Foster avenues in the northern part of Chicago to produce the first experimental Spanish-language programs. When these programs began on HCJB in 1963 on a trial basis, we had no idea that this ministry would one day become one of the best-known in Latin America. Over the years, HCJB has continued to carry the broadcast, and we have been involved in several joint activities with the station.

Rev. Boonstra came to our organization in 1965, when this ministry became a regular ministry of the Back to God Hour. The Latin American Committee of the Board of Foreign Missions participated in the experimental phase of this work and the initial evaluation. Since that time, the Spanish Department has benefited from his aggressive approach to gospel broadcasting. The Spanish Department has been characterized by the willingness to make changes and the persistence necessary to ensure that our broadcasts remain on the air.

Using well over two hundred stations, most of which are commercial, the Back to God Hour broadcasts more than thirty thousand Spanish-language releases annually. They are the fifteen-minute *La Hora de la 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 specials dealing with the church year. Often radio, television, and print are used together for a "media blitz" in a certain country or city.

Rev. Juan Boonstra's radio and television programs are supplemented by literature and cassette distribution. Fifty thousand copies of his messages are mailed quarterly, and his *Curso Basico de la Doctrina Cristiana* is widely circulated. The Spanish Department also has its own version of *Today*, called *Altar Familiar*.

The Spanish Department is currently working with the CRC in the Dominican Republic (the work there traces its beginnings to responses to *La Hora de la Reforma*) and with our missionaries there on a project designed to help that national church establish a radio ministry that will unify the churches and evangelize the nation.

Rev. Boonstra, the director of this work, spends much time in the countries he reaches. Jack Roeda and Don Strong of the Spanish Department,

both veteran Latin American hands, spend time in these countries as well. From time to time this team prepares the groundwork for evangelistic campaigns which Rev. Boonstra conducts.

D. Portuguese-Language Ministry

The Portuguese-language ministry of the Back to God Hour is an example of the mysterious leading of our sovereign Lord as he carries out his mission. Already back in 1962, synod approved this ministry as a joint effort between the Back to God Hour and Centro Audio-Visual Evangelico (CAVE), a Brazilian broadcast mission that asked for permission to translate messages of the Back to God Hour. CAVE, however, was not able to pursue this project, and it was not until 1969, when Portuguese-language programs became part of what was called The Bonaire Project, that this outreach got underway. The early history of our Portuguese ministry was uncertain, but our Lord prospered it, and today it is an exceptionally effective mission to Brazil, the most heavily populated country in Latin America, as well as to Mozambique, Angola, and Portugal itself.

The Presbyterian Church of Brazil sponsors some of the programming and conscientiously engages in follow-up for our Portuguese-language broadcast. One of its pastors, Rev. Celsino Gama, directs this work; he is the speaker on *Luz Para O Caminho* and the television program *Cada Dia*. Our Portuguese outreach publishes the bimonthly newspaper *O Evangelistica* and has counseling centers in Campinas and Belo Horizonte.

Five-minute messages and one-minute spots have been aired over some of Brazil's most popular television stations. These television materials were produced in our own Palos Heights studios. An unusual feature of this ministry is the "Dial-a-phone" outreach in forty-six cities, consisting of recorded messages that deal with specific subjects. The number of calls that come into these phones is phenomenal, sometimes as many as 400,000 a month.

E. Chinese-Language Ministry

For Rev. Isaac Jen, 1988 was his year of jubilee, the year he entered into his eternal reward. How we mourn his passing! We pay tribute to this man of God, remembering his long service in Christ's mission—as a home missionary in Hyde Park, Chicago, as a foreign missionary in Taiwan, and as a broadcast missionary with the Back to God Hour from 1973 until his death on June 9 of last year. The illness that finally ended his earthly journey was the result of hepatitis contracted while he was a missionary overseas; he gave his life for the cause of Christ.

As we reflect on the development of our Chinese Department in this year of our jubilee, we see many evidences of God's special leading. When we began, Rev. Jen had no idea that his doctors would allow him to take up a regular ministry once again, but just when he was needed to direct this fledgling outreach, he recovered sufficiently to work with us. In retrospect, it is a great blessing of the Lord that he was able to serve as long as he did. He was an exceptionally gifted man—well read in theology and the author of a Chinese book in systematics—a wise manager, and a gentle colleague. Today our Chinese ministry awaits someone to fill the position vacated by his death; we are confident that God, who enabled Isaac Jen to carry out his work, will soon provide us with someone to occupy his office.

Meanwhile, we are grateful that this work can continue. The personnel that Rev. Jen had put in place are extremely capable, and we continue to produce programs. Rev. Henry Bruinooge, our Minister for Listener Contact, who began his ministry as a missionary to China and served for thirty years in Japan, currently supervises this work. Mrs. Eunice Bruinooge, who was raised in China, writes the *English World* program. We are especially dependent on Mrs. Mae Chen and Mrs. Ivy Huang, two Chinese women whose diligent and intelligent efforts are making it possible to carry this mission forward.

Chinese-language programs are broadcast from seven stations: HCBC, a commercial station in Hong Kong; KTWR of Trans World Radio in Guam; Far East Broadcasting Corporation's KFBS on Saipan; MSW, an FEBC station in Iba, the Philippines; HLAZ on Cheju Island, Korea; and HLKX in Incheon, Korea. Three months before becoming ill, Rev. Jen returned from an extensive trip to China and reported that members of the house churches are listening to these programs regularly. On this trip, too, he confirmed that "the signal from the medium-wave station on Cheju Island carries thirteen thousand miles—all the way to western China." Our programs continue to be well received, and mail response to this outreach actually increased during 1988, indicating its effectiveness and the growing openness of China.

Our Chinese-language programs, with China, Macao, and Taiwan as their targets, are released in Mandarin and Cantonese. They exhibit a "three-pronged" approach: evangelistic sermons aimed at the general non-Christian public, bilingual and youth-oriented programs, and theology and Bible-study programs designed to train house-church leaders. Long-standing Chinese-language programs include a fifteen-minute preaching program, a theology program, and a devotional program. Other programs are *Bible Study*, *Youth World*, *Women's Corner*, and two bilingual programs for the millions who want to learn English: *English World* and *Walking with God*.

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

Though the programs are produced in Palos Heights, the mail, which comes from every Chinese province and other southeast Asian countries, is serviced in our office in Hong Kong. We realize that the reversion of Hong Kong to China, scheduled for 1997, will affect this arrangement as well as other aspects of our ministry.

F. French-Language Ministry

In the late 1960s, when Rev. Louis Tamminga, a member of our board, urged the Back to God Hour to investigate the development of a French-language ministry because of the need for such a ministry in Quebec, he set in motion a series of events that, with the direction of the Lord, resulted in an outreach not only to Quebec but also to western Europe, Africa, and the Caribbean. Dr. Pierre Marcel, who produced one thirteen-week series for us, was one of the original speakers on this program, but it was Rev. Aaron Kayayan, whom Dr. Marcel helped us find, who became the pastor to develop this ministry. Beginning in 1969, Rev. Kayayan began producing the program in addition to his duties as a pastor of the Reformed Church of France. In 1975 he became involved in this work full-time. Initially this mis-

sion was headquartered in Paris; since 1982 it has been conducted from our Palos Heights offices.

This year is also the two hundredth anniversary of the French Revolution, a movement that elevated many anti-Christian ideas to new prominence and influenced Western culture greatly. Our French-language ministry is deeply aware of these developments and seeks to counteract them.

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

The French-language television program *Croire Pour Comprendre* has become a regular part of the Quebec scene; it is also released in the Central African Republic, Zaire, and Togo. These programs feature church history, evangelism, doctrine, short children's segments, and interviews. Some of our viewers have shown an interest in our church in Montreal. It has been especially gratifying that several of our Quebec viewers have visited our churches there.

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

G. Japanese-Language Ministry

The 1964 Synod authorized "the Back to God Hour to explore the possibilities of producing other foreign-language broadcasts similar to Rev. Madany's as well-qualified men become available." After reading this in Japan, two of our veteran foreign missionaries, Rev. Edward A. Van Baak and Rev. Henry J. Bruinooge, wrote our office and asked whether we had ever considered developing a Japanese-language ministry. The origin of our Japanese-language ministry can be traced to their letter. As it turned out, the ministry was begun by the Board of Foreign Missions in 1967, supervised by Rev. Bruinooge. In 1974, after negotiations that involved both boards and the Japanese Field Council, the ministry was transferred to the Back to God Hour. For several years it was a joint effort of the two boards, with the Back to God Hour paying for the broadcast and Rev. Bruinooge providing administrative services. When Rev. Bruinooge came to our Palos Heights office as Broadcast Minister for Listener Contact in 1979, Rev. Shijiro Ishii, a Reformed Church of Japan minister, became the director of this mission.

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

whom attend retreats where they receive additional instruction in the Scriptures.

H. Indonesian-Language Ministry

The Indonesian-language ministry of the Back to God Hour was begun through the efforts of a missionary from South Holland, Illinois. Actually, like many other missionaries, she had no idea what the results of her efforts would be. She was simply speaking the gospel in Indonesia to a group of Buddhists. One of her listeners—Kim Hok Tan—is now the director of this broadcast outreach under the name of Dr. Junus Atmarumeksa. He became a Christian through Nellie De Waard's testimony, left his medical studies, and enrolled in Calvin College. Later he went to Calvin Seminary. Several months before he completed seminary, Rev. Madany asked him what he had in mind when he returned. "I want to be a chaplain to students," Kim had said. Madany replied, "Have you ever considered broadcast missions?"

Begun in 1969, our Indonesian outreach has grown along with Indonesia itself, now the fifth largest nation in the world. This broadcast mission includes these programs: *The Majestic Plan*, *Word for Today*, and *Guidelines for Living*. They cover the country by shortwave radio from Manila and Guam and are broadcast on many local stations. Radio continues to be the most effective way to reach this island nation, which covers a distance equivalent to that between Vancouver, British Columbia, and St. Johns, Newfoundland.

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

As the Indonesian program begins its third decade, there is evidence of a growing tie between the radio outreach and the Reformed churches of Indonesia, something which we earnestly strive to achieve. Currently Dr. Atmarumeksa is involved in a joint evangelism venture with the Geredja Christina Indonesia of West Java. During this year plans are in place to establish The Communication Foundation of the two synodical bodies of East and West Java; our ministry will be a part of this.

Miss De Waard has finished her work on this earth, but the results of her powerful witness continue in many ways, one of which is the work of our Indonesian minister and his colleagues.

I. Russian-Language Ministry

What do we do with these Russian letters? They arrive at our office at least one every other day, and there is no one here to translate them. What an exciting problem this is!

The letters are coming in response to nearly ten thousand copies of the Russian-language edition of *The Origin of the Universe and the Existence of God*, by William Craig, which we have been able to distribute in Russia. And more and more letters are coming in response to the Russian version of *The Back to God Hour*, *Vorzrashyeniye K Bogy*. These letters go directly to Monte Carlo, where they are handled by an expert Russian staff. The book responses come to Palos Heights, however. Fortunately, Slavic Gospel Association in Wheaton, Illinois, is glad to help us with this mail.

Along with everyone else, we are watching the developments in the Soviet Union carefully. Two RACOM tours, comprised of more than seventy people, visited the Soviet Union last summer and found the climate changed considerably from what it was when Dr. Nederhood visited several cities in the summer of 1987. *Glasnost* is real. How long it will last no one knows, but one thing is certain: we must work while it is day.

Reports from these tours as well as the growing numbers of letters from the Soviet Union indicate that our Russian broadcast has found a place in the church life of that nation and is also heard by many who have no regular contact with the church. We continue to use Trans World Radio in Monte Carlo, Far East Broadcasting Corporation, and Family Radio's WYFR to penetrate this nation. The programs, adaptations of our English ministry, feature Mikhail Morgulis as speaker and are produced by Alex Leonovich of the Slavic Missionary Service. Mr. Morgulis, formerly a newspaper editor in Kiev, ensures that the program will have an authentic Russian sound.

A few months ago Mr. Morgulis made our first Russian-language videotape. Because of the keen interest in videos among Russian Christians, who use them in small gatherings, we plan to continue this project now that we can get such materials into the country. We are also investigating the possibility of developing more contact with churches of the Evangelical Baptist Union, which is comprised of all registered Protestant churches.

In the development of this Russian-language ministry, we see countless evidences of God's special providence. Here's one example: When Mikhail Morgulis returned to his homeland with one of our tours, he was often asked to speak to crowded churches—people knew his name from listening to our broadcast. It was very difficult for him, because it was not until he came to the United States that he was converted. This man, who had received prizes for his literary work in the Ukraine, told us, "I didn't know anything about the church. The bars and the cafes and the clubs—I knew about them, but I didn't even know what I should wear in the churches." Now this man of God is zealous to bring his countrymen to Christ, and we are thankful that we can have a person who knows this land so well as our Russian voice.

III. ADMINISTRATION

A. Work of Staff, Volunteers, Board

Together with all the development of our various ministries, our organization has also been favored with effective development in the area of administration. In 1981 the ministry element and the business element of the organization were separated, and Mr. Ira Slagter became our first executive director in charge of business affairs. Today Mr. David Vander Ploeg, who left a law practice to join us on January 1, 1988, is our executive director.

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

The board is addressing the need for additional ordained personnel in the organization. Currently it is in the process of securing a second person for the English Department. It is also evaluating possible candidates for our foreign-language departments. We expect this process will follow the pattern

which we are using in connection with our Chinese Department, which has maintained a list of possible candidates that has proved invaluable.

The administrative division of our organization carefully monitors program response to determine the effectiveness of the stations we use. An example of this process involved *Faith 20* television in Edmonton. This program, begun as an experiment four years ago, was continued because of good response. However, over the last year, the response diminished. When the "cost per response" figure was compared to others, it became clear that the program should be dropped. This was especially painful because of the outstanding telephone counseling service that had been set up for the broadcast. In a case like this, we are forced to respond to the facts, but we remain committed to finding a better outlet for that area. When such a large percentage of our expenditure involves payment for broadcast time, it is essential that we continue to examine each station's performance.

B. Financial Matters

1. Support

The Back to God Hour revenue comes from four sources. Approximately 50 percent of the income comes from quota support, and we are deeply grateful for what the churches give. We consider it a sacred trust to be included in this systematic and effective shared giving of our denomination. Our quota support is a significant distinguishing feature of this broadcast ministry, and it sets us apart from organizations that are solely dependent for support on those who listen.

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 for specific ministries and ministers. We urge evangelism committees to contact us; we now have a representative whose sole responsibility is to provide these committees with information that will encourage intelligent giving. Second, we depend on individual gifts, and direct mail is an important element here. Some of our direct-mail campaigns result in revenue in excess of \$100,000, so these are very important to us. The third nonquota source is revenue that comes directly from our listeners and viewers. Though we do not ask for funds over the air, we are pleased to report that many of our listeners and viewers, entirely voluntarily, give generously to our work. Occasionally such people include our ministry in their estate planning; we have no idea that they are part of our audience until a law firm notifies us of their bequest after their deaths.

2. Fund-Raising

A very special development for our organization was the establishment of RACOM Associates, Inc., in 1969 as a public-relations and marketing organization that works solely for the benefit of the Back to God Hour. Much of the development described above would not have occurred without the unusually effective work of RACOM's president, Mr. Jerry Jonker. For example, it was RACOM that secured the funds for the construction of our Palos Heights International Communications Center, making it unnecessary for us to use any funds designated for broadcasting or to ask for special funds from the denomination. RACOM International, a subsidiary, has also

purchased and currently maintains the *Voice of Life* radio station on the eastern Caribbean island of Dominica, which we program.

As we reflect on all those whose generosity, sacrifice, and vision have made it possible for us to carry out this broadcast mission, our gratitude is profound.

3. Salary Disclosure

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

Job level	Number of positions in job level	Compensation quartile
7	1	3rd (100%—110%)
7	1	4th (110%—120%)
5	5	3rd (100%—110%)

This year our report has included some historical notes which should help us sense that our jubilee celebration is a celebration of the mighty works of God. Some might point out that it is surprising that back in 1939 this denomination, which was then an ethnic denomination, would feel compelled to take its message to the airwaves. Today, as we examine the ecclesiastical scene, we notice that no other denomination has a comparable broadcast mission.

As we examine each ministry, we observe that there was something unplanned about each one, at least unplanned so far as we were concerned. Those of us who are part of this organization feel that each of our ministries is a special trust of the Lord that we are now responsible to carry forward. This makes being part of the Back to God Hour team very humbling.

We also feel that it is important for our denomination to be fully aware of its uniqueness in terms of the fact that it has the electronic media at its disposal as it carries out its work. 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"; this article also contains the pledge that we will, "whenever possible, coordinate our efforts with those of the synodical boards." As we peruse the history of our organization during the last fifty years, we notice many examples of consultation between our board and other agencies, and even a joint ministry in Japan. We feel that these items should be viewed as examples of what can be accomplished through the integration of broadcasting with other phases of our church's outreach. We are aware that we have missed many opportunities in this regard, but we expect that with the growing interest in agency cooperation, we will begin to realize the potential of cooperative work to a greater degree.

Our church celebrates fifty years of broadcasting at a time when broadcasting is sorely needed as a way of carrying out the Great Commission. "Go into all the world . . ." is heard today in a world of exploding populations and growing urbanization. Such conditions compel us to use the broadcast media fully.

During the fall, we hope to celebrate our jubilee with many of you in special worship services. We are looking forward to meeting you then. We trust

that this report will give you many reasons to rejoice with us as we marvel at the kindness of our God, who has been pleased to use us, with all our imperfections, to bring the gospel to the world over the airwaves.

We bring our praise to our triune God, Father, Son, and Holy Spirit. To him be the praise now and forevermore. Amen.

IV. MATTERS REQUIRING SYNODICAL ATTENTION

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

B. The board requests that synod set aside one hour for a jubilee presentation of the Back to God Hour.

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

Chicagoland

Rev. Carl J. Afman is pastor of Hammond, IN, CRC.

Dr. Calvin P. Van Reken is pastor of Peace CRC, South Holland, IL, and is eligible for a second three-year term.

Ontario

Rev. Jerry J. Hoytema is pastor of First Guelph, ON, CRC.

Rev. John E. Top is pastor of Mount Brydges, ON, CRC.

Calgary

Mr. Peter Oudman is a member of Emmanuel CRC, Calgary, ON, and holds a supervisory position in technical operations of a major utility company.

Mr. George Visser, a member of Emmanuel CRC, Calgary, ON, and a manager of the Toronto Dominion Bank, is eligible for a second three-year term.

D. The board requests that the proposed budget for 1989-90 be approved, that a quota of \$59.90 be adopted for the Back to God Hour ministries, and that the quota of \$19.95 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 synod urge the churches to have an additional jubilee offering for the Back to God hour on Sunday, December 17, the very date of our first broadcast over WJJD, Chicago, in 1939.

G. 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

David Vander Ploeg, executive director

CALVIN COLLEGE AND SEMINARY

I. INTRODUCTION

This report covers the actions of the Board of Trustees of Calvin College and Seminary. A supplementary report will follow after the May 1989 meeting of the board.

II. THE BOARD OF TRUSTEES

A. Meetings

The semiannual session of the Board of Trustees was held February 13-16, 1989. Two new classes (Arizona and Georgetown) were established in 1988, bringing the number of trustees to forty-eight. The board is composed of seventeen clergy and thirty-one laypeople. 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	Dr. Nicolaas Buma
Secretary	Mr. Daniel R. Vander Ark
Assistant secretary	Rev. Henry C. Van Wyk
Vice president Mr. William Boer was appointed treasurer.	

B. Trustee Assignments

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. Annual Conference

The board and faculty enjoyed its annual conference. This year the trustees and faculty attended a presentation and discussion on the topic "Graduate Education in Reformed Perspective: Vision and Challenge."

D. Current Controversies in Context

The board heard a presentation by Dr. James Bratt of the History Department on current controversies in the church in their American historical context. He explained that when the "heat is on" from the outside, we (CRC members) tend to fight among ourselves. He cited specific cases in the CRC during the 1920s, the 1950s, and today. He pleaded for a continuation of a strong Reformed witness in worship and scholarship.

E. Special Committee

At the December 8, 1988, Executive Committee meeting, the committee acted upon the synodical decision "that synod urge the Board of Trustees to continue to give scriptural direction to the professors and be sensitive to the need for keeping the churches informed, especially in relation to significant issues" (*Acts of Synod 1988*, Art. 104, I, B, 8, p. 600) and appointed a special

committee to carry out synod's request. At the February board meeting this special committee asked to have its mandate clarified. After discussion, the board adopted the following mandate for the special committee to work with Professors Menninga, Van Till, and Young:

1. to give scriptural direction to the professors and provide pastoral advice to them in hearing and responding to criticism;
2. to work toward clarification and resolution with the professors on those matters which the *ad hoc* committee has identified to be ambiguous and which may be open to misinterpretation; and
3. to report regularly to the executive committee and the full board so that the churches can be informed through their trustees.

F. Resolution of Thanks to College and Seminary Presidents and Board President De Ridder

The board of trustees adopted the following resolution:
Recognizing the many outside pressures and public statements made during recent months in connection with significant issues faced by Calvin College and Seminary and the Christian Reformed denomination, the Board of Trustees, with thanks to God for excellent leadership at our college and seminary, expresses its appreciation and support for Calvin College President Anthony Diekema, Calvin Theological Seminary President James De Jong, and Board President Charles De Ridder.

III. THE SEMINARY

A. Faculty and Staff Matters

1. The full-time faculty consists of eighteen members this year. Synod 1988 ratified the appointments of Professors John Bolt, Henry De Moor, and Roger Greenway, after successful interviews. Drs. Bolt and Greenway will not commence full-time teaching until September 1989.
2. Professor Cornelius Plantinga, Jr., along with Professor David F. Wells of Gordon-Conwell Seminary and Professor Mark Noll of Wheaton College, has received a \$400,000 grant from the Pew Foundation for a three-year project entitled "Constructive Steps Toward an Evangelical Theology." Calvin Seminary has been named the administering institution for this award. Dr. Plantinga was granted a leave of absence (100% in 1989-90, 58% in 1990-91, and 70% in 1991-92) according to the terms of the award, to participate in the three-year project.
3. Eight persons were given part-time teaching appointments: Dr. Emily Brink, Dr. Edna Greenway, Rev. Duane Kelderman, Dr. Christopher Kaiser, Dr. Fred Klooster, Dr. Douglas Schuurman, Rev. Norman Shepherd, and Dr. Calvin Van Reken.

4. Appointments

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

a. Old Testament

Twenty-seven names were suggested by churches, classes, or in-

dividuals. The faculty presented the names of Rev. Carl J. Bosma and Rev. Arie C. Leder to the board. The board interviewed both nominees and appointed Rev. Leder as Assistant Professor of Old Testament for three years, with the understanding that his rank be raised to that of associate professor at the time he is awarded the Th.D. degree. Synod will be asked to interview him and ratify the board's appointment (see Section VI, A, 1, a).

b. Homiletics

Eighteen names were submitted. The faculty recommended Dr. Sidney Greidanus for the position. After a successful interview, the board appointed Dr. Greidanus as Associate Professor of Homiletics for two years. Synod will be asked to interview Dr. Greidanus and ratify his appointment (see Section VI, A, 1, b).

5. Reappointments (see Section VI, A, 2, a-b)

The board approved the following reappointments:

- a. Richard C. Gamble, Director of the H. Henry Meeter Center for two years, with concurrent appointment as Professor of Historical Theology.
- b. Wilbert M. Van Dyk, Academic Dean for two years, with concurrent appointment as Associate Professor of Homiletics. Synod will be asked to ratify the reappointments.

6. Vacancies

- a. In light of Professor Theodore Minnema's planned retirement at the end of the 1989-90 academic year, the board declared a vacancy in the department of philosophical and moral theology, to be filled effective with the 1990-91 academic year.
- b. Professor Raymond Van Leeuwen has tendered his resignation and accepted an appointment to the Religion and Theology department of Calvin College. In view of this, a vacancy was declared in the department of Old Testament, to be filled effective with the 1990-91 academic year.
- c. The faculty will attempt to present nominations for the Old Testament position to the May 1989 board meeting.

7. Faculty Status of Theological Librarians

The board granted the assistant director for seminary-related matters, along with other theological librarians, seminary-faculty status with all the privileges accorded that status, except that they shall not vote on or substantially participate in matters pertaining to individual student status, candidacy matters, or faculty appointments. Interviews with synod will not be required, since these people will not vote on the matters indicated.

8. Change Regarding Policy on the Election of a Seminary President (cf. *Acts of Synod* 1979, pp. 24-25; see also Section VI, A, 4 below)

The board approved the following change in wording in the policy for the appointment of a seminary president, to clarify procedures involved in appointing someone from outside the faculty:

In case the president-elect is not already a full professor with permanent tenure at Calvin Seminary, he shall, on assuming the office of president, be given that rank and indefinite tenure in the academic discipline which he selects in consultation with the academic dean and with the concur-

rence of the department and division involved. This rank and tenure he shall retain only as long as he remains in the office of the president. If the president-elect is already a full professor with permanent tenure on the Calvin Seminary faculty, he shall keep that rank and that tenure in his academic discipline. In either case, his initial appointment as president shall be for a term of four years, after which he shall, if reelected, hold indefinite tenure in that office.

B. Academic Matters

1. The board approved the following new courses:

- 555 "Vocation" in Reformed Theology
- 563 The Impact of Post-Enlightenment Philosophy on Theology
- 674 Advanced Sermon Design
- 770 Educational Ministries in Cross-Cultural Settings

2. Five-Year Evaluation of Ethnic-Minority Education

The board received a comprehensive review of minority education at Calvin Seminary for the past five years.

In 1979 the Board of Trustees brought to synod the request of the seminary faculty "to take steps towards the appointment to the faculty of a member of a minority race" in an effort "to establish [Calvin Seminary's] authenticity as a school where minority concerns gain an adequate hearing and where minority persons experience a climate of acceptance" (*Acts of Synod 1979*, pp. 161, 163). Later efforts resulted in the board's endorsement of the following recommendation: "for a period of up to two years, the allocation of faculty time (20-25 percent of the time of two faculty or administrative staff) to the development of programs of minority recruitment and education." The envisioned programs would prepare minority students for ministry in the CRC. In 1984 the board adopted programs in Native American and Korean American Theological Education. Through the years the program was expanded, and consultations were held with leaders of the Spirit and Truth churches in Chicago in the interest of developing a program of theological education among Hispanics there. In 1984 synod appointed a committee with the mandate to "identify issues, including Church Order ramifications, and formulate appropriate recommendations to establish procedures and requirements for the preparation, examination, and ordination of pastors of the multiracial groups which are in the CRC, or are seeking affiliation with it." Synod of 1985 encouraged Calvin Seminary to continue the development of the programs it had initiated among Native Americans and Hispanics and with the International Theological Seminary. All three programs have continued on essentially the track that was initially approved. In 1987 a separate program was approved specifically for Black pastors. This course was taught in Chicago under the leadership of Mr. James White.

The board received the report, approved the efforts in place for another five years, and authorized developments in a Black program and developments of an expanded orientation program for minority pastors. The faculty, with board participation, will review continuation of the M.Min. degree program and possible phase-in of a contextualized M.Div. program for ethnic minority students.

3. Agency Coordination in Recruiting Minority Leadership

In 1987 synod charged "the World Missions Committee, the Board of Home Missions, and Calvin Theological Seminary (CTS) 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 Committee to Develop an Integrated Approach to Multiethnic Leadership Recruitment worked with SCORR, and each of the four agencies reported to their February 1988 board meetings. The committee presented a vision for multiethnic leadership recruitment based on the assumption that the leadership of God's church must be drawn from and must reflect the ethnic diversity of its membership, and that as agencies they must intentionally and actively seek to identify, recruit, train, and place multiethnic leaders for that part of God's church called Christian Reformed. The joint committee adopted a coordinated approach with the following dimensions.

a. Identification of Potential Leaders

Each agency will identify potential multiethnic leaders. They will forward the names, addresses, academic degree programs, anticipated CTS enrollment date, progress in on-site training programs, and other data deemed important. The Coordinator of Support Services at CTS will compile, maintain, and disseminate this information. The list will be distributed three times a year and discussed at three coordination meetings of the involved agencies.

b. Recruitment of Leaders

There will be a Master List of Available Positions. In order to identify and recruit potential leaders, the agencies need to know what positions of leadership within the CRC are presently open or will be opened in the foreseeable future (5-10 years). All denominational agencies, committees, and institutions will be asked to send a list of such positions to SCORR, which will compile, maintain, and distribute this list to the involved agencies. The agencies will present the information to potential leaders. When the recruit and the agency agree to pursue ministry or education for ministry together, the other agencies will be so informed and become appropriately involved.

The agencies noted with some regret that the above will probably not solve all existing problems, because these agencies are not the only "recruiters" in the CRC. Often local pastors, classical home mission's committees, and classes themselves get involved in not only the recruitment but also the placement of multiethnic leaders. And sometimes this happens in ways totally outside the control of the agencies and the guidelines of synod. The committee urges synod to remind the churches to respect past decisions regarding, for example, the use of Articles 7 or 8 of the Church Order to admit multiethnic leaders into the CRC or regarding the synodical programs and requirements for multiethnic leadership.

c. Training

At this time, there is a good and healthy discussion about how to train multiethnic leaders. All of the agencies are aware of the respective needs and standards of the other agencies. The established training program of the CRC for ordained multiethnic leadership requires residency at CTS, as well as a college degree or its equivalent. The seminary has granted as much flexibility as is consistent with needs of the stu-

dent and of the denomination in adjusting residency and academic requirements. Both the M. Min. degree and the proposed Ethnic Minority Program for Ministerial Candidates meet both considerations.

d. Placement

Placement occurs through the normal calling and appointment system of the church. However, the agencies do cooperate by sharing information about potential candidates for leadership positions.

4. Ethnic Minority Program for Ministerial Candidates (EMPMC) (see Section VI, A, 3 for recommendation to synod)

Approval was given for a new program for qualifying ethnic minority students studying at other seminaries and desiring candidacy in the CRC. The requirements of the program correspond to those of the present SPMC program for Caucasians (i.e., required residency) and those of the M.Min. degree program (i.e., an abbreviated degree program as a stepping-stone to an eventual M.Div. degree). The (EMPMC) program, which is herewith presented fully, requires synodical approval.

ETHNIC MINORITY PROGRAM FOR MINISTERIAL CANDIDATES (EMPMC)

I. Purpose

The purpose of this program is to provide orientation to the history, theology, and practice of the Christian Reformed Church for ethnic minority unordained spiritual leaders who have received a theological degree, who have served in a ministry position, and who now seek ordained ministry in the Christian Reformed Church.

II. Admission

To qualify for admission to this program the applicant must have at least three years of experience as a recognized spiritual leader in a church group. In addition, the applicant must provide Calvin Theological Seminary with the following:

A. A completed application form accompanied by a recent photograph and the application fee of \$25.00.

B. Transcripts of all academic work beyond high school, including evidence of an appropriate theological degree.

C. An autobiography which includes a sense of calling, understanding of Christian ministry, commitment to the Lord, and desire for ordained ministry in the Christian Reformed Church.

D. A statement from the governing body of the church in which the applicant is ministering, confirming this person's ministry experience and gifts for ministry, and a statement of willingness to release the applicant from ministry and provide assistance toward the completion of the program requirements.

E. A letter of endorsement from the Christian Reformed classis in which the applicant is ministering, including endorsement of the requirements of post-

ordination studies. Calvin Seminary retains the right to deny an application for admission or to require more academic and field work than the minimum requirements of the program.

III. Requirements

A. Persons recommended by the governing body of their own congregation, endorsed by the Christian Reformed classis in which they are seeking affiliation, and accepted by the Admissions and Standards Committee of Calvin Seminary shall satisfactorily complete the following program before they will be recommended for candidacy into the ordained ministry of the Christian Reformed Church.

1. Participation in the Calvin Seminary summer orientation program.
2. Residence at Calvin Seminary during the ten weeks of the fall quarter (Labor Day to Thanksgiving Day), during which time they must complete the following courses for academic credit:
 - a. Course #332, Christian Reformed Church History
 - b. Course #603, Organization of the Church for Ministry
 - c. Course #653, Middler Preaching I
 - d. Course #655, Senior Preaching
 - e. Choice of one of the following courses:
 - 1) Course #411, Introduction to Theology
 - 2) Course #442, Church and Kingdom
 - 3) Course #477, Ecumenical Creeds & Reformed Confessions
3. In addition to the above, three other courses for credit, one in each of the three divisions of the faculty. The church and ministry division course must be the #600 core course in ecclesiology. One of these three courses could be taken while in residence. They could be taken during the two-week summer sessions, as independent studies, or with a Calvin Seminary professor in an off-campus program.
4. A satisfactory interview by the Calvin Seminary faculty in the ordinary process of its evaluation of those who seek candidacy for ordained ministry in the Christian Reformed Church.

B. Those who have completed the above program, have been recommended and approved for candidacy, have sustained their classical examination, and have been ordained shall, within five years after ordination, take three additional courses on campus at Calvin Seminary. These could be taken during a single academic quarter or during three two-week summer sessions. The student, the council, and the classis covenant to meet this postordination requirement.

IV. THE COLLEGE

A. Servant Partnerships: To Multiply the Talents

In February 1988, the Board of Trustees mandated the college administration to conduct a feasibility study to "identify more effective means to solicit and integrate contributions of leadership, finance, expertise, and influence from the entire college community" so that Calvin may "multiply the talents it has been given."

At the February 1989 meeting President Diekema presented a progress report on the feasibility study and a discussion document for review before subsequent action at the May 1989 meeting by the Board of Trustees. On the basis of this progress report, the Board of Trustees:

1. approved the use of this progress report for discussion purposes among appropriate faculty, administrative, alumni, and constituent groups as determined by the president, thereby obtaining reactions and observations to the ideas contained therein from many quarters of the college community.
2. allocated a specific time during the May 1989 meeting for discussion of this report (and a subsequent report) by the board in plenary session.
3. asked that the Denominational Funding Committee mandate a study to include a careful review of *Servant Partnerships: To Multiply the Talents* and the specific observations related to possible restructuring of the Board of Trustees.
4. encouraged the president of the college to study further the restructuring of the office of the president and its implications for future leadership and administrative management of the college.
5. approved the formation of a President's Council and encouraged the president of the college to present nominations for charter membership in the council. Proposed constitution and bylaws for the council should also be presented.
6. encouraged the president and Administrative Council of the College to study further the development of new Calvin Centers and a Calvin Conference Board and to provide proposed organizational structures and timetables for implementation, if appropriate.
7. encouraged the president of the college, working closely with the vice president for college advancement, the director of alumni relations, and the Alumni Association Board, to study further the increased involvement of alumni in the activities and overall support of the college and to recommend proposed implementation of necessary restructuring and/or expansion.

B. Faculty Profile

1. The board approved five appointments and one adjunct appointment to the staff (see Section VI, B, 1, a-b).
2. The board approved one promotion in rank (see Section VI, B, 2, c).
3. The board approved the reappointment of forty faculty and staff members (see Section VI, B, 2,a-b, d-g).
4. Leaves of absence
The board approved sabbatical leaves of varying lengths for twelve faculty and staff members, nonsabbatical leaves for three faculty members, and one administrative leave.
5. The board approved Calvin Research Fellowships for eleven faculty members.

6. Classis Georgetown brought a formal and official charge of violating the Form of Subscription against Howard J. Van Till, Professor of Physics at Calvin College. In light of the tenure document adopted by the Synod 1974 (*Acts of Synod 1974*, V, B, 1, p. 184), they asked the Board of Trustees to determine the validity of this charge and present its decision regarding this charge to the Synod of 1989.

The board responded and noted the following:

- a. The recent extensive discussion and review of the issues involved conducted by the *ad hoc* committee of the Board of Trustees (1987-88).
- b. That Synod 1988
 - 1) stated that a review of the chronology of events and procedures indicates that the work of the *ad hoc* committee and the Board of Trustees in the matter of Dr. Clarence Menninga, Dr. Howard Van Till, and Dr. Davis Young was carried out with care and deliberation and with due responsibility for the welfare of the college and the Christian Reformed denomination as a whole (Art. 104, p. 599).
 - 2) stated that the entire faculty of Calvin College and Seminary has publicly expressed its commitment to these truths, including God as creator, the event character of Genesis 1-11, Adam and Eve as first parents, the actual fall into sin, and the authority of Scripture for scientific activity (Art. 101, 2, p. 597).
 - 3) defeated a motion to restrict the teaching of Professors Menninga, Van Till, and Young (Art. 104, p. 599).
- c. That in response to synod's urging that the Board of Trustees continue to give scriptural direction to the professors, the board formed a special committee to do so.

The board further noted in its response that it recognized Classis Georgetown's right to appeal this action to Synod 1989.

C. Academic Matters

1. Calvin Center for Christian Scholarship (CCCS)

- a. The topic for study for 1989-90 is "Gender Roles: Stability and Change Within the Context of a Christian Worldview."
- b. The board approved the appointment of the following as fellows in the Calvin Center for Christian Scholarship for 1989-90:
Calvin Fellow:
Mary S. Van Leeuwen, Ph.D., Professor of Interdisciplinary Studies
Visiting Calvin Fellows:
Annelies Knoppers, Ed.D., Associate Professor, School of Health Education, Michigan State University
Margaret L. Koch, Ph.D., Former Assistant Professor of History, Bethel College
Douglas J. Schuurman, Ph.D., Assistant Professor of Religion, St. Olaf College
Helen M. Sterk, Ph.D., Assistant Professor of Speech and Rhetoric, Marquette University
- c. The board approved the topic of "Theory and Practice of Christian Schooling in the Reformed Tradition" for 1990-91.

2. The board approved eleven new programs/courses.

V. BUSINESS AND FINANCE

A. Denominational Funding Committee

1. At its February 1988 meeting, the Board of Trustees appointed this committee with the following *mandate*:

- a. To investigate denominational funding for Calvin College and Seminary. In this study the committee should review historical funding patterns and resource allocation for the College and Seminary. Special emphasis should be placed on the financial relationship between the College and Seminary.
- b. To recommend a financial structure for receiving and distributing quota contributions.
- c. To advise the Board of Trustees on the implications of changes in funding on governance of the two institutions.
- d. To report on this study and bring recommendations to the Board of Trustees at the February 1989 meeting.

2. Background:

The 1962 Synod revised the quota assessment by establishing a fixed percentage of quota (35 percent) distributed equally among families in the denomination and another percentage (65 percent) based on the number of Christian Reformed students attending Calvin College from designated geographical areas. As stated in the *Acts of Synod 1962*, Report 17, V, A, p. 295):

Under this plan the denominational share (quota allocation) of Calvin College and Seminary's *operating budget* is to be apportioned 65 percent on the basis of the number of [CRC] students attending *Calvin College* and 35 percent on the present per family basis. The 35 percent is intended to cover the *entire quota cost of Calvin Seminary* (amounting to approximately 21 percent) plus a nominal portion of the costs of operating Calvin College. It is proposed that the 65 percent be apportioned on the basis of the ratio of the number of students attending *Calvin College* from each area. . . .

According to the 65 percent/35 percent ratio, each family in the denomination would pay 21 percent for the Seminary and 14 percent of the quota for Calvin College out of recognition of their denominational obligation, and the 65 percent would be paid on a benefits received basis. This ratio, in the committee's opinion, gives proper weight to both of the principles which are involved."

The principle established by this action was that all churches should contribute to the operation of the college and seminary, but with the opening of regional colleges some of the quota should be assessed according to the number of students attending the college. This in turn should permit those churches which pay a lesser quota to Calvin College and Seminary to contribute to the regional Christian colleges.

During the last twenty-six years the percentage of quota contributions assigned to the seminary budget has increased from 21 percent in 1962 to 33 percent in 1987. Based on the initial budget requests of the seminary, the percentage of quota required to meet these requests for 1988-89 would exceed 35 percent for the first time. In the 1988-89 budget formulation the seminary

proportion of the quota income was therefore limited to 35 percent. To exceed that percentage would take quota funds contributed on the basis of the number of students enrolled in the college and use them in the seminary budget. That seems to be a violation of the principle established in 1962.

This trend toward requiring more quota support for the seminary is likely to continue. Not only has the seminary program expanded, but tuition is not the major source of revenue for the operating budget. It is for this reason that the following proposal is submitted.

3. Clarification of Quota Request versus Quota Allocation

The committee discussed both the *quota request* and *quota allocation* on behalf of Calvin College and Seminary. The following may be a helpful reminder:

Quota Request: Since 1962 quota dollars have been received based on a 35/65 percent formula. For example, in 1988 Calvin College and Seminary will receive \$4.3 million. Thirty-five percent will be requested equally of all families. We simply take 35 percent of \$4.3 million and divide by 74,000 CRC families. The remaining 65 percent is requested based on the number of students attending Calvin College from each classis. Therefore those in Area 1, Grand Rapids, which has a greater number of Calvin students, pays more than Area 4, Iowa.

Quota: Quota distribution to the college and seminary has been based on the budgetary needs of each institution. In 1962, 79 percent of quota went to the college, and 21 percent went to the seminary. By 1988 we have reached 65 percent college and 35 percent for the seminary. This means for the first time since 1962 that any further allocation of quota to the seminary would be taken from dollars requested based on college student enrollment. This seems to be a violation of the principle established in 1962.

4. For recommendations see Section VI, C, 1

B. Governance of the College

The Board of Trustees will continue to study the matter of governance for Calvin College. Considering the depth of study already undertaken by the denominational funding committee, the board adopted the recommendation that this committee or a representative of this committee continue to be involved in the process.

Grounds:

1. The history of this institution has always included the question of possible "privatization" of Calvin College.
2. A 1988 overture to synod from Classis Chatham called for a study of the "privatization" of Calvin College.
3. Our own study supports this recommendation by the implications listed above.
4. Such a study would comport well with the study of governance through the "Multiplying the Talents" project approved by the Board of Trustees' action in February 1988.

C. Faculty Pay

1. The board adopted the following ten-month faculty contract obligation statement in place of the 1974 document: Both college and seminary faculty

are required to work ten months (i.e., nine months teaching and one month professional service).

- a. This ten-month assignment is the operative policy at the college but has not been officially adopted by either the board or synod.
- b. Seminary faculty are required to work an additional (eleventh) month serving synod or teaching. For this additional month seminary faculty are currently paid an additional 10 percent of faculty base or 5 percent more than college faculty. This principle was established by the Calvin board and relayed to Synod 1974.

In other words, the board declares that both college and seminary faculty are employed ten months on standard contract. In addition, seminary faculty are required to work an eleventh month, and college faculty are offered an eleventh month's work at additional pay. This adoption officially recognizes the college's operative policy and recognizes the standard seminary contract as an eleven-month rather than ten-month assignment.

2. Calvin faculty will be paid an extra tenth of salary (20 percent of base for full professors) when employed by Calvin for eleven months.

In the case of the seminary, top faculty would be paid \$40,700 (using 1987-88 pay scale), considering the eleventh month of synod assignments, teaching assignments, or research assignments.

In the case of the college, top faculty would be paid \$37,000 for the standard ten-month assignment. In addition, college faculty who teach or perform approved research and scholarship would receive an extra 20 percent of base (same as the seminary) amounting to \$3,700 for a total of \$40,700.

3. Pay increase timetable

- a. Seminary faculty pay will be immediately raised to eliminate the summer pay inequity.
- b. Over a three-year period, pay for all faculty employed for eleven months will be raised to pay eleven-tenths of the standard ten-month contract.

Note: To give seminary faculty the equal opportunity to do research may require additional staff of up to \$45,000.

D. The board adopted a base college tuition rate for full-time students of \$6,790 for 1989-90.

E. The board adopted a fee of \$2,860 for room and board for 1989-90.

F. The board adopted the following seminary tuition rates for 1989-90:

1. \$72.00 per credit hour for M. Div. courses
2. \$108.00 per credit hour for Th. M. courses
3. \$26.00 per credit hour for audit
4. \$36.00 per unit of field education

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

Job level	Number of positions in job level	Compensation quartile (includes housing allowances)
9	1	4
7	1	3
7	2	4
5	1*	4
5	1	3

*pending job-level review

VI. RECOMMENDATIONS

A. Seminary

1. The board recommends the following appointments:

- a. Rev. Arie C. Leder, Th.D. candidate, Assistant Professor of Old Testament for three years, with the understanding that his rank be raised to that of Associate Professor at the time he is awarded the Th.D. degree (synod interview required).
- b. Rev. Sidney Greidanus, Th.D., Associate Professor of Homiletics for two years (synod interview required).

2. The board recommends the following reappointments:

- a. Dr. Richard C. Gamble as Director of the H. Henry Meeter Center for two years, with concurrent appointment as Professor of Historical Theology.
- b. Rev. Wilbert M. Van Dyk, as Academic Dean for two years, with concurrent appointment as Associate Professor of Homiletics.

3. Ethnic Minority Program for Ministerial Candidacy (III, B, 4)

The board recommends the approval of the EMPMC.

Grounds:

- a. This is responsive to a need that was not envisioned when the original SPMC was approved.
- b. This provides an avenue into Christian Reformed candidacy that is implied but not specifically opened by Church Order Articles 6, 7, and 8.
- c. This guarantees a responsible orientation to Christian Reformed ministry for those whose gifts for ministry have already been demonstrated.
- d. This program meets the threefold purpose of the original SPMC.

4. Change in Wording of Policy for Appointment of Seminary President

The board recommends the change as presented in II, A, 8.

B. College

1. Faculty appointments

The board recommends the following:

a. Regular two-year appointments

- 1) Dean Ward, Ph.D., Associate Professor of English
- 2) Terry Eves, M.A.R., Assistant Professor of Religion and Theology
- 3) Robert Fortner, Ph.D., Professor of Communication Arts and Sciences
- 4) W. Dale Brown, Ph.D., Associate Professor of English
- 5) Raymond C. Van Leeuwen, Ph.D., Associate Professor of Religion and Theology

b. Adjunct appointment

Ray Vander Weele, Ph.D., Adjunct Professor of Economics and Business for two years

2. Faculty reappointments

The board recommends the following:

a. Reappointments with tenure (*italics indicates a promotion to that rank*)

- 1) Randall Bytwerk, Ph.D., Professor of Communication Arts and Sciences
- 2) Lionel Basney, Ph.D., Professor of English
- 3) Gloria Stronks, Ed.D., Professor of Education
- 4) Merle Mustert, M.M., *Associate Professor of Music*
- 5) Michael Stob, Ph.D., Professor of Mathematics and Computer Science

b. Regular two-year reappointments (*italics indicates a promotion to that rank*)

- 1) Henry L. Allen, Ph.D., Associate Professor of Sociology and Social Work
- 2) David A. Cook, M.S.Acc., C.P.A., *Associate Professor of Economics and Business*
- 3) Richard G. De Jong, Sc.D., *Professor of Engineering*
- 4) Mary Molewyk Doornbos, M.S., Assistant Professor of Nursing
- 5) Sharon A. Etheridge, B.S.N., Instructor in Nursing
- 6) Glenn W. Fetzer, Ph.D., Assistant Professor of French
- 7) Susan V. Gallagher, Ph.D., Associate Professor of English
- 8) Marianne Gritter, M.S., Assistant Professor of Nursing
- 9) Stanley L. Haan, Ph.D., Associate Professor of Physics
- 10) Lee P. Hardy, Ph.D., *Professor of Philosophy*
- 11) Roland G. Hoksbergen, Ph.D., Assistant Professor of Economics and Business
- 12) Gertrude H. Huizenga, Ph.D., Associate Professor of Music (reduced-load)
- 13) Myra J. Kraker, Ph.D., Associate Professor of Education
- 14) D. John Lee, Ph.D., Assistant Professor of Psychology
- 15) Daniel R. Miller, Ph.D., Associate Professor of History
- 16) Richard A. Nyhof, Ph.D., Associate Professor of Biology
- 17) Jeffrey R. Pettinga, M.A., Assistant Professor of Physical Education
- 18) Arden R. Post, Ed.D., Associate Professor of Education
- 19) Brian M. Post, M.S.E.E., *Assistant Professor of Engineering*
- 20) Gary D. Schmidt, Ph.D., Associate Professor of English
- 21) John R. Schneider, Ph.D., Associate Professor of Religion and Theology

- 22) Stephen T. Simpson, M.B.A., Ed.D., Professor of Economics and Business
- 23) James Vanden Bosch, M.A., M.A., Associate Professor of English
- 24) Marvin L. Vander Wal, M.S.E., P.E., Associate Professor of Engineering
- 25) Mark F. Williams, Ph.D., Associate Professor of Classical Languages
- 26) Stephen J. Wykstra, Ph.D., Professor of Philosophy
- 27) Xiang Dong Ye, Ph.D., Associate Professor of Mathematics and Computer Science
- 28) Charles R. Young III, Ph.D., Associate Professor of Art
- 29) Lambert P. Zuidervaat, Ph.D., Professor of Philosophy

c. Promotion in rank

Carl J. Huisman, M.F.A., *Professor of Art*

d. Administrative reappointments

- 1) Evelyn Diephouse, M.Ed., Registrar for two years (with faculty status)
- 2) S. Dean Ellens, B.A.A.S., Associate Registrar for two years
- 3) Peter P. De Boer, Ph.D., Director of Continuing Education for two years (with faculty status)
- 4) Randal Nieuwsma, M.A., Director of Instructional Resources for four years.
- 5) Beverly H. Morrison, Ph.D., Instructor, Academic Support Program for two years (with faculty status)
- 6) Janice Heerspink, M.A., Tutor Coordinator and Instructor, Academic Support Program for two years (with faculty status)

e. Student Affairs reappointments

- 1) Jeanette Bult De Jong, M.Ed., Vice President of Student Affairs for two years (with faculty status)
- 2) Warren J. Boer, B.D., D.Min., continuing term as Director of the Broene Counseling Center (with faculty status)

f. College Advancement reappointment

Robert A. Berkhof, M.S., Director of Development for two years

g. Administration and Finance reappointments

- 1) William J. Boer, M.S., M.B.A., Vice President for Administration and Finance for two years (with faculty status)
- 2) James H. Quist, A.B., C.P.A., Controller for two years

C. Business and Finance

1. Quota Requests and Allocation

The Board of Trustees recommends to synod that college and seminary quota requests be split from each other and be based on the individual budget request of each institution. Fiscal year 1988-89 will be the base from which new requests will be built. Quota and all request materials will display the college as a separate entity from the seminary (i.e., the quota request of the seminary will be as separate from the college as the Back to God Hour).

Grounds:

- a. Splitting quota better defines the financial relationship of the college and seminary to the church and clarifies where the money goes.
- b. There is an increasingly different impact of quota on the budgets of the two institutions: for example, in 1988-89 quota funds comprise 9 per-

cent of the college budget compared to 73 percent of the seminary budget.

- c. Splitting quota will help the Synodical Interim Committee and synod appreciate the unique needs of each institution as quota requests are considered.

2. The board recommends the following quota requests:

- a. College: 5 percent increase in the per-family quota rate for 1990.
- b. Seminary: 28 percent increase in the per-family quota rate for 1990, the increase to fund *operating budget needs*.
- c. Seminary: *Capital Needs*
- | | |
|------------------|------------------------|
| Roof replacement | \$1.50/yr. for 6 years |
| Air conditioning | .50/yr. for 6 years |
| Total | \$2.00/yr. for 6 years |

Board of Trustees
College and Seminary
Daniel R. Vander Ark, secretary

CRC PUBLICATIONS

I. INTRODUCTION

For our agency the year 1988 will probably be remembered as the year we published the new *Psalter Hymnal*. This ten-year project was certainly the most monumental task that CRC Publications has undertaken for a long time. It is very rewarding to note that both reception and sales have been far better than many of us dared to hope. We pray that this hymn book will be mightily used by our Lord for many years to help his people worship and praise his name.

In many ways 1988 was a year of transition for CRC Publications. Within each department we moved toward the conclusion of many projects and issues while at the same time we began planning on other, larger matters.

In the Education Department, for example, we completed not only the new *Psalter Hymnal* but also the first series of a new menu of courses for junior high students and a number of other products such as the new video-based course on Christian doctrine *What We Believe*. At the same time we began thinking about and conceptualizing possible directions for a totally new curriculum—another monumental task (assuming synod approves the concept).

Within our Services Department many of the efforts of the past few years to develop processes and structures to increase efficiency and effectiveness are being completed and are bearing fruit. The recent board decision to purchase a new press not only implicitly commits the CRC to stay in the printing business but also initiates a period of significant change throughout the department—and of opportunity for additional efficiency in our work.

Finally, within the Periodicals Department, a number of changes in staff and internal processes have produced significant changes for the *Banner* staff. The most significant staff change during the past year was the retirement of the associate editor of *The Banner*, Lillian Grissen, and the selection of her replacement. The most important change of all, of course, is still to come—the selection of a new editor in chief of *The Banner*.

The two key decisions we are asking synod to make (selection of a new *Banner* editor and approval of a new curriculum) have long term implications for both the church and our organization. The board will be much in prayer that synod will be given the wisdom (and courage where necessary) to make those decisions which will enable our ministry to have the greatest positive impact on the church of Jesus Christ.

We also again earnestly seek synod's candid assessment of all areas of our ministry. What are the strengths that we should build on? Where are we missing the mark? A summary of the key developments in each area of our ministry follows.

II. BOARD ORGANIZATION AND MEMBERSHIP

A. Organization

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

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

B. Officers

The officers of the CRC Publications Board through August 1989 are as follows:

Rev. Alvin Hoksbergen, president
Dr. Mike Vanden Bosch, vice president
Rev. Howard Vanderwell, secretary
Mr. Philip Vanden Berge, treasurer

C. Representation at Synod

Recommendation:

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

For the Board:

Rev. Alvin Hoksbergen, president
Rev. Howard Vanderwell, secretary
Mr. Gary Mulder, executive director

For The Banner:

Rev. Andrew Kuyvenhoven, editor in chief

For Business:

Mr. Allen Van Zee, finance director

For Education:

Dr. Harvey Smit, editor in chief
A member of the Worship Committee

D. Nominations for At-Large Delegate

Recommendation:

The board respectfully requests that synod elect one of the following persons as an at-large member for a three-year term beginning September 1, 1989, through August 31, 1992.

Mr. Phil Quist

In addition to graduating from Calvin College with a major in economics, Mr. Phil Quist has completed some graduate study work at Western Michigan University. His professional experience centers around business and finance: he served as branch manager for Union (NBD) Bank (Grand Rapids) for three years; business manager for United Calvinist Youth for five years; and has served in his current position as president of Kent Communications, Inc., for 14 years. The Quist family has attended Eastern

Avenue CRC in Grand Rapids for the past 25 years, where Mr. Quist has served as elder, deacon, member of several committees, leader of junior and senior high youth groups, and church school teacher. He is also a member of the planning committee for the 1989 Young Calvinist Convention and chairs a task force for the Kent County Citizens League. He and his wife, Janice, are parents of two children.

Mr. Charles Walker (incumbent)

The University of Maryland awarded Mr. Charles Walker an associate's degree in military science; Rutgers University of East Brunswick, New Jersey, presented him with a bachelor's degree in business management. His education then led him into a variety of management positions: director of continued business at Bordon Corp. for five years; vice president of marketing and sales at H.G. Park's Sausage Co. for three years; regional manager for the Frito Lay Co. for four years, marketing manager for Thomas J. Lipton Co. for two years, and division manager for ITT Continental for seven years. Mr. Walker now owns a marketing consulting firm in New York City. He and his wife, Karen Beelen Walker, attend the Northside Chapel CRC in Paterson, New Jersey, where Mr. Walker serves as an elder. He is also chairman of the Board of Directors for Dawn Treader Christian School in Paterson. The Walkers have four children and have shared their home with 23 foster children.

E. Fraternal Delegate

The Synod of 1980 approved two fraternal delegate positions on our board, to be filled by representatives from the Reformed Church in America and a Presbyterian (NAPARC) denomination. Mr. Robert Edmiston from the Presbyterian Church in America (PCA) has been the NAPARC representative; his three-year term ends this year.

Recommendation:

According to the procedure established by the 1985 Synod, the CRC Publications Board hereby recommends to synod that Rev. Roger Schmurr be appointed for a three-year term as fraternal delegate to the CRC Publications Board representing the (NAPARC) churches. Rev. Schmurr is a minister in the Orthodox Presbyterian Church (OPC); he is currently serving as Coordinator of Production for Great Commission Publications (the publishing arm of the OPC and PCA).

III. PROGRAM/POLICY INFORMATION AND RECOMMENDATIONS

A. The Banner

1. Introduction

As the *Banner* staff sees it, the primary purposes of *The Banner* are to inform, to inspire, to challenge, and to educate its readers. Since its 47,000 subscribers (100,000 readers) are from a wide variety of backgrounds, ages, and cultures, fulfilling these purposes is a continuing challenge. The staff is constantly exploring new editorial approaches in an attempt to meet that challenge. Some of the new approaches implemented during the past year include the following:

- A new feature called "Interpersonal" by Rev. Jim Kok, published in the first and third issues of each month.
- An expanded (to two pages) "Worldwide" feature, now written by Editor Andrew Kuyvenhoven.
- Occasional use of a "classic author" for the "Meditations" column. The writings of Charles Haddon Spurgeon and Thomas à Kempis were used last year.
- A new book review editor and concept: bi-monthly reviews of three books each.
- The feature "Contemporary Comment" begun in early 1988—well received to date. The concept still needs some fine tuning, however.

The issues of *The Banner* that generated the most reaction during the past year covered the following topics: abortion, Christian schools, youth, and creation/evolution. The special issue which covers the annual synod probably remains the single issue that *Banner* readers most appreciate.

Banner subscriptions have declined a bit during the past year (by about 2,000 subscribers). Various attempts will be made during the next year to increase subscriptions. The best option, especially for Canada, continues to be the Every Family Plan, whereby churches receive their *Banners* in bulk via CanPar.

The most significant area of change for *The Banner* during the past year, of course, was in staffing. Last fall Associate Editor Lillian Grissen announced her retirement effective in early December. After an extensive search process, Malcolm McBryde, formerly news editor, was appointed to the position. Phyllis Ten Elshof was then appointed to the vacant position of news editor. This new staff team has been in place since late last year.

2. New *Banner* Editor

On May 12, 1988, Andrew Kuyvenhoven requested that his resignation as editor in chief of *The Banner* be accepted effective in 1989. The CRC Publications Executive Committee accepted his resignation "with extreme regret." At its annual recognition dinner our board celebrated and recognized the truly outstanding contribution that Rev. Kuyvenhoven has made during his service as editor of *The Banner*.

Recommendation:

The CRC Publications Board respectfully requests that synod recognize Andrew Kuyvenhoven's contributions as *Banner* editor at the synodical testimonial dinner.

The CRC Publications Board also requests that Rev. Kuyvenhoven be given the privilege of addressing synod briefly at a time of synod's own choosing.

Since *The Banner* is without doubt the most important communication piece in the Christian Reformed Church, selection of the next editor in chief is a significant undertaking. Thus the CRC Publications Board officers and executive committee spent considerable time identifying a *Banner* Editor Search Committee and developing a process for its work.

The composition of the Search Committee was as follows:

- Rev. Peter Brouwer
- Rev. Wm. D. Buursma
- Rev. Jacob D. Eppinga (chairman)
- Rev. Alvin Hoksbergen

Mr. Jon Houseward
Ms. Anne Schreuder
Ms. Hazel Timmer
Rev. Carl Tuyl
Ms. Mary Vander Vennen
Rev. Richard Williams
Dr. Al Wolters

The search/selection process included the following elements:

1. Review/revision of the *Banner* editor job description.
2. *Banner* ads and letters to consistories soliciting nominees and/or applications
3. Letters to all nominees asking whether they would be willing to be considered a candidate for this position.
4. Review of all candidates' resumes and writing samples to determine which candidates would be interviewed by the committee.
5. Intensive interviews of each candidate by the search committee. Review of sample editorial written by each candidate. Review of written input from references.
6. Decision regarding which candidates to present to the CRC Publications Board.

Recommendation:

The CRC Publications Board believes that the process by which the new *Banner* editor is selected should be clear to everyone involved. Thus the board recommends the following procedure to synod for selection of the new *Banner* editor:

1. That synod consider only those candidates presented by the CRC Publications Board for the position of *Banner* editor. If synod believes that new or additional candidates should be considered, it should request the CRC Publications Board to submit new candidate(s) to the 1990 Synod. Nominations from the floor will not be accepted.
2. That synod interview in open session each candidate for up to one hour. Interviews will be initiated by a member of synod selected by synod's advisory committee. The questions to be asked shall be selected by the advisory committee.
3. That the same prepared questions shall be asked of each nominee in the absence of the other.
4. That following the prepared questions the candidate(s) will be open to delegates' questions from the floor.
5. That following the interviews the president shall give ample opportunity for discussing the qualifications of the candidate(s) for the position.
6. That the vote by which the new *Banner* editor will be selected be done in open session by ballot.

The *Banner* Editor Search Committee presented three names to the CRC

Publications Board for this position. The CRC Publications Board interviewed these three candidates and decided to present two names to synod. The board judged that both these candidates possess the qualifications necessary for the position of editor in chief of *The Banner*. The names of the candidates are:

Rev. Robert De Moor

Rev. Galen Meyer

For synod's information, Appendix A contains the following:

1. An approved job description for the position of *Banner* editor in chief.
2. A resume of each of the candidates for the position.

Prior to synod, each synodical delegate will receive some writing samples from each of these two candidates.

The CRC Publications Board instructed its secretary to express its deep appreciation to the *Banner* Editor Search Committee and its chairman, Rev. Jacob D. Eppinga, for their thorough and comprehensive work in securing candidates for the *Banner* editor position.

B. Education Department

1. Music and Liturgy

a. The *Psalter Hymnal*

Through February 1989, total sales have been about 107,000. Approximately 250 congregations have purchased the new hymnal for the entire congregation. Not only have the reactions from congregations been positive, but the reviews of the *Psalter Hymnal* published in a number of journals were almost unanimously favorable.

The regular (songs only) edition and the spiral-bound edition (for organists) are also now available. The large-print and paperback editions of the *Psalter Hymnal* should be available by the time synod meets. A separate publication which will include all the children's songs from the *Psalter Hymnal* is also in preparation. Staff is still investigating possible alternatives for a Braille edition.

b. Worship Committee

This committee (formerly called the Liturgical Committee) has functioned now under its new name and mandate for one year. Its mandate is:

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

The committee now consists of: Rev. Henry Admiraal (chair), Dr. David Diephouse, Ms. Linda Male, Dr. Bert Polman, Dr. Joan Ringerwole, Rev. Leonard Vander Zee, Rev. Tony Van Zanten, Rev. Dale Cooper (a new member to replace Dr. Henry Hoeks), and Ms. Jo Alberda (to fill a new function of "expertise in visual arts").

Two mandates were given to the Worship Committee by the Synod of 1988. The first instructed the committee "to revise the forms for the ordination of ministers, elders, deacons, and evangelists so as to include statements of their agreement to hold inviolate all confidential communications received by them in the performance of their duties" (*Acts*

of Synod 1988, p. 535). In response, the committee suggests the addition of certain phrases to these forms as designated in Appendix B.

Recommendation:

The CRC Publications Board recommends to synod the approval of the suggested revisions of the Form for the Ordination/Installation of Ministers (1971 and 1986) and the Form for the Ordination of Elders and Deacons (1982).

The Committee was mandated to revise in a similar way the Form for Ordination of Evangelists. In contrast to the other forms, however, in the form for evangelists the charge is, in its entirety, a quotation from 2 Timothy 4:1-2,5. Adding to the Scripture quotation a statement regarding the need for confidentiality would be extremely awkward.

Recommendation:

The CRC Publications Board recommends that the Form for the Ordination of Evangelists (1982) not be revised.

The second synodical mandate instructed the Worship Committee "to revise the forms for public profession of faith in the light of [synod's] declaration concerning the public profession of faith of covenant children" (*Acts of Synod 1988*, p.560). In response the committee has prepared a report embodying their study of this matter and containing also four recommendations (see Appendix C).

Recommendation:

The CRC Publications Board recommends to synod the report on "Public Profession of faith for Children" for study and the four recommendations it contains for approval.

c. Music Publications Committee

This rather new committee has been reviewing the many manuscripts that the Office of Music and Liturgy receives and has been working on an instrumental descant collection to accompany the *Psalter Hymnal*. Publication of that collection (later this year) will partially fulfill our promise at synod (several years ago) to provide instrumental accompaniment to the songs in the hymnal.

2. Training and Consultancies

a. Teacher Training

The Education Department staff reports a noticeable (and increasing) drop in the number of requests for teacher training workshops. The cause of this decrease is not clear. Staff feels that a comprehensive review of the approach and system is needed.

b. Officebearer Training

The year-and-a-half pilot project in "leadership development" has begun. An advisory council made up of representatives from a number of CRC agencies is working with a consultant on the project.

Two areas have been selected for the pilot project: Classis Grand Rapids North and Classis Chatham. The focus of the pilot project will be to study (with local leadership) the needs of congregations and to design a program by which the agencies together will be able to assist the local churches by providing whatever plans, programs, training, or materials they may need.

3. Curriculum and General Publishing

Included in this category are curriculum materials for all ages as well as other publishing projects that are requested by synod or the churches.

a. For Young Students

All of the revisions (to NIV Bible usage) are now complete for the core curriculum (pre-school through grade 6). From now on, these materials will be reprinted unchanged assuming a second curriculum is approved.

During the past year, a number of the revised or new quarters for the *Bible Crossroads* course (for junior high students) were completed: *Honest to God, A Study of the Psalms; A.D., A Study of Church History; and The King and I, A Study of the Kingdom*. Five other quarters are still in development.

b. Second Curriculum Proposal

Since 1972 CRC Publications' Education Department has published the BIBLE WAY curriculum. The generic name for this material was "unified church school curriculum." What was "unified" was the two-prong tradition in the CRC prior to that time: catechism and Sunday school. Sales of the BIBLE WAY curriculum both within the CRC and other denominations (one half of the total) would indicate that this curriculum has been very well received and of great benefit to the churches.

However, at its 1988 meeting the CRC Publications Board began asking the question: Should the Education Department begin planning an entirely new, complete curriculum (pre-school through sixth grade) parallel to but different from BIBLE WAY?

After the board discussion, an ad hoc committee was appointed to further study this issue. They wrote a report which was reviewed, and modified only slightly, by the CRC Publications Board at its meeting in February.

Recommendation:

The CRC Publications Board recommends that synod approve CRC Publications' developing a new curriculum along the lines outlined in the proposal as contained in Appendix D.

Grounds:

- 1) By 1992 the BIBLE WAY curriculum will have been in existence for twenty years. Given the limited life cycle of any curriculum, it would be wise to begin development of a second curriculum that would stand beside and perhaps eventually replace BIBLE WAY.
- 2) During the past fifteen years there have been major changes in the churches that use the BIBLE WAY curriculum in their education programs. The churches now have more diverse and urbanized populations, different family structures, profession of faith and participation in the Lord's Supper at earlier ages, more openness to questioning and imagining, more searching for spiritual experiences, a movement from a technical and analytic to a more holistic way of thinking, and the impact of an ethically and religiously more pluralistic society. A new Reformed and Biblical curriculum could respond to such changes.
- 3) There are several perceived inadequacies in the BIBLE WAY curriculum (discussed in Appendix D) that have been pointed out

repeatedly over the last fifteen years; new curriculum could attempt to rectify these.

- 4) Continued sales of BIBLE WAY curriculum (presently at an all-time high) and anticipated sales of the second curriculum would cover development and production costs.
- c. For High School/Young Adults
Several short courses were published during the past year, including *Faith Talk* (designed to teach witnessing skills), and *What We Believe* (a video-based course on doctrine). Sales of *What We Believe* have far exceeded projections.
Revision of *Bible Landmarks* (a thorough study of the Heidelberg Catechism) is currently being discussed among staff. There are a number of knotty, long-range questions related to such a revision (e.g., should the revised course be video-based? how long should it be?).

d. Parallel Material

By *Parallel Material* we mean the "catechism curriculum" that was published in the 1960s. These include:

Light Upon My Path, With All My Heart, Teach Me Thy Way, Steps in Faith, That I May Know, My Church, What Must I Know?, Never On Your Own, Saved from Sin, Saved to Serve, Christian Life Series, and Living Members.

When BIBLE WAY first appeared, there was considerable concern expressed by some churches that these materials still be made available. The CRC Publications Board informed synod in response:

The Board has adopted the policy to make available all existing catechism materials as long as there is sufficient demand for them as determined by the Board at its annual meeting (*Acts of Synod 1973*, p. 242).

Only when the sales of a particular book fall to such a low point that it is no longer feasible to reprint a new supply will the board consider whether a certain title should be removed from the market. (pp. 247-8)

The board faced a "window of decision" on this parallel material. For several courses the inventory is already or will soon be depleted. In a number of cases, the sales of the materials are so low (less than 300 textbooks per year in most courses) that the board judges it is no longer feasible to replenish them. Accordingly, the CRC Publications Board decided the following:

That, with the exception of *That I May Know, Never On Your Own, and Living Members*, CRC Publications not reprint the parallel materials when our present inventories are exhausted.

e. For Adults

Publications completed in 1988: *Alcohol and Other Drugs* (as requested by synod), *Honor Your Mother* by Leonard Verduin, and *Comfort and Joy* by Andrew Kuyvenhoven. Products anticipated before synod convenes: *Witness Among Friends*, several booklets in the 5 on 1 series on the book of Acts, and the *Human Rights* study also mandated by synod. Project dropped: *A Time to Keep*, the CRC history course.

The Bible-studies curriculum appears twice yearly in *The Banner* by long standing cooperative agreement with the Education Department. The two departments decided to conduct a study to determine whether these are worth the expense and staff time. A survey was sent to a random sample of Banner readers and we found (a bit to our surprise) that

35% of Banner readers use them in a group Bible study. Staff thus judged that we should continue these Bible studies.

4. World Literature

a. Status of the Work

We are now in the middle of the third year of the provisional five-year period during which synod assigned responsibility for the World Literature program to CRC Publications. The provisional character of the attachment has made it difficult to implement some necessary changes (as perceived by the World Literature Committee and staff). Still, considerable progress has been made in understanding and rationalizing World Literature's extremely complex financial and publishing picture. An overview of the work of the five literature committees can be found in Appendix E.

The membership of the World Literature Committee includes the following:

Mr. Gordon Brinks
Mr. John Brondsema
Rev. Bassam Madany
Mr. Andy Ryskamp
Rev. Robert Recker
Dr. Harvey Smit
Rev. Al Vander Griend
Mr. David Vander Hart

b. New Directions

The World Literature Committee (and manager) have spent a great deal of time during the past year developing plans for the future of this very important ministry. Among the proposals approved by the CRC Publications Board as a result of this planning are the following:

- A change in name to World Literature Ministries;
- The concept of establishing a distribution system that would allow access of World Literature products by CRC churches, missionaries, etc.;
- A cost recovery policy for World Literature Ministries. Key elements of that policy include the following: 1) administrative costs associated with each product will not be recovered from sales but will be subsidized from other sources; 2) Direct publishing costs of each product shall be recovered from sales. In circumstances where this is not possible, the responsible party will provide documented reasons for this.
- A vision statement and some five-year goals for World Literature Ministries. (These are contained in Appendix F)

C. Services Department

The Services Department is responsible for the publishing activities that occur after the basic editorial work is completed: design, composition, prepress, printing, binding, warehousing, and shipping. This department provides printing and related services not only for CRC Publications products, but also for other CRC agencies and related organizations. The total annual operating budget for this ministry is approximately \$3.6 million. Approximately 45 percent of its work is for the Education Department, 20 percent for *The Banner*, and 35 percent for other organizations. As a result of a study during the past year, we estimate that our printing plant does about 50 percent of the total printing work of the other CRC agencies.

The 1984 Long-Range Plan approved by synod called for the following

regarding our "publishing services": Maintain full production capacity and services, including the commitment to state-of-the-art equipment, processes, and training for personnel." As part of ongoing attempts to achieve that goal, the Services Department developed the following mission statement for its work during the past year:

To support the CRC Publications and CRC denominational mandates by providing accurate, timely, and cost-effective publishing and printing services.

Under director Chuck Vlieg's leadership, the Services Department has continued to make significant progress in improving the quality of the final product and the overall efficiency of the printing plant. Progress has also been made in promoting good relations with customers, and the resulting improvement in financial operations is evident.

In last year's report we informed synod that a study was being initiated to determine whether the board should consider the purchase of a new printing press. The stated purposes of the study were as follows:

- To determine the capability of the printing operation to effectively and efficiently meet the needs of CRC Publications
- To determine current and future press equipment needs and make recommendations for implementation

To conduct the study, a committee of three board members was formed and an independent consultant with vast industry experience was retained. As a result of this study the CRC Publications Board approved the following motion:

To approve the purchase and installation of a new 4-color press for an estimated net investment of \$1.0 million.

Grounds:

1. The Services printing operation is commercially viable and provides an economic and technical benefit to CRC Publications and the church.
2. The volume of press impressions has increased over 30 percent during the past three years and is expected to increase 20 percent during the next five years.
3. The existing 4-color presses are technically out of date and are diminishing in their ability to provide high quality, cost-effective printing.
4. The age of the oldest 4-color press is resulting in increased maintenance costs and has a limited economic life.
5. A new modern press will provide significant cost and quality improvements.

D. Marketing/Distribution

As a result of the establishment of a marketing director position several years ago, various activities have been initiated and have led to increased visibility and awareness of the ministry of CRC Publications not only within the CRC but throughout the North American church world. The following list is indicative of these activities (most have been initiated by marketing director Bob Terwilliger):

- Publication of a CRC Publications newsletter called *Inside Publications*
- Publication of a catalog update and other regular mailings to all our customers

- Issuance of news releases for all new publications; advertising BIBLE WAY and other products in a variety of Christian journals
- Sale of 75,000 copies of the Heidelberg Catechism to the Trinity Broadcasting Network (Paul Crouch) for use as a gift to their supporters.
- A decision to offer bulletin covers for sale to our churches (based on the results of a survey). A brochure about this offer will be available at synod for review.
- A postcard-deck mailing to nearly 100,000 CRC households. This was a cooperative project with a number of other CRC agencies.
- Concurrent with the move into the new denominational building, the opening of a CRC bookstore carrying both CRC Publications and other agency products.

IV. FINANCE

The CRC Publications Board remains firmly committed to the goal that our ministry, as nearly as possible, be financially self-supporting. Our quota request for 1988 constitutes only 2.2 percent of our annual budget.

During the past year we decided to purchase and install a totally new data-processing system. We anticipate that with this new system we will increase our ability to identify and control costs and increase the effectiveness of our marketing efforts.

CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended August 31, 1988, and the budgets for fiscal years 1989 and 1990. These reports have been submitted to the denominational financial coordinator for placement in the *Agenda for Synod 1989—Financial and Business Supplement*.

The Board respectfully informs synod that it has decided to change its fiscal year to July 1-June 30, effective in 1989. In part, this change was made because it will enable us to make earlier budget projections—and adjustments if necessary.

Recommendations:

A. CRC Publications respectfully requests that synod allocate a quota of \$2.10 per family in calendar year 1990 for support of CRC Publications' ongoing ministries.

B. CRC Publications respectfully requests synod to recommend the Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 1990.

C. CRC Publications respectfully requests that synod allocate a quota of \$2.00 per family in calendar year 1990 for support of World Literature Ministries' various programs.

D. CRC Publications respectfully requests that synod recommend World Literature Ministries as a denominational agency recommended to the churches to receive one or more offerings for above-quota needs in calendar year 1990.

V. PERSONNEL

A. General

CRC Publications now employs approximately 90 people—both full and part time. The staff team is organized into four departments—Periodicals Department (eight staff members), Education Department (fourteen staff members), Services Department (fifty staff members), and Finance Department (fourteen staff members). In addition, there is an administrative office made up of four positions.

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

B. Salary Disclosure

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 in 1984.

Job level	No. of positions in job level	Compensation Quartile (includes housing allow.)
8	1	3rd quartile (100-109%)
6	1	4th quartile (100-109%)
5	3	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 1989—Financial and Business Supplement*.

VI. MATTERS REQUIRING SYNODICAL ACTION

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

B. Election of an at-large delegate for CRC Publications Board (see Section II,D)

C. Appointment of Fraternal Delegate (see Section II,E)

D. Recognition of work of *Banner* editor and request that Andrew Kuyvenhoven be given the privilege of addressing synod (see Section III,A,2)

E. *Banner* editor selection process (see Section III,A,2)

F. Selection of new editor in chief of *The Banner* (see Section III,A,2)

G. Recommendation regarding revision of the Form for the Ordination/Installation of Ministers and the Form for the Ordination of Elders and Deacons (see Section III,B,1,b)

H. Recommendation regarding the Form for the Ordination of Evangelists (see Section III,B,1,b)

I. Recommendation regarding Public Profession of Faith for Children (see Section III,B,1,b)

J. Recommendation regarding new curriculum (see Section III,B,3,b)

K. Allocation of quota for CRC Publications Ministries (see Section IV,A)

L. Allocation of quota for World Literature Ministries (see Section IV,C)

M. Recommendation of World Literature Ministries to churches for one or more offerings (see Section IV,D)

N. Recommendation of Friendship Ministries (US) and Friendship Series Charities (Canada) to churches for financial support (see Section IV,B).

CRC Publications Board

Gary H. Mulder, executive director

APPENDIX A

Position Description:

EDITOR IN CHIEF

The Banner

Qualifications:

1. *Christian Commitment*

A personal commitment to Jesus Christ as Savior and Lord.
A member in good standing of the Christian Reformed Church.
In full accord with the doctrinal position of the Christian Reformed Church.

2. *Theological Perspective*

Theological expertise and insight regarding issues pertaining to the Christian Reformed Church, the church at large, and the world of our day.

3. *Education*

An advanced degree in theology, divinity, or a related field.

4. *Writing and Editing Skills*

Demonstrated ability to write with clarity and liveliness and to sensibly edit what others have written.

Sensitivity to and ability to communicate in writing to *The Banner's* diverse reading audience.

5. *Leadership and Management Skills*

Ability to supervise staff in a way that leads to staff growth and development.

Ability to work effectively with a senior management team and with boards and committees.

Ability to deal constructively with a variety of opinions and with criticism.

General knowledge of administrative functions such as finance, planning, etc.

Responsibilities:

Basic Function: Responsible for the content of *The Banner* and the activities and functions of the Periodicals Department of CRC Publications.

Primary Responsibilities:

1. Ensure that *The Banner* achieves its stated purposes [(1) to inform CRC members about what is happening in the denomination; (2) to strengthen their Christian life; (3) to stimulate them to serious reflection on the content of the Christian faith as it relates to our surrounding culture; cf. *Acts of Synod 1976*, p. 254] by effectively directing or performing the following functions:

- planning issues of *The Banner*
- writing editorials and other appropriate columns
- making final decisions on all submitted manuscripts
- approving all final copy and layout of each issue
- answering all *Banner* correspondence
- maintaining an adequate subscription level.

2. Work with the executive director and finance director to ensure the continuing financial stability of *The Banner* by:
 - providing proper financial management
 - developing an annual budget and meeting budgetary goals.
3. Ensure the effective functioning of the Periodicals Department within CRC Publications by:
 - selecting and supervising the Periodicals Department staff, implementing uniform personnel policies and procedures including appraisals of staff performance
 - serving on the CRC Publications Staff Council as an administrative team member.
4. Effectively interact with people within and outside CRC Publications to promote the interests of *The Banner* by:
 - serving as the primary *Banner* staff representative to the Periodicals Committee, the Executive Committee, and the CRC Publications Board
 - representing the work of *The Banner* to the Christian Reformed Church and to other groups or organizations affected by the publication of *The Banner*.

Accountability:

The Editor in Chief of *The Banner* is accountable to the Executive Director, the CRC Publications Board, and to the Synod of the Christian Reformed Church.

RESUME

ROBERT DE MOOR

Education

Christian School, Enschede, the Netherlands: 1957-1958

Calvin Christian School, Strathroy, ON: 1958-1962

John Knox Christian School, Clarkson, ON: 1962-1964

Hamilton Christian High, Hamilton, ON: 1964-1968

Trinity Christian College, Palos Heights, IL: 1968-1972

Bachelor of Arts May 1972

Calvin Theological Seminary, Grand Rapids, MI: 1972-1975

Bachelor of Divinity May 1975

Employment

Parttime: greenhouse, clerical, chemical factory, secretary Greek Department, truck driver, store clerk, audio-visual technician.

Summer Pastoral Work: Clinton, ON 1973

Peers, AB 1974

New Westminster, BC 1975

Fulltime Pastoral Work: Peers/Edson CRC's, AB 1975-1978

Third CRC, Edmonton, AB 1978-1983

First CRC, Langley, BC 1983-present

Other Activities

Classis Alberta North. Served as secretary of the Interim Committee 1981-1983, as its delegate to the Board of Publications 1983, and as its delegate to the Council of CRCs in Canada, 1981.

Greater Edmonton Council of CRCs. Served as chairperson of its Public Relations Committee 1981-1983.

Classis BC Southeast. Served as delegate to Synod 1985 and as its delegate to the Council of CRCs in Canada, 1985 and 1987.

Council of CRCs in Canada. Served as a member of its Committee for Contact with the Government 1983-1988, and as its chairperson 1988-1989.

Ministerial Associations. Served as chairperson of the Edson Ministerial Association 1976-1977 and of the Langley Ministerial Association 1987-1988.

Publications

For CRC Publications (Education Department)

Bible Studies on the Parables in Matthew, *The Banner*, 1983.

The Christian and Labor Unions, CRC Viewpoint Series, CRC Publications, 1985.

Review of Reformed Doctrine for those making public profession of faith, to be published May 1989.

For *The Banner*:

Meditations for March 1982

Humanity's Worst and God's Best, March 24, 1986

Meditations for September 1986:

Work to Rejoice or Rejoice to Work?

Of Prudence and Passion

Of Children as Gifts

Of Winners and Losers

Exploding the Barriers

Pro-Life and Pro-Noose: An Evangelical Contradiction, January 19, 1987

Valued Giving, April 27, 1987

Don't 'I Do' if You Don't, April 11, 1988

Settling Your God Account, August 8, 1988

For *Calvinist Contact*:

What Do We Give on the Day of Prayer?, October 1981

Pastoral Ponderings column for September 1986

Personal

Born December 23, 1950. Married Margo Hofstra in 1975. Four children.

RESUME

GALEN H. MEYER

Education

Central Minnesota Christian School, Prinsburg, MN: 1947-1955
Central Minnesota Christian High, Prinsburg, MN: 1955-1959
Dordt College, Sioux Center, IA: 1959-1961; Calvin College, Grand Rapids, MI: 1962-1963 Bachelor of Arts
Calvin Theological Seminary, Grand Rapids, MI:
Bachelor of Divinity, 1966
University of Michigan, Ann Arbor, MI:
Master of Arts (English Literature), 1979

Employment

Teacher of Christian Doctrine and English Literature, South Christian High School, Grand Rapids, MI. At times also teach Church History, Film Study, and English Composition. Direct (with a colleague) the fall play and the spring musical. Have served on various committees, including: Curriculum Committee, Executive Committee, Board-Faculty Relations Committee. (September 1969-present)

Chaplain, U.S. Navy. Service included about ten months at the Marine Corps Recruit Depot, San Diego, CA, a year in Vietnam with the First Marine Division (infantry), and a year at the Oakland Navy Hospital, Oakland, CA. (July 1966-August 1969)

Chaplain, U.S. Army Reserve. Served the 791st Transportation Battalion, Grand Rapids, MI, for two years. Presently assigned to the 394th Station Hospital, Grand Rapids, MI. Promoted to rank of colonel in 1986. (October 1974-present)

Chaplain, U.S. Navy Reserve, Grand Rapids, MI. Served a Marine infantry company, a SeaBee unit, and two Navy Reserve groups. (September 1969-October 1974)

Other Activities

Bethel Christian Reformed Church, Grand Rapids, MI. Served numerous terms as elder. Have also been catechism teacher, Bible teacher for a group of retired people in the church for many years, member (at times chairman) of Education Committee and Evangelism Committee.

Christian Reformed Chaplain Committee. Served two terms, two years as chairman.

Publications

For The Banner:

Reflections of a Chaplain, April 1982
Dreams at the Top of the Stairs, September 1982
In Memory of Friends, May 1983

Meditations for March 1984:

Burdens and Yokes
The Blessing of Peace
Whatever You Ask
You Can Be Sure

A Day for Veterans, November 1987

No Surprises, November 1987

Feeling the Holy Spirit at Gritty's Auto Parts Emporium, May 1988

For Christianity Today:

Easter on Hill 17, April 1986

Did God Check Out of Vietnam, October 1987

For Christian Educator's Journal:

The Zig Ziglar Program for Success, January 1983

For Pro Rege:

The Vietnam War and Joseph Conrad's 'Heart of Darkness', June 1983

Speaking Peace as a Military Chaplain, March 1984

For Christian Home and School:

Down to Earth Heroes, January 1984

God's Grace in Human Lives, September 1983

For Insight:

Youth Bible Studies on the Book of Revelation

Numerous short articles

For CRC Publications (Education Department):

Bible Studies on the Letter to the Hebrews (15 lessons)

Bible Studies on the Book of Ecclesiastes (15 lessons)

Bible Studies on the Book of Job (12 lessons)

Bible Studies on the Prophecies of Joel and Micah (15 lessons)

Bible Studies Leader's Guide for I, II Thessalonians (32 pages)

Bible Studies Leader's Guide for the Stories of Abraham (35 pages)

Bible Studies: *Worship—Family Prayers* (1 lesson)

Bible Studies: *Worship—Private Prayers* (1 lesson)

Bible Studies: *Worship—Public Prayers* (1 lesson)

Bible Landmarks: Studies in the Heidelberg Catechism (10 lessons)

For United Calvinist Youth:

Alert—a 25-page booklet for servicemen and women

God, This War and I—an 8-page pamphlet for pastors to use in counseling conscientious objectors to war

For Christian Schools International:

Film Study—a 60-page curriculum guide for film study in the high school classroom

Personal

Born May 6, 1941. Married Thelma Jane Slenk in 1965. Three children.

SUGGESTED REVISIONS OF THE FORMS FOR ORDINATION/INSTALLATION

Form for the Ordination/Installation of Ministers (1971)

"As a pastor, the minister visits the members of the congregation. He calls on the sick and suffering, he comforts those who mourn, he admonishes those who stray, he counsels those in need of guidance, *he holds in trust those matters confided to him in counsel or confession*, and he encourages the weak. He rejoices with those who rejoice and weeps . . ." (p. 992, column 2, 3rd full paragraph)

Form for the Ordination/Installation of Ministers (1986)

"The minister of the Word is called, together with the elders, to shepherd the people of God in the Christian life, guiding and counseling *in strictest confidence, exhorting them to contend earnestly for the faith once for all delivered . . .*" (p. 996, column 1, 1st full paragraph)

"Beloved brother and fellow-servant in Christ, keep watch over yourself and all the flock of which the Holy Spirit has made you an overseer. Shepherd the church of God which he bought with his own blood. Love Christ and feed his sheep, serving as an overseer not by constraint but willingly, not for shameful gain but eagerly. Set the believers an example in speech and conduct, in love, in faith, in purity. *Hold in trust those matters confided to you in counsel or confession. Attend to the public reading . . .*" (p. 997, column 1, 1st full paragraph)

Form for the Ordination of Elders and Deacons (1982)

"Elders serve by governing the church in Christ's name. They received this task when Christ entrusted the apostles and their successors with the keys of the kingdom of heaven. Elders are thus responsible for the spiritual well-being of God's people. They must provide true preaching and teaching, regular celebration of the sacraments, and faithful counsel and discipline *while keeping in confidence those matters entrusted to them*. And they must promote fellowship and hospitality . . ." (p. 1004, column 1, paragraph 3)

"... By word and example, bear up God's people in their pain and weakness, and celebrate their joys with them. *Hold in trust all sensitive matters confided to you*. Encourage the aged . . ." (p. 1005, column 1, paragraph 2)

"... Be compassionate to the needy. *Respect their need for dignity; hold in trust all sensitive matters confided to you*. Encourage them with words that create hope . . ." (p. 1005, column 2, paragraph 1)

PUBLIC PROFESSION OF FAITH FOR CHILDREN

Background

Synod 1988, in response to two study committee reports regarding the place of children at the Lord's Supper, wanted to encourage younger children to be present at the table, but also to retain public profession of faith as the entrance requirement for the Lord's table for all believers. Synod decided "that covenant children should be encouraged to make public profession of faith as soon as they exhibit faith and are able to discern the Lord's body and remember and proclaim the death of Jesus in celebrating the Lord's Supper" (*Acts of Synod 1988*, p. 559).

Synod also instructed the CRC Worship Committee to "review the forms for public profession of faith in the light of these declarations. . . ."

It is clear that our present forms for public profession of faith assume a more mature, even adult understanding of the Christian faith and life than what is commonly found in children. For example, the second question, "Do you believe that the Bible is the Word of God revealing Christ and his redemption, and that the confessions and proclamations of this church faithfully reflect this revelation?" is clearly meant for mature teens or adults. It is also clear that welcoming a young child into "all the privileges of full communion" would be inappropriate. Children would normally not vote in a congregational meeting or hold church office.

The CRC Worship Committee began to study the current forms for public profession of faith but soon realized that a simple revision would not suffice to distinguish between a profession of children and older adolescents or adults. The following report analyzes our current practice, offers some guidelines toward the implementation of decisions of Synod 1988, and then recommends that our current forms be maintained for now, but supplemented with a new form, and that our entire practice be thoroughly examined.

The Meaning of Profession of Faith

The intent of any confession of Christian faith is for a person or a community to testify to belief in the triune God. Our best-known short examples of such faith statements are the ancient Apostles' Creed and Nicene Creed; for more extended CRC confessions one would turn to Reformation statements such as the Belgic Confession or the Heidelberg Catechism or to the recent contemporary testimonial *Our World Belongs to God*. The practice of making verbal testimonies of faith (as a part of living the faith) may be derived from a number of biblical texts such as Matt. 10:32 and Rom. 10:9.

A public profession of faith in a CRC service has as its central focus to testify to belief in God and commitment to the Christian life. But in the historical development of the CRC, public profession of faith gradually came to bear additional meanings and functions:

- a) It is the ritual that marks the transition from children who function within the covenant context of parental faith to adults who take personal responsibility for their faith and life as Christians.
- b) It is the ritual by which the CRC welcomes baptized church members to

participation in the sacrament of the Lord's Supper, according to Article 59 of the Church Order.

- c) In conjunction with adult baptism, it is the ritual by which the CRC welcomes older new believers to church membership.
- d) It is the ritual that pledges the church member's commitment to the doctrines and government of the CRC; this means not only to the local congregation but also to the denomination as a whole.
- e) It is the ritual that marks entrance into such adult responsibilities for the church institution as voting, budget approval, financial support, eligibility for various leadership roles and offices, and active involvement in a variety of ministries.

Thus we have **one** ritual that signifies **different** milestones and processes, some of which are not clearly or not even necessarily related to each other. But the CRC tradition has also given rise to popular misconceptions about public Profession of Faith. Our practice of Profession of Faith is freighted down with such false notions as these:

- f) It is the ritual of **joining** the church. (No, baptism is! But the perception of finally becoming a "real" member of the church upon Profession of Faith is quite popular in the CRC.)
- g) It is the ritual that permits graduation from **all** church education. (In reality, Christian education is a life-long process, though the CRC has only recently paid any attention to adult church education.)
- h) It is a ritual that has the same standing as Baptism and the Lord's Supper. Though no CRC minister, member, agency or document has ever claimed officially that public profession of faith is a sacrament (in fact, statements to the contrary are heard from time to time), we tend to treat it as a sacrament in our perceptions and responses to this event (including that only ministers may "administer" the form for public profession of faith).
- i) It is a ritual that a person goes through **only once** in a lifetime. (No, most Christians give public testimonies of faith on a number of other occasions, e.g. in marriage vows, in vows of parents at baptism services, in ordination services for office-bearers.)

Given this complex range of divergent meanings and functions (both true and false ones), it is fair to claim that the CRC practice of profession of faith needs some thorough re-working. The decisions of the 1988 Synod about children at the Lord's Supper (including retention of some type of profession of faith) are a timely impetus for such a revision process.

Though there may be instances where an entire CRC form for profession of faith (as in the *Psalter Hymnal*) can be used with integrity, we are convinced that the different meanings and functions outlined above are not captured well by any **one** of the currently approved forms. Hence we will comment below on the existing forms and make suggestions for alternate ones.

Liturgies for Profession of Faith:

1. The Composite Model

The two forms for public profession of faith in the 1987 *Psalter Hymnal* were intended for use by older adolescents or young adults who wanted to make a public testimony of their faith, participate in the Lord's Supper, and

take on adult responsibilities in the life of the church. Thus these forms ritualize several facets of the process of Christian initiation by means of a single formulary—hence we call this the **composite model**. This **composite model** will undoubtedly continue to have a place in the CRC practice of making profession of faith.

Four confessions constitute this profession of faith in both of the approved forms in the *Psalter Hymnal*:

- a) personal faith in Christ as Savior and Lord;
- b) affirmation of the baptism promises and vows;
- c) belief in the Bible and loyalty to the church's doctrine; and
- d) commitment to the authority and ministries of the church.

All those who are familiar with the studies of scholars such as James Fowler and John Westerhof II will be aware that the process of maturing in faith can be charted in a number of stages, stages which can be related to other phases of development in human life. According to these scholars, it is reasonable to expect that the four confessions given above belong to different stages of faith development, i.e., they do not ordinarily occur all at the same time in a Christian's life. Rather than recognizing these different stages of faith development, each of which could be marked with an appropriate profession of faith, the CRC forms collapse these stages into only one final profession.

Further, it should be noted that the fourth confession (commitment to the authority and ministries of the church) is a rather general one. It is appropriate to the more mature stages of faith that a Christian makes a commitment to specific tasks and ministries in the church.

It is the first two of the four commitments in these forms that are most relevant to younger professions of faith. Consequently our committee is proposing an additional form which we have tentatively called the "Admitting to Table Fellowship" model.

2. The "Admitting to Table Fellowship" Model

The essential nature of the covenant community is as a community of faith. Both words, "community" and "faith," are significant. The community includes all kinds of people of all ages. The CRC is itself becoming increasingly diverse in terms of its ethnic and racial composition. The community is expanding and stretching. The celebration of the Lord's Supper is a communal celebration, given for the nourishment and nurture of the community, including the children.

The faith of children can be very expressive. The expression, however, may be different from that of an adult. It is no less real, no less alive, no less a gift of God's grace, but its expression is appropriate to the mind and heart and mouth and hands of children. The committee is convinced that such expressions of faith by children in the covenant community will be God-glorifying and community-edifying, as will children's participation in the Lord's Supper.

Several unsettled issues jump to the foreground, however, in proposing a form for a younger profession of faith. Though synod wisely refrained from stipulating a minimum age, it is quite difficult to revise a form or draft a new

one which will need to fit most cases of profession of faith for children who may be anywhere from primary school age to high school age. Our new model is based not on age but rather on the minimum content of faith which synod formulated in its decision. But it is clear that a 14 year old may be able to make a more profound statement of faith than what a 9 year old is able to do. We provide only one new model to fit all those occasions, and want to emphasize, therefore, the option of encouraging more personal statements of faith from those who are able to say more than what our new model requires.

Synod also ruled that adult responsibilities of church membership will be assumed at age 18 or as granted by the Articles of Incorporation of the congregation. Does this imply another ritual or a second stage profession of faith for those who made a young profession of faith earlier? That will require further study and discussion!

The possibility of two professions of faith (at different stages in life) is in agreement with our earlier comment that Christians may make public professions of faith at different milestones in their lives. But it also raises the question of terminology: what do we call these various stages of profession of faith? Our new model for "Admitting to Table Fellowship" is called "confirmation" in many other denominations; still others refer to this as "affirmation of baptism vows" or "renewal of baptism vows." And if there is to be a second-stage profession of faith at age 18 or later, what do we call it? Are we ready for an "Adult Responsibility" model? or do we call the first stage a "Young Profession of Faith" and the later one an "Older Profession of Faith"? This terminology also bears more study.

Whatever the proposed new form is called, the churches will need guidelines to implement the practice of younger children professing their faith and joining professing adults at the table of the Lord. The following guidelines are offered:

Preparatory Guidelines

1. Consistories should make their congregations aware of synod's stated desire that younger children partake of Communion, and should explain the applicability of public profession of faith for younger children.
2. Parents or other congregational sponsors should take active responsibility for discerning a child's readiness for this step and should support the child by their presence at each stage in the process of profession (for example, standing up with her/him at the public service of profession).
3. Consistories should establish a procedure to ensure proper preparation (for example, a series of classes for children and their parents or sponsors). Preparation would include a child's understanding and explanation of the sacrament of Holy Communion, understanding and expression of faith in Jesus Christ as Savior and Lord, and understanding and memorization of the three traditional catechetical tools: the Apostles' Creed, the Ten Commandments (simple form), and the Lord's Prayer.
4. Children should give account of their faith before elders, though not necessarily at a consistory meeting, since this might be a daunting experience for a child. A few elders could meet the child with his/her parents in the home or at the church and report to the full consistory.

5. Public profession of faith should take place in a public worship service, ordinarily at a service of Holy Communion. The worship committee may wish to find creative ways in which to involve these children in the service (such as reading Scripture, choosing a hymn, leading in the recitation of the Ten Commandments or the Apostles' Creed). This can be worked out in consultation with parents and children.

Trial Form for Public Profession of Faith for Children

Brothers and sisters in the Lord:

Today we are happy to celebrate God's grace in the lives of (names). When they were baptized they were welcomed into the covenant family of God. Now they want to join that family at the Lord's table. So today they will respond in faith to God's promises in baptism, tell us of their faith in the Lord Jesus, and commit themselves to grow in that faith.

The Questions

- Q. Whom do you trust as your Savior and Lord?
- A. I believe in Jesus Christ as my Savior and Lord.
- Q. Do you know that you belong to the family of God through your baptism?
- A. I do.
- Q. Will you continue to learn more about God and his Word, and will you continue to serve him with your life and worship?
- A. I will.
- Q. Congregation of Jesus Christ, will you welcome _____ at the table of the Lord and continue to support him/her/them with your prayers and help him/her/them grow by the example of your discipleship?
- A. We will, God helping us.

(Alternate Questions)

- Q. Do you believe in Jesus as your Savior?
- A. Yes, I believe that God sent him to die for all my sins.
- Q. What does your baptism mean to you?
- A. That I am a member of God's family.
- Q. Do you desire to grow in your faith in God and service to him?
- A. Yes, by learning more about God's word, worshipping God with his people, and serving God with my life.

The questions can also be stated in such a way that the child gives a memorized answer or gives the answer in his/her own words.

Example:

I love Jesus who has paid for my sins on the cross.

I want Jesus to lead me and guide me.

I know that I belong to God's family through baptism.

I want to learn more about God and his Word and serve God with my life and worship.

Welcome

(names), because you have responded to your baptism by telling us of your personal faith in Jesus Christ, we now welcome you to join the family of God at the table of the Lord. Strengthened by this heavenly food and drink, we invite you to join with us on the journey of faith that brings us to the promised land of God's kingdom.

Prayer

Our covenant God, we thank you for leading _____ (names) _____, your children, to the faith they expressed today. May the fellowship of the Lord's table strengthen them in faith and service to you. Help them to continue to learn more about you through your word and grow in faith and love with all your people. Bring us all, one day, to that great wedding feast, where, clothed in the white robes of Christ's righteousness, we will eat and drink with him in the heavenly kingdom forever. Amen.

Hymn

Recommendations:

1. That the guidelines for preparing children to profess their faith in preparation to fellowship at the Lord's table be recommended to the churches.
2. That the proposed form for admittance to the Lord's table by a public profession of faith for children be recommended for trial use in the churches, and that churches offer their reactions to the committee by November 1, 1990.
3. That the concept of a public profession of faith as occurring at more than one occasion in the life of a Christian be affirmed.
4. That the CRC Worship Committee continue to study all the forms for profession of faith and offer a final report to the 1988 Synod's mandate in 1991.

PROPOSAL REGARDING A SECOND CURRICULUM

1. The BIBLE WAY curriculum has been in existence for almost seventeen years. It is being used widely not only in the Christian Reformed Church but also in the Reformed Church in America and a number of Presbyterian/Reformed denominations. It has served and continues to serve well in the church school programs of a large number of congregations.

However, recognizing that every curriculum has a limited life cycle, the CRC Publications Board at its annual meeting in February 1988 began to discuss the possibility of developing a second curriculum, one that would initially stand beside but might eventually replace BIBLE WAY. To study the advisability and possible character of such a new curriculum, an ad hoc committee was appointed to work with staff to study the matter and to develop a proposal for board consideration. The committee was made up of:

Dr. Marion Snapper (chair)

Rev. Ken Bradsell

Mr. Andy De Jong

Dr. Robert De Vries

Ms. Martheen Griffioen

Ms. Eldean Kamp

Ms. Lill Anne Pitts

Dr. Arden Post

Ms. Yvonne Rayburn

Dr. John Van Dyk

This committee of educators recommended that CRC Publications develop a second curriculum. It also reviewed the directives approved by the Synod of 1970 regarding a unified church school curriculum, studied the criticisms of BIBLE WAY materials that have been voiced over the last decade, and developed guidelines as to how any new curriculum should differ from BIBLE WAY church school materials.

At its December 1988 meeting the Executive Committee of CRC Publications considered this committee's proposals and recommended approval of them to the full board. Meeting on February 10, 1989, the CRC Publications Board approved the present proposal as a recommendation to synod regarding the direction and character of a second curriculum.

2. The board recognizes certain basic features and elements of the BIBLE WAY curriculum which, in its judgment, should not be lacking in any subsequent curriculum developed by CRC Publications. These include:

- a. Being a unified church school curriculum (that is, neither catechism nor Sunday school but including certain of the stronger features characteristic of each of these church education traditions) as outlined in the revelational directives, educational principles, and curriculum guidelines adopted by the CRC Synod of 1970 (*Acts of Synod 1970*, pp. 206ff.).
- b. Teaching the doctrinal content of faith from a clearly Reformed perspective, approaching Scripture from a historical-redemptive (rather than a moralistic perspective) and according to the formulation in the creeds and confessions, and emphasizing personal responsibility before God in the context of the church/community/kingdom.

- c. Incorporating a memorization policy that emphasizes the learning and long-term retention of key passages of Scripture and the ability to retell scriptural narratives.
- d. Providing teacher's manuals with a clear, easy to use format (aims, concept, step-by-step strategies), solid theological backgrounds, and good visual aids.
- e. Developing student materials that are sensitive to age-level differences, provide a varied pedagogy, do not manipulate students, and are attractive in design and art work.
- f. Developing curriculum through the cooperative planning, writing, and editing of educators and theologians from initial stages to completion.

3. The board also recognizes criticisms and comments, voiced in the churches, that have identified neglected or relatively weak areas in the BIBLE WAY curriculum. Of these, four have appeared to be recurring criticisms that deserve our careful attention as we consider the possible shape of a new curriculum. Although these criticisms may not be wholly valid, they do represent perceived weaknesses.

a. That the catechism is lacking (or neglected) in the BIBLE WAY curriculum.

Comment: This criticism is often expressed as a question, "Where's the catechism?" This query, heard often during the '70s, has faded considerably during the '80s but is still heard in some Christian Reformed churches.

It is difficult to pinpoint precisely what is meant by "catechism" in this context. For some it means the teaching of Reformed doctrine or an intensive study of the Heidelberg Catechism. For others it refers rather to a style of teaching (i.e., questions and answers, word for word memorization of answers, pastors teaching all classes, catechism books) that they miss in the BIBLE WAY curriculum's Sunday school type take-home papers, Bible stories heard and discussed, lack of homework, and lay teachers.

Sometimes this question reflects not so much a protest as a genuine bewilderment caused by the relative hidden place of doctrine and catechetical content in the BIBLE WAY curriculum materials. A discerning teacher can find this content in the lesson concept, the lesson backgrounds, and the suggested teaching procedures; parents perusing the student take-home papers or education committee members visiting classes may have a more difficult time locating the catechism.

b. That BIBLE WAY materials are intellectualistic.

Comment: This criticism appears to have a number of facets. Fundamentally, however, it detects a tendency in the BIBLE WAY curriculum to present materials solely (or primarily) on a cognitive level and to seek from students only an intellectual assent to the truths being taught. In other words, these materials tend, they say, not to touch students' hearts or lives, not to form them spiritually—only intellectually.

From some curriculum users, comments have been received that BIBLE WAY curriculum materials should be more practical and experiential. They detect too great a concentration on knowledge/content. They request more activities that relate to daily living. Too often "application" is left for the end of the lesson, where it can be neglected.

Other curriculum users request more open-ended teaching strategies.

They find BIBLE WAY too left-brained, too right-answer oriented, following too much the day-school model. They would prefer more "discovery" learning, more encouragement to children to imagine, ponder, wonder, worship, pray, and grow spiritually. They would prefer the teacher to be more of a model/friend/facilitator and less of an instructor.

- c. **That the BIBLE WAY curriculum is not adequately suitable for use in urban churches, in churches of ethnic communities, or in churches with strong outreach programs to their communities.**

Comment: In its illustrations, examples, and teaching situations, the BIBLE WAY curriculum materials appear to address, first of all, a suburban situation and, secondly, a rural life situation. Seldom does it think in terms of urban children.

Attempts have been made to include children of minority ethnic background in the take-home paper illustrations and visual teaching aids and to be sensitive to the varied family situations (not always two-parent family) of some children. However, the language used, needs addressed, and situations assumed are still geared to majority, white, church-raised children.

For community children and some ethnic minority situations, the curriculum assumes too much Bible/doctrine knowledge and too much familiarity with church practices and customs.

- d. **That the BIBLE WAY curriculum overlaps excessively with the materials being taught in Christian day-schools.**

Comment: Especially in the fall quarter, this complaint is heard in Christian Reformed churches where the great majority of the children attend Christian day schools. Both curricula tend to begin with the creation stories, especially at the younger levels. This overlap will likely not disappear when the new CSI Bible curriculum comes into common use.

This problem is compounded when not only the content but also the style of teaching is very similar between the day school and the church school.

The advice offered, that churches and schools confer on a local level and plan together to avoid such overlaps—probably the best long-term solution—tends to stumble over human inertia and the difficulty of planning local curriculum use so as to avoid duplication.

4. The board recommends that any new curriculum developed by CRC Publications, in addition to the basic features and elements carried over from the BIBLE WAY curriculum, be characterized by the following emphases:

- a. **The catechism/doctrinal content of any new curriculum should be clearly delineated (before planning and writing begin), formulated in simple and vivid language that is understandable/imaginable by older elementary age children, integrated into the lessons, made clearly discernable both in the teacher and student materials, and made available in a form that permits optional home study and possible memorization.**

Comment: In addition to the doctrinal formulations found in the Heidelberg Catechism and other creeds and confessions recognized by Reformed/Presbyterian churches, there are other doctrinal and theological positions (covenant theology, kingdom theology, the redemptive-historical interpretation of Scripture, etc.) essential to our churches' faith and life. These were often developed in the Reformed

churches after the time of the confessions and are either unexpressed in any official church form or in some form that is less than confessional ("Our World Belongs to God" or "Our Song of Hope"). A new church school curriculum should be based on a clear statement of all these "truths" that we profess because we find them taught in Scripture.

- b. **It should aim consciously and continuously at aiding and encouraging church school teachers to be models/facilitators/disciplers who nurture faith in the children and young people they are teaching.**

Comment: Most church school teachers tend to model their teaching task and methods after what they remember or know of professional teachers. They often see themselves as amateur duplicators of what they think professional teachers are—those who instill information in students. This ingrained model of "teacher" is enforced by our language (church *school*, students, teachers, classes, etc.) and traditions.

Through teacher's manuals (introductory comments, lesson backgrounds, teaching suggestions), by teacher training, by providing video examples, any new curriculum should encourage church school teachers to adopt a role more appropriate to the church setting and to their spiritual task (nurturing faith). Their new role should exceed that of instructors in Bible/doctrine knowledge to include being faith-models, spiritual guides, stimulators of imagination, builders of interpersonal relationships, elder brothers/sisters in the family of Christ, examples of Christian living, and worship/prayer leaders.

- c. **The lessons and student materials should reflect and encourage both teachers and students toward a deeper understanding of faith, one that includes both a daily realization of spiritual dependence and trust in the living God and in the Savior, Jesus Christ, and an intellectual knowledge of and assent to biblical/doctrinal truths.**

Comment: The Heidelberg Catechism (Q & A 21) speaks of faith as "not only a knowledge and conviction" but "also a deep-rooted assurance . . ." That heart-felt assurance aspect should be strongly present. Any new curriculum materials should embody a view of faith as personal and developmental rather than impersonal and propositional. Materials should assist the learners to gain a stronger sense of worship to God and service to humanity. Lessons should use story, parable, art, music, liturgy, silence, dramatizations, role play, reflection on Bible stories and doctrinal truths, creative writing, and other forms of creative self-expression. The heart and mind should be encouraged to work in tandem. The present curriculum direction should be balanced by a greater discipleship/right-brained/meditative/holistic approach.

The original curriculum guidelines urged the church to take into account "with utter seriousness" the developmental levels of the learners and "all the dimensions of the total persons in their full life-situations." While the BIBLE WAY curriculum encourages teachers to do this adequately with regard to the "verbal-analytical" developmental levels, it does not address adequately the "religio-experiential" developmental levels.

- d. **The curriculum materials should both address the concerns and needs of ethnic communities, urban localities, and churches with strong outreach ministries and bring these concerns and viewpoints to the attention of the white majority, suburban and rural churches.**

Comment: The BIBLE WAY curriculum's sensitivity in the use of illustrations should be continued and supplemented by the use of more

stories and examples from ethnic cultural sources and by a larger address to the urban situation. Through co-operative learning and similar teaching methods, efforts should be made to alleviate the difficulties some teachers experience in having "covenant children" and "community children" in one class.

Attempts should be made to train authors and teachers in multi-racial perspectives and to contract with authors who are thoroughly familiar with the concerns and needs of ethnic communities, urban localities, and outreach situations. Editorial sensitivity to these matters should be present in the staff.

The curriculum materials should cultivate among students a sensitivity to the situations of those who have not heard the gospel of Jesus Christ or enjoyed the privilege of being raised within the covenant and the church community, an awareness of the church's outreach tasks, and a desire to share in the church's mission.

- e. **Short of compromising the church education program being presented, a new curriculum should seek to avoid direct overlap with the new Bible-study materials being developed by Christian Schools International.**

Comment: Such overlap affected a relatively small number (about 15%) of BIBLE WAY curriculum users, but for them it was a nagging problem experienced especially by younger students. The variety of curricula used by Christian schools as well as the churches makes a complete avoidance of any such overlap almost impossible. However, some of the more blatant occurrences (children having two or three weeks of lessons on creation both in Christian schools and in church school classes) can probably be avoided.

One possibility worth considering would be to gear the new curriculum more closely to the church year (not the lectionary). This would highlight the "holy days" (so often secularized in our societies), offer uniform themes (not Scripture or truths taught) for all ages, and help build bridges between education and worship. Such attention to the church year might fit well with a development in the curriculum materials of the sin-salvation-service motif of the Heidelberg Catechism.

We should also continue to advise and encourage churches and schools to confer regularly on their curriculum plans in the areas of Bible study and Christian doctrine and to seek to coordinate their teaching in these areas.

5. The board recommends that in addition to the curriculum guidelines adopted by synod in 1970 (along with revelational directives and educational principles), the following curriculum guidelines be approved and used in the development of a second curriculum.

- a. **Close attention be given to the faith development of the students:**
- 1) Teachers should be encouraged to get to know the children in their classes, including family situations, attitudes toward the church, prior experiences in the area of faith, and any spiritual sensitivities or commitments the children may have.
 - 2) The curriculum materials should consciously nurture faith at each of the various age levels.
 - 3) The learners' concepts of God and learning styles should be carefully considered when deciding on the content and process appropriate to each level.

4) Attempts should be made to match the major metaphors in the Bible (i.e., light/dark, Good Shepherd, etc.) to the appropriate developmental level. However, younger children should be introduced to these metaphors through various experiences, but not through analysis.

5) An atmosphere of celebration, openness, acceptance, expectation, and worship should be created as children enter the classroom and throughout the session.

b. The following teaching approaches be included:

- 1) Fewer activities should be included in each lesson so that the pace is slowed down enough to allow time for thinking and reflection.
- 2) Students should be encouraged to respond in concrete, non-verbal ways to the Bible story and other Scriptures.
- 3) Students should be encouraged to "enter into" Bible stories and passages. Dramatizations—in the broad sense of the term—is one important means of helping students "live into" and participate in Scripture. Imagination is an important tool for this.
- 4) Students should be taught to understand and properly interpret the Bible for themselves in ways appropriate to their developmental levels.
- 5) Students should be given opportunity to respond together, not just individually. They should learn to minister to each other, to be "the body of Christ."
- 6) Co-operative learning strategies should be used as one way to help teachers deal with individual (or cultural) differences and teach discipleship skills.

c. Teacher's manuals, teaching aids, and teacher training should include the following:

- 1) Provide training for teachers in using the study/meditate/experience approach.
- 2) Make clear to teachers that this curriculum will demand more preparation time and greater commitment.
- 3) Possibly contain (or give suggestions for making) a number of permanent, re-usable resources to facilitate teaching and learning. Unlike throw-away visuals or paper crafts, these resources would be used repeatedly and would be kept in the classroom for students to manipulate (e.g., lesson boxes, coffee-can theater, laminated magnetic pictures, cake tin sandbox).
- 4) Optional, alternate lesson procedures and information about additional resources for teachers and parents.
- 5) Encourage teachers to recognize students' gifts and the contribution each can make to the church through the use of these gifts.

DESCRIPTION OF THE WORK OF THE LITERATURE COMMITTEES DURING 1988

The Arabic Literature Committee (ALC)

After a number of frustrating years during which projects have been hampered by troubles in the Middle East and by some inefficient partners in projects, ALC has recovered all the money it advanced for two projects. It is presently negotiating with Arab World Ministries (in Worthing, England) for assistance in publishing its series on faith, a six-volume translation of Bavinck's *Our Reasonable Faith*. ALC judges this to be a particularly important resource for Christian students (both seminary and Bible school) in the Arabic-speaking world.

Christians in the Middle East continue to ask for Reformed literature. Pastors and church leaders are seeking materials that will aim them to a deeper understanding of their faith. Even outside Christian circles there appears to be a growing interest in Christian literature. Young people especially are curious about God and are looking for books that teach Christian truths and present Christian concepts with clarity.

Members who served on this committee in 1988 included: Dr. Bert De Vries (he resigned in July to head up archeological work in Jordan), Dr. Swailim Hennein, Dr. Peter Ipema, Rev. Bassam Madany, Rev. Anees Zaka, Dr. Harry Stall, and Rev. Paul Hostetter.

Chinese Literature Committee (Dao Guang)

The death of Rev. Isaac Jen in 1988 and resignations of several other committee members left CLC with only a few continuing members. These events provided an opportune time to rethink its vision and reorganize. The committee has decided to base its operations more in Asia and is seeking committee membership located in Hong Kong and Taiwan.

One of the new projects approved was a plan to supply pastors and church leaders in the Peoples' Republic of China with English-language theological reference and resource books. Many of the older pastors and leaders who still read English lost all their theological books during the revolution of 1949 or the cultural revolution of the 1960s. Synod's CEACA committee has indicated a willingness to join in this project, and several publishers are being contacted for donations (or reduced-cost sales) of such books.

Translation has been completed on several Bible studies from CRC Publications' *Revelation Series*. The committee has also contracted with Tien Dao (a Christian publisher in Hong Kong) to publish Hendriksen's *New Testament Commentary: I and II Timothy* early this year and decided to assist Christian Renewal Ministries in publishing Boice's *Foundations of the Christian Faith: The Sovereign God*.

Members serving the CLC this year were Dr. T.H. Tsien (he resigned in July), Rev. Peter Yang, and Rev. Edward Van Baak.

French Literature Committee (Publications Alliance)

This committee has developed a very close, businesslike, and efficient relationship with Sator Ltd., the only successful evangelical publisher in

France today. Six titles have been published and are being distributed by Sator under the *Publications Alliance* trademark and are selling very well. They include

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

By arrangement with Sator, as these books are sold, most of the FLC's capital investment is being recovered. An exception will be books sold in francophone Africa, where the people cannot afford the regular French price; these will be subsidized by FLC and Sator Ltd.

FLC and Sator hope to publish not just translations from American Reformed authors but also titles by French authors who write from a Reformed perspective and in a style appealing to a broad spectrum of French-speaking society. Plans are being made to provide training and encouragement to possible authors who demonstrate promise and ability.

Serving this committee in 1988 were Dr. Claude-Marie Baldwin, Mr. Guy Dube, Rev. Martin Geleynse, Rev. Harold Kallemeyn, and Dr. Arthur Otten.

Hausa Literature Committee

Distribution remains a major problem for the HLC. They have had difficulty persuading existing Nigerian bookstores to carry HLC's literature. They hope to persuade the churches belonging to TEKAN, a group of evangelical denominations, to develop a distribution system among its members. The present economic situation also hampers sales.

This past year both the second book in the *Promise and Deliverance* series and a commentary on *Galatians* were published.

Members serving on this committee were: Rev. David Angye, Dr. John Boer, Mr. Andrew Horlings, Rev. Jaboni Mambulla, and Miss Ruth Veltkamp.

Spanish Literature Committee

New projects completed this year include

Commentary on Mark, by Hendriksen
Promise and Deliverance III, by De Graaf
Ministry of Christ III, by Breisch

Titles which were reprinted this year include

You Can Kick the Drug Habit, by Adams
Romans, by Calvin
Hebrews, by Calvin
Worship, by Turnbull
Predestination, by Boettner

SLC plans to continue translating the New Testament commentary series (available so far are *Luke*, *Romans*, *Hebrews*, *Peter/Jude*, and *James/1,2,3, John*). The committee also plans to publish Murray's *Redemption Accomplished and Applied* and Kennedy's *Truths That Transform*. In cooperation with Intervarsity, they hope to release a Spanish edition of Tyndale's Old Testament commentary on Jeremiah early in 1989.

Distribution continues to be a challenge for SLC. Reports indicate that SLC literature is not available in many areas of Latin America. As CRC World Missions expands its own literature work in Latin America, it has con-

tacted many people who would be good potential readers of SLC literature. SLC will be studying the possibility of distributing not only through TELL but also through CRC World Missions.

The following members served on this committee in 1988: Mr. Herman Baker, Rev. Juan Boonstra, Rev. Thomas De Vries, Rev. Bernard Dokter, Rev. Ramon Borrego, Mr. David Vander Hart. Rev. John Pott coordinated the editing work, and Mrs. Lydia Dokter assisted in production management.

WORLD LITERATURE MINISTRIES VISION STATEMENT

Vision:

To stimulate, encourage, nurture, and expedite the development and dissemination of a biblical Reformed vision of life through publishing understandable and compelling literature, and to provide for its distribution to people for whom English is not the primary language or is a language they use only on a basic level and who live and work in a broadly defined mission context of Christ's world-wide church, especially to those served by CRC agencies and other evangelical churches.

Goals: (Five Years)

For each language area:

1. To develop/translate annually for the next five years at least one product requiring a minimum print run of 5,000 copies which can realistically be sold in three years.
2. To develop/translate annually for the next five years at least one product which will assist and enhance pastors and church leaders in executing their calling/function and require a print run of at least 3,000 copies which can realistically be sold in three years.
3. To publish a minimum of five titles annually.

In each language area:

4. To encourage indigenous authors/translators who can develop manuscripts which reflect a biblical Reformed vision of life and meet WLM's requirements regarding target audience needs, to publish these manuscripts, and to market them through established distribution channels.
5. To identify and encourage one promising indigenous entrepreneur who can establish a viable Reformed literature ministry (this can be in conjunction with other ministries) by offering consultation services and providing start-up capital for specified literature products.
6. To provide a clear statement of our readers' perceived and felt needs in each language area, project possible changes in these needs, and review/refine this statement annually.
7. To provide a clear description of each target audience specifying geographical location, number of people, literacy status, economic resources (including a description of how money is used), and faith commitment.
8. To develop and implement a clear cost recovery plan.

In Budget, Promotion, Administration:

9. To develop an annual budget requirement of \$600,000.00 (\$1,000,000.00 by the turn of the century).

10. To provide needed assistance in areas of:
 - a. administration
 - b. marketing
 - c. promotion
 - d. editing
11. To develop and implement a network of sharing information about CRC World Literature Ministries with at least five other church agencies and/or Christian publishers each year for the next five years.
12. To acquaint all CRC congregations with World Literature Ministries, its uniqueness, its needs, its urgency, and its crucial, global opportunities.
13. To engage and maintain the prayer and financial support of at least 100 Christian Reformed congregations by December 31, 1989, and 50 additional congregations in each of the next four years.
14. To develop a donors/prayer partners list of 500 to 1,000 persons (100 by 12/31/88, 250 by 12/31/89, 500 by 12/31/90, 750 by 12/31/91, and 1000 by 12/31/92).

Opportunities

1. Basic English. Vast people groups in third-world communities are beginning users of English, and between 50 and 60 million Americans are reported to be illiterate (*Prisoners of Silence*, Jonathon Kozol, 6), lacking the skills needed to read materials generally produced for broad consumption.
2. People in new language areas request WLC's involvement in developing and marketing biblical Reformed literature, e.g., Portuguese, Russian, Indonesian.
3. Vast untapped human and financial resources are present within the CRC denomination and other interested evangelical groups.
4. Other Christians show interest in sharing in literature ministries.
5. National churches possess human and financial resources to support viable literature ministries.
6. Possibilities for new inter-agency cooperation.

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CHRISTIAN REFORMED BOARD OF HOME MISSIONS

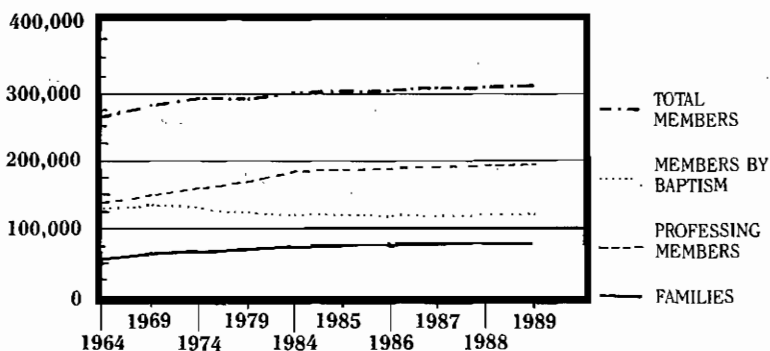
I. VISION: GATHERING GOD'S GROWING FAMILY (GGGF)

Introduction

In 1988 about 100 churches related to and funded by Home Missions were used by God to add 850 persons to the Christian Reformed Church. In the whole Christian Reformed Church, 1,453 persons were added, a total of the net gains reported by each congregation.

Praise God for the men, women, boys, and girls added to the church. At the same time we are reminded that the growth rate of our denomination is at a virtual plateau (see graph).

**CHRISTIAN REFORMED CHURCH IN N.A.
MEMBERSHIP FIGURES REPORTED IN
ANNUAL YEARBOOK 1964-1989
25 YEARS**



The need of an estimated 130-150 million unchurched people in North America who do not share in the riches of the Christian faith nor the hope of glory in Christ Jesus provides even greater incentives for growth than denominational survival does. Many of these are friends, neighbors, colleagues at work; some are members of our families. It is God's will that we work and pray so that the lost and wandering come to faith in Christ and are disciplined for active participation in his body, the church.

The CRC is praying that God will give us at least 400,000 members by the

year 2000 (*Acts of Synod 1987*, p. 550). Since 1988 this growth challenge has been called Gathering God's Growing Family (GGGF). The motivation is simple and biblical: God wants his lost children to be found and to be enfolded into the church, and we want God to use us for that purpose.

The GGGF goal reflects an increase to 2 percent growth each year until 2000 from the current annual rate of CRC growth of less than 1 percent. Such an increase would mean a net of 90,000 more members in the CRC than there are today and an increase of 60,000 members over projected CRC membership if growth continues at its present rate.

It is important that a specific numerical goal be achieved. It is even more important that the church mature beyond a mere maintenance ministry to a servant, evangelistic ministry.

Let us be more specific about defining growth. Church growth means to increase in the quality of service, worship, fellowship, witness, nurture, and education, and in justice, righteousness, health, and peace. Growth means increase in the number of members, in the number of people who serve and are served, in the number of people who worship God and become enfolded in the church's fellowship, and in the number who are educated in the ways of the Lord and who witness to the gospel. Growth means that long-time members are renewed in faith and are retained in the church. Growth means that the rising generation is won to the Lord and kingdom service. Growth means that by prayer and by loving, unrelenting effort the unchurched are reached, won, and enfolded and begin to join in glorifying God as sovereign Lord over all of life.



A. The Mission of God is The Church's Call to Action

1. God's Will

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

The church, Jesus' living body-in-action in the world, is the main instrument for carrying out God's redemptive will, for bringing the lost into fellowship with the Father and with the church (1 Cor. 12:27-28).

2. The Task Assigned Home Missions

On the basis of the clear, urgent requirement of the mission of the triune God expressed in the Bible, synod mandated Christian Reformed Home Missions:

To give leadership to the CRC in its task of bringing the gospel to the people of North America and gathering them into fellowship with Christ and his church (CRHM mandate, Art. 2).

The plan follows from this vision and mandate.

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

1. PRAYER: To mobilize the CRC for personal and group prayer that God will use us to find his lost children through outreach and add them daily to the church. "Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so we may proclaim the mystery of Christ" (Col. 4:2-3).

2. ESTABLISHED CHURCH DEVELOPMENT: To encourage and assist established churches to add at least 60,000 members by the year 2000. "I myself will gather the remnant of my flock . . . and will bring them back to their pasture, where they will be fruitful and increase in number" (Jer. 23:3).

3. NEW CHURCH DEVELOPMENT: To assist in developing 360 dynamic new congregations in cities and suburbs, in Anglo and ethnic communities, who add at least 30,000 members to the CRC by year 2000. "I will build my church, and the gates of hell will not overcome it" (Matt. 16:18).

4. SPECIAL MINISTRY OPPORTUNITIES: To evangelize and disciple people through campus, harbor, hospitality house, and educational ministries, resulting in the conversion and reaffirmation of at least 12,000 persons and the intensive discipling and training of another 20,000 persons by the year 2000. "Go out to the highways and hedges and compel them to come in that my house may be filled" (Luke 14:23).

5. LEADERSHIP: To enlist, motivate, train and equip the leadership needed for the CRC to grow to at least 400,000 members by the year 2000. "The harvest is plentiful but the laborers are few. Pray the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37b-38).

6. FINANCIAL RESOURCES: To challenge the church in stewardship by projecting costs, raising funds and allocating resources necessary to enable the CRC to grow to at least 400,000 by 2000. "Bring the whole tithe into the storehouse. . . . 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).

The second year of Gathering God's Growing Family brought these positive responses:

- Twenty-nine of forty-three CRC classes (67 percent) have responded and are working in GGGF, mobilizing for growth and praying to help the church grow.
- Many established congregations are using the theme "Gathering God's Growing Family" to pray and mobilize for growth through evangelism.
- World Missions, CRWRC, CRC Publications, Calvin Theological Seminary, the Back to God Hour, the Committee on Disability Concerns, SCORR, and other CRC ministries are cooperating in Gathering God's Growing Family in specific ways.
- Regular, specific prayer for the lost and for GGGF have become a growing, integral part of Home Missions board and executive committee agendas.

II. THE BOARD

A. Information

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

B. Board Members

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

III. OFFICE AND REGIONAL PERSONNEL

The Home Missions office is located at 2850 Kalamazoo Avenue in Grand Rapids, Michigan. Home Missions regional directors and ethnic-ministry coordinators serve Home Missions and the churches with administrative matters and with church-growth consultation; they live in the regions they serve.

A. Executive

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

B. Regional Directors

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

C. Ethnic Ministry Coordinators

African-American	Rev. James White
Chinese-American	Rev. Peter Yang
Korean-American	Rev. John Choi
Urban-Hispanic	Rev. Manuel Ortiz

D. Administrative Personnel

Bookkeeper	Miss Jeanne Faber
Church relations administrator	Miss Nancy Goeman
Coffee Break administrator	Mrs. Betty Veldman*
Controller	Mr. Howard Meyers
Graphic artist	Mr. Joe Vriend

E. Secretarial/Support Personnel

Miss Kim Bronkema
Mrs. Marideen Holtrop
Mrs. Edi Bajema*
Mrs. Gert Rotman
Mrs. Elaine De Jager
Mrs. Fran Vander Molen
Mrs. Betty Grasman
Mrs. Lori Worst
*Part-time

F. Volunteers

Church relations	Miss Dorothy Ibershof
Communications volunteer	Mr. Bernie Sharpe

G. Reappointment of Director of Personnel, Dr. Duane E. VanderBrug

Duane E. VanderBrug has served on Home Missions staff since 1969. He became director of personnel in 1975 and successfully sustained a major ten-year evaluation in 1985. Duane is eligible upon recommendation by the board and appointment by synod for another four-year term.

Evaluation of the director of personnel entailed forty written evaluations by Home Missions staff, home missionaries, ministers of established churches with whom Duane has worked in leadership training, board members, and staff of other CRC ministry agencies. These evaluations were overwhelmingly positive.

Duane's work was evaluated with reference to Gathering God's Growing Family goal 5—Leadership: to enlist, motivate, train, and equip the leadership needed for the CRC to grow to at least 400,000 members by the year 2000.

The Christian Reformed Board of Home Missions noted in recommending Duane's reappointment to synod that he is a man of God, driven by zeal for the growth of God's kingdom, and that Duane has exerted a visionary, positive influence on Home Missions' ministry leadership recruitment, leadership training, and leadership guidance. Duane has given excellent service in Home Missions conference design and in creating key Home Missions policy and program components: SEARCH, BEGIN, RESIDENCY, Interim Home Missionary (IHM) program, and the Vital Signs of a Healthy Church. In the evaluation, specific areas for future concentration and improvement were agreed upon.

The Christian Reformed Home Missions Board recommends to synod the reappointment of Dr. Duane E. VanderBrug as director of personnel for another term of four years.

Grounds:

- a. Duane continues to provide excellent service to Home Missions and the church.
- b. Duane's gifts and experience will continue to be needed by Home Missions in enlisting, motivating, training, and equipping leadership needed for the CRC to grow to at least 400,000 members by the year 2000 (GGGF Goal 5).

IV. MINISTRIES DEPARTMENT

A. Description of Terminology

1. Ministries

New and developing churches in contractual relationship with Home Missions, and all other outreach programs or positions funded by Home Missions, are referred to as *ministries*. The work of Home Missions regional directors and ethnic ministry coordinators in guiding the ministries is coordinated and supervised by the director of ministries.

2. Specialized Ministries

Type A or specialized ministries include nineteen campus ministries, three hospitality houses, three seaway/harbor ministries, three schools in New Mexico, and several training/consultation positions.

3. New Church Development (NCD)

Approximately forty NCD ministries are classified as *Type B, variable term funding*. They are located in communities of high need and/or find little or no precedent for achieving self-support within a predictable time period. Another seventy-four NCD ministries are classified as *Type C, definite term funding*, and are expected to graduate from Home Missions financial support within a three- to eight-year period.

4. Funding for Second Staff

Established churches committed to reaching out to their communities through evangelism and discipleship programs may qualify for such assistance on an incentive-grant basis. During 1988 about twenty established congregations received financial assistance for the funding of second staff positions.

5. Types of Funding (Administration)

Ministries for which Home Missions is the primary sponsor and employer are referred to as *Directly Sponsored (DS)*. When the primary sponsor and employer is a local committee, council, or classis, Home Missions assists financially by way of grant funding. Various forms of *grant funding* also apply to DS ministries which have transferred to grant funding (DS/G), Home Missions Grant-in-Aid (GIA) program and special funding arrangements (SFA). By decision of the 1989 board, the Grant-in-Aid program is renamed Grants for Growing Churches (GGC). This change will be reflected in next year's materials and report.

B. Ministries Highlights of 1988

1. New Church Starts

Although several proposed NCD ministries remained unopened because new church developers were not available, Home Missions initiated or contributed to fourteen new church starts during 1988:

Location/Name	Personnel	ADM
Ames, IA/Korean CRC	J. Dong Lee	GIA
Boynton Beach, FL/Faith Com.	John Van Hemert	GIA
Chicago, IL/Our Shepherd Korean	Jeong Gho	GIA
Hartford, CT/Urban Hispanic	Esteban Lugo	SFA
Kalamazoo, MI/Korean CRC	Jung Suck Rhee	GIA
Lockport, IL/Community Life	David S. Huizenga	GIA
	Henry Reyenga, Jr.	
Los Angeles, CA/Torrence	Jae J. Lee	SFA
Mill Creek, WA/NCD	Kenneth Rip	DS
Minneapolis, MN/NCD	Durant Van Oyen DS	
Quebec City, PQ/de la Rive-Sud	Jean-Guy DeBlois	GIA
Santa Clara, CA/Chinese NCD	John Liu	GIA
San Fernando, CA/Valley Korean	Jae Youn Kim	GIA
Santa Rosa, CA/Hope Community	Neil Jasperse	DS
Troy, MI/Han-Bit Korean CRC	Jong Ju Oh	GIA

A NCD residency is located at Calvary CRC in Chino, California, with a view to Rev. Randal Young's starting a new church in Rancho Cucamonga in 1989. Funding for new second staff positions began during 1988 at West Bethel Korean CRC in Los Angeles and San Diego CRC.

2. Emerging Churches Organized

Some NCD ministries were born only upon the arrival of the missionary; others were adopted in the toddler stage. Among them the following were approved for organization in 1988:

Location/Ministry	Personnel	Began	ADM
Albany, CA/Korean CRC	Ho Kwan Hwang	1984	GIA
Bellflower, CA/Sheepgate CRC	Woo Youn Won	1986	GIA
Houston, TX/Hope CRC	Roger DeYoung	1985	DS
Long Beach, CA/Korean CRC	John Choi	1987	GIA
Los Angeles, CA/Community CRC	Thomas P. Doorn	1980	DS
San Fernando, CA/Valley Korean	Jae Youn Kim	1988	GIA
Springfield, IL/Christ's Fellowship	Maurice De Young	1984	DS

3. Direct Sponsorship Transfers to Grant Funding (DS to DS/G)

In keeping with Home Missions' increasing emphasis on greater local ownership, emerging congregations are now encouraged to transfer to grant funding and become the calling church for their pastor when they become organized. Seventeen directly sponsored churches transferred to grant funding during calendar year 1988:

Location/Ministry	Personnel	Began
Anaheim, CA/Latin American	Clarence Nyenhuis	1969
Arlington, TX/Trinity Oaks	Carl Kromminga, Jr.	1985
Location/Ministry	Personnel	Began
Chandler, AZ/Christ's Community	Alfred Lindemulder	1984
Columbia, MO/Immanuel CRC	Thomas Pettinga	1977
Flagstaff, AZ, CRC	Fred Walhof	1968
Heart Lake, ON/Living Hope	Dan Gritter	1985

Location/Ministry	Personnel	Began
Kamloops, BC/Summit CRC	Shawn Sikkema	1976
Naschitti, NM, CRC	Jerome Sandoval	1926
Nashville, TN/Faith CRC	Randall Brouwer	1980
Orange County, CA/Korean American	Seung Won Yoon	1984
Shiprock, NM/Bethel CRC	Abe Koolhaas	1934
Silverdale, WA/Anchor of Hope	David Snapper	1984
Teec Nos Pos, AZ/Four Corners	Paul Redhouse	1934
Tohatchi, NM, CRC	Gary Klumpenhower	1898
Tohlakai, NM/Bethlehem CRC	Marinus Harberts	1930
Traverse City, MI/Fellowship CRC	Jon De Bruyn	1982
Window Rock, AZ, CRC	Gordon Stuit	1967

4. Conclusions to Funding

Seven churches and four ministry positions developed to a point where Home Missions' funding was no longer needed. Five ministries were closed, for a variety of reasons.

Location/Ministry	ADM	Began	Reason
Appleton, WI/Covenant CRC	GIA	1977	Graduated
Calgary, AB/Peace CRC	GIA	1978	Closed
Chesapeake, VA/NCD	DS	1986	Closed
Chicago, IL/Mustard Seed Fellowship	SFA	1987	Closed
Davenport, IA/Kimberly Village	DS/G	1965	Graduated
Fort Collins, CO, CRC	2Staff		Graduated
Gaylord, MI, CRC	GIA	1975	Graduated
Hacienda Hts., CA/Immanuel	GIA	1982	Graduated
Halifax, NS/Northend Mission	DS	1987	Closed
Hartford, CT/Hispanic	SFA	1988	Closed
Kalamazoo, MI/Korean CRC	GIA	1988	PT pastor
Meadowvale, ON, CRC	2Staff		Graduated
Mt. Pleasant, MI/Trinity CRC	GIA	1965	Graduated
Ogden, UT, CRC	DS/G	1958	Graduated
Rapid City, SD, CRC	2Staff		Discontinued
Roseville, MI/Immanuel	2Staff		Discontinued

5. Statistical Summary of Ministers (for 9/1/87-8/31/88)

a. Attendance and Membership Growth

Description	NCDs		2nd Staff		Totals	
	1987	1988	1987	1988	1987	1988
No. of churches reporting	72	76	13	10	85	86
AM worship/Avg att	5451	5552	2432	1604	7883	7156
PM worship/Avg att	1775	1467	929	614	2704	2108
Church school/Avg att	2530	2516	665	668	3195	3184
Total member families	1505	1583	772	525	2277	2108
Total members	6092	6170	3206	2429	9298	8599
Professions of faith	162	200	56	83	218	283
Adult baptisms	82	123	34	36	116	159
Reaffirmations	119	93	37	12	156	105
Child baptisms	226	240	101	80	327	320
Total growth	1016	1115	305	285	1321	1400
Total losses	440	443	262	104	702	547
TOTAL NET GROWTH	576	672	43	181	619	853

b. Specialized Ministries Information

Categories	Campus ministries		Hospitality houses	
	1987	1988	1987	1988
Number reporting by CRHM forms	8	9	4	3
Sunday worship attendance	122	341	-	-
Bible study enrollment	130	378	31	19
Bible study attendance	161	327	27	27
Fellowship events	70	428	37	30
Fellowship attendance	103	233	23	13
Training events	115	327	-	-
Training attendance	64	686	-	-
Persons disciplined/counseled	193	313	55	39
Conversions/reaffirmations	14	42	10	1
Total persons served	574	14,380	229	80

Note: Enrollment at the three schools in New Mexico totaled 513 in 1988-89, compared to 477 in 1987-88.

C. Ministries Plans for 1989

1. CRC Campus Ministry

During 1989 a campus ministry task force plans to complete its advice and recommendations regarding supervision and funding of campus ministry, goals and objectives for campus ministry, and structures for the maintenance of the campus ministry community. This work continues in light of a Vision for Campus Ministry statement affirmed by the board. Proposed for guidance to all campus ministry in the CRC, it is summarized as follows:

Summary of Vision for Campus Ministry

Praise be to our Triune God
Father, Son, and Holy Spirit—
Source of all wisdom and knowledge
of our vision and ministry—
who was and is and is to come!

We see places of higher education
as institutions where people seek truth;
as providers of knowledge, discovery, and future leaders,
as centers that shape society's values, attitudes, and
trends;
as gatherings of students, faculty, and staff,
who share in the brokenness of humanity
and who need God's Good News of
wholeness, reconciliation, compassion, and community.

We affirm
that God has created the world and its peoples and
that higher education is part of God's creation;
that academic communities participate in the sin and idolatry
that have infected all creation;
that Christ has come to free the whole creation
from the power of the reign of death,

bringing about the reign of God,
reconciling all things to himself,
enlightening us with liberating truth;
that Christ through his Spirit is powerfully present on campus
and calls us to ministry in the academic community.

We gratefully and obediently pursue this ministry
to listen on behalf of the church
to extend God's reign of compassion, truth, and justice
in a broken and sinful world;
to proclaim God's word of reconciliation,
to gather people in community,
to be encouraged in the pursuit of truth,
to be nourished by the Word and sacraments,
to be strengthened in faith, hope, and love.

We trust
in the grace and wisdom of God
to enlighten academic life and thought,
in the presence of Christ
to challenge the Church to witness,
in the inspiration of the Holy Spirit
to nurture us in ministry and hope.

Glory be to our Triune God
Source, Guide, and Goal of
our vision,
our ministry,
our lives,
and of all that is
now and forever.
Amen!

2. Summary of Ethnic Ministry Strategies

In February 1986 the Board of Home Missions committed itself "to increase especially the number of Asian, Black, and Hispanic NCD ministries supported by Home Missions." Home Missions continues to work vigorously with CRC ethnic churches and leaders in developing appropriate strategies and in providing consultation services by way of ethnic ministry coordinators. Rev. Peter Yang has served as Chinese ministry coordinator since June 1987. Rev. James White began as African-American ministry coordinator in July 1988. Serving as successor to Rev. John Taek Kim, Rev. John Choi began as Korean ministry coordinator in September 1988. Home Missions also is advised by Rev. Harold Kallemeyn (French language) and Rev. Manuel Ortiz (Urban/Hispanic). During 1989 Home Missions plans to appoint a Hispanic ministry coordinator. All of these persons serve on a part-time contractual basis.

3. Special Focus on Urban Ministry

Notwithstanding the above initiatives, Home Missions recognizes the increasing need for an overall strategy for ministry to "high need" areas of our

largest cities. Whereas Home Missions historically has committed a significant portion of its resources to ministry in communities of great need and limited resources, in recent years few such ministries have been launched or proposed. The board therefore has appointed a task force (a) to define the urban situation and forces and to show how groups and families respond to them and (b) to research and advise how the CRC can best minister in urban setting, including ministry targets, goals and results desired, strategies and criteria for effectiveness and evaluation.

4. Ministries approved for New Grant Funding

Location/Name	Descr	Classis	Ethnicity
Chandler, AZ/Christ's Community	2Staff	Arizona	Anglo
Chicago, IL/IVCF Internat'l	CAMP	Chicago South	Hispanic
Cleveland, OH/East Side	2Staff	Lake Erie	Anglo
Dearborn, MI/Arab-American	NCD	Lake Erie	Arab
Edmonton, AB/Campus Ministry	CAMP	Alberta North	Anglo
Jersey City, NJ, CRC	NCD	Hackensack	Hispanic
Los Angeles, CA/Evergreen CRC	NCD	Calif. South	Korean
Ottawa, ON/Calvin-French NCD	NCD	Eastern Canada	French
Pickering, ON/New Life CRC	2Staff	Quinte	Anglo
Red Deer, AB/New Life Fellowship	NCD	Alberta North	Anglo
Ripon, CA/Almond Valley CRC	2Staff	Central Calif.	Anglo
Rochester, NY, CRC	2Staff	Atlantic NE	Anglo
Tustin, CA/Irvine CRC	NCD	Calif. South	Korean
Wappinger Falls, NY, CRC	2Staff	Atlantic NE	Anglo

5. Directly Sponsored New Ministries Approved for Opening

Note: Actual opening dates will be dependent primarily on recruitment of qualified personnel and available funds. Recruitment also continues for new church starts in Cedar Hill, Texas, and Moreno Valley, California, by decision of the board in February 1988.

a. DS NCD Ministries Approved for 1989-90

Location/Name	Classis	Ethnicity
Atlanta, GA/ Gwinnette County	Florida	Anglo
Burlington, ON	Hamilton	Anglo
Cincinnati, OH	Lake Erie	Anglo
Fresno, CA	Central California	Hispanic
Houston, TX/ West Houston	Rocky Mtn. So.	Anglo
Kent, WA	Pacific NW	Anglo
Portland, OR	Columbia	Anglo
Rocklin, CA	Central California	Anglo
Toronto, ON/Scarborough	Toronto	Chinese
West Dade County, FL	Florida	Hispanic

b. DS NCD Residencies for 1989-90

Ministry Location	Classis	Ethnicity
Fairfield, CA	Central California	Anglo
Homer/Community Life Church	Chicago South	Anglo
Houston, TX/ New Life Com.	Rocky Mtn. South	Anglo
N. San Diego, CA/Christ Com.	Calif. South	Anglo

c. DS NCD's Approved for 1990-91

Ministry Location	Classis	Ethnicity
Chicago, IL/Woodridge	Chicago South	Anglo
Rancho California, CA	Calif. South	Anglo
Southwest Houston, TX	Rocky Mtn South	Anglo

Note: For a complete listing of all churches and ministry positions funded by Home Missions see the appendix to this report.

CRHM MINISTRIES AND PERSONNEL AS OF MARCH 1, 1989 (see appendix)

V. PERSONNEL DEPARTMENT

Home Missions is people working with people to introduce them to Jesus, with the prayer that he will be their friend and Savior. To this end many gifted people work in or with Home Missions. In them God has provided excellent leaders for new church development, for specialized ministries, and for assisting established congregations in reaching out to their communities. Home Missions gives a high priority to recruiting and training.

Training is an ongoing effort for Home Missions. As our missionaries grow and mature, they need to learn new skills to meet new challenges. To help them, Home Missions formally evaluates many of its personnel each year through its personnel-assessment program and makes personalized recommendations for their continuing education.

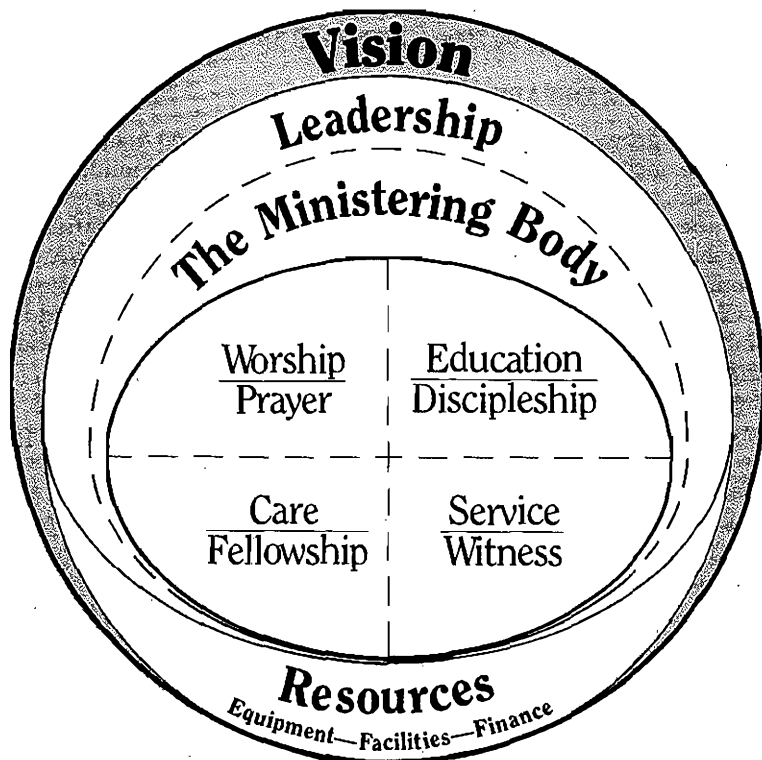
To meet continuing education needs, Home Missions provides its personnel with money and time each year. Home Missions also provides training conferences for missionaries (and frequently for their spouses) and other pastors who want to lead the churches they serve to grow through outreach. Training concentrates on the vital signs of healthy churches/ministries; it provides pastors and other leaders with resources for growing congregations that reach out. The ministry of these churches addresses the needs of those who are not yet Christians or members of a church while at the same time providing quality care and programs for those who are members.

Home Missions' diagram on the vital signs of a healthy church is a helpful training concept. It has eight components:

(1) A mission *vision* which leads the way for (2) the *ministering body*, which is served by (3) *leaders* who help the congregation to (4) *worship and pray*, to be (5) *educated for Christian discipleship*, to experience (6) *care and fellowship*, and to (7) *witness and serve*. All this is supported by (8) the physical and financial *resources* of God's people and designed to enable them as a

church to reach out to others who do not share the riches of the Christian faith.

THE VITAL SIGNS OF A HEALTHY CHURCH



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Last January Home Missions led a training event for thirty Christian Reformed ministers and their spouses in connection with the Institute for Successful Church Leadership.

Home Missions cooperates with Calvin Theological Seminary in the master-of-ministry program for Native American leaders in the churches of Classis Red Mesa. Home Missions is also working with the International Theological Seminary to design and implement a two year certificate program to train Hispanics for new church development in a bivocational way.

A Home Missions training program called DIRECTIONS (subtitled: Discerning God's Intent for Your Ministry) is a three-phase training and recruitment program for ministers and their spouses. It is designed for those who are interested in exploring possible involvement in a Home Missions ministry or in leading the church they presently serve in a more intentional out-

reach ministry. The program includes instruction, involvement with a growing church on location, and a time of reflection and evaluation.

In a continuing effort to recruit and train skilled people to become new church developers, Home Missions has a new-church-development residency program. This is a one-year post-M.Div. training program for candidates for the ministry or ordained ministers. The experience teaches basic missiology and the practice of new-church-development; it also provides Home Missions with carefully trained new-church developers to meet the challenge of starting 300 new churches by 2000 (GGGF Goal 3).

VI. EVANGELISM DEPARTMENT

In order to grow, a congregation must intentionally keep in mind the needs of the unchurched and the unbelieving, must order its ministry toward them, must set specific mission objectives, and must saturate all that it is and does with prayer for the salvation of the lost and the faithfulness of the church. Such a congregation will not only attract new members but also incorporate them into the fellowship and ministry of the church. For established Christian Reformed churches to reach the objective of 60,000 additional members by the year 2000 (GGGF Goal 2), unsaved people need to be won to Christ and to the church and the current membership retained.

Three new initiatives will help congregations do this. The first is the *Ninety Day Prayer Challenge*, which will help the churches take bold steps to build a praying congregation through one or more suggested strategies. Materials will include a handbook and other resources. The second is a three-ring binder called *How To Warmly Welcome and Effectively Enfold New Members*. The binder contains a wealth of materials and suggestions, including overhead transparencies for a workshop to be done locally. The third is a two-year consultation process called *Congregational Master Planning*. Currently, fewer than ten congregations have contracted for this service, since the number of consultants is still limited. Congregational Master Planning involves the leadership and membership in a complete assessment of where the church is today followed by a five- to ten-year Master Plan, which includes such things as concept of ministry, program, staff and membership deployment, facilities, and finances. A shorter but still thorough consultation service called Mission Analysis and Projection (MAP) continues to be available in revised form.

In designing these programs, Home Missions works with the assumption that doing better in retaining our current membership (approximately 4000 people leave the CRC for other churches each year) and winning new members always go hand in hand. A church worth joining is also a church which retains its members and involves them in fellowship and ministry.

Again in the past year several classical home missions committees sponsored SOAR (Seminar on Outreach and Renewal), designed primarily for pastors and their spouses. A follow-up conference called LEADERSHIP equips the pastor and four or more volunteer staff members in building a vital, outreaching Reformed congregation.

Each year Home Missions publishes its Church Development Resources catalog, which includes a wide range of materials and programs that have gained an eager audience in CRC churches as well as in churches of many other denominations.

During 1988 nearly 1500 people attended Coffee Break and Story Hour workshops. The new "Winning to Christ" workshop is much appreciated. The 1988 convention equipped 1100 leaders with new vision and spiritual energy. The next convention is planned for 1990 in Southern California. New and revised study materials are always in preparation.

More than 500 men attended Men's Life workshops in 1988. The Men's Life Bible study format has proven to be attractive to women's and mixed groups as well and is now published under the name "Discover Life." A fascinating video, *Man Alive*, explains Men's Life and is available to the churches. The first Men's Life convention is scheduled for July 14-16, 1989, in Holland, MI.

Equipping programs such as "Discover Your Gifts," "Evangelism and Worship," "Witnessing Where You Are," "Stop, Look, and Listen," "Congregational Evangelism Training," "Night of Caring," "Family Life Series," and FOCUS are helping hundreds of congregations.

Early in 1989 Calvin Theological Seminary invited Home Missions to present two special lectures to students and faculty on the theme "Gathering God's Growing Family." Staff members Dirk Hart and John Rozeboom gave the presentation, and Professor John Cooper and President James De Jong responded. A cassette tape is available; printed copies will be ready soon.

In March 1988 Home Missions sponsored a conference on kingdom power and evangelism. In response to a report on the conference, the board noted the positive response to the conference and passed the following statements:

(1) The Board of Home Missions has noted growing interest in Christian Reformed churches in what is popularly called "the signs and wonders movement." Consistent with its mandate, the board is particularly interested in the ongoing encounter with evil and unbelief and how the church can in the most biblical and effective way conduct its mission. The board affirms that in biblical times as well as in our day, God's mission involves a power encounter between God and his rightful claims and Satan and his pseudo claims. In this encounter, signs and wonders play a supportive role and point to the victory of Jesus Christ, the resurrected Lord, as well as to the nature of his kingdom.

(2) The board urges staff to continue to pursue the subject of kingdom power and evangelism with particular attention to evangelism and equipping for ministry in the context of the Reformed faith, fidelity to Scripture, and the need for effective ministry to gather God's growing family.

Printed copies of the three major addresses given at the conference are still available from Home Missions.

VII. COMMUNICATIONS DEPARTMENT

A. Purpose

The Communications Department reports needs, opportunities, and accomplishments of Home Missions in order to stimulate the prayer and financial support needed for reaching the goals of Gathering God's Growing Family.

B. How It's Done

Home Missions news goes out in news releases to *The Banner* and *Calvinist Contact* and in stories in *Mission Courier* and *Home Missions Update*, sent

to donors twice a year. The monthly publication *Prayer Guide* shares special needs. Churches use displays, brochures, bulletin covers, and missionary information cards. Missionary and office staff speak in churches throughout the year, especially during mission-emphasis events. Home Missions helps churches with mission-emphasis planning. Christian Stewardship Services of Canada and the Barnabas Foundation in the United States help Home Missions with fund-raising by doing individual-donor and deferred-giving calling.

C. *How It Went in '88*

Prayer (Goal 1): Four *Mission Courier* publications included stories about prayer, as did *Prayer Guide* and special news releases to churches. Specific prayer support to missionaries has been pledged by 63 churches, and 339 other churches are giving both prayer and financial support. Board members, staff, regional directors, and office personnel have prayer partnerships. *Prayer Guide* now includes the Back to God Hour, World Missions, World Relief, Home Missions, SCORR, World Literature Ministries, and the Chaplain Committee.

Church leaders (Goal 5) were recognized in *Mission Courier* and *Mission Update*. A Mission Events Planner produced by the Back to God Hour, World Relief, World Ministries, and Home Missions is used by almost 300 churches.

Financial resources (Goal 6). Every month Home Missions writes churches holding mission-emphasis events, offering help in planning and providing speakers. Once a year churches not giving financial support to missionaries are challenged to start giving prayer and/or financial support. Volunteers are essential for distributing information to supporting churches.

Home Missions is grateful that offerings on Rehoboth Endowment Fund Sunday totaled \$22,000.

A special effort by churches and individuals in Classis Chicago South raised \$20,000 toward the purchase of land for Christ's Fellowship CRC, Springfield, IL.

Classes Pacific Northwest, Minnesota North, and Hamilton are committed to providing funds for land for new churches. Faith Church in Nashville benefited greatly from gifts and visits by church members from Classis Illiana, Western Michigan, Iowa, and especially Munster, IN.

Two mailings to direct donors and the year-end mailing to all CRC members contained a brochure and a new publication—*Mission Update*—featuring news about growing churches.

A new Sunday School project—Pennies for Missions—is available.

Home Missions and staff spoke at least 456 times at churches and Missionary unions.

Total 1988 receipts for missionary-salary support and above-quota gifts (churches and individuals) increased; above-quota church offerings decreased. Churches are being encouraged to schedule special Home Missions above-quota offerings throughout the year.

D. *Plans for 1989*

Goal 1—Prayer: Plans include publishing articles about prayer in *Mission Courier* (4 issues), *Mission Update* (3 issues), and news releases (regularly). All new Home Missionaries will be encouraged to have a prayer support group.

Home Missions prayer strategy and results will be communicated to the denomination.

Goal 2—Leadership: Stories of model church leaders and growing churches will be published. A new video—*It's Contagious*—is available to churches; it informs and inspires church members to get involved in gathering God's growing family. *Goal 3—Finances:* Goals include recruiting at least five established churches as cooperative sponsors of new-church development ministries for 25 percent of the first-year costs of a new church-development project (\$15,000).

A new stereo tape featuring church developer Rev. Randal Young (pianist) and Jack and Rosemary De Vos (vocalists) is available from Home Missions. All proceeds go for new Home Missions ministries.

Easter bulletin covers will be provided for any church which requests them.

There will be two mailings to direct donors. Home Missions goal is to have 20,000 direct donors in five years.

VIII. FINANCE

The 1988 financial report covers the fiscal year September 1, 1987, through August 31, 1988. A complete audited report for the year ending August 31, 1988, by Seidman & Seidman, Certified Public Accountants, is being presented to synod through the Synodical Interim Committee.

A. General Information

Actual total receipts during the 1988 fiscal year were 2.0 percent greater than budgeted expectations; disbursements for the twelve-month period were also 2.0 percent more than planned. Home Missions was able to provide for all 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 1988 (81.8 percent on an annual basis) was 2.6 percent less than the amount received in 1987. This continuing trend of decreasing quota receipts since 1980 is of deep concern to Home Missions.

2. Income from missionary-salary support for the fiscal year was less than planned but was \$59,400 more than the amount received in the previous year.

3. Income from above-quota sources other than missionary-salary support was greater than planned and more than the amount received in the previous year. This income included gifts for new ministries in the amount of \$203,000 and gifts for land grants of \$193,300. In addition, \$44,300 was received for the Church Building Loan Fund from bequests.

4. Income from real-estate loan repayments was approximately \$23,200 under the budgeted amount.

5. A compilation of the loans, as of August 31, 1988, to those Home Missions churches that have been developed with denominational assistance is included in the audited report and is summarized as follows:

Former Home Missions churches (Stage IV)	\$2,768,709
Present Home Missions churches	<u>4,430,909</u>
Total loans	\$7,199,618

6. The following ministry site selection and building programs are noted:

- a. Site selection in progress: Traverse City, MI
- b. Site selection completed: Arlington, TX; South Houston, TX; Springfield, IL; Silverdale, WA
- c. Building programs in progress: Kanata, ON; Heart Lake, ON; Springfield, IL
- d. Building programs completed: Nashville, TN; Corvallis, OR

B. Proposed Budget for 1989

**CHRISTIAN REFORMED BOARD OF HOME MISSIONS
SUMMARY OF PROPOSED BUDGET**

Period September 1, 1989, to August 31, 1990

	AMOUNT (In thousands)	TOTAL	% of TOTAL
SUPPORT			
QUOTA		\$6,220.0	66.1
ABOVE QUOTA			
Churches and individuals	\$ 800.0		
Church missionary support	1,375.0		
Land grants	<u>300.0</u>		
TOTAL ABOVE-QUOTA		2,475.0	26.3
OTHER RECEIPTS			
Evangelism	\$ 400.0		
Note repayments	170.0		
Interest and other	<u>150.0</u>		
TOTAL OTHER RECEIPTS		<u>720.0</u>	7.6
TOTAL SUPPORT AND OTHER RECEIPTS		<u>\$9,415.0</u>	<u>100.0</u>
EXPENDITURES			
PROGRAM SERVICES			
Evangelism	\$ 797.5		
Type A ministries—			
Specialized ministries	1,758.6		
Type B ministries—			
New-church development	1,545.8		
Type C ministries—			
New-church development	<u>4,293.0</u>		
TOTAL PROGRAM SERVICES		\$8,394.9	89.2
SUPPORTIVE SERVICES			
Management, general	\$ 700.8		
Fund-raising	<u>319.3</u>		
TOTAL SUPPORTIVE SERVICES		<u>\$1,020.1</u>	<u>10.8</u>
TOTAL EXPENDITURES		<u>\$9,415.0</u>	<u>100.0</u>

C. Salaries

1. Ministries Personnel

The following schedule for 1989-90 is intended to provide a fair compensation to missionaries for the work they perform. By granting certain allowances (e.g., children's allowance), Home Missions gives assistance to

those with extra responsibilities. Housing, hospitalization, insurance, and pension are provided, as well as mileage allowance for church business.

Base salary (A.B. degree or equivalent)	\$22,000
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
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	
Social Security allowance (ordained-U.S. only) (Based on total salary plus housing)	50%

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

Base salary	\$18,700
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 1988*, p.409). 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 1989 as follows:

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

3. Land Grants and Loan Funds

Land grants were provided to Arlington, TX, Heart Lake, ON, Silverdale, WA, and Springfield, IL, enabling each to purchase property for a church site. Church building loans were extended to Chandler, AZ, and Nashville, TN, for church buildings. A short-term loan was extended to Loveland, CO.

IX. A PROPOSAL FOR LAND BANKS FOR NEW CHURCH DEVELOPMENT

The Board of Home Missions decided to request synod to approve in concept the establishment of a denominational/classical land bank program to assist in early purchase of land for new church development (NCD) ministries.

This proposal is made in light of plans for more than 300 new churches by the year 2000 (GGGF Goal 3). Its purpose is to enable the purchase of NCD ministry sites *prior* to the opening of a NCD ministry and/or prior to the scheduled time when a Home Missions directly sponsored NCD ministry would qualify for land purchase assistance. Such early purchase often enables securing land in a more desirable location at a lower price.

The board also approved appointment of a broad-based *ad hoc* committee mandated to present a final proposal regarding funding and implementation of the land-bank proposal to the board in 1990, should synod approve the concept.

Classes wishing to participate in the land bank program and desiring to receive funds from the denominational land bank will be required to establish a *classical land bank* for the purpose of securing property in the classis where new church development is envisioned. In addition, each classis would be required to appoint a *land-bank committee* to advise and assist Home Missions and the classis in identifying potential sites for new church development, according to a developed NCD strategy.

Denominational land-bank funds for new church development would be available to the following developing new churches, provided they meet Home Missions criteria for growth through evangelism:

a. NCD ministries under classical sponsorship, provided the classis has established a classical land bank.

b. NCD ministries under the direct sponsorship of Home Missions.

The proposed denominational land bank would be a revolving fund. Funds would be repaid to the land bank as payment of loans is made, when sites are approved for use by a specific new church ministry, normally after the NCD has become organized (Stage II).

X. MATTERS FOR SYNODICAL ACTION

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

B. The board requests permission to make a presentation at one of the sessions of synod.

C. The board requests that synod reappoint Dr. Duane E. Vander Brug as director of personnel for another term (see Section III,F).

D. The board requests synod to place the Rehoboth Christian School Endowment Fund (for educational assistance to Native American students) on the list of synodically approved causes for financial support.

E. The board requests synod to approve in concept the establishment of a denominational/classical land bank program to assist in early purchase of land for new church development ministries (see Section IX).

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

G. The board requests that synod approve a quota of \$106.75 per family for the year 1990.

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

APPENDIX

CRHM MINISTRIES AND PERSONNEL AS OF MARCH 1, 1989

(See explanation at end of listing.)

Location & Name	Personnel	Adm	Descr	Ethnicity
Abbotsford, BC/Zion CRC	Recruiting	GIA	NCD2	Chinese
African-American Min. Coord.	White, James B.	SFA	COORD	Black
Akron, OH/Radix Chr Ministries	Hermann, Kenn	GIA	CAMP	Anglo
Albany, CA/Albany Korean CRC	Hwang, Ho Kwan	GIA	NCD1	Korean
Albuquerque, NM/ SW Campus CF	Begay, Anthony	GIA	CAMP	Nat Amer
Albuquerque, NM/ Fellowship CRC	Veltkamp, Albert J.	DS/G	NCD3	Anglo
Ames, IA/Reformed Campus Min.	Young, Steve	GIA	CAMP	Anglo
Ames, IA/Korean CRC	Lee, J. Dong	GIA	NCD1	Korean
Anaheim, CA/Latin American CRC	Nyenhuis, Clarence	DS/G	NCD2	Hispanic
Anaheim, CA/So Mang (Hope) CRC	Chung, Do Ryang	GIA	NCD2	Korean
Arlington, TX/Trinity Oaks CRC	Kromminga, Carl, Jr.	DS/G	NCD2	Anglo
Arroyo Grande CA/Central Coast	Hoekstra, Timothy P.	GIA	NCD2	Anglo
Atlanta, GA/New Hope Dunwoody	Leys, W. Wayne	DS/G	NCD3	Anglo
Atlanta, GA/Christ's Community	Nash, John	DS	NCD1	Black
Austin, TX/Christ's Fellowship	Vacant	DS	NCD2	Anglo
Austin, TX/Sunrise Community	Koopman, James I.	DS	NCD1	Anglo
Austin, TX/Sunrise Comm/2staff	Mann, Pat	SFA	2STAF	Anglo
BC/Ministry to Seafarers	Dresselhuus, John E. F.	GIA	HARB	Multira
Bellflower, CA/Sheepgate CRC	Won, Woo Youn	GIA	NCD2	Korean
Big Rapids, MI/ Campus Ministry	Ausema, Lee	GIA	CAMP	Anglo
Big Springs, CA/ Community CRC	Vacant	GIA	NCD1	Anglo
Boca Raton, FL/Korean CRC	Cho, John D.	GIA	NCD1	Korean
Boise, ID/Cloverdale CRC	Vosteen, J. Peter	DS/G	NCD3	Anglo
Boston, MA/Iglesia Chr. Ref.	Vanga, Edwin Jose	SFA	NCD1	Hispanic
Boulder, CO/Univ. of Colorado	De Vos, Christo- pher J.	DS	AMP	Anglo
Boynton Beach, FL/Faith Comm	Van Hemert, John	GIA	NCD1	Anglo
Brigham City UT/Anchor of Hope	Hunderman, Douglas	DS/G	NCD3	Anglo
Brooklyn, NY/Messiah's CRC	Schlissel, Steve M.	GIA	NCD2	Multira
Cerritos, CA/Central Korean	Hahn, Chul Soo	GIA	NCD1	Korean
Chinese-American Min. Coord.	Yang, Peter	SFA	COORD	Chinese
Champaign, IL/Hessel Park CRC	Reiffer, Jack	DS/G	NCD3	Anglo
Chandler, AZ/Christ's Comm.	Lindemulder, Alfred	DS/G	NCD2	Anglo
Chicago, IL/Lawndale CRC	Wolff, James	GIA	2STAF	Black
Chicago, IL/Roseland Min. Ctr.	Van Zanten, Anthony	GIA	NCD2	Black
Chicago, IL/Christ's Vineyard	Flores, Juan	SFA	NCD1	Hisp/Urb
Chicago, IL/Hyde Park CRC	Wong, Win Fun	DS/G	NCD3	Chinese
Chicago, IL/Pullman CRC	Williams, Richard E.	GIA	NCD2	Black
Chicago, IL/Our Shepherd	Gho, Jeong	GIA	NCD1	Korean
Chino, CA/Bethel Korean CRC	Kim, Yong Ki	GIA	NCD1	Korean
Church Rock, NM/CRC	Brummel, Corwin J. (temp)	DS/G	NCD2	Nat Amer
Columbia, MO/Immanuel CRC	Pettinga, Thomas E.	DS/G	NCD2	Anglo
Columbus, OH/Ohio State Univ.	Lewis, Edson T. (Bill)	DS	CAMP	Anglo

Location & Name	Personnel	Adm	Descr	Ethnicity
Corvallis, OR/Knollbrook CRC	Aardsma, Calvin	DS/G	NCD3	Anglo
Crownpoint, NM/Chr. School	Helland, Luella	SFA	SCH	Nat Amer
Crownpoint, NM/CRC	Jonkman, Beverly Garnanez, Boyd temp.	DS/G	NCD2	Nat Amer
Crystal Lake, IL/Fox Valley	Einfeld, Douglas J.	GIA	NCD2	Anglo
Denver, CO/Chr. Indian Center	Vacant	DS	NCD1	Nat Amer
Denver, CO/Sun Valley Comm.	Negrete, Nick A.	GIA	NCD1	Hisp/Urb
Detroit, MI/Campus Ministry	Natelborg, John D.	DS	CAMP	Anglo
East Lansing, MI/River Terrace	Spores, Tom	GIA	2STAF	Anglo
East Islip, NY/CRC	Verhulst, Kenneth J.	DS/G	NCD3	Anglo
El Paso, TX/Christ's Comm.	Opperwall, Ray/ Helen, IHM	DS/G	NCD2	Anglo
Fairfield, CA/CRC	Holland, Gary G.	DS/G	NCD3	Anglo
Farmington, NM/CRC	Vande Lune, James	DS	NCD2	Nat Amer
Flagstaff, AZ/CRC	Walhof, Frederick J.	DS/G	NCD2	Anglo
Fort Mc Murray, AB/Evergreen	Vink, Case	DS	NCD1	Anglo
Fort Wingate, NM/CRC	Tamminga, Donald (PT)	DS	NCD2	Nat Amer
Fredericton, NB/Campus Min.	Valk, John	GIA	CAMP	Anglo
French Ministry Coordinator	Kallemyn, Harold	SFA	COORD	French
Fresno, CA/CRC	Vander Kooi, William	GIA	2STAF	Anglo
Garden Grove, CA/O. Dong San	Kang, Seung-Jai	GIA	NCD1	Korean
Guelph, ON/Univ. of Guelph	Den Haan, Edward	DS	CAMP	Anglo
Hamilton, ON/McMasters Univ.	Geisterfer, Aren P.	GIA	CAMP	Anglo
Hayward, CA/CRC	Fennema, James/ Dawn	GIA	2STAF	Anglo
Heart Lake, ON/Living Hope CRC	Gritter, Dan A.	DS/G	NCD2	Anglo
Helena, MT/Green Meadow CRC	Pool, Cornelius	GIA	NCD2	Anglo
Hialeah, FL/El Redentor Igl CR	Sanchez, Marcelo Menchaca, Sarah	DS	NCD2	Hispanic
Homer, IL/Community Life CRC	Huizenga, David Reyenga, Henry	GIA	NCD1	Anglo
Honolulu, HI/Pacific Comm.	Dyk, W. Dean	DS/G	NCD3	Anglo
Houston, TX/Hope CRC	De Young, Roger	DS	NCD2	Anglo
Houston, TX/New Life/Intern	Volbeda, Kurt	SFA	2STAF	Anglo
Iowa City, IA/Univ of Iowa	Chen, Jason	DS	CAMP	Chinese
Jacksonville, FL/Baymeadows	Wevers, Franklin T.	DS/G	NCD3	Anglo
Jacksonville, FL/Atlantic Comm	Huizenga, Jonathan L.	DS	NCD1	Anglo
Kalamazoo, MI/ KDC & Immanuel	Warfield, Debra	SFA	2STAF	Black
Kamloops, BC/Summit CRC	Sikkema, Shawn	DS/G	NCD2	Anglo
Kanata, ON/Community CRC	Gunnink, Henry	DS/G	NCD3	Anglo
Kennewick, WA/Tri-Cities CRC	De Groot, Robert	GIA	2STAF	Anglo
Kincheloe, MI/New Hope Comm.	Thomasma, Norman J.	GIA	NCD1	Anglo
Kingston, ON/Queens University	Van Groningen,	DS	AMP	Anglo
Korean-American Min. Coord.	Choi, John	SFA	COORD	Korean
Lafayette, IN/Purdue Campus	Vacant	DS	CAMP	Anglo
Lansing, MI/Covenant Asian Min	Vander Velde, Alice Vang, Kou	GIA	2STAF	Asian/HM
London, ON/Western University	Boonstra, Kenneth D.	DS	CAMP	Anglo
Long Beach, CA/Harbor Min.	Koopmans, John	GIA	HARB	Multira
Long Beach, CA/Korean CRC	Choi, John	GIA	NCD2	Korean
Los Angeles, CA/Crenshaw CRC	Van Enk, Gordon	DS/G	NCD3	Multira
Los Angeles, CA/ Community CRC	Doorn, Thomas P. Ver Heul, Stanley E.	DS	NCD2	Black
Los Angeles, CA/Monterey Park	Tong, John T. C.	DS	NCD1	Chinese

Location & Name	Personnel	Adm	Descr	Ethnicity
Los Angeles, CA/Torrance CRC	Lee, Jae J.	SFA	NCD1	Korean
Los Angeles, CA/W. Bethel CRC	Byun, Young Ik	GIA	2STAF	Korean
Loveland, CO/Calvary CRC	Vander Top, Vernon	DS/G	NCD3	Anglo
Madison, WI/Geneva Campus	Bajema, Clifford	DS	CAMP	Anglo
McMinnville, OR/ Fellowship CRC	Timmer, Mark	GIA	NCD1	Anglo
Merced, CA /Gateway Community	Schaap, Aldon R.	GIA	NCD1	Anglo
Miami, FL/ Good Samaritan CRC	Serrano, Guillermo	GIA	2STAF	Hispanic
Mill Creek, WA/ Hope Community	Rip, Kenneth R.	DS	NCD1	Anglo
Minneapolis, MN/NCD	Van Oyen, Durant	DS	NCD1	Anglo
Montreal, PQ/Harbour Ministry	Biesheuvel, Barend	GIA	HARB	Multira
Montreal, ON/South Shore CRC	Marlowe, Jeff	GIA	NCD1	French
Montreal, PQ/Montreal Island	Dube, Guy	DS	NCD1	French
Nanaimo, BC/Christ Community	Likkel, Allen	DS/G	NCD3	Anglo
Naperville, IL/Christ's Comm	Batts, Jerome	GIA	NCD2	Anglo
Nashchitti, NM/CRC	Sandavol, Jerome	DS/G	NCD2	Nat Amer
Nashville, TX/Faith CRC	Brouwer, Randall	DS/G	NCD2	Anglo
Navajo, NM/CRC	Vacant	SFA	NCD1	Nat Amer
Norfolk, VA/Hosp Hse Men	Mulder, Dan/Phyllis	DS	HH	Anglo
Norfolk, VA/Hosp Hse Women	Olthoff, Nancy	DS	HH	Anglo
N San Diego, CA/Christ's Com.	Dykman, Thomas E.	DS	NCD1	Anglo
Orange Co., CA/ Korean-American	Yoon, Seung Won	GIA	NCD2	Korean
Oshawa, ON/Zion CRC	Witvoet, George	GIA	2STAF	Anglo
Paterson, NJ/William Paterson	Vander Wall, Kenneth J.	DS	CAMP	Anglo
Paterson, NJ/Madison Ave. CRC	Alexander, Joyce	GIA	2STAF	Black
Paterson, NJ/Northside Comm.	Foster, Ronald A.	GIA	2STAF	Black
Pickering, ON/New Life Comm	De Vries, Jacob Jack	DS	NCD1	Anglo
Quebec City, PQ/Institut Farel	Veillenx, Mario	SFA	TRNG	French
Quebec City, PQ/de la Rive Sud	DeBlois, Jean-Guy	GIA	NCD1	French
Redding, CA/Calvary Community	Ebbers, George	GIA	NCD1	Anglo
Red Mesa Leadership Trng Coord	Tamminga, Donald	DS	TRNG	Nat Amer
Red Mesa Eastern Area NCD	Grey, Charles Jr.	DS	NCD1	Nat Amer
Red Valley, AZ/CRC	Begay, Howard	DS	NCD1	Nat Amer
Rehoboth, NM/Chr. School	Kamps, Gordon (Supt.)	SFA	SCH	Nat Amer
Richmond, BC/Immanuel CRC	Recruiting	DS/G	NCD3	Chinese
Riverside, CA/CRC	Van Gent, Donald W.	GIA	2STAF	Anglo
Salt Lake City, UT/Indian Ctr.	Haswood, Jerry/ Shirley	DS	NCD1	Nat Amer
Salt Lake City, UT/Cambodian	Phim, Chengly	GIA	NCD1	Asian/CM
Salt Lake City, UT/Immanuel	Crump, David	GIA	2STAF	Anglo
San Antonio, TX/Lord of Life	Marlink, Earl/ Lenore, IHM	DS	NCD1	Anglo
San Diego, CA/Hosp Hse Men	Rottenberg Dave/ Katherine	DS	HH	Anglo
San Diego, CA/Servant of Lord	Machado, Federico J.	DS	NCD1	Hispanic
San Diego, CA/Coord Youth/Evan	Miedema, Robert	GIA	2STAF	Anglo
San Francisco, CA/Golden Gate	Vander Pol, Mike	GIA	2STAF	Chinese
San Francisco, CA/NCD	De Young, Hendrik	DS	NCD1	Anglo
Sanostee, NM/CRC	Slim, Ray	DS	NCD1	Nat Amer
Santa Clara, CA/Chinese NCD	Liu, John	GIA	NCD1	Chinese

Location & Name	Personnel	Adm	Descr	Ethnicity
Seattle, WA/Korean CRC	Sung, Youn-Kyong (Samuel)	GIA	NCD1	Korean
San Fernando, CA/Valley Korean	Kim, Jae Youn	GIA	NCD2	Korean
Shiprock, NM/Bethel CRC	Koolhaas, Abe W.	DS/G	NCD2	Nat Amer
Silverdale, WA/Anchor of Hope	Snapper, David	DS/G	NCD2	Anglo
Springfield, IL/Christ's Fell	De Young, Maurice	DS/G	NCD2	Anglo
Santa Rosa, CA/Hope Community	Jasperse, Neil	DS	NCD1	Anglo
Ste-Croix, PQ/De Lot Biniere	Veilleux, Mario	GIA	NCD1	French
Stockton, CA/Cambodian Min.	Andriese, Jack	GIA	NCD1	Asian/CM
Nhem, Phon				
St. Vital, MB/Good News Flshp	Berends, Timothy J.	DS	NCD1	Anglo
Sun Valley, CA/Sol Del Valle	Wagenveld, Louis W.	DS	NCD1	Hispanic
Surrey, BC/Hope Comm Flshp	Elzinga, Steven C.	DS	NCD1	Anglo
So Windsor, CT/Avery St. CRC	Holtrop, Cindy	GIA	2STAF	Anglo
Teec Nos Pos, AZ/Four Corners	Redhouse, Paul	DS/G	NCD2	Nat Amer
Tempe, AZ/Arizona State Univ.	Foss, Richard W.	DS	CAMP	Anglo
Terre Haute, IN/New Hope Comm.	Holwerda, W. John	DS/G	NCD3	Anglo
Toadlena, NM (& Newcomb)/ CRC	Boyd, Bobby	DS	NCD1	Nat Amer
Tohatchi, NM/CRC	Klumpenhowe, Gary	DS/G	NCD2	Nat Amer
Tohlakai, NM/Bethlehem CRC	Harberts, Marinus A.	DS/G	NCD2	Nat Amer
Toronto, ON/Univ. of Toronto	Pierik, Derk	DS	CAMP	Anglo
Traverse City, MI/Fellowship	De Bruyn, Jon O.	DS/G	NCD2	Anglo
Troy, MI/Han Bit Korean	Oh, Jong Ju	GIA	NCD1	Korean
Urban/Hispanic Min. Consultant	Ortiz, Manuel	SFA	NSLT	Hispanic
Virginia Beach, VA/Christ Comm	Mulder, Alvin A.	DS	NCD2	Anglo
Washington D.C./Seniors Min.	Roorda, Marjorie	GIA	2STAF	Black
Waterloo, ON/Univ. of Waterloo	Morbey, Graham E.	DS	CAMP	Anglo
Westminster, CA/Saigon CRC	Bao, Nguyen X.	DS	NCD1	Asian/VT
Window Rock, AZ/CRC	Stuit, Gordon	DS/G	NCD2	Nat Amer
Winnipeg, MB/Hope Centre CRC	Schweitzer, Anthony	GIA	NCD1	Anglo
Zuni, NM/Mission School	Engbers, Bernard	DS	SCH	Nat Amer
Zuni, NM/CRC	Meekhof, Michael J. Chimoni, Rex	DS	NCD2	Nat Amer
Total Ministries Listed 165				
Explanatory Notes:				
1. Adm = type of administration or funding				
2. Descr = kind of ministry or position				
3. Ethnicity = Predominant ethnicity of congregation or community				

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CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

I. INTRODUCTION

There was a sense of excitement in World Ministries this year, as it became increasingly apparent that the integration process in which World Ministries is engaged is part of a broader movement toward greater coordination in denominational ministry.

The integration and coordination of separate agencies, each of which is authorized by the constitution to maintain its internal administration and its identity and integrity as a ministry arm of the church, is a complex matter to say the least. World Ministries reached a heightened awareness of this challenge this year as it sought to define more precisely the nature and level of integration it should seek in its overseas ministries.

A. Contextual Integration

At its annual meeting, the Board of World Ministries adopted the concept of "contextual integration" as its policy in regard to joint participation of the two agencies in particular fields and locations.

Contextual integration consists of a vision for effective ministry that addresses whole people and whole communities in Christ's name. It is carried out by the combined effort of agencies, churches, and related Christian organizations that share similar convictions, goals, and values and are committed to working harmoniously together and enhancing each other's ministries in order to promote God's kingdom.

B. Levels of Integration

The board realized that circumstances and needs differ from place to place, and consequently the basic question in determining the appropriate level of interagency integration should always be *What's best for the work?* In other words, what level of integration will most enhance the ministry in this place?

With this in mind, the board adopted a policy on integration that allows for interagency ministry to take different forms and shapes depending on the situation in particular times and places. Four levels of integration were recognized (remote, participatory, shared, and tight), each level appropriate to a different type of group or in different circumstances.

The board recognized that contextual integration requires regular monitoring and evaluation of the agencies' work by the board and its staff in order to ascertain whether ministry-enhancing integration is actually occurring in each location. With this in view, the board adopted a set of guidelines for evaluating overseas ministries and instructed the staff to use the guidelines in making its annual joint-field evaluations. Moreover, the board instructed the staff to be responsive to requests from missionaries and nation-

al leaders for changes in levels of integration that might enhance ministry. Changes in levels of integration are to be made whenever and wherever a change offers promise of enhancing the ministry of the agencies or the national church.

II. WORLD MINISTRIES

A. *Membership*

Board membership this past year was as follows:

Member	Area
Mr. Arthur R. Jackson	U.S. East Coast
Rev. Nicholas J. Knoppers	Western Canada
Rev. James R. Kok	U.S. West & Midwest
Mr. Milton Kuyers	U.S. Great Lakes
Dr. Melvin J. Mulder	U.S. Far West
Rev. Derk Pierik	Eastern Canada
Rev. Charles Terpstra	U.S. Great Lakes
Dr. Roger E. Van Harn*	U.S. Great Lakes
Mr. Stanley Vermeer	U.S. West & Midwest
Mr. Fred Wind*	Eastern Canada
Rev. Marvin Beelen	CRWM/Classis Holland
Mrs. Ruth Krabbe	CRWM/Classis Alberta South
Rev. Dwayne F. Thielke	CRWM/Classis Huron
Dr. Everett Van Reken	CRWM/Classis Northern Illinois
Dr. Carl E. Zylstra*	CRWM/Classis Orange City
Mr. Russell Hoeksema	CRWRC/Classis Florida
Mr. Peter Kamp	CRWRC/Classis Chicago South
Mr. Peter Kladder III	CRWRC/Member at Large
Mr. Adrian Schierbeek	CRWRC/Classis Grandville
Dr. Wendell Wierenga*	CRWRC/Classis Kalamazoo

*Member of the Officers Committee

B. *Meetings*

The Board of World Ministries has met once since Synod 1988, conducting its annual meeting on February 17, 1989, in a twelve-hour session immediately following the three-day annual meetings of the World Missions and World Relief Committees.

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

Monthly written communications to board members were sent out from the home office by the executive director to keep the board members informed about the ongoing process of interagency integration, problem areas, and things to pray about. The executive director made two overseas field visits this past year in order to inspect and evaluate the work; these visits were reported to the board in writing.

C. *Board Actions and Recommendations*

The reports of the Christian Reformed World Missions Committee (CRWM) and Christian Reformed World Relief Committee (CRWRC) are included as sections of this report. A number of recommendations coming to

the board from these committees were approved by the board and are passed on to synod. These matters are found in the CRWM and CRWRC sections of this report under "Matters Requiring Synodical Action," and they also appear as Section V of this report. Besides these, the board informs synod of the following actions.

1. Holistic Ministry Workshops

The board approved a staff proposal to strengthen integration on overseas fields by conducting a series of workshops to train and educate Christian leaders, national pastors, elders, deacons, evangelists, and missionaries, in the biblical basis, goals, values, and methods of holistic ministry. It was felt that through this type of education many of the issues which hinder or slow down integration might be resolved, higher levels of personal and organizational integration introduced, and new joint programs planned and launched.

2. Joint Planning of New Ventures

The board decided to approve the recommendation that the agencies make plans for a new joint field in one of the major overseas regions (Asia, Africa, or Latin America) and submit the plans to the board and to synod in 1990. Moreover, the board decided that the agencies should take new initiatives within existing fields in conjunction with national churches to enhance the evangelistic and diaconal ministries of those churches.

This joint interagency planning of new fields and of new initiatives on existing fields will test the quality and durability of the interagency relationships achieved so far by World Ministries. World Missions and World Relief acknowledge that mistakes were made in the past and that there is now more understanding of and appreciation for each agency's goals and methodology. Old tensions have eased, and the time appears ripe to try new ventures together.

3. Uniform policy on Cost-of-Living Adjustment (COLA)

Because the cost of living in many overseas countries is higher or lower than in the U.S.A./Canada, most mission organizations, our own included, try to make an adjustment in the missionaries' salaries in order to lessen the discrepancies. For some time, World Missions and World Relief had different cost-of-living adjustment policies. Gradually the difference in policy surfaced as a cause of friction between missionaries on the field, and it became apparent that a uniform policy between the agencies was required. The home-office staff worked on the issue and conducted surveys of all the missionaries to discover what the missionaries preferred, or what they least preferred, among the possible solutions. The outcome of the survey figured strongly in the resolution proposed by staff and eventually adopted by both agencies and by World Ministries. By virtue of the fact that this is a uniform policy for both agencies, it will reduce certain tensions. But it is recognized that it will not please everyone, nor does it guarantee complete justice in cost-of-living adjustments on all fields.

4. The Executive Director

Dr. Roger Greenway will continue as the executive director of World Ministries at least through February 1990. On September 1, 1989, he will join the

faculty of Calvin Theological Seminary as Professor of World Missiology; by arrangement between World Ministries and the seminary, with the approval of Synod 1988, one-quarter of his time will be dedicated to the work of World Ministries.

In view of Dr. Greenway's eventual departure for the seminary, the board authorized the officers to draw up a search- process proposal to be presented to the next meeting of the board and to call a special meeting of the board in December if the appointment of a full-time director is feasible and warranted at that time.

5. World Ministries Review Committee

The board received a communication from the Review Committee which was discussed at the annual meeting with members of the Review Committee present and involved in the discussion.

6. Constitutional Amendments

The board requests synod's approval for three amendments to the constitution of World Ministries.

a. Preamble to the Constitution

Clarification is needed in order to acknowledge the dual incorporation (in Michigan and in Canada) of both CRWM and CRWRC. Therefore, the board of World Ministries asks synod to adopt the following amendment to the constitution of World Ministries:

... the Christian Reformed World Missions Committees and the Christian Reformed World Relief Committees, (hereafter also called "agency committees") which are incorporated in Michigan and in Canada and have formed joint ventures for shared ministries.

b. Appeal Process

The board considered it necessary to include an appeal process in the constitution and therefore asks synod to adopt the following amendment to the constitution as Article VII-C, with the present VII-C becoming VII-D:

An appeal from a member of the World Missions Committees or the World Relief Committees pertaining to actions taken by his or her own committee may be made in the following manner:

- 1. A committee member shall register a negative vote at the time the decision is made by the committee.*
- 2. A committee member shall appeal to the board within 60 days in writing on the matter on which the negative vote was recorded.*

c. Field Organization

Because the board believes it is vitally important to have a Field Executive Council even on small or new joint-agency fields and at the same time wishes to keep as the standard two members from each agency serving on the Field Executive Council, the board decided to ask synod to approve the following amendment to the constitution as an additional subpoint under Article VI-B.

On new or small joint-agency fields one member may be elected from each agency rather than two members from each agency for such time as the agencies agree that a smaller number of representatives is appropriate.

7. Joint Venture Agreements (JVAs), USA and Canada

The board approved the JVAs drawn up and adopted by the CRWM and CRWRC committees and recommends that they be endorsed by synod.

In order to meet the requirements of Canadian law, to protect Canadian employees, and to preserve tax exemption privilege of donors, CRWM and CRWRC must be, and have been for more than a decade, incorporated in the U.S.A. and in Canada. Because Revenue Canada has increasingly insisted that Canadian boards exercise greater control over the administration and disbursement of contributions for which Canadian tax credit has been granted, it has become necessary to draw up a new way of working together as agencies incorporated in separate countries. The JVA is the best way to accomplish the twin purposes of meeting the spirit and letter of Canadian law and at the same time maintaining the unity of the church and its ministries.

By way of a JVA, autonomous national corporations (in this case CRWM Canada and CRWM USA and CRWRC Canada and CRWRC USA) agree to form an international board to administer funds and programs mutually agreed upon. Each corporation raises funds in its own country, pays its national staff and missionaries, and supplies funds and personnel to the international board for specified programs. Each national board is free to conduct certain programs of its own.

Of particular concern to World Ministries are the questions of how this restructuring fits into the administration of this board and how it all relates to synod. In the first place, World Ministries is an ecclesiastical entity and is not incorporated. On behalf of synod it exercises supervision over two agencies that are separately incorporated in the United States and in Canada.

In the plan that is presented to synod for endorsement, the boards of the separate corporations (CRWM Canada, CRWM USA, CRWRC Canada, CRWRC USA) will in the future report to the Board of World Ministries, which in turn reports to synod. Though it will entail more work, this structure should maintain overall unity in the ministries assigned to the board by synod. The new structure will require some rewording of the World Ministries constitution and bylaws, changes in the membership and trusteeship of the agency committees, and changes in the policies and procedures stipulated in the agency bylaws. Some of this has already been drafted and is contained in the agency sections of this report. The rest awaits synod's endorsement of the joint-venture arrangement before further action is taken.

8. Presentation of the Missionaries of Both Agencies to Synod

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

9. Board Representation at Synod

The board authorized the president of the Board of World Ministries, the presidents of each agency committee, the executive director of World Ministries, and the directors of CRWRC and CRWM to represent the board at synod.

10. Appointment of Board Members

The terms of Rev. Nicholas B. Knoppers and Mr. Milton Kuyers expire on August 31, 1989. They both have served four years and are not eligible for reappointment. The term of Rev. James R. Kok also expires on August 31,

1989. He is eligible for reappointment for one additional term. The board submits the following nominations by region, requesting that the first two names be put on the ballot for the position of member and that the nominee not elected, along with the third name submitted, be considered for the alternate position.

Western Canada:

Rev. Mel Pool—Rev. Pool is presently serving as alternate. He is pastor of Glad Tidings CRC, Edmonton, Alberta.

Mr. Tony Romeyn—Mr. Romeyn is a member of Prince George, British Columbia, CRC. He is in the electronics business and has served four years with CRWRC in the Philippines, working in community development.

Rev. Henry J. Pott—Rev. Pott is pastor of Christ Community CRC, Victoria, British Columbia. He served ten years with InterVarsity International in Zambia and Zimbabwe.

U.S. Great Lakes

Mr. Owen Aukeman—Mr. Aukeman is a member of Providence CRC, Holland, Michigan. He is owner of Aukeman Development Corporation and has served as a council member and on the boards of CRWM and CRWRC.

Mr. Howard Vander Griend—Mr. Vander Griend is a member of Wisconsin Rapids, Wisconsin, CRC. He is presently manager of the airport in Wisconsin Rapids after serving as a pilot for CRWM in Nigeria for two and a half years.

Rev. Henry De Vries—Rev. De Vries is pastor of Winfield, Illinois, CRC, and a former missionary to the Philippines.

U.S. West & Midwest

Rev. James R. Kok, incumbent—Rev. Kok is pastor of Third Denver, Colorado, CRC, and is presently on the boards of the Back to God Hour and Bethesda Hospital.

Mr. Barry R. Meyer—Mr. Meyer is a member of Third Denver, Colorado, CRC; he is a teacher in the Denver Christian School and a member of the Denver Diaconal Conference. He served six years with CRWRC in Sierra Leone in development work.

Rev. Jerrien Gunnink, presently serving as alternate—Rev. Gunnink is pastor of First CRC, Manhattan, Montana.

Last year Dr. Lawrence Den Besten was reappointed to a three-year term. The week after synod adjourned, Dr. Den Besten was called to his eternal home. Dr. Melvin J. Mulder, the alternate from U.S. Far West, has become the member, and now synod is requested to appoint an alternate from that region from the following:

Rev. John Van Schepen—Rev. Van Schepen is pastor of Sunnyslope CRC, Salem, Oregon. He is presently on the board of Salem Christian Academy and serves on the classical interim committee.

Mr. Edward Brower—Mr. Brower is a member of Escondido, California, CRC, and is a dairyman by trade. He has served many times as elder and school board member and has served on the California State Milk Board and on the Board of Westminster Seminary.

D. Financial Matters

1. Salary of the Executive Director

The board decided that for the period September 1989-February 1990, for all purposes such as salary scale, pension, and benefits, Roger Greenway will be a full-time employee of the seminary, with the understanding that for the designated period approximately one-quarter of his time will be spent on World Ministries administration. World Ministries will pay the seminary one-quarter of Dr. Greenway's seminary salary for that period, which parallels the current practice whereby the seminary pays World Ministries for his part-time teaching.

2. Budget

The board submits to synod the following summary of the budget of World Ministries for 1989-90 and the detailed budget statements of World Missions and CRWRC in the sections of this report pertaining to them with the recommendation that synod adopt them.

SUMMARY

BOARD OF WORLD MINISTRIES

FISCAL YEAR 1989-90

	World Relief	World Missions	Total
E. Africa/Nigeria			
East Africa R & D		\$79,442	\$79,442
Kenya	\$139,456		139,456
Tanzania	120,977		120,977
Uganda	436,876		436,876
Mozambique	115,845		115,845
Nigeria/CRCN		613,465	
Nigeria/Plateau		652,633	
Nigeria/NKST		244,883	
Nigeria/E. Kambari		307,937	
Nigeria/Services		126,160	
Total Nigeria	171,554	1,945,078	2,116,632
W. Africa			
Liberia/Bassa		356,730	
Liberia/Cape Mount		173,396	
Total Liberia	4,638	530,126	534,764
Guinea	58,819	310,070	368,889
Mali	245,750	377,830	623,580
Sierra Leone	855,717	120,000	975,717
New field		12,000	12,000
Asia			
Chinese		412,433	412,433
Guam		633,890	633,890
Total Chinese/Guam		1,046,323	1,046,323
Bangladesh	287,965		287,965
India	30,873		30,873
Indonesia	127,001		127,001
Japan		1,638,002	1,638,002
Philippines	417,912	1,119,533	1,537,445
Sri Lanka	1,814		1,814
New field		139,315	139,315

	World Relief	World Missions	Total
Latin America			
Argentina		125,444	125,444
Belize	134,016		134,016
Brazil		165,184	165,184
Costa Rica	80,075		
El Salvador	160,188		
Guatemala	202,803		
Honduras	288,033		
Nicaragua	204,404		
Panama	42,150		
Total Central America	977,653	1,119,635	2,097,288
CITE		253,123	253,123
Cuba		38,549	38,549
Dominican Republic	406,896	777,543	1,184,439
Ecuador	77,818		77,818
Haiti	395,555	221,042	616,597
Mexico	245,157	602,932	848,089
Puerto Rico		128,942	128,942
New field		12,000	12,000
General			
Jewish		45,761	45,761
Europe		53,941	53,941
Leadership development			
Service & training	173,140		173,140
Rapid deployment	70,680		70,680
Vacancy factor (11%)		(1,194,800)	(1,194,800)
Health project	22,300		22,300
Cairo	19,816*		19,816
Other	5,588		5,588
Other			
Administration, U.S.	463,150	378,145	841,295
Administration, Canada	321,359	147,499	468,858
Building	47,000	23,920	70,920
Planning & training	130,000		130,000
Communication		880,845	880,845
Promotion Canada	220,182		220,182
Personnel		360,745	360,745
Canadian food grains	208,333		208,333
U.S. representatives		118,615	118,615
Canadian representatives		32,463	32,463
Diaconal, Canada	126,583		126,583
Diaconal, U.S.	1,183,977		1,183,977
World Ministries	35,000	39,250	74,250
Field expenses			
Contingency			
GRAND TOTAL	\$8,279,400	\$11,648,497	\$19,927,897

* Will not be spent unless specific funding is received.

III. CHRISTIAN REFORMED WORLD MISSIONS

With gratitude to the Lord of the harvest, Christian Reformed World Missions submits this report on opportunities and efforts to proclaim the gospel and develop churches around the world during 1988.

A. A Vision for Mission

In 1888, when synod established the committee for heathen mission work, the five people who formed the first "board" wrote a mission order in a few days. The purpose stated then is remarkably similar to our stated purpose today. Article 3 reads: "The purpose is (a) the announcing and glorifying of the Name of the Lord; (b) the proclamation of the precious gospel of salvation where hitherto this has not been done; (c) also to cooperate in the gathering to the Church of the Lord of lost sinners who will be saved, and to the extension of Jesus' kingdom in the world." Today Article I of the World Ministries constitution reads: "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."

Accomplishment of this purpose requires a vision. CRWM is building a vision which inspires the church to greater levels of mission commitment.

CRWM envisions a stronger identity as this denomination's mission to the world. CRWM cannot fall into the trap of North American individualism. It will retain and rebuild a direct and primary relationship with the 875 CRCNA congregations, rather than develop its primary relationship with 325,000 individual members through mailings and other marketing techniques that bypass the local church.

CRWM will focus on providing these churches with information and education about our missions which stimulate awareness, prayer, interest, and caring support. CRWM will be open to the growing desire of the church that its youth and retired folk have short-term opportunities for service. CRWM will be open to the desire of minority groups that some of their members become missionaries. CRWM will be open to the desire of the churches that members who become missionaries of other evangelical mission agencies also receive some denominational recognition and support.

CRWM will do its part in stimulating the CRCNA's growth. If the CRCNA is not a vital, growing church, its world-mission outreach will not grow. Conversely, a vital, growing mission to the world will help the sending church maintain its own vitality and faith. This effort will require close and supportive interagency cooperation.

CRWM expects its mission fields to do forward planning which engages our congregations in the planning. CRWM cannot assume that the churches will support whatever plans mission fields send their way. CRWM cannot assume that the churches will blindly provide quotas and offerings for a mission plan which they have not helped develop. Ideally, CRWM should have the capacity to sit down with each church at least once a year to jointly plan its role and share in our world mission.

This means each missionary needs early involvement in and commitment to the development of the annual plan and budget. The committee and administration have a responsibility to provide broad strategic and budget guidelines, but top-down planning without the involvement of missionaries on one side and the local churches on the other side cannot succeed.

In this we all need a sincere openness to the direction of God's Spirit for our mission vision. God enables people of vision to make good plans and put plans into action. We need to be bold about planning, about making commitments to plans by sharing them in writing, and about praying, hoping, and planning specifically for people who come to know Jesus.

B. Report on Mission Fields

1. General

a. Five-Year Plan

The committee approved the annual updated version of our five-year plan. This tool guides our mission into the future that God intends. We wish it to be prayerfully received by the church and its missionaries. We also wish it to be open to the dynamic movement of God's Spirit in the world. The plan is available from our office for those who have an interest in the shape of CRWM's future.

b. Fiscal 1990 Plan

The committee approved a plan, including a budget, for fiscal 1990. The plan includes research for a number of new possibilities as well as an agreement to begin work in France. It continues the phaseout of mission work on some fields such as Argentina and Tivland, Nigeria. Through this plan CRWM will place and support 157 salaried missionaries and about 140 missionary spouses in twenty-three countries where they will develop new churches and give the support of both our human and financial resources to over twenty-three partner churches and agencies. In addition to the regular missionaries, we will give varying degrees of support to a growing group of associate missionaries, volunteers, and interns (30-40). To do this, we will need to raise and expend \$11,648,497, of which \$1,140,814 will come from field receipts; and through a joint ministry, \$1,754,611 will come from Canada and \$8,753,072 from the U.S.A.

2. Asia

a. Bangladesh

During 1988 CRWM involvement in Bangladesh came to a close. The Hamstras moved to Thailand after their period of home service in order to research the possibilities of mission work in southeast Asia.

b. Japan

The Reformed Church in Japan (RCJ) has about 105 congregations and pastors in five presbyteries. It is among the ten largest Protestant denominations in Japan, with over 8,200 members. Most missionaries develop churches with Japanese evangelists employed by the mission in three presbyteries: Northeastern, Central, and Eastern. Currently there are twelve developing churches under mission auspices with an average attendance of thirty at worship. CRWM owns the Christian Academy in Japan (CAJ) with six other missions. CAJ is remodeling its physical plant. A strong yen is rapidly raising CRWM costs in Japan.

c. Jordan

CRWM worked in Jordan for almost ten years, with Rev. Edward and Nita Vander Berg serving during the last six. In 1988 this work came to a close. Exploration for other Middle East mission projects continues.

d. Australia and New Zealand

CRWM's involvement in Australia-New Zealand will end in May 1989 with the return of Rev. and Mrs. Allen Vander Pol. The need for pastors in New Zealand appears to continue, but no requests for additional assistance have been received.

e. Papua New Guinea

CRWM has supported the work of Pacific Island Ministries for about ten years but is concluding this arrangement in April 1989, when Mr.

Gary Roosma ends his term of teaching service in the Garaina Valley near the east coast.

f. Philippines

The field has two major sections: Luzon, where Metro-Manila is located, and the Visayas, with three major cities, Bacolod on Negros Island, Iloilo on Panay, and Cebu City on Cebu.

On Luzon CRWM supports the development of two classes and numerous congregations of the Christian Reformed Church of the Philippines (CRCP). In the Visayas CRWM supports the development of one classis and numerous churches of the CRCP. In many places rapid church growth is reported. This past year two new congregations were organized, and four new evangelistic posts began.

There was tension this year within the mission and in our relationship to the Western Visayas Classis regarding the role of the Christian Reformed Bible College, a training center begun by the mission over twelve years ago. CRWM works jointly with CRWRC. The relationship between the two improved considerably during 1988.

g. Thailand

Research in Thailand was carried out by Rev. Albert Hamstra and Rev. Dick Kwantes, Asia director. A teaching post for Hamstra at the Bangkok Bible College will offer a base for continued research into the potential of Thailand as a mission field of CRWM. CRWM will decide next year whether to request the opening of a mission field in this country.

h. Overseas Chinese Ministries

The associate-teacher program in China offers unique opportunities for service. CRWM has recruitment agreements with five organizations which place teachers and other professional people in Chinese institutions. CRWM gave partial support to approximately fifteen associates in 1988.

In Taiwan the Reformed Presbyterian Church of Taiwan has twenty-three small congregations, divided into two presbyteries. Cooperation between the two groups is increasing, but denominational identity is not strong, and growth is slow. New strategies are being explored. Internal tension about the use of mission finances resulted in the resignation of one missionary in 1988. Financial control and reporting have improved.

Hong Kong is the base for Rev. and Mrs. Edward Van Baak, who direct our support to the associate teachers in China as well as to the missionaries on Taiwan and Guam.

i. Guam

Faith Presbyterian Reformed Church is gradually moving toward independence. The church ministers to various ethnic groups in the broader Guam community. The church also ministers to Micronesian students at the University of Guam. Faith Bookstore is a growing ministry, with sales exceeding one-half million dollars annually.

A potential ministry was explored. Leadership training for church leaders in Micronesia was researched by Dr. Harry Boer. This may lead to an agreement with the Liebenzell Mission by which we help develop a Micronesian leadership-training center on Guam.

3. Latin America

a. Argentina

Growth of the Reformed Church of Argentina has been slow.

The church and CRWM have a ten-year agreement with CRWM by which we help fund church-growth activities. CRWM support decreases 10 percent each year. CRWM's work in Argentina will probably conclude at the end of this ten-year agreement. Dr. and Mrs. Sid Rooy live in Buenos Aires, where he is a professor in ISEDET, the Evangelical Faculty of Theology. CRWM does not plan to place other missionaries in Argentina.

b. Brazil

CRWM supports the ministries of the National Presbyterian Church (NPC) in Brazil. The NPC is expanding its witness. NPC churches and mission chapels thrive throughout the country; some of those in the south are the result of the work of CRWM missionaries. The NPC is eager to have CRWM expand its presence in the country. Contact with the Independent Presbyterian Church of Brazil in the northern parts of the country and with AVANTE, an evangelical organization which has a discipleship program, may lead to a multilateral approach to mission. We have one missionary family in Brazil, but we plan to increase the number when visas can be obtained.

c. Central America

The Christian Reformed Church of Honduras has its strongest congregation in Tegucigalpa. There are now six organized congregations and 30 mission chapels. Average attendance exceeds 1,000. SETERA, a theological education center, has 60 students. About fifteen missionaries support this work.

During 1988 a number of missionaries from Costa Rica gave regular monthly support to the small struggling Christian Reformed Church in Nicaragua. Political problems and leadership struggles in the church have made ministry in Nicaragua difficult.

In June 1986 CRWM began returning missionaries to El Salvador and now has three families resident there. The national church is still young, but some good leadership has arisen. The focus of the CRWM program is training leaders for effective evangelism in the country.

The Christian Reformed Church in Costa Rica is also young. About fifteen missionaries are working for a well-established church there. Dr. Paul Bergsma is involved in theological education, training of Latin America students in missiology, and other missionaries support an extension program called CERCO (Center of Reformed Studies in Costa Rica).

d. Cooperative International Theological Education (CITE)

CITE is a CRWM educational service offered to missions and churches which need materials and programs for leadership training. It prepares textbooks and helps churches establish both formal and informal training programs. A catalog of materials and textbooks in the Spanish language is sold through bookstores in Latin America and used by our missionaries. Some North American Hispanic groups are also using the materials. Dr. Winabelle Gritter, based in Grand Rapids, and Mr. Gary Teja in Costa Rica are consultants for this program. Two textbooks were translated into simple English and will be field tested in Sierra Leone.

e. Cuba

Twelve growing churches continue their ministry and witness in Cuba as the Christian Reformed Church. We continue to support them with the distribution of literature, reconstruction of churches, and periodic visits by missionaries.

f. Dominican Republic

This mission, working primarily with Haitian sugarcane cutters, now has 229 church groups (about 10,000 people). Over 250 leaders are being trained. The church is organizing into an indigenous denomination. There are tensions due to denominational origins, power struggles for leadership, conflicting understanding about organization, and differing attitudes about economic reliance on the mission. The church is poor, and most pastors work full-time at sugar-industry jobs. The program of Christian day schools now has twenty-one schools and nearly 2,000 students. This is a joint field with CRWRC.

g. Haiti

The joint CRWRC-CRWM work is concentrated around the capital city of Port-au-Prince. CRWRC has other partner groups northwest of the capital. Two leadership training centers in Port-au-Prince and Thiotte, with four satellite centers, have been opened. Each week nine classes are taught to ninety-five students.

h. Mexico

Until recently CRWM worked primarily with the Independent Presbyterian Church of Mexico (IPIM). The churches and number of missionaries expanded significantly until 1984, when the IPIM divided. A history of this division can be found in the *Acts of Synod 1985*. This synod instructed CRWM to maintain a relationship with the "new" IPIM, which represented a large majority of the churches, and encouraged CRWM to develop a multilateral approach as our mission strategy in Mexico. These instructions have been followed. The IPIM now has about 35 churches and an additional 100 worship centers and missions, with an average Sunday attendance of about 20,000. It is still engaged in legal action to recover seminary property from two former members.

Our missionaries, engaged in a multilateral approach to missions, also develop churches and train leaders for the National Presbyterian Church. One works with InterVarsity. Missionaries are located in the Mexico City area, in the Tijuana area, and in the Yucatan. There is a growing focus on evangelism in Mexico City. CRWM and CRWRC efforts to put together a long-range integrated plan have been hindered by distance and some staff tension over the direction of ministry.

i. Puerto Rico

CRWM missionaries in Puerto Rico were transferred to other fields in 1985. An interdependence agreement promises support to the Christian Reformed Church of Puerto Rico on a decreasing basis over a fifteen-year period. The agreement also promises to provide one missionary consultant for church development and leadership training. This will occur with the transfer of Rev. and Mrs. William Renkema from Central America in 1989. During 1988 periodic visits were made to provide counsel and cultivate support.

4. Nigeria and Eastern Africa

a. General Ministries in Nigeria

In Nigeria we identify five fields, or administrative units, and a few additional projects that report to the regional director, Rev. Harold de Jong. The administrative structure was changed during 1988. The Sudan United Mission, Christian Reformed Church Mission, as the CRWM work is officially known, was reorganized into four separate fields and one services committee. One field is our work with the Chris-

tian Reformed Church of Nigeria (CRCN), another is our work with the NKST (Tiv) Church, a third is the new work in Eastern Kambari, and a fourth includes projects in the Plateau (Jos) area.

Survey work to initiate urban ministry in some of the larger cities of Nigeria is progressing. It is estimated that by the year 2000 approximately 50 percent of Africa's people will be living in urban areas. During 1988 Mr. Bill Evenhouse and a nationally known Christian singer, Mr. Panam Paul, developed a ministry of music which reaches all of Nigeria. This pilot project was incorporated in the urban research program. Support to the Institute of Church and Society continues. It assists churches and Christians in Nigeria to promote awareness of the significance of the gospel for Nigerian society. The mission has developed a media service for Nigerian churches, for our mission efforts in Nigeria, and for educational purposes in North America.

b. Christian Reformed Church of Nigeria (CRCN)

Our mission helps the CRCN evangelism board supervise some twenty-two evangelists called by the CRCN to evangelize areas within or adjacent to the territory of the CRCN, including growing ministries to the rural Fulani and urban Muslims. The church is exploring work among the Kanuri people and beyond the borders of Nigeria in Chad and the Cameroon.

Our mission supports a vital church-education ministry. Twenty-five future pastors are being trained for ministry at the Theological College of Northern Nigeria and Veenstra Seminary. Over 500 students are enrolled in theological education by extension courses. Nearly 200 attend Bible schools and Smith Memorial Bible College.

A primary health-care delivery system is firmly in place within the CRCN. A missionary doctor was sought throughout the year without success. A significant milestone was reached when the last missionary midwife, Miss Frances Vander Zwaag, retired after almost thirty years with CRWM.

c. Nigeria, NKST (TIV) Church

The NKST Church now has 2,470 worship centers, organized in 126 congregations, and 360,000 people attend church on Sunday morning, of which 147,157 are baptized. Regular congregational evangelism training was conducted in all classes of the NKST.

The NKST operates the Reformed Theological College of Nigeria at Mkar. It has seventy-five students and is assisted by three missionaries.

The total health ministry of the NKST involves staffing of five hospitals and over 100 dispensaries and maternity centers. These treat in excess of 500,000 patients annually. This program is now completely indigenous.

NKST operates over 500 primary schools, 38 secondary schools, and one teachers college in support of its membership. Planning for a liberal arts college has continued through the year.

Rev. Ralph and Mrs. Verna Baker retired from CRWM after thirty-five years of service in Tivland. Missionary involvement is being phased out in Tivland as the church grows. The number of missionaries has been reduced from twenty to five in the last decade.

d. Eastern Kambari

CRWM identified this unreached group in the early 1980s. In 1984 CRWRC decided not to participate in the project. Over 50,000 people comprise the group in a remote part of northwestern Nigeria. There is potential for expansion westward. The initial evangelism goal is to es-

establish 40 worship centers with 12,000 baptized members before the year 2005. A team composed of church planters, an agriculturalist, health worker, linguist, translator, literacy worker, and community developer was completed in 1988.

Missionaries are learning the local language and beginning their ministries of evangelism and community development. A major focus of community development is obtaining a water supply. Substantial progress in understanding the traditional religious practices has been made.

e. Nigeria Mission Services Committee (NMSC)

The aviation service SUMAIR was begun in 1959. It faced a number of setbacks in recent years: operating costs spiraled; fuel shortages hampered operations; demand for service declined as roads improved. A decision was tentatively made to close the service in May of 1988. During the period of final review of this decision, the airplane crashed, claiming the life of missionary pilot Michael De Jong on April 20, 1988. The aviation program was closed officially by the CRWM executive committee in December 1988 after an extensive review of the options.

Maintenance services continue to be provided to mission and church programs and personnel from a base in Jos near the administrative headquarters of the SUM-CRC.

The CRWM staff at Hillcrest School decreased to seven, but our costs rose due to the devaluation of the Nigerian currency. Changes in the school stimulate reassessment of the methods by which we provide education for missionary children.

5. Western Africa

a. Mission to the Bassa, Liberia

A recently revised estimate of the number of Bassa people is 350,000. Secret societies and traditional religion still influence the worldview of most Bassa. Approximately 60 percent have a commitment to a church. The African Independent Church movement is evident among the Bassa. About 100 denominations hold worship services in an estimated 1000 worship centers. CRWM's goal is to build an indigenous structure of leadership training, evangelism, and church and community development among these denominations through the Christian Education Foundation of Liberia (CEFL) and its subsidiary, Christian Extension Ministries (CEM), to which our missionaries are loaned. Theological education by extension forms the backbone of CRWM's influence through CEM. Currently some 200 leaders received training in theology by this means. Bible translation, literacy development, medical development, and agricultural development are part of the program.

b. Mission in Cape Mount, Liberia

The second CRWM mission field in Liberia began among the 50,000 Vai people in 1983. The Vai are located in Monrovia and to the west. Most Vai are Muslims, but traditional religion and the secret society are still much in evidence. CRWM missionaries have spent several years in language and culture studies, and evangelism activities are intensifying. We hope to see a growing, evangelizing Christian community of 5,000 members develop within the next twenty-five years.

c. Sierra Leone

We participate with CRWRC in two of the three projects in Sierra Leone through a joint program called Christian Extension Services.

CRWM is responsible for church development. One joint agency team works among approximately one-third of the 300,000 Kuranko people in the north. Together with Kuranko evangelists, they minister in some twenty villages. They estimate that weekly attendance at meetings numbers around 1000. The 80,000 Krim along the southern coast are the ministry focus of a second team. Witnessing is done regularly in twenty-five villages with a growing group of responders numbering over 600. Progress was hampered in 1988 by a government investigation following accusations that our mission was engaged in treasonous activities.

d. Mali

About one million Fulbe of the Masina Fulbe group live in central and northern Mali along the Niger River. Almost all are Muslims. CRWM and CRWRC are beginning a church- and community- development ministry. No churches have been formed, but interest in the Messiah is growing. This will likely be a long and exciting chapter in CRWM mission history as a church gradually grows among this Muslim people.

e. Guinea

Approximately one and one-half million Muslim Fulbe live on the Fouta Djallon Highlands of Guinea. Most of them are engaged in mixed farming. Our efforts in Guinea are focused on the one million Fula living in the province of Labe. A joint-agency team of church and community developers has begun ministry among this Muslim group.

6. Europe and the Middle East

a. Mission to the Jewish People

CRWM is extending for one more year its research into the possibility of beginning a mission among the Jewish people. A report on this matter will be submitted next year.

b. France

CRWM has reached an agreement with the Reformed Theological Seminary in Aix-en Provence, France, through which CRWM will place one theological teacher on the faculty of this seminary. We have two primary interests in doing this, in addition to giving support to the school. We wish to begin research for a potential partnership with the Reformed Church in America for a mission in France. We also wish to locate a base for the training of future church leaders from our French-speaking missions in Africa. We request synod to confirm this decision because we are placing a missionary in France.

C. Personnel Report

CRWM has about 300 missionaries (including spouses and short-term missionaries) and 250 children living in twenty-three countries. The names and locations of missionaries and administrative personnel are listed in the "Directory of Agencies and Committees" section of the *Yearbook*. The names, addresses, and birthdates of missionaries and their children can also be found on the back pages of the World Missions calendar.

1. 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:

RECOGNITION OF MISSIONARIES AND STAFF
SEPTEMBER 1, 1988 - AUGUST 31, 1989

Missionary or Staff Person:	Location	Service Anniversary
September		
Rich and Sandy Sytsma	Japan	20 years
Don and Marty Slager	Liberia	10 years
Marcea Brouwer	Grand Rapids Office	15 years
Ray and Gladys Brinks	Dominican Republic	30 years
October		
Joe and Kate Boeve	Philippines	5 years
November		
Bill and Nelle Evenhouse	Nigeria	20 years
December		
Ralph and Verna Baker	Nigeria	35 years
Dick and Anne Kwantes	Philippines	20 years
January		
Dick Eppinga	Grand Rapids Office	5 years
John and Shirley Wind	Honduras	10 years
February		
Mike Van Der Dyke	Nigeria	10 years
March		
Mary Kaldeway	Nigeria and Kenya	5 years
April		
Pablo and Sheryl Canche	El Salvador	5 years
June		
David and Darlene Navis	Philippines	5 years
July		
Bill and Aletha Green	Costa Rica	5 years
Joel and Pat Hogan	Philippines	5 years
Steve and Karen Jameson	Nigeria	5 years
Gerald and Laura Koning	El Salvador	5 years
Susan Porter	Nigeria	5 years
Chris Roos	Nigeria	20 years
August		
Larry and Lin Lobdell	Nigeria	5 years
Tom and Jaci Walcott	Dominican Republic	5 years

2. Recruitment

CRWM currently has 156 salaried positions for missionaries, of which about twenty are not filled. We seek missionaries with a variety of professional skills, and we welcome inquiries about available positions. We are particularly concerned about the shortage of ordained ministers for work in evangelism and church development.

3. Training

CRWM is improving its retention of missionaries by an increased emphasis on pre-field training and a continuing-education program.

D..Report on Committee and Administrative Matters

1. Nominations for Board Membership in Fiscal 1990

The following were nominated to represent CRWM on the Board of World Ministries from September 1, 1989, to August 31, 1990:

From CRWM Canada:

Rev. Jacob A. Quartel, Classis Hamilton

Rev. Dwayne F. Thielke, Classis Huron

From CRWM U.S.A.:

Mr. Quentin Remein, Classis Hackensack

Dr. Everett Van Reken, Classis Northern Illinois

Dr. Carl E. Zylstra, Classis Orange City

Alternate: Rev. Gerald F. Van Oyen, Classis Grand Rapids South.

2. CRWM Officers for Fiscal 1990

CRWM Canada elected the following as officers for fiscal 1990: Rev. Jacob Quartel, president, Rev. Dwayne Thielke, vice president, Rev. Sieds Vander Meer, secretary-treasurer, and Rev. Ronald Fisher, assistant secretary-treasurer.

CRWM U.S.A. elected as officers for fiscal 1990: Dr. Carl Zylstra, president, Rev. Calvin Bolt, vice president, Dr. Harvey Bratt, secretary-treasurer, and Mr. Quentin Remein, assistant secretary-treasurer.

CRWM International elected as officers for fiscal 1990: Dr. Carl Zylstra, president, Rev. Jacob Quartel, vice president, Dr. Harvey Bratt, secretary-treasurer, and Rev. Dwayne Thielke, assistant secretary-treasurer.

CRWM Canada and CRWM U.S.A. also appointed an international executive committee of ten, three of whom are from Canada and seven of whom are from the U.S.A.

3. Joint Ministry Agreement

Last year synod took note of the completion of a pro-forma JVA to be used by the agencies toward their compliance with the requirements of Canada (Article 87). CRWM is pleased to report that it has completed this work. CRWM Canada and CRWM USA have reached a joint-ministry agreement by which each retains domestic ministries and financial administration for itself and places into a joint ministry, called CRWM International, all foreign missions. Documentation of this agreement will be available to synod or its committees as needed.

CRWM USA has revised and updated the articles of incorporation and bylaws of its Michigan corporation. CRWM Canada has updated the bylaws of its Canada corporation. We request one additional action by synod in order to complete this work. Until now, under a procedure approved by synod, our Michigan corporation has been composed of one member from every CRCNA classis. We request synod to change this procedure and to prescribe that CRWM USA be comprised of delegates from U.S. classes, one delegate nominated/elected by and from each classis. These nominees will be elected by synod. In this way the members and trustees of CRWM Canada (with its classical delegates from Canada) and the members and trustees of CRWM USA (with its classical delegates from the USA) can come together as equals in a joint ministry called CRWM International.

4. Communication

CRWM experienced another year of improved communication with the sending church. Seven regional representatives are working hard throughout the United States and Canada to give more efficient organization to the deputation presentations of missionaries and to provide the church with audiovisuals, mission news, and other materials. They are supported by excellent staff in Grand Rapids and Burlington.

5. Multiethnic Leadership Recruitment

CRWM again participated with staff from other agencies in the development of a plan for multiethnic leadership recruitment. This report, with the support of our agency, is being submitted to synod as part of Agenda Report 2, Calvin College and Seminary.

E. Financial Matters

1. Salary Information

a. Compensation of Executive Staff

CRWM U.S.A. submits the following information regarding compensation of executive staff for fiscal 1989. The director is placed on job level 8 at 100 percent of the midpoint of this range. The communication director, the foreign director, and the personnel director are placed on job level 6 between 93 and 110 percent of this range. CRWM U.S.A. does not provide houses or housing allowances in addition to these salaries. CRWM Canada currently has one executive staff person, a business manager, who is placed on job level 3 at 101 percent of midpoint in fiscal 1989.

b. Missionary Compensation for Fiscal 1989

Basic salary: \$14,800

Education allowance: \$100-\$600 (depending on degree)

Prior service allowance: \$200 per year (ten-year maximum)

Annual service increase: \$250 (for each year of CRWM service)

Children's allowance: \$500 per child per year

Social Security payment or allowances

Pension plan payments with disability insurance

Workers compensation insurance

Medical and hospitalization costs (50 percent of dental)

Housing on fields and during home service

Automobile or transportation costs overseas

Assistance for educational costs of children

Cost-of-living differential (positive or negative)

The committee approved a \$900 increase in basic salary for fiscal 1990.

2. Fiscal 1988 Financial Report

Income	Budget	Actual
Quota*	5,216,028	5,307,169
Missionary support	2,231,606	2,258,905
Gifts and offerings	1,768,179	1,650,126
Foundation and legacies	170,000	153,360
Miscellaneous	210,000	114,443
Field receipts		836,117
Sale of field assets		<u>715,546</u>
Total	9,595,813	11,035,666

*Quota income based on a \$89.05 per family quota from September to December 1987 and a \$92.05 per family quota from January to August 1988.

Disbursements		
Foreign		
Asia region	2,473,165	3,846,638
Latin America region	2,519,946	2,514,960
Africa region	<u>2,866,552</u>	<u>2,533,134</u>
Foreign total	7,859,663	8,894,732
North America		
General and administration	1,466,150	1,632,748
Support raising	<u>270,000</u>	<u>277,448</u>
North America total	<u>1,736,150</u>	<u>1,910,196</u>
Total	9,595,813	10,804,928

Note: The amount of Asia disbursements is due mainly to inclusion of field receipts by auditor.

3. Fiscal 1989 Projection

The projected income and disbursements shown below are based on our experience during the period of September 1, 1988, through January 31, 1989.

Income	Budget	Projection
Quota*	5,435,081	5,400,000
Missionary support	2,298,554	2,100,000
Gifts and offerings	1,791,635	1,600,000
Foundation (U.S.A.)	187,000	187,000
Grants	50,000	25,000
Miscellaneous	<u>90,000</u>	<u>90,000</u>
North America income	9,852,270	9,402,000
Foreign field income	<u>652,398</u>	<u>660,000</u>
Total income	10,504,668	10,062,000

*Quota income based on a \$92.05 per family quota from September to December 1988 and a \$95.65 per family quota from January to August 1989.

Disbursements		
Foreign ministries		
Asia region	3,174,292	3,175,000
Latin America region	2,757,236	2,750,000
Nigeria and East Africa region	1,640,591	1,600,000
Western Africa region	1,116,075	1,000,000
Europe and Middle East	<u>37,505</u>	<u>35,000</u>
Foreign total	8,725,699	8,560,000
United States ministries	1,651,727	1,650,000
Canadian ministries	<u>148,247</u>	<u>100,000</u>
Total disbursements	10,525,673	10,310,000

4. Quota Request, Offering Request, and Proposed Plan and Budget for Fiscal 1990

A detailed budget for fiscal 1990 will be submitted to synod and the members of its Financial Advisory Committee through the *Agenda for Synod 1989—Business and Financial Supplement*. We are submitting a budget with a projected income from Canada of \$1,754,611 and a projected income from the U.S.A. of \$8,753,072 (North America total: \$10,507,683).

This plan and budget propose that CRWM place and support 157 salaried missionaries, about 140 missionary spouses, and nearly 230 missionary

children in twenty-three countries where they will develop new churches and/or give the support of both our human and financial resources to over twenty-five partner churches and other agencies. In addition to the regular missionaries, we hope to give varying degrees of support to a growing group (40-60) of associate missionaries, volunteers, interns, and summer mission-program volunteers. To do this we will need to raise and expend \$11,648,497, of which \$1,754,611 is expected to come from Canada, \$8,753,072 from the U.S.A. and \$1,140,814 from field receipts.

We are requesting a quota increase from \$95.65 to \$97.95 per family, an increase of 2.4 percent. In its five-year income plan, World Missions is still anticipating that its quota will level off at \$100 per family by 1992, as we follow through on the instructions of past synods to reduce reliance on quota and obtain more of our income from other income categories. CRWM respectfully requests that synod continue this agency on its list of denominational agencies recommended for one or more offerings during 1990. A summary of the budget follows:

PROPOSED FISCAL 1990 BUDGET

Income	Budget	% of Total
U.S.A.		
Quota*	4,395,168	37.7
Missionary support	2,329,903	20.0
Gifts and offerings	1,633,338	14.0
Foundation (U.S.A.)	283,263	2.4
Grants	45,000	.4
Miscellaneous	<u>66,400</u>	<u>.6</u>
U.S.A. subtotal	8,753,072	75.1
CANADA (Stated in \$US)		
Quota*	1,283,452	11.0
Missionary support	229,097	2.0
Gifts and offerings	193,662	1.7
Foundation (Canada)	9,800	.1
Grants	5,000	.0
Miscellaneous	<u>33,600</u>	<u>.3</u>
Canada subtotal	1,754,611	15.1
Foreign		
Asia region	857,014	7.4
Latin America	86,400	0.7
Nigeria/E. Africa	183,324	1.6
Western Africa	13,596	0.1
Europe and Middle East	<u>480</u>	<u>0.0</u>
Foreign subtotal	<u>1,140,814</u>	<u>9.8</u>
Total Income	11,648,497	100.0

*Quota income based on a \$95.65 per family quota from September to December 1990 and a \$97.95 per family quota from January to August 1990.

Disbursements		
Foreign		
Asia region	3,943,173	33.8
Latin America region	3,444,394	29.5
Nigeria and East Africa region	2,024,520	17.4
Western Africa region	1,350,026	11.6
Europe and Middle East	99,702	9
Subtotal total	10,861,815	93.2
Less vacancy factor	(1,194,800)	-10.2
Foreign total*	9,667,015	83.0
U.S.A.		
Director and committee expense	274,115	2.4
Personnel department	367,765	3.2
Communication department	889,425	7.6
Finance department	150,560	1.3
U.S.A. regional representatives	119,655	1.0
U.S.A. total	1,801,520	15.5
Canada		
Burlington office	147,499	1.2
Canada regional representatives	32,463	3
Canada total	179,962	1.5
Total Disbursements	11,648,497	100.0

The North America budget will be divided more precisely into its CRWM Canada, CRWM U.S.A. and CRWM (International) parts as the joint-ministry organization is implemented.

IV. WORLD RELIEF

A. Introduction

CRWRC is grateful to the Lord and the CRC for permitting us to share the Lord's love with the world. Our goal is to do as much good as we can for the Lord before he returns. It is our strong desire to be good stewards, though we readily recognize that learning how to be better stewards is an unending task. We also believe it is important to help other Christians have dominion of their own resources, and we therefore endeavor to help them become self-sufficient.

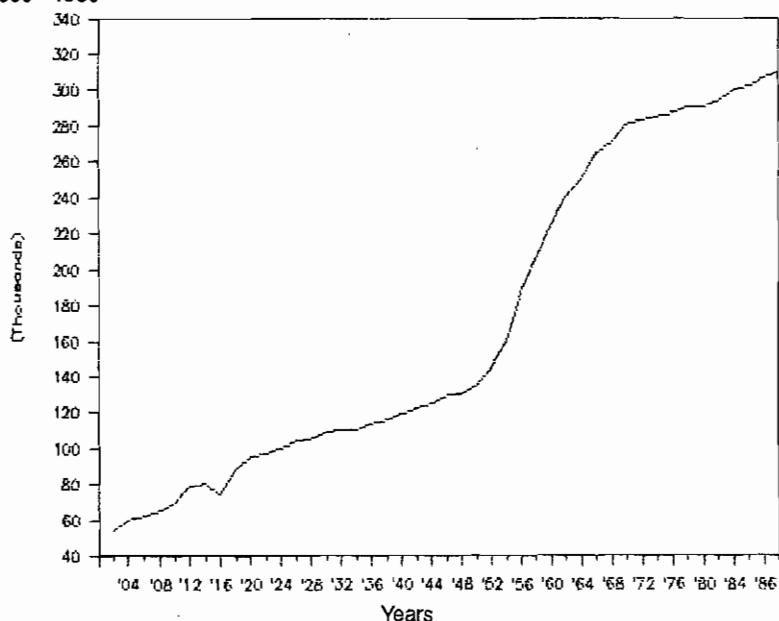
Our task ten years ago was to enhance the foreign programs. This task took almost eight years to accomplish. In 1982 we began to turn our planning attention to domestic programs. We wanted to help each person in the pew ("equipping the saints for ministry") reach out to someone in the community with God's love ("each one reach one"). We set out to do this in such a way that the people helped would become self-sufficient, and we agreed to do this with deacons and diaconal conferences. We now know how to accomplish these tasks better.

In 1982 we believed that working through deacons would contribute to the development of robust and healthy local churches. We later realized that effective ministries (e.g., Coffee Break) can be provided in the community without the emergence of robust, healthy churches. When such is the case, persons from the community may meet their Lord in a community ministry but still not feel at home with the Lord's children in the church. We are still convinced that we need robust, healthy Christian Reformed churches if we

want to meet the needs of community people and retain our own young people.

As the following graph reveals, there has been a leveling off of growth in the Christian Reformed denomination.

CRC Growth in Membership
1900 - 1986



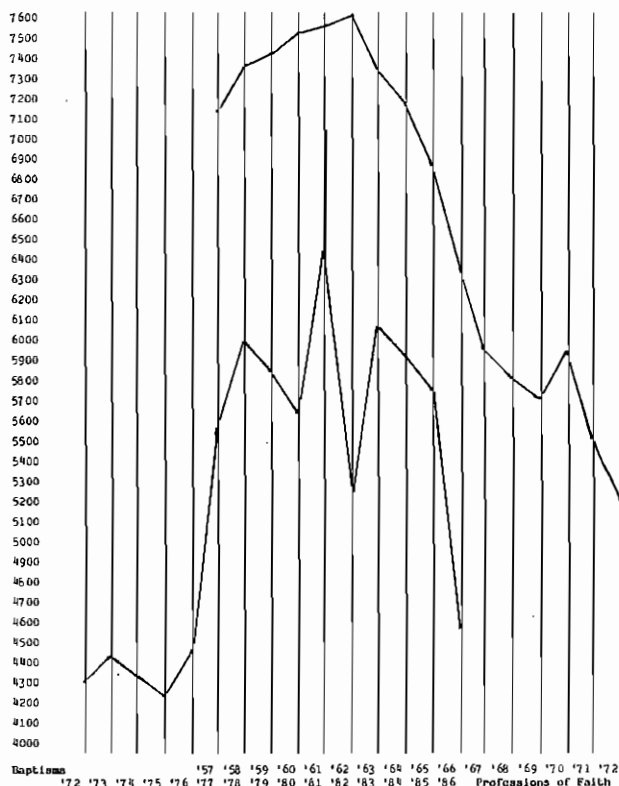
Rev. Dirk Hart, minister of evangelism for Home Missions, reported that in 1984, 2,151 people joined the CRC by means of evangelism; in the same year, 1,803 members were removed from the rolls. The CRC received 2,102 members from other denominations, and 4,192 people left for other denominations. Because infant baptisms exceeded deaths by 4,836, the CRC increased its membership by 2,792, a growth rate of only .9 percent.

The second major problem that our denomination needs to address is the retention of our young people. The graph on the following page reveals the number of infant baptisms twenty years ago compared to the number of professions of faith today. The high for infant baptisms was 1962 with approximately 7,500. The high for professions of faith was 1982 at approximately 6,400, a gap of 1,100.

Our goal, as we said, is robust healthy churches that will address the needs of the community and help to retain the current members of the Christian Reformed Church.

By 1987 we understood more clearly that when the denominational resources available to the local church are not carefully integrated, the programs in the local church can become fractured. To put it another way, if diaconal ministry is provided in a contemporary, contextualized manner but worship services remain traditional, it will be difficult for community people to feel at home in the worship service.

**Christian Reformed Church
Baptisms and Professions of Faith
1957 - 1987**

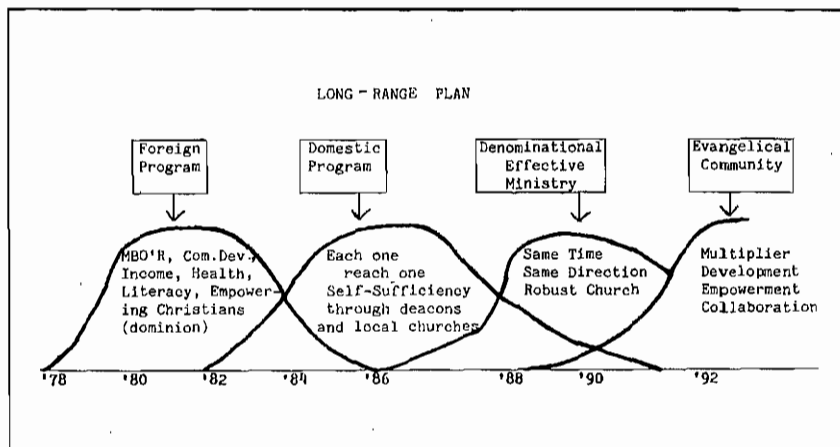


To respond to this problem, denominational agencies agreed to field test an "Effective Ministry Plan" in an attempt to integrate available resources to the local churches and classes. The intent is to encourage the local church to plan in such a way that all of its outreach efforts are headed in the same direction at the same time.

The heart of integrated ministry is collaborative work. Collaboration is not free. It requires a large investment of time and energy. Combining numerous component parts increases complexity, interdependence, and vulnerability. In spite of these risks, we need to continue to explore collaboration because it has the potential to provide synergism. When synergism occurs, the total effect is greater than the sum of the component parts. More important, collaboration enables us to present an effective, holistic ministry to the world.

The final area of exploration for CRWRC is the broader evangelical community. Last year's synod approved a recommendation for the CRC to join the National Evangelical Association (NAE). We are exploring some of the potential benefits of collaborative work with organizations such as NAE World Relief in Wheaton, Illinois.

The past, present, and future program thrust for CRWRC is summarized in the following diagram:



B. Foreign Programs

1. Building and Strengthening Christian Institutions

The CRWRC overseas programs interpret Christ's statement "you will always have the poor among you" not as a rationale for complacency but as a challenge and an opportunity to serve. CRWRC strives to enable the poor to respond to the full gospel message in hope and with dignity, to exercise legitimate and adequate control over their own lives, and ultimately to reach out in service to others.

An essential part of the strategy is the promotion of local organizations or institutions which provide service to the needy. Just as CRWRC as an institution serves to focus and amplify the individual commitments of CRC members, so also CRWRC in turn seeks to build or strengthen other institutions so that the lives of the poor and their service to others may also be enhanced and strengthened.

CRWRC's past experiences in relief and development work, as well as the experience of other organizations, have provided a fertile learning environment for CRWRC staff. They have taught us a strong sense of respect for the poor, for their tenacity and persistence in the face of great obstacles. They have revealed the complexity and power of the many forces which create and sustain conditions of poverty. And these experiences have demonstrated convincingly that progress in the struggle against these restraining forces requires collective action. People who work together are able to accomplish far more than people who work alone. This simple but profound conclusion has been a major formative influence in CRWRC's strategy for work with the poor.

In simple terms, CRWRC's efforts in relief and development can be classified in four categories: (a) providing direct services to the poor, (b) providing technical education and training to the poor, (c) helping the poor to organize for collective action, and (d) building or strengthening other institutions which provide services for the poor.

Experience has taught that providing direct services and technical education and training (a and b) directly to the target group is costly and rarely leads to long-term improvements in the quality of life of the poor. While direct action by CRWRC to help the poor organize for action (c)—combined with technical training—has been more effective, it too is a costly approach and thus limits the number of families that can be served.

By building and strengthening national institutions that are committed to providing technical training and to organizing the poor for appropriate collective action (d) CRWRC provides cost-effective service which will bring about significant, sustainable improvements in the lives of large numbers of needy people around the world. This kind of activity is the focus of CRWRC efforts. The long-term goal of overseas programs is to enable groups of Christians at local, regional, and national levels to provide effective services to the poor.

2. Leadership Development

In 1988 CRWRC approved leadership development as a "key strategy" in foreign programs. At the same time, the committee delegates endorsed a leadership-development plan drafted by regional directors. The agency appointed a leadership-development coordinator to further refine the plan and to gather those resources which might strengthen people for leadership.

3. Developing Deacons and Communities

Recently Paul Brink, field director in Haiti, wrote a wonderful letter to his supporting churches and friends. Paul presented the work of deacons who, in Jesus' name, identify needy people such as widows and offer them loans to start small businesses on the Central Plateau in Haiti. Paul writes that "the Good News and simple things like peanut butter are bringing them hope." You see, one of the widows had started buying peanuts, making peanut butter, and selling sandwiches in front of her house.

Except for its small scale, this doesn't sound very different from CRWRC's typical community development project. And it isn't. The diaconal development projects, like the community development projects, build and/or develop indigenous Christian organizations that can reach out to and serve the poor effectively. In community development and diaconal development CRWRC is developing the capacity of Christians to increase the independent functioning of needy people. In both cases, CRWRC must be sure people know why they serve and how to serve. In both cases, we expect progress toward intended results to be shown by "hard indicators." In Christian community development the hard indicator is whether or not measurable improvement occurs in income, health, and/or literacy. In diaconal development, improvement may be measured by the above indicators.

So what distinguishes Christian diaconal development from community development?

The activities carried out in diaconal development are designed to function under the authority and control of a local (forming or formed) ecclesiastical institution. Ray S. Anderson, in his book *Minding God's Business*, calls this a parochial organization. The primary purpose of diaconal development is to build or strengthen a local ecclesiastical institution which has the capacity to serve the poor effectively.

Christian community development is aimed at building or strengthening a nonlocal and usually nonecclesiastical organization with the capacity to serve the poor effectively. It is larger than the local congregation. Anderson calls this a paraparochial organization. Christian community-development activity includes building or strengthening the capabilities of intercongregational and interdenominational efforts to serve the poor effectively.

4. Constituent Overseas Positions

CRWRC is beginning a number of programs which involve more people in overseas work. Among them are the following:

- A Rapid-Deployment Disaster Response Program puts North Americans in positions where they can assist those harmed by disasters overseas and allow continuing long-term development activities for CRWRC staff. We hope that this type of effort will shape a unique response approach in which CRWRC will be able to do both good relief work and good development work.
- A Service and Training Program will put young people into short-term positions, one to two years, in overseas locations where direct service activities are needed. For the young people it will be a CRWRC “graduate school” because of the training they will be provided.
- With Christian colleges we are developing projects which will send students abroad for study.

5. Coordination Activities

With World Missions, CRWRC is engaged in a large number of coordination activities at many organizational levels. The foreign directors from each organization have planned special coordination activities, including joint-field visits and regional directors’ conferences.

At the conferences we will review successful joint strategies and tactics, assess whether the level of integration we have achieved is appropriate to the mission needs on each joint field, and plan additional joint projects and fields. There will also be leadership-training sessions, training in group-conflict resolution (because in administrative roles one encounters these situations frequently), and training in planning and evaluation skills.

6. New Country Proposal: Malawi/Mozambique

a. Previous Consultation

Dr. Richard L. Van Houten, general secretary of the Reformed Ecumenical Council, contacted CRWRC on September 18, 1988, requesting assistance in responding to some of the needs of the Reformed Church in Mozambique. He then met with CRWRC staff members Mike Bruinooge, Africa regional director, and Douglas Seebeck, East Africa regional director. During the meeting it was agreed that Douglas would travel to some of the countries in northeast South Africa to determine if CRWRC assistance would be appropriate. The recommendations are based in part on his evaluation.

CRWRC is asking approval of long-term work in Malawi and/or Mozambique. We previously knew of the needs and the opportunity to put together effective ministries in these countries. Now we also know that evangelical Christian partners are there.

In Malawi our first choice for a partner would be a “mission specific” organization. In theologian Ray Anderson’s terminology, this would be a paraparochial group. Paraparochial groups are formed by churches and Christians to carry out a specific task.

Douglas Seebeck has had conversations in Malawi with leaders of the Church of Central Africa Presbyterian. We would like to work directly and indirectly with one of its three synods, specifically the Nkhoma Synod, which has traditional ties to the Scottish Presbyterians and the Dutch Reformed. This synod is simultaneously a member of the Christian Council of Malawi (which includes a wide spectrum of church traditions and is affiliated with the missions arm of the World Council of Churches) and is a member of the Association of Evangelicals of Africa and Madagascar.

b. Determination That an Effective Ministry Is Possible

CRWRC's initial program thrust will be to assist 1,000 Reformed Church refugees in Malawi and Mozambique. At the same time we plan to develop a more meaningful relationship with such groups as the Reformed/Presbyterian Church so we can cooperatively develop a long-range plan to help the poor.

The need is great. Mozambique is a young country, having achieved independence from Portugal in 1975 after waging a ten-year guerilla war. Soon after the new government (FRELIMO) began ruling, it had its own guerilla war to contend with, instigated by the South Africa-supported movement RENAMO.

The result has been disastrous for Mozambique. More than 100,000 people have been killed as a result of the fighting, many more people have died of starvation, and thousands are refugees in neighboring countries. One of these countries is Malawi, where the Reformed Church is seeking assistance to respond to the needs. Per capita income for Mozambique is approximately \$180/year, one of the lowest in the world.

c. Country Profile

Economic and Social Indicators

	Mozambique	Malawi
Population	13.4 mil.	6.4 mil.
Per capita GNP ('82)	\$150	\$210
Physical quality of life index	40	29
Infant mortality rate (per 1,000 live births)	113	169
Under 5 mortality rate	*302	270
Life expectancy at birth	47	47
Literacy rate	33%	25%
(*based on last available statistic, 1960)		

The long-range plan will resemble CRWRC's work in Kenya and Uganda, where we have used management consultation to help the local church to respond to the needs of the people.

d. Determination That an Effective Witness Can Be Achieved

The best organization to consider as a partner would be associated with the Christian Council of Malawi, which already has a Christian Service Committee. The work would thus include ministry to the congregations and communities which are part of the Church of Central Africa Presbyterian Nkhoma Synod. Our second choice for a partnership, though it is not as well prepared to do Christian service, would be the Presbyterian Nkomah Synod of the Church of Central Africa itself.

We believe this will be able to meet CRWRC's standard requirements for partner groups: "That it is theologically sound, affirms the

Apostles' Creed, demonstrates a desire for the glorification of God through the salvation of sinners, the building of the church and the coming and extension of the kingdom of God." In addition, it appears that it will be possible to develop holistic ministry from a solid Reformed perspective.

e. Plans and Terms

The first phase of this program will be to provide refugee-resettlement services to people who lean toward the Reformed faith.

The second phase will be to (a) finalize the partnerships with local Christian groups and (b) to develop mutually acceptable long-range plans.

The third phase will be to provide management consultation to evangelical Christian groups as they implement the agreed-to plan.

CRWRC is requesting synod's approval to begin work in Malawi/Mozambique in response to a request from the Nkhoma Synod and the Reformed Ecumenical Council.

C. North American Programs; Diaconal Ministries

The ordination form for deacons asks them to teach the church "to be merciful" and to be "discreetly compassionate to the needy." In ever increasing ways deacons are taking that task seriously. This year has seen the strengthening of the diaconal network of the CRC with the clear result that a greater number of needy lives have been touched by new word-deed ministries.

CRWRC, as an extension of the diaconate, has pledged itself to support deacons and diaconal conferences by helping to draw out the vision for ministry the churches have and by providing training, organizational consultation, and technical program assistance in meeting the diaconal needs identified in that vision.

Many diaconal conferences are now able to function on their own. That allows CRWRC to explore with these conferences how we can together address new concerns and build up the ministry of mercy as a whole. This for us is an exciting opportunity.

Following is a list of new innovative ministries undertaken by diaconal conferences. The conferences get varying degrees of support from CRWRC, ranging from strong organizational support to mutual partnership in addressing the big picture of human suffering and injustice. This list is in no way meant to be exhaustive; it simply seeks to give specific examples of the vision that the deacons of the CRC have for building up God's church here on earth.

West Coast—Connections are developing between urban ministries and suburban churches in Los Angeles.

Southwest—Denver is experimenting with strong outreach programs while maintaining diaconal decision making. Salt Lake City has an interdenominational task force addressing needs in that area.

Farm Belt—A number of conferences in Iowa and Minnesota are using disability concerns as a starting point for enhanced ministry opportunities.

Midwest—The Wisconsin conference has developed a unique model of successfully placing minorities in gainful employment. Chicagoland Diaconal Task Force focuses on many opportunities in a three-classis area.

West Michigan—The Holland Diaconal Conference shares a staff person with the classical Home Missions committee to accomplish joint as well as

individual goals. Matching families in need with caring church members in long-term relationships is a model being used to organize networks of deacons in Classis Muskegon.

Grand Rapids—Part-time staff people are providing church-to-church consultation for Grandville and Grand Rapids North diaconal conferences. Ministries that target specific groups are being developed under the auspices of individual churches while drawing volunteer support through the diaconal conference.

East Coast—Volunteers are being used to do a needs assessment in the Miami area in response to the influx of refugees.

Canada—CRWRC-Canada provides support to diaconal conferences in areas of disaster response, world hunger education, refugees, and, upon request, diaconal consultation. Diaconal conferences in Canada have organizational maturity and are trying various models to enhance ministry opportunities to those in need (e.g., family of churches concept, in which two or three area churches develop ministry together; diaconal consultation, in which staff assists in ministry development; and diaconal response teams of individuals prepared to work closely with people in need). Since 1978 Christian Reformed churches in Canada have applied to the Canadian government to sponsor nearly 8,000 refugees, 1,272 of them in the past year. Fifty-eight congregations are involved in active outreach.

In summary, the level of CRC diaconal activity carried out by deacons and diaconal conferences is high. Forty-three organized conferences are strengthening their commitment to help those in need in ways that prevent debilitating dependency and share the joy of Christ. We praise God for this enhanced vision of holistic diaconal ministry.

D. Administration

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

Job level	No. of positions in job level	Compensation quartile
8	1	112%
6	2	105%
5	2	112%
4	1	115%

2. Committee Members

CRWRC members elected to the Board of World Ministries (1989- 90):

Louis Haveman
Bill Snow
Martin Sterk
Peter Kamp
Fred Vander Sterre
Russ Hoeksema, alternate
Nolan Vander Ark, alternate

3. Joint Venture

On February 15, 1989, CRWRC Canada and CRWRC U.S.A. agreed to (a) the adoption of a Joint Venture Agreement (JVA); (b) the adoption of an organizational structure with a Canadian, U.S., and international administration; (c) take all measures necessary to transfer Canadian staff, equipment,

and assets to CRWRC of Canada and to ensure that the Canadian board exercises responsibility for all Canadian deposits, receipts, and expenditures; (d) the resignation of the Canadian board members from the CRWRC U.S.A. board and that the national boards separately accept the above recommendations and authorize the officers of each board to enter into the joint venture agreement.

This JVA is similar to the joint-venture model which was presented to last year's synod. There are two unique features of CRWRC's JVA: (a) the joint-venture management committee (and the officers of that committee) has an equal number of Canadian and U.S. representatives, and (b) the domestic program is not part of the JVA.

4. Finance

a. Budget

CRWRC is submitting to synod a planned budget for 1989-90 of \$8,279,400 and an expansion budget of \$8,935,218 if additional funding is received from government grants and other ecumenical organizations.

The budget for 1989-90 is as follows:

	Planned Budget
Foreign programs	\$5,543,816
Administration, U.S.	463,150
Administration, Canada	321,359
Building expansion	47,000
Planning & training	130,000
Communication Canada	220,182
Canadian food grains	208,333
Diaconal Canada	126,583
Diaconal U.S.	1,183,977
World Ministries	<u>35,000</u>
	\$8,279,400

b. Request for Approval of Denominational Offerings

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

V. MATTERS REQUIRING SYNODICAL ACTION

A. Constitutional amendments (see Section II, C, 6)

B. Joint Venture Agreements (see Sections II, C, 7; III, D, 3; IV, D, 3)

C. Presentation of missionaries (see Section II, C, 8)

D. Appointment of board members (see Section II, C, 10)

E. Budget (see Sections II, D, 2; III, F, 4; IV, D, 4, a)

F. New fields (see Sections III, B, 6, b; IV, B, 6)

G. Quota (see Section III, F, 4)

H. Recommendation to the churches for offerings (see Sections III, F, 4; IV, D, 4, b)

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

CHAPLAIN COMMITTEE

I. ORGANIZATION

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

Mrs. Nancy Veldkamp-Brubaker, chairperson, 1991; Rev. Homer J. Wigboldy, vice chairperson, 1989; Mrs. Helen Brent, 1990; Dr. Wayne Joosse, 1991; Mrs. Shirley Los, 1991; Mr. Harold Postma, 1991; Mr. Don Vander Mey, 1991; Rev. Paul H. Vruwink, 1989; Mrs. Mary Zwaanstra, 1991; Canadian representation: Rev. Carl D. Tuyl, 1991; Rev. John Van Til, alternate, 1991.

Rev. Harold Bode has served the committee as executive director since 1974.

Dr. Melvin J. Flikkema serves as assistant executive director. He began serving in February 1988.

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

II. CHAPLAIN PERSONNEL

The Christian Reformed Church currently has eighty-one chaplains serving in specialized ministry. In 1978 a total of thirty-seven chaplains were serving in either military or institutional settings. There continues to be a growing interest in specialized ministries within the CRC as well as numerous other opportunities for ministry.

A. Institutional Chaplains

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

Chaplain A. Gene Beerens, Cross Road Correctional Ministries, Grand Rapids, MI

Chaplain William A. Bierling, CARE Ministries to Developmentally Disabled, Sun Valley, CA

Chaplain Henry Bouma, Menard Correctional Institute, Menard, IL

Chaplain William Brander, Christian Counseling Center, Grand Rapids, MI

Chaplain Robert Brummel, Ohio State Medical Center, Columbus, OH

Chaplain Stanley J. Bultman, Hospital Chaplaincy Services, Grand Rapids, MI

Chaplain Donald E. Byker, Wedgwood Acres Youth Homes, Grand Rapids, MI

Chaplain Arlo D. Compaan, Pastoral Counselor, Oak Forest, IL

Chaplain Harold T. De Jong, St. Peter Hospital, Olympia, WA

Chaplain Sini Den Otter, Grey Nuns Hospital, Edmonton, AB

Chaplain John de Vries, Jr., Regional Coordinator of Pastoral Services in Ontario

Chaplain Ronald W. De Young, Wholistic Health Center, Hinsdale, IL
 Chaplain Sidney Draayer, Christian Counseling Center, Grand Rapids, MI
 Chaplain William J. Dykstra, Southern Michigan State Prison, Jackson, MI
 Chaplain A. Dirk Evans, Toronto Western Hospital, Toronto, ON
 Chaplain Eric Evenhuis, Charter Oak Hospital, Covina, CA
 Chaplain Gerald W. Frens, Northwest Community Hospital, Arlington Heights, IL
 Chaplain Jan Friend, Lutheran Social Services, Tacoma, WA
 Chaplain Richard E. Grevengoed, Christian Care Center, Chicago, IL
 Chaplain Dirk N. Habermehl, Regional Coordinator of Pastoral Services in Ontario
 Chaplain Terry Hager, Community Counseling & Personal Growth Ministry, Grand Rapids, MI
 Chaplain Jacob P. Heerema, Pine Rest Hospital, Grand Rapids, MI
 Chaplain Ronald W. Hempel, Washington Veteran's Home, Retsil, WA
 Chaplain Allen J. Hoogewind, Jellema House, Grand Rapids, MI
 Chaplain Marvin P. Hoogland, Christian Counseling Center, Chicago, IL
 Chaplain John K. Jansen, Alberta Hospital, Edmonton, AB
 Chaplain Gordon J. Kieft, Samaritan Counseling Centers, Denver, CO
 Chaplain Donald J. Klompeen, Harper Hospital, Detroit, MI
 Chaplain Jim R. Kok, Crystal Cathedral, Garden Grove, CA
 Chaplain Philip J. Koster, Pontiac General Hospital, Pontiac, MI
 Chaplain Peter Kranenberg, Queen Elizabeth Hospital, Toronto, ON
 Chaplain John H. Lamsma, Federal Correctional Institution, Milan, MI
 Chaplain Markus J. Lise, Whitby Psychiatric Hospital, Whitby, ON
 Chaplain Peter Mantel, Westover Treatment Centre, Thamesville, 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 and Family Center, Muskegon, MI
 Chaplain Arie Poot, Cascade Counseling Center, Mt. Vernon, WA
 Chaplain Henry R. Post, Jr., W. A. Foote Memorial Hospital, Jackson, MI
 Chaplain Fred D. Rietema, Comprehensive Mental Care Group, Tacoma, WA
 Chaplain Gerard Ringnalda, Toronto Hospitals, Toronto, ON
 Chaplain Curt G. Roelofs, Providence Hospital, Dearborn, MI
 Chaplain Allen Schipper, Battle Creek Health Systems, Battle Creek, MI
 Chaplain Howard A. Sponholz, Cabrini Medical Center & St. Vincent Hospital, New York, NY
 Chaplain Raymond Swierenga, Michigan Dunes Correctional Facility, Saugatuck, MI
 Chaplain Robert H. Uken, Pine Rest Hospital, Grand Rapids, MI
 Chaplain Harry A. Van Dam, Calvary Rehabilitation Center, Phoenix, AZ
 Chaplain Larry Vande Creek, Ohio State Medical Center, Columbus, OH
 Chaplain Kenneth Vander Heide, West Mesa Hospital, Albuquerque, NM
 Chaplain Samuel Vander Jagt, Mercy Hospital, Davenport, IA
 Chaplain Nicholas Vander Kwaak, Pine Rest Hospital, Grand Rapids, MI
 Chaplain James Vander Schaaf, Criminal Justice Chaplaincy, Grand Rapids, MI
 Chaplain Denis Van der Wekken, Grey Nuns Hospital, Edmonton, AB
 Chaplain William D. Van Dyken, Hope Haven, Rock Valley, IA

Chaplain Siebert A. Van Houten, Regional Coordinator of Pastoral Services in Ontario

Chaplain Peter L. Van Katwyk, Interfaith Pastoral Counseling Centre, Kitchener, ON

Chaplain Duane A. Visser, Pine Rest Hospital, Grand Rapids, MI

Chaplain Ronald C. Vredevelde, Association for Interfaith Ministries, Mt. Pleasant, MI

Chaplain Kenneth R. Wezeman, St. Joseph Hospital, Mishawaka, IN

The seven ministers who took institutional chaplaincy positions in the past year are Revs. A. Gene Beerens, Donald E. Byker, Ronald W. De Young, Jacob P. Heerema, Peter Kranenberg, Allen Schipper, and William D. Van Dyken.

In addition, the Chaplain Committee granted ecclesiastical endorsement to Sini Den Otter, enabling her to obtain the status of Specialist in Institutional Ministry, with the Canadian Association of Pastoral Care. The Specialist status means she is fully qualified to serve in this ministry. Third CRC of Edmonton, Alberta, has appointed her as a deacon-at-large for hospital chaplaincy and Classis Alberta North has endorsed her work as a ministry approved by classis. She is currently serving as a staff chaplain in Grey Nuns Hospital of Edmonton, Alberta. In a unique way she is engaged in "the relief of the distressed both with kindly deeds and words of consolation and cheer from Scripture" (Form for Ordination of Deacons 1).

Also in 1988 six chaplains were endorsed for training in specialized ministry. They are Revs. Albert Dreise, John T. Ebberts, William A. Stroo, George J. Van Arragon, Cecil N. Van Dalfsen, and William D. Van Dyken. It is anticipated they will enter chaplaincy in 1989.

During 1988 a number of Christian Reformed chaplains presented papers at professional conferences, performed research, and were given special recognition for their work. Of particular interest is that Chaplain Larry Vande Creek was honored by having his book, entitled *A Research Primer for Pastoral Care and Counseling*, published and distributed at Dialogue '88, held in Minneapolis from October 30 through November 4, 1988. At this conference over two thousand persons involved in ministry in specialized settings gathered for conversation, celebration, and focus for the future.

At this same conference Rev. Peter J. Niewiek was recognized for serving prior to his death on the coordinating council which helped plan Dialogue '88. The memorial tribute states, "His colleagues will long remember how poignantly he shared the story of his journey with cancer."

Chaplain Ronald J. Nydam was involved in producing a video entitled *A Better Way*, which addresses the issue of teen suicide. It was shown on a number of television stations in 1988.

B. Military Chaplains

Ecclesiastical endorsement has been given by the Chaplain Committee to eighteen reserve chaplains and twenty chaplains serving full-time on active duty in the armed services.

One new active-duty military chaplain was added during this year. Rev. Gordon A. Terpstra was accepted into the United States Army chaplaincy. Rev. Louis E. Kok retired from the United States Air Force chaplaincy after having served twenty-six years on active duty.

Many of our chaplains have moved during this past year. Two of our chaplains began serving isolated tours of duty: Chaplain Thomas Klaasen is serving in Korea, and Chaplain Philip R. Touw is on Johnston Island in the Pacific.

Our reserve military chaplains are finding that their ministry is being given added significance as the United States military increasingly relies on its reserve units. Many of them have been able to perform a significant ministry as well as take advantage of educational opportunities.

A roster of the active-duty chaplains and their assignments, including the year of induction, follows:

Air Force

Chaplain, Capt. Richard M. Hartwell, Jr., Griffiss AFB, NY (1981)
Chaplain, Capt. Thomas Klaasen, on isolated tour in Korea (1986)
Chaplain, Major Marinus Vande Steeg, McConnell AFB, KS (1982)
Chaplain, Capt. Karl Wiersum, Beale AFB, CA (1986)

Army

Chaplain, Capt. Dale Ellens, Schofield Barracks, HI (1983)
Chaplain, COL John J. Hoogland, Director Military Ministries, Ft. Monmouth, NJ (1959)
Chaplain, COL Herman Keizer, Jr., U. S. Army Chaplaincy Services, Washington, DC (1968)
Chaplain, Capt. Timothy Kikkert, Aschaffenburg, Germany (1985)
Chaplain, LTC Marvin Konynenbelt, U. S. Army Engineer Center, Ft. Leonardwood, MO (1965)
Chaplain, Capt. Gordon A. Terpstra, 18th Airborne Corp., Ft. Bragg, NC (1988)
Chaplain, Major Philip R. Touw, on isolated tour on Johnston Island in the Pacific (1977)
Chaplain, Capt. Jack Van Dyken, Jr., Installation Chaplains Office, Ft. Ord, CA (1982)
Chaplain, Major Karl Willoughby, U. S. Army Course Instructor, Ft. Monmouth, NJ (1975)

Navy

Chaplain, LT Bruce M. Anderson, CHC, USNR, Kami Seya, Japan (1987)
Chaplain, CDR Donald G. Belanus, CHC, USN, USS Blue Ridge, Yokosuka, Japan (1979)
Chaplain, CAPT Herbert L. Bergsma, USN, Kaneohe Bay, HI (1966)
Chaplain, LCDR Norman F. Brown, USN, Holy Loch, Scotland (1983)
Chaplain, LCDR George D. Cooper, CHC, MCAS, Cherry Point, NC (1980)
Chaplain, CAPT Albert J. Roon, CHC, NAVSUBASE, Kings Bay, GA (1966)
Chaplain, LT Richard J. Silveira, CHC, USNR, Marine Recruit Depot, San Diego, CA (1985)

C. Industrial Chaplains

The Chaplain Committee also endorses two full-time industrial chaplains:
Chaplain, Donald J. Steenhoek, Waste Management, Inc., Fort Lauderdale, FL
Chaplain, Jack L. Vander Laan, Waste Management, Inc., Oak Brook, IL

During 1988 Chaplain Donald J. Klompeen left industrial chaplaincy to work full-time at Harper Hospital in Detroit, Michigan.

III. CHANGE AND CHALLENGE

The CRC members not only have a right to know about the changes and challenges taking place in the area of pastoral care but also need to know about them. Chaplains representing the church serve as pastoral care providers in institutions and other structures of society where changes and challenges are occurring with great frequency. The ministry of chaplains is an extension of the ministry of the church, reaching beyond the natural boundaries of a congregation and, for that matter, the denomination. The following information illustrates some of the areas in society where the changes and challenges come into sharper focus.

A. Prisons

The prison population continues to increase at all levels. In 1984 the United States Federal Prison System had 27,000 residents. Today there are 47,000 residents, with 10,000 cases pending in the courts. The projected population for the year 2000 is 100,000. Forty-one new facilities are needed. The rapid rise in prison population is due mostly to drug related crimes. In some provinces and in many states, the prison population is increasing rapidly. Administrators of prison systems face incredible problems not only in "housing" prisoners but also in rehabilitating them. One of the challenges facing the church is that of providing qualified chaplains to serve as pastors in prisons. Pray that we may respond to this challenge.

B. Health Care and Hospitals

One of the major economic waves sweeping across society is in health care. Who delivers health care and where it is delivered are undergoing significant change. The trend is for fewer hospitals, briefer hospitalizations, and reduced reimbursements for health-care units in the future. Some hospitals are gearing up toward a please-the-patient modality, others are becoming "body shops," and still others are becoming centers for continuing care. Repercussions from these changes will be felt at many levels of society.

Hospital chaplaincy has not escaped the impact of these changes. Chaplaincy continues and is even expanding in some hospitals, in others it is being curtailed, and in some instances it is being eliminated. As an example, during this past year, one of our ministers was offered and accepted a position to serve as a chaplain in a medical center. After one month his services were terminated for cost-cutting reasons. Some changes can be cruel and unforgiving.

In the future the need for chaplains will not decrease. In fact, the need will likely increase. There will be a need for more continuing-care facilities, and more convalescent care services will be provided at home. More house calls will be made by physicians, nurses, and chaplains. The challenge for chaplains and for churches will be to provide the best possible pastoral care in a changing health-care environment. More financial support will need to come from the churches.

C. Deinstitutionalization

During the last ten years state and provincial governments have reduced the numbers of patients for whom they will provide direct care in government owned facilities. This process is called deinstitutionalization. State and provincial governments are returning persons formerly institutionalized to their communities for custodial care and support. The process is inevitable and in many ways desirable—but many communities and churches are not ready for it. The ripple effect of these changes can sometimes be devastating—not only for the deinstitutionalized person but also for the community. The church is challenged to minister to deinstitutionalized persons directly as well as through chaplains. This is a specialized ministry located somewhere between the church and the structures of society. We will see community chaplains in the future. Cities may well have chaplains who serve in networking pastoral care.

D. The Graying Segment of Society Is Growing

The fastest growing segment of society is the over-sixty-five class. In North America today the number of families is increasing in which one or both parents and some of their children are in the over-sixty-five class. Predictions are that by the year 2000 life expectancy for males and females will be lengthened by three and four years, respectively. This population shift in society will be felt in many areas. The aging population will want to stay in their homes as long as possible. However, homes for the aging and nursing facilities will be built. Health-care expenditures for persons over sixty-five are growing significantly. Though North Americans tend to focus more on the young than on the old, the church is challenged to provide pastoral care for all. More chaplains will be needed to minister to the elderly. They will need training to meet the needs of the aging.

E. A Violent and Abusive Society

Violent behavior, including spouse and child abuse, seems out of control in North American society. In the United States, according to the National Center on Child Abuse and Neglect, 1.6 million incidents of serious child abuse are reported to authorities each year, involving twenty-five of every one thousand children. Abuse of the elderly and spouse abuse are also on the rise. Tougher laws, increased media attention, more specific reporting requirements, and a raised consciousness concerning abuse has helped to speed up protective intervention and make available social, psychological, and pastoral services to many hurting people. Especially sad is the incidence of physical, mental, emotional, and sexual abuse among church families. Providing pastoral care for the abused takes wisdom, patience, love, and persistence. It challenges the best that pastoral-care providers have to offer.

IV. THE STRUCTURE REVIEW COMMITTEE AND VISION 21

The Chaplain Committee applauds the Structure Review Committee's decision to request of the synod an extension of the time before it makes its report and recommendations. The Chaplain Committee does not question whether the denomination needs to undergo some structural and management changes with respect to its boards and agencies. We hope that the final proposals will enhance the mission and ministries of the church. We believe

some agencies whose ministries are quite specialized ought to be brought under one operating committee and that the members of that operating committee should possess the expertise needed for an agency like the Chaplain Committee. Such an operating committee could bear the title of "Committee for Ministries in Specialized Settings."

V. THE CANADIAN REPORT

The corps of Christian Reformed chaplains in Canada is growing steadily in number as well as in influence. Twelve Christian Reformed chaplains are engaged directly in the ministry of pastoral care, three ministers are in training, and inquiries about preparation for chaplaincy are received continually by the committee.

The appointment of Rev. John de Vries increased the number of our chaplains in supervisory positions in the province of Ontario to three.

The perhaps inevitable ebb and flow of religious tides have not left Canada untouched. We witness and feel the impact of secularization, but it would be a serious mistake to equate that process with the obliteration of religion. Especially on the ragged fringes of Canadian society, in the institutions where broken lives and broken bodies long for healing, people implore the name of God with an intensity that is often lacking in the more normal circumstances of life. In those situations of suffering and brokenness, where people reach out for the power of God *de profundis*, our chaplains exercise their difficult and sometimes lonely frontline ministry by providing spiritual counseling to staff, clients, patients, or inmates; officiating at worship services; and generally, in their person, representing our Lord and embodying the conscience of the institution in which they are employed.

The Canadian subcommittee, mandated by the denominational Chaplain Committee, provides, in as much as that is possible, support to Canadian chaplains. The committee prepares and processes the necessary endorsements for chaplains and students, facilitates the entrance of ministers into training programs, and provides interested parties with information about chaplaincy. In the province of Ontario it also endorses those members of our denomination who are invited to assess the quality of pastoral care in various local institutions. From time to time we inform students at the seminary of the great challenges of chaplaincy, and at the annual conferences both at provincial and national levels we caucus with our chaplains.

In Ontario, where there is unique cooperation between the churches and the government in the delivery of pastoral care, the committee has, through its membership in the Ontario Provincial Interfaith Committee on Chaplaincy, lobbied for adequate spiritual care for the ever increasing number of residents in nursing homes and other institutions of extended care. We have participated with the government in an operational review of chaplaincy services. This review continues, and with members of other faith groups we extend pressure on the ministries of Health, Correction, and Community and Social Services to maintain adequate levels of pastoral care in all the facilities which are directly or indirectly funded by the government. We are now able to have monthly contact with highly positioned officials of these ministries. Through the service of Rev. John Van Til, we continue to be represented at the Federal Interfaith Committee on Chaplaincy.

We have added one member to our committee, Mrs. Irene Van Leeuwen and are preparing for the replacement of current members.

In the rapidly ongoing process of communization or deinstitutionalization, we attempt to preserve a standard of excellence of spiritual care for the clients and patients who have been relegated to private service deliverers.

Your committee will continue to do its utmost to represent the CRC in the area of chaplaincy. We do so in the knowledge that our Lord himself commended into our special care those imprisoned and those incapacitated by illness. Our confidence of further blessings derives from that knowledge.

VI. REPORT ON THE EXECUTIVE STAFF

This past year has been a time of visionary reflection for the staff and committee. There are many challenges before the church as we anticipate the future directions of chaplaincy. The staff and committee are excited about these opportunities God is placing before us. We have a high level of commitment to work together toward promoting chaplaincy and providing good pastoral care for chaplains and their families, and we are pleased to be working with Rev. Bode and Dr. Flikkema.

Rev. Harold Bode has very effectively continued to lead and serve the Chaplain Committee as executive director. He is involved in several national chaplaincy and pastoral care organizations. His influence with these organizations is evident in the number of Christian Reformed military chaplains. The size of the CRC, relative to the size of other denominations, would call for only five military chaplains. Yet twenty chaplains are serving full-time in the military. The committee is pleased that Rev. Bode was selected to serve as a delegate to the Reformed Ecumenical Synod in Zimbabwe last spring.

Dr. Flikkema began his work as assistant executive director last February. For him this has been a year of further learning about chaplaincy and becoming involved in the various pastoral-care and chaplaincy organizations. We are pleased with the gifts and skills Dr. Flikkema brings to the committee.

VII. REQUESTS AND RECOMMENDATIONS

A. Representation at Synod

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

B. Presentation of Chaplains

Because the CRC and the Reformed Church in America synods are meeting simultaneously on the same campus, the Chaplain Committee has invited the RCA chaplains to hold their annual retreat at the same time as we have our Chaplain's Retreat and to join us in some retreat activities. The invitation has been accepted. The retreat dates are June 8-11, 1989. We realize that many of the chaplains will have departed before the synod begins, but we request that the chaplains available while synod is in session be presented to synod and that two of them be allowed to speak briefly to synod. We request permission to present the chaplains immediately after the noon recess on June 16, 1989.

C. Committee Personnel

1. Rev. Paul Vruwink has completed two three-year terms with the Chaplain Committee and is not eligible for reelection. We thank him for his wise counsel and faithful service. We present in nomination the following persons:

a. Rev. Henry Guikema, retired United States Air Force chaplain.

b. Rev. Jay Pruijm, pastor and chaplain with the Army National Guard.

2. Rev. Homer Wigboldy has completed one three-year term on the committee and is eligible for reelection. We request that synod appoint him to another three year term.

VIII. FINANCIAL MATTERS

A. Salary Disclosure Policy

Job level	Number of positions in job level	Compensation quartile (includes housing allowance)
6	1	2nd quartile (100%)
4	1	1st quartile (87%)

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 1989—Financial and Business Supplement*, which will be available at the time of synod.

The Chaplain Committee
Harold Bode, executive director

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CHRISTIAN REFORMED CHURCH LOAN FUND, INC.—U.S.

The corporation is organized by synod solely to assist the Christian Reformed Church in the United States and its member churches and boards 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 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

- Funds for the corporation shall be derived from the following sources:
- the sale of notes to the public in those states where approval to offer has been obtained; and from
 - the gradual liquidation of the non-interest-bearing notes of the Christian Reformed Church Help Committee, which was dissolved December 31, 1983. (These non-interest-bearing note balances on December 31, 1988, amounted to \$898,179 U.S. and \$166,551 Canadian); and from
 - gifts and bequests made to the corporation; and from
 - such other sources of financing as approved by the board of directors in agreement with the corporation's Articles of Incorporation and Bylaws.

II. PROGRESS TOWARD IMPLEMENTATION

Progress was made in 1988 in implementing the new Christian Reformed Church Loan Fund as follows:

A. The Loan Fund is qualified to sell notes to the public in the District of Columbia and in the states of Arizona, Colorado, Connecticut, Idaho, Illinois, Iowa, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, Ohio, South Dakota, 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. As of December 31, 1988, a total of \$1,698,500 in interest-bearing notes held by investors were outstanding. Maturities range from one year to ten years, and interest rates vary from 6.75 percent to 10.50 percent.

C. One hundred thirty-eight requests for loan information have been received from various Christian Reformed churches in the United States. Twenty-nine churches have completed loan applications, of which the board has approved twenty-seven. The board's experience is that generally there is a delay from the time a church first requests information to the time the church requests funds. Interest-bearing note balances at December 31, 1988,

totaled \$2,140,139. It is estimated that more churches will request funds by spring and summer 1989.

III. BOARD OF DIRECTORS

As of October 7, 1988, the board of directors accepted the resignation of Dick W. Meindersma, whose term of office would normally have expired September 1, 1989. Attorney Meindersma resides in Edmonton, Alberta, Canada. Because the Loan Fund is now a U.S. fund and because of traveling cost, Mr. Meindersma believed it prudent to resign.

The terms of board members Calvin D. Lane, Gary A. Geenen, and Fred Reinders will expire September 1, 1989. The board recommends and requests synod to continue their terms for one more year, to September 1, 1990.

The other members of the board of directors are as follows:

Until September 1, 1990: Bernard De Wit, John T. Ebbers, Calvin H. Nagel, Dan Van Leeuwen.

Until September 1, 1991: Henry De Wit, Daniel W. Pluim, Gerald Van Wyke.

IV. MATTERS REQUIRING SYNODICAL ACTION

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

B. That synod extend the terms of the following board members for one year, to September 1, 1990:

Calvin D. Lane, architecture
Gary A. Geenen, real estate development
Fred Reinders, engineering.

Grounds:

1. The report of the Committee on Structure Review is planned for presentation to Synod 1990.
2. All three men, as experienced specialists, are qualified to serve the board in the interim period until synod acts on the Structure Committee's recommendations regarding boards.

C. That synod thank Canadian board member, Dick Meindersma, who resigned effective October 7, 1988, and that thanks also be extended to *ad hoc* members Harry J. Vander Meer, Denominational Financial Coordinator, and Gerard Borst, Finance Manager of Home Missions. All three of these persons have been most helpful, and their efforts are sincerely appreciated.

Financial reports as of December 31, 1988, appear in the *Agenda for Synod 1989-Financial and Business Supplement*.

Christian Reformed Church
Loan Fund, Inc.—U.S.
Gerald Van Wyke, secretary

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

On behalf of the CRC our committee is mandated to provide scholarships to persons from overseas who have been selected by their churches for training in America, with the understanding that these persons will return to their homelands to assume responsibilities in ministry and service to their churches. It is gratifying to note that those who have been assisted in the past do indeed fill important positions in their churches upon their return. Six persons who have received such assistance through the Committee for Educational Assistance to Churches Abroad (CEACA) were delegated by their respective churches to the meeting of the Reformed Ecumenical Synod this past summer, one of them serving as a clerk of the synod and others carrying out a variety of other functions. We continue to receive letters of appreciation from graduates and church leaders for the value this training has been for their churches.

CEACA administers a variety of programs, including educational scholarships, internships, sabbatical programs for overseas professors, library assistance, and books. In accordance with the approval of Synod 1988, we are currently sponsoring, for the first time, two faculty persons from overseas who by upgrading their competence in their field of specialization will be better prepared to continue serving in the seminaries of their homeland. We have also entered into a cooperative arrangement with the World Literature office of CRC Publications with respect to the purchase and distribution of books for overseas libraries and pastors.

CEACA's highest priority is the assistance of students from Third World countries. The conditions under which it operates are clearly stated: All persons sponsored must agree to return to their homeland after completion of their program. Their churches must pledge to have a position open for them upon return which takes advantage of the specific training requested for them. We do not sponsor students who apply individually, but only those endorsed by their churches. In each instance we expect the home church to make a significant contribution in some form to their program. We also expect participating students to have completed, before coming to the United States, the admission requirements of the school they will attend in this country. One Indonesian church insists that 25 percent of the cost of sponsoring an overseas student's education be borne by his home church.

Our book distribution program continues with great blessing to the recipient persons and institutions. This past year more than 2,000 volumes were offered to overseas seminaries.

A. Student Sponsorship

The following students are presently being sponsored. Some of them will

complete their programs this year; others will continue for the next school year:

Tersur Aben (Nigeria)
Paul Archbald (Australia)
Solomon Berhanu (Ethiopia)
Maurice Chemei (Kenya)
Adam Eyab (Nigeria)
Jeong Gho (Korea)
M. Iornenge (Nigeria)
Timothy Kitavi (Kenya)
Takanori Kobayashi (Japan)
Seth Pierre-Louis (Haiti)

Kwanjik Lee (Korea)
Sook Kwon (Korea)
Ricardo Orellano (Chile)
Pedro Puentes (Chile)
Achilles Malta (Brazil)
Paul Moyo (Zambia)
Gilberth Varela (Costa Rica)
Kornelius Setiawan (Indonesia)
Neng Khan Thang (Burma)
Laban Chipwatanga (Zambia)

B. Interagency Cooperation

Because the ministry of our committee is carried on with a number of denominational agencies, we cooperate with them extensively in providing scholarships, etc., to persons whom they recommend for assistance. When feasible, we seek their input on ministries in which we are engaged. The following is noted for the information of churches:

Calvin Seminary. Partial support for six seminary students is received through Calvin Seminary. Cooperation between our committee and the seminary makes possible the sponsorship of a larger number of students than the committee alone could accommodate. CEACA is presently turning over the arrangements for housing to the seminary. This will free members of CEACA to concentrate on matters of program, publicity, promotion, etc.

CRWRC and Institut Farel. Mr. Pierre-Louis is receiving partial support through CRWRC while attending Institut Farel.

World Literature Committee. CEACA is working closely with the World Literature Committee of CRC Publications to provide books for needy pastors in the People's Republic of China and in Latin America.

Overseas Institutions. With the approval of Synod 1988, CEACA is helping certain institutions increase their library holdings. Presently the libraries of these schools are inadequate for the training of their students. The expressions of appreciation which we receive from our book and library programs underscore the value of this ministry.

Nigerian Scholarship Committee. Close working relationships with the scholarship committees of the Nigerian churches have helped us select qualified persons for specific training. We try to consult with field personnel whenever possible before sponsoring students.

C. Special Concerns

English competence for sponsored students continues to be a concern of the committee, and we are following the advice of the seminary in this matter. We are unable to assess whether our pilot effort to prepare students in their home country is the best solution. This remains to be evaluated during the coming year.

We expect the number of requests for sponsorship of students in doctoral programs to increase. The length and cost of such programs have made us hesitate to enter this area of sponsorship, although the need for students with advanced training has increased because a number of overseas

churches and institutions are upgrading their faculties as well as the level of training required for admission to their ministry.

D. Reformed Ecumenical Synod Harare 1988

Mr. Peter De Klerk and Dr. Richard R. De Ridder attended the meetings in Harare. This provided an excellent opportunity for them to discuss with leaders of Reformed churches the future needs of those churches and ways whereby the CRC, through CEACA, could be a partner with them in meeting the challenges presented.

E. Committee Membership

The present members and their terms of appointment are as follows: Mr. Peter De Klerk (1989), Dr. Richard R. De Ridder (1989), Mr. James Tamminga (1989), Mrs. Hazel Timmer (1990), Mrs. Ena Kuyvenhoven (1990), Rev. Kenneth Van De Griend (1991), Mrs. Marcia De Kock (1991).

F. Nominations

Mr. Peter De Klerk (director of the book distribution program), Dr. Richard De Ridder (secretary), and Mr. James Tamminga (treasurer) will have completed six years on the committee this year and are not eligible for reelection. The committee presents the following nominations for their replacement, from which synod should elect three:

Chris Cok—Member and treasurer of Eastern Avenue CRC, Grand Rapids, MI; accountant at CRWRC.

John De Jager—Member of Cutlerville Hills CRC, Cutlerville, MI; director of World Literature Committee of CRC Publications.

Henry De Moor—Member of Woodlawn CRC, Grand Rapids, MI; Associate professor of Church Polity and Church Administration and director of foreign students at Calvin Seminary.

Lillian Grissen—Member of Grace CRC, Grand Rapids, MI; former associate editor of *The Banner*; served for two years in Nigeria under World Missions and eight years in inner city, Sun Valley, Denver, CO.

Martin Essenburg—Member of Brookside CRC, Grand Rapids MI; personnel director, CR World Missions; served fourteen years in Japan with CR World Missions; a member of CEACA 1975-77.

If an additional nominee is proposed, synod will be informed and full information given.

G. Budget 1988-89

The budget for the next fiscal year has been sent to the Finance Committee of the SIC. It will require a quota of \$.75 per family, the same as for the past several years. We request that this be approved and that CEACA continue to be included on the list of causes for one or more offerings. This past year we used various means to inform our consistories and individual members of the needs and programs of CEACA, but, in general the response, though somewhat improved over previous years, has been disappointing when measured by the amount of effort and cost which this has involved for the committee. Because our budget is not large, any publicity means a disproportionate financial load on our funds compared to those of larger agencies. A simple solution to this would be that every congregation heed the

advice of synod and take one offering for CEACA each year. Bulletin inserts and information regarding CEACA are available through the committee. The committee is also eager to have churches sponsor specific students and encourages churches to arrange for overseas students to visit and speak to their congregations.

H. Recommendations

1. We recommend that our chairman, Rev. Kenneth Van De Griend, and our treasurer, Mr. James Tamminga, be given the privilege of meeting with the advisory committee of synod and representing CEACA at the time that synod deals with matters relating to our ministry.
2. We request synod to approve the work of the committee.
3. We request that synod elect three persons to serve on the committee from the nominations submitted.
4. We request synod to approve the proposed budget, including both the quota request of \$.75 and the placement of CEACA on the list of causes approved for one or more offerings.

Committee for Educational Assistance to Churches Abroad

Kenneth D. Van De Griend, chairman
Richard R. De Ridder, secretary
James Tamminga, treasurer
Peter De Klerk
Marcia De Kock
Ena Kuyvenhoven
Hazel Timmer

COMMITTEE ON DISABILITY CONCERNS

I. INTRODUCTION

The Committee on Disability Concerns (CDC) is the most recently established agency of the CRC. Although the seeds of its existence began with the appointment of a study committee by the Synod of 1978, it became fully active after it was established as a standing committee with a full-time staff person by the Synod of 1986. The mandate of the committee—to address the needs brought about by all types of disabilities—was adopted by the Synod of 1987.

Although a good basis was established by those who worked on and with the committee in its early years, much of their work centered on determining the need for and the nature of a permanent committee. Eventually, when a permanent committee had been established, it became necessary to define more specifically the needs to be addressed and the means of addressing them. As a result, the last three years might be characterized as a time of research and development.

Much of the work of the CDC till now has therefore consisted of learning and creating. In a sense it has been a time of reaction. As problems and needs were brought to our attention, we would seek solutions. If others had devised programs that we believed were applicable and adequate, we utilized them. If there was a lack, we sought to develop and test our own methods.

Now we are, in a sense, beginning a new phase of activity. Although by the nature of its mandate the committee will always need to be "reactive," we are now becoming more "proactive." Knowing more of the nature of the problems that exist, we can address them more directly. Programs that have been tested and adjusted can now be promoted more aggressively. With three years experience behind us, we are now to the point where we can begin to formulate more positive and long-range plans and to reach out more extensively.

II. MEASURING EFFECTIVENESS

A. Analyzing the Objectives

Based on the mandate of synod, the CDC has summarized its objective as "seeking the full participation of people with disabilities in the life of the church." As we regularly review that objective, we are reminded of how difficult it is to measure the progress of our work. The primary components of our task are awareness building and attitude changing. All of the activities in which we are engaged are either directed toward or based upon the success of these efforts. The kinds of changes which we seek to bring about often come gradually and usually as the result of input from many sources. By

their nature they cannot be measured objectively and concretely. As a result, it is difficult for us to know just how effective our activities really are.

The only real evidence of change in awareness and attitudes is to see progress demonstrated in the activities of people and organizations. For the CDC this means that we need to find evidence within our denomination of a growing concern for persons with disabilities and their families. Since this is the whole purpose for the existence of the CDC, we are thankful to be able to report that we are beginning to see that evidence. We do not claim to be the direct cause of all such activities, but we do believe that we have been instrumental in prompting some progress.

B. Evidences of Progress

1. The CDC desires individuals having disabilities and their families to know that we are supportive of them and are actively advocating for them with the church. A major means of doing this is through the publication of *Christian Companions*. This is a quarterly newsletter that seeks to be supportive as well as educational and inspirational. It is a networking tool for parents and others who are involved in the concerns of persons with disabilities. It is also sent to all pastors, clerks, and diaconal secretaries to keep them informed about this area of ministry. Over 7,000 copies of each issue are distributed, and the mailing list is growing. Typical of the many responses to this publication is that of a parent who recently wrote, "The work you do is very satisfying for us to read about since we also have a retarded daughter. By reading your paper we do not feel so alone."

2. An example of increased interaction on the part of parents and others who are directly affected by disabilities are the two mutual-support groups that have been established in the Grand Rapids area as a result of the efforts of the CDC. One of these is for families and others involved with persons with developmental disabilities, and the other is for persons concerned about long-term mental illnesses. These groups provide not only a personal-support system but also various avenues for meeting some of the needs resulting from disabilities. Both groups are in the preliminary stages of formal organization and are becoming more and more active. Using the experience gained in these groups, we are now seeking to promote the same program in other geographic areas.

3. One important goal of the CDC is to directly involve individual congregations in ministry with persons with disabilities and their families. To this end we have devised and are promoting what we call the *Caring Church Program*, which has been designed as a guideline to assist churches in meeting their responsibilities to their members who have disabilities. Several hundred copies have been requested and distributed to CRCs as well as other groups and denominations. At this time we know of at least four churches that have committees addressing the broad spectrum of disability concerns. In addition, several congregations are addressing more specific needs such as respite care, architectural barriers, and spiritual programming. Friendship Bible study groups continue to be established. A group of concerned Christians in the Cadillac/McBain, MI, area organized in 1988 in order to provide and operate a home for adults with mental impairments. A growing number

of congregations are seeking to promote awareness through church-education classes and handicap-awareness sermons and services. The CDC is developing additional resources to promote this type of activity.

4. Guidance for parents, pastors, and others continues to be a concern of the CDC. The committee provides support of this type directly and individually as much as possible, but it is fully aware that its resources are not adequate to meet all the needs for this type of service throughout the United States and Canada. Cooperatively, the CRWRC and CDC are seeking to establish ways of serving individuals and churches in the U.S. and Canada through the diaconates and the diaconal conferences. The CRWRC diaconal consultant in the farm-belt area has been working actively in promoting this program as a pilot project. This is being well received and will be promoted more broadly in the very near future. Already a very active Committee on Disability Concerns is operating under the direction of the Minnesota South Diaconal Conference. Other diaconal conferences are showing a growing interest by asking for materials and advice, by including disability concerns in their training conferences, and by sponsoring programs. The Holland, MI, Diaconal Conference owns and operates two homes for adults with developmental disabilities.

5. We believe that all of the agencies of the denomination are becoming increasingly aware of the need to minister to and with persons with disabilities and their families. An excellent spirit of support and cooperation has been experienced by the CDC. The work of the CRWRC regarding disabilities is noted above. Another example is the inclusion of the subject of disabilities in the program of the Home Missions Conference this past year and the provision of materials on disabilities in the resources provided for home missionaries. Further evidence of concern and cooperation is the offer of SCORR to include a person with disabilities in its intern-trainee program. CRC Publications continues to produce the Friendship Series for persons with developmental disabilities and is also investigating the possibility of assisting in making materials available in braille. *The Banner* included in its pages at least fourteen sensitive and informative articles during 1988. The acceptance of and support for the ministry of the CDC evidenced by these examples is very encouraging.

6. The CDC is pleased to be part of a growing mutual-support community made up of organizations that provide services to persons with developmental disabilities and have some connection with members of the CRC. We invited twenty-four agencies that we had thus identified to send representatives to a conference in Grand Rapids in the spring of 1988. Thirty-six individuals attended, representing twenty-one agencies. Those present decided unanimously to make this an annual event. The 1989 meeting will be held in Elmira, Ontario. The CDC has detailed information on file regarding each of these agencies and has prepared an information directory which is available to all who are interested.

7. We are pleased to note that our denomination's growing concern to meet the needs of persons with disabilities is part of a concern that is spreading in the broader church world. The CDC has been part of and has been

privileged to contribute to that progress. We have established contacts and participated in projects with several denominations as well as national and international religious organizations. We are happy to report that this participation has not been limited to the director and members of the committee but has also involved several other members of the CRC. These contacts are valuable because they provide the opportunity for a mutual exchange and promotion of ideas and materials as well as joint projects.

C. Important Observations

1. Although we are very pleased to note evidences of an increasing sensitivity to the needs brought about by disabilities, we wish to emphasize that our work is just beginning. All of the activities which we have mentioned are valuable but very limited ways of carrying out the Resolution on Disabilities adopted by the Synod of 1985. Here we would like to repeat the statement made in our report of 1988—" . . . we are just getting started. Twelve to fifteen percent of the world's population have significant disabilities. These are individuals who are in our churches, in our communities, and on our mission fields. As long as even one of these has not been given the opportunity and the environment to reach his or her fullest potential as an image-bearer of God, our work is not done. And that means social, environmental, and economic, as well as spiritual potential. That goal is a long way from attainment. These persons are still severely undervalued by society, by the government, and—by the church."

2. As we review our mandate and goals as a committee, it becomes increasingly clear to us that we are incapable of making any real progress by ourselves. It goes without saying that we are greatly in need of the strength and guidance of our Lord. But we are also very dependent upon the help and support of the whole church. That includes interested and involved members, but also the pastors, elders, and deacons in a very special way. We need their prayers, their concern, and their cooperation. Although we know it takes time to be known, we are still puzzled that all too often we continue to find families and individuals who need our services but who have never heard that our committee exists. That situation could be remedied by alert and interested congregations and councils. Public awareness is only one of the areas in which we must continue to be diligent and in which we ask the cooperation of all concerned.

III. ORGANIZATIONAL MATTERS

A. Director

The title for our staff person has been changed from "Administrative Coordinator" to "Director" in order to be consistent with the terminology used for agencies of the CRC. Rev. Ted Verseput serves as the director of the Committee on Disability Concerns. He was reappointed by the Synod of 1988 for a four-year term, which began in September 1988. Marcia Lagerwey serves as secretary in the office of CDC.

B. Present Committee Members

Name	City/State	End of term
Rev. Ronald Vredevelde, chairman	Mt. Pleasant, MI	1990
Dr. Collin A. Myers, secretary	Cuyahoga Falls, OH	1989
Rev. Peter DeBruyne	Grimsby, ON	1989
Dr. Gerben DeJong	Bethesda, MD	1991
Mr. Jake Kuiken	Calgary, AB	1991
Rev. Robert H. Uken	Grandville, MI	1989
Mrs. Carol Van Drunen	Grandville, MI	1990
Mrs. Elvinah Zwier	Jenison, MI	1991
Mr. Robert Muller, alternate	Grand Rapids, MI	1990
Mrs. Cecilia Mereness, <i>ex officio</i> , director of Friendship Ministries—advisor		

C. Membership Considerations

1. The terms of Rev. Peter De Bruyne, Dr. Collin Myers, and Rev. Robert Uken expire in September 1989. They have all served on this committee for two terms. The committee gratefully acknowledges their years of valuable and faithful service to the committee in its busy and formative years and extends to them its sincere thanks.

2. The CDC brings to the attention of synod the fact that the three individuals whose terms expire this year have all served for two terms and are therefore not eligible for reappointment. The committee is very concerned about this fact because the situation was the same last year. If three new members are elected again this year, six of the eight committee members will have had one year or less experience. In the interest of continuity and in order to decrease the possibility that this will happen again, the CDC requests synod, by way of exception to its rules, to take the following actions:

- To reappoint Robert Uken as a member of the Committee on Disability Concerns for one additional year, until September 1990.
- To reappoint Collin Myers as a member of the Committee on Disability Concerns for two additional years, until September 1991.

3. The committee believes that, in order to be consistent with its mandate and to be better able to carry out its tasks, at least some of its members should be individuals with disabilities. Therefore, the following two nominations are presented to fill the position held by Peter De Bruyne:

- Ms. Judith R. De Jong—She is a graduate of Calvin College and has an MSW degree from Michigan State University. For years she was severely affected by epilepsy, which has been completely relieved by surgery. She has a severe visual impairment (being able to distinguish only between light and dark) which requires the use of a cane. She is presently employed as a social worker by the Service Center for the Visually Impaired in Flint, Michigan. She is a member of Good Shepherd CRC of Flushing, MI.
- Mr. Bert Zwiers—He has had multiple sclerosis for several years. He still uses a cane but often needs to use a wheelchair. He has a sister who is mentally impaired. He is presently the manager of the engineering and estimating department of a large construction company. He serves as vice chairman of the council of Faith CRC in Burlington, ON. He does some writing and speaking about his experiences with disability.

V. FINANCIAL MATTERS

A. Salary Disclosure

The committee reports one executive staff position at job level 5 in the 3rd quartile.

B. Financial Materials

A financial report of the past year together with our proposed budget will be published in the *Agenda for Synod 1989—Financial and Business Supplement*.

C. Financial Requests

1. We request synod to approve the quota for the work of the committee in the year 1990 at \$1.15 per family. This is an increase of \$.15. We bring to the attention of synod that we did not receive an increase in quota last year, and, while our increases in budget have been modest, we are getting to the point where additional time and efforts may be needed for fund-raising. We do not believe this would be a good use of our time and effort, and fund-raising would itself bring additional costs.

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 Vredevelt, chairman, and Rev. Ted Verseput, director, be given the privilege of the floor when matters pertaining to the work of the CDC are being considered.

B. That synod approve the quota for the CDC at \$1.15 per family.

C. That synod place the CDC on the list of Causes Recommended for One or More Offerings.

D. That synod, by way of exception to its rules, make the following appointments:

1. Robert Uken to serve as a member of the Committee on Disability Concerns for one additional year, until September 1990.

2. Collin Myers to serve as a member of the Committee on Disability Concerns for two additional years, until September 1991.

E. That synod elect one member to serve on the committee from the following nominations:

1. Judith De Jong
2. Bert Zwiers

Committee on Disability Concerns
Ted Verseput, director

FUND FOR SMALLER CHURCHES

I. ORGANIZATION

The Fund for Smaller Churches Committee (FSC) is composed of three laypersons and two ministers, in keeping with previous synodical decisions. The present membership is as follows: president, Mr. Richard Knol (1990); secretary, Dr. Calvin L. Bremer (1989); treasurer, Mr. Gerrit Bos (1989); Dr. Calvin P. Van Reken (1990); Mr. Louis Van Dyk (1991).

II. WORK OF THE COMMITTEE

The name of this committee as well as the mandate and scope of the committee's work was changed by Synod 1987. The implementation of those decisions took place in 1988. The committee now has one year of experience with those decisions. The transition has raised some questions, required some flexibility, and caused some uncertainty. We thank the churches and the classically designated committees for their extra work and patience during the transition. The full impact of some of the decisions, especially as related to quota reduction, has not yet been felt. We ask for your prayers and assistance as we look for the best way to serve the smaller churches of our denomination.

Statistics for 1988

- Applications processed—117
- Assistance granted—114
- Children's allowance granted—243
- Years of service credited—1,479
- Average size of congregation—32 families

III. MATTERS REQUIRING SYNODICAL ACTION

A. Representation at Synod

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

B. Recommendations re Financial Matters

1. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$22,200 for 1990 (\$21,350 in 1989; \$20,500 in 1988; \$19,800 in 1987).
2. That a service increment of \$100 per year up to twenty (20) years of service continue to be granted.
3. That child allowance of \$500 continue to be granted for every 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 automobile allowance of \$2,000 continue to be granted by congregations to the pastor (cf. Section C, Recommendations re Policy).
5. That an allowance of up to 14 percent of the salary subsidy continue to be granted each congregation providing its minister with health/dental/life insurance comparable to that offered through the Consolidated Group Insurance of the Christian Reformed Church. Insurance coverage of the pastor and family is mandatory for congregations receiving FSC assistance.
6. That salary allowance for stated supply be set at \$260 per week for 1990 (\$250 in 1989).
7. That the per-family contribution toward the minister's salary in congregations receiving assistance from FSC be not less—and if possible more—than \$375 for 1990 (\$360 in 1989; \$345 in 1988; \$335 in 1987).
8. That congregations in the United States receiving assistance from the FSC shall pay a Social Security offset to their pastor in the amount of at least \$2,120 for the year 1990 (\$2,000 in 1989).
9. That FSC churches in the United States be assisted in the Social Security offset according to the following formula for 1990:
Churches shall receive assistance in the amount of 9.5 percent of the approved salary subsidy for 1990.
10. That a cost of living differential allowance of 10 percent be added to the minimum salary and allowances paid to pastors serving Canadian congregations assisted by FSC. The Canadian congregations shall also be expected to contribute at a rate of 110 percent of the per-family contribution rate established for 1990.

Grounds:

- a. The present disparity in the cost of living between the United States and Canada makes necessary some adjustment.
 - b. Other denominational agencies give some sort of cost of living differential to those employed in Canada.
11. That the 1990 quota for Fund for Smaller Churches be set at \$18.00 per family (\$20.50 in 1989; \$19.00 in 1988; \$15.00 in 1987; but \$17.00 in 1984).
 12. That synod declare the Continuing Education Allowance for pastors in smaller churches to be \$175 for 1990.
 13. That synod establish a quota of \$1.00 for continuing education for 1990 (\$1.00 in 1989).

C. Observations re Policy

Synod 1988 requested the committee to review the adequacy of the service increments, child allowance, and automobile allowance and to investigate the possibility of making the allowances a percentage of the base salary. In light of its investigation the committee offers the following observations:

1. Service increments: We find the present practice acceptable. Any rate based simply on years of service would be arbitrary and not necessarily tied to greater effectiveness or productivity.
2. Child allowance: We believe that the child allowance gives partial recognition of the costs of having a child. The FSC allowance and that granted under other agency salary scales are comparable. However, we do believe the FSC has been remiss in not recognizing adequately the costs of Christian day-school education.
3. Auto allowance: Synod 1988 assumed congregations should bear a greater share of their expenses as they grow larger. We agree and attempt to address this in our recommendations.
4. Parity in pay scales: Synod has repeatedly requested FSC and Home Missions to approach parity in pay scales. The proposed recommendations move toward closing the gap between scales.
5. Making allowances a percentage of base salary: We have moved in this direction with auto allowance and other allowances which remain relatively constant (e.g., social security, insurances).

Recommendations

1. That synod approve a Christian-education allowance of \$400 per child for each child in grades 1-12 attending a Christian school.
2. That FSC churches be assisted in paying the automobile allowance according to the following formula for 1990:
Churches shall receive assistance at the rate of 9.5 percent of the approved salary subsidy allowance for 1990.

Note: In the past the congregation and the FSC shared equally in the amount of auto allowance. The proposed formula acknowledges greater need for the smaller congregation and greater responsibility for the larger one.

D. Recommendations re Committee Membership

We ask synod to accept a single nomination and to reappoint the incumbent to a clergy position on the committee:

Dr. Calvin L. Bremer—He has served one term on the Fund for Needy Churches Committee. He has served the last three years on the Fund for Smaller Churches Committee during the changes in rules and procedure brought about by the quota-reduction plan. He understands the procedure and mechanics better than anyone else at this point. Since FSC is both a policy and implementing committee, we would like to retain his experience at this crucial time. Also, in light of the restructuring which is likely to occur under a new denominational structure, the FSC Committee believes it best for the next three years that synod follow precedent and appoint this single nominee.

We offer synod the following nominations for lay member:

Gerrit Bos—Mr. Bos, incumbent, has served one term and is eligible for reelection. He serves as treasurer for Classis Chicago South.

John Zeilstra—Mr. Zeilstra is a member and past elder at Faith CRC, Elmhurst, Illinois. He is an accountant.

Fund for Smaller Churches

Calvin L. Bremer, secretary

HISTORICAL COMMITTEE

Absent from this year's Historical Committee report are the name and expertise of our long-time secretary, Rev. John Leugs. Shortly after synod last summer he was stricken with meningitis; he lay helpless in a coma for months until he died on November 26, 1988. As a committee we mourn the loss of him. He was interested in the history of the Christian Reformed Church, having personally collected much biographical data and many pictures of Christian Reformed ministers. This collection is now in the archives. The committee conveyed its sympathy to Mrs. Leugs and the family and trusts that synod will recognize the loss of a cheerful and effective servant of the Lord.

Fortunately the work of collecting materials went on uninterrupted, since it is carried out by the staff at Heritage Hall, Calvin College. Of the 816 CRC congregations, 640 have now submitted their minutes for microfilming. This leaves 176 that have not yet done so. Since 135 of these were organized in the seventies and eighties, the record for the older churches is good. Thanks to the effectiveness of regional representatives in various classes, a significant number of church records have been procured. Thirty-five of the forty-four classes have designated regional representatives. In two classes these representatives have already had the materials microfilmed locally and sent to the archives.

Anniversary materials have also been received from forty-six churches. To this must be added the minutes of several denominational and classical agencies. We also received a collection from the CRC Men's Societies consisting of minutes of the board, correspondence, and copies of the *Federation Messenger*, 1928-1988.

Are the resources used? On a recent day, the staff in the archives assisted in a search for the Articles of Incorporation of one congregation, a missing book of minutes, and a report to classis. The records show that in 1987-88, forty-five persons engaged in some church historical research, and forty others sought family or genealogical information. Your committee is, however, still waiting for some writer to undertake a major study of this great collection of valuable data about the CRC. How can we stimulate a lively interest in the history of our church and churches? Would it be helpful if the committee itself were to initiate the publication of historical materials?

The committee reminds synod and the denomination that Reformed Bible College will celebrate its fiftieth anniversary this year. Although RBC is not owned and operated by the CRC, the history of this school has been intertwined with the denomination. From its beginning RBC has served the missionary effort of the CRC, while the denomination has served the school with financial support, staff, faculty, and students. The Indian and Nigerian fields have been filled with RBC alumni, and our Mexican work has profited greatly from the Summer Training in Missions. The presence of more than thirty chapel evangelists trained at RBC has also made an impact on evan-

gelism. In fact, the addition of the office of evangelist as an ecclesiastical office came about as a result of the presence of these lay workers. Your committee trusts that synod and the entire denomination will therefore give recognition to the fiftieth anniversary of RBC.

We present one matter for synodical action. Since it seems best to replace the members of our small committee at a rate of one per year, we suggest that this year synod appoint a replacement for John Leugs. To expedite this, we place before synod the following nomination of two persons, one of whom is to be elected:

Mr. Hero Bratt—member of Central Avenue CRC, Holland, Michigan; a Bible teacher at Holland (MI) Christian High School for most of his teaching career, he is now retired.

Donald Van Reken—member of Pillar CRC, Holland, Michigan; a former librarian at Holland (MI) Christian High School and missionary to Nigeria, now retired.

Historical Committee

Lubbertus Oostendorp, chairman

Lloyd Bierma

John Primus

INTERCHURCH RELATIONS COMMITTEE

I. MEMBERSHIP AND ORGANIZATION

The Interchurch Relations Committee (IRC) in the past normally met once a month, but because it had a smaller agenda this year the committee has met less frequently. Dr. Fred H. Klooster serves as president and Dr. John Timmer as vice president. The other members are Rev. Gerard Bouma, Dr. Herbert J. Brinks, Rev. Norman Shepherd, Rev. David J. Sieplinga, Ms. Rika Vander Laan, Ms. Eunice Vanderlaan, Ms. Gertrude Visser, and the stated clerk, Rev. Leonard J. Hofman, *ex officio*. Rev. Clarence Boomsma serves the committee as its administrative secretary.

The work of the committee is distributed among three subcommittees that submit recommendations to the full committee. The listing of these committees provides an overview of the committee's activities.

Committee 1 deals with the Council of Christian Reformed Churches in Canada (CCRCC), churches in Europe (GKN, CGKN, NGK), and the ecumenical organizations: World Alliance of Reformed Churches (WARC), and the Caribbean and North American Area Council of WARC (CANAAC).

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

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

II. GENERAL INFORMATION REGARDING CHURCHES IN EC-CLESIASTICAL 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;
3. intercommunion;
4. joint action in areas of common responsibility;
5. communication on major issues of joint concern;
6. exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

These provisions ordinarily apply to all churches with whom we maintain fellowship, but degrees of ecclesiastical fellowship may involve less than all six elements. At present we are in full fellowship with all churches listed below, except for the restrictions which the Synod of 1983 placed on our relationship with the Reformed Churches in the Netherlands (GKN). Synod restricted pulpit fellowship and intercommunion with the GKN, thereby referring to each consistory the responsibility to determine the propriety of pulpit exchange and attendance at the table of the Lord.

B. Churches in Ecclesiastical Fellowship

The churches in ecclesiastical fellowship with the CRC (and the year in which such fellowship began) are

1. Associate Reformed Presbyterian Church 1977
2. Christian Reformed Churches in the Netherlands 1980 (Christelijke Gereformeerde Kerken in Nederland)
3. Christian Church of Sumba (Indonesia) 1974
4. Christian Reformed Church of Nigeria 1974
5. Church of Christ in the Sudan among the TIV 1974
6. Dutch Reformed Church in Africa 1982 (Nederduitse Gereformeerde Kerk in Afrika)
7. Dutch Reformed Church in Sri Lanka 1974
8. Dutch Reformed Mission Church 1982 (Nederduitse Gereformeerde Sendingkerk)
9. Evangelical Presbyterian Church 1987
10. Evangelical Reformed Church of Brazil 1974
11. Reformed Churches in the Netherlands 1974 (Gereformeerde Kerken in Nederland)
12. Korean American Presbyterian Church 1979
13. Netherlands Reformed Churches 1982 (Nederlands Gereformeerde Kerken)
14. Orthodox Presbyterian Church 1975
15. Presbyterian Church in America 1975
16. Reformed Church in Australia 1974
17. Reformed Churches in New Zealand 1974
18. Reformed Church in America 1976
19. Reformed Church in Argentina 1974
20. Reformed Church in Japan 1974
21. Reformed Churches in South Africa 1974 (Gereformeerde Kerke in Suid Afrika)
22. Reformed Church in Africa 1982
23. Reformed Presbyterian Church in North America 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 delegates, but, as guests of the synod, these delegates are provided with lodging and meals. The same holds true for the delegates we send to other churches.

The committee is in correspondence with the small Christian Reformed Church in Puerto Rico and the young Christian Reformed Church in Hon-

duras, both of whom are interested in establishing ecclesiastical ties with the CRC. The committee is not prepared to make any recommendation to synod but will continue to maintain contact with these fledgling denominations.

The IRC is currently reviewing the relationship of the CRC with several of the churches with whom we have had very little contact. The committee is also studying the necessity and advisability of bilateral interchurch relations when the CRC is associated with the same churches through ecumenical ties.

B. Fraternal Delegates and Observers

The IRC uses, when possible, CRC members who are conveniently located to serve as fraternal delegates to the assemblies of churches with whom we are in ecclesiastical fellowship in order to save expenses and the time of its members. In 1988 we sent the following delegates:

1. To the general assembly of the Evangelical Presbyterian Church meeting in Denver, CO, on June 20-23, 1988, Rev. James R. Kok
2. To the general assembly of the Korean American Presbyterian Church meeting in Calgary, AB, from June 21-24, 1988, Rev. Kornelis De Koning
3. To the general assembly of the Orthodox Presbyterian Church meeting in Lookout Mountain, TN, from May 17-25, 1988, Rev. Harvey A. Stob
4. To the general assembly of the Presbyterian Church in America meeting in Knoxville, TN, on June 5-10, 1988, Rev. Harvey A. Stob
5. To the general synod of the Reformed Church in America meeting in New York, NY, from June 11-17, 1988, Revs. Terry J. Lapinski and Donald P. Wisse
6. To the general assembly of the Reformed Presbyterian Church in North America meeting in Northfield, MN, from August 4-9, 1988, Rev. Norman Shepherd
7. To the general assembly of the Reformed Church in Japan meeting October 18-21, 1988, Rev. Richard D. Sytsma
8. To the general synod of the Reformed Churches of Australia meeting near Melbourne, Victoria, from October 12-21, 1988, Rev. Allen P. Vander Pol of Nelson, New Zealand

The IRC continues to appoint representatives and observers to various ecumenical organizations by which the committee is kept abreast of developments within these bodies. They are expected to submit reports of their work to the IRC.

1. Rev. Leonard J. Hofman serves as the CRC member on NAPARC and is currently its vice president.
2. Rev. Leonard J. Hofman functions as the representative of the CRC on the NAE Board of Administration.
3. Dr. George Vandervelde continues to participate very actively as our representative on the Faith and Order Commission of the NCCC.

4. Dr. James L. Vanderlaan has resigned as our representative on the North American Commission on Theology of WARC. A replacement has not yet been named.

5. Rev. Carl Kromminga, Jr., attended the NCCC "Gathering of Christians" sponsored by the NCCC, held in Dallas, TX, from May 21-25, 1988.

III. ECUMENICAL ORGANIZATIONS

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

The fourteenth annual meeting of NAPARC was held in Philadelphia, PA, on November 3, 1988, hosted by the Korean American Presbyterian Church. The IRC brings several items to the attention of synod, none requiring synodical action.

1. The "Agreement on Transfer of Members and Congregations," which synod approved in 1988, has now been adopted by all the member churches of NAPARC.

2. The application of the Evangelical Presbyterian Church for membership in NAPARC was postponed with regret. The EPC was urged to reconsider three matters in the light of Scripture and the Reformed standards: 1) the continuance of such extraordinary gifts as prophecy and tongues; 2) the ordination of women to ruling and teaching offices; and 3) the changes in Chapter 24 of the Westminster Confession of Faith regarding divorce. The EPC was also urged to continue to send observers to the meetings of NAPARC.

3. The council referred to the Christian Education Consultation a recommendation to organize and arrange, if feasible, a multiethnic conference to be held by 1990.

4. The next meeting of NAPARC is scheduled for November 8, 1989, in Philadelphia, PA, to be hosted by the Orthodox Presbyterian Church.

B. *The Reformed Ecumenical Council (REC)*

Synod 1988 received a brief communication (No. 3) from its delegates to RES Harare 1988. With the publication of the *Acts of the Reformed Ecumenical Synod*, the IRC is now prepared to present a more complete report of the proceedings and submit to synod matters that require synodical action.

The quadrennial meeting of the Reformed Ecumenical Synod was held in Harare, Zimbabwe, from May 31 to June 10, 1988. The CRC delegation consisted of voting delegates Rev. Clarence Boomsma, Dr. John B. Hulst, Dr. Russell Maatman, and Rev. Jack B. Vos; nonvoting delegates Rev. Harold Bode, Mr. Peter De Klerk, and Rev. James C. Lont; and advisors Dr. Richard R. De Ridder and Dr. Eugene Rubingh. The CRC delegate, Rev. C. Boomsma, was elected moderator of the assembly and serves as chairman of the Interim Committee until the next meeting of the assembly in 1992.

The IRC calls the attention of synod to the following items of information with its recommendations when needed:

1. A revised constitution was unanimously adopted, and with this adoption came a change in name from Reformed Ecumenical Synod to Reformed Ecumenical Council. Although both names have positive and negative con-

notations, in the judgment of the assembly the word *synod* carried too many overtones of an authority which the body does not possess, therefore, the word *council* was adopted.

2. The assembly took special note of the retirement of Dr. Paul G. Schrotenboer as general secretary at the end of 1988 after twenty-five years of dedicated service to the REC. It approved the appointment of Dr. Richard L. Van Houten as the new general secretary.

Recommendation: That synod recognize the retirement of Dr. Paul G. Schrotenboer as general secretary of the REC with appreciation and gratitude for twenty-five years of devoted service. (This is particularly appropriate because Dr. Schrotenboer is a member and ordained minister of the CRC.)

3. It should be noted that the REC, while reaffirming its advice against WCC membership, decided not to terminate the membership of those churches holding WCC membership but urged them to give clear evidence that they are authentically Reformed both in faith and practice (*Acts of the RES Harare 1988*, p. 68).

4. The REC once again addressed the needs of Third World churches and decided to rename its "Committee of Concerns for Younger Churches" (CCYC) to "Committee for Sharing Resources." It did so on the ground that the change in name "more adequately shows the two-way character of First World-Third World relations with regard both to personal and material resources. Opportunity should be given to all churches to share with each other."

It was decided to launch a study program to "try to formulate a common understanding of the needs of churches in the different countries" and "to make explicit what the practical implications are of 'The Social Calling of the Church' (study report adopted at RES Nimes 1980) for the diaconate of the church."

The assembly also encouraged member churches to "increase their contributions to meet the appeals of needy churches" (*Acts of the RES Harare 1988*, pp. 37-40).

Recommendation: That synod endorse the REC decision that churches be encouraged to increase their contributions to meet the needs of the REC needy churches.

5. The Committee on Youth of the REC reported spending some time considering the membership of baptized children and children's participation in the Lord's Supper. The committee was not able to come to a decision in 1988 and desired to study the matter longer. At the committee's recommendation, the REC requested member churches to submit material relevant to the study of the implications of the membership of baptized children and their participation in the Lord's Supper (*Acts of the RES Harare 1988*, p. 32). The IRC has submitted to the REC Secretariat the relevant CRC materials.

6. Numerous resolutions that the REC Committee on Youth presented to the assembly were adopted. The IRC presents to synod the following resolutions on youth and their membership in the church, which the IRC deems worthy of the attention of our congregations (*Acts of the RES Harare 1988*, pp. 32-33):

- a. That the member churches of the REC be asked to give special attention to parents who do not fulfill their covenantal responsibilities, since such failure affects youth seriously. Efforts must be made to train parents for Christian parenting in our time.
- b. That our churches should give special attention to the education of our youth concerning other faiths and expressions of Christianity, such as the charismatic emphasis prominent today. We must not just condemn such but seek to understand their appeal and our responsibility in the light of such understanding.
- c. That [the REC] confirm, on the basis of our Reformed view of baptism, that children of believers are incorporated into the body of Christ and are always to be viewed as part of the covenant community. They *are*, together with the adult members, *the church* and must be dealt with as such. [The REC] therefore urges member churches to take the baptismal members seriously in all aspects of ministry. This means providing thorough pastoral care of baptized members and considering them to be part of the ministering body. This loving care of baptized members is a responsibility of the local church and must include training and education of them to be disciplined followers of the Lord Jesus Christ.
- d. That [the REC] urges the member churches to involve our young people in meaningful service not only for the church but also in outreach ministries of an evangelistic and diaconal nature since such activity helps young Christians come alive in their faith in many positive ways.
- e. That [the REC] recommends to the member churches that they, for future [assemblies], make sure that one of the delegates, voting or non-voting, represents the Christian Education-Youth ministry of that church.
- f. That [the REC] authorizes member churches to send three paid delegates to the conferences and to the assembly to represent each of the three committees: theology, mission/diakonia, and youth. (*Note: Present policy provides for two paid delegates.*)

Recommendation: That synod call the attention of the churches to the resolution of the REC on youth and their membership in the church.

7. The issue of race relations as they exist in South Africa and trouble the Reformed churches in that country was one of the two most significant matters on the agenda of the assembly. The synod was confronted with three advisory committee reports and an *ad hoc* committee report. In a surprising and encouraging development it was unanimously decided, since there is no unity of mind among the churches in South Africa, that the Interim Committee of the REC arrange for a consultation in South Africa where delegates from all the member churches of the DRC/NGK family meet to discuss the race-relations reports and other relevant materials (*Acts of the RES Harare 1988*, p. 107).

The five-day consultation was scheduled to be held in October 1988, but because of irreconcilable issues in the DRC/NGK family, it was necessary to postpone the meeting.

The member churches of the RCSA/GKSA family also requested such a consultation, to be held immediately before the meeting of the DRC/NGK consultation (*Acts of the RES Harare 1988*, p. 107- 198). But the white church of the RCSA family decided against participating in such a consultation of their family of churches, and it too had to be canceled.

In December the general secretary and the moderator of the REC, upon the request of the churches involved, went to South Africa and negotiated with representatives of all the churches. As a result, both consultations are scheduled to be held in March 1989. We hope that the IRC will be able to communicate to synod later on the outcome of these consultations.

8. The second and most difficult issue confronting the synod was the question of the continued membership of the Reformed Churches in the Netherlands (GKN) in the REC. Four member churches—the Christian Reformed Churches in the Netherlands (CGKN), the Orthodox Presbyterian Church (OPC), the Reformed Churches of New Zealand, and the Reformed Churches in South Africa (GKSA)—demanded the termination of the GKN membership, primarily because of its position on Scripture as set forth in *God With Us* and its pastoral advice on homosexuality.

After long and serious debate the assembly decided not to request the withdrawal of the GKN at this time. But the assembly "urged the GKN to rescind the official designation accorded *God With Us* as 'a clear and confessionally responsible exposition of the way in which the Scripture wants to be understood.'" It further "requested the GKN to rescind its position on homosexual practice and the method of interpretation of the Bible which lies behind it, with [the] input of the REC."

In addition the assembly decided to appoint a study committee "to formulate a positive position on the authority and interpretation of Scripture, including hermeneutical questions relating to the use of biblical data in Christian ethics."

The REC also instructed the Interim Committee "to present to the next REC an evaluation of whether the GKN continues to qualify for membership in the REC in light of the Basis and Purpose of the REC" (*Acts of the RES Harare 1988*, pp. 122-24).

After this decision the assembly was greatly saddened to hear the delegates of the four member churches announce the withdrawal or suspension of their membership in the REC.

These churches have since notified our stated clerk of their action and the grounds for their action. In December the Interim Committee of the REC published a response to the withdrawal of these churches in defense of the REC action.

The Interim Committee defends the position of the REC, primarily on the ground that the REC agenda with the GKN is unfinished and that to take drastic action terminating the membership of the GKN at this time violates the purposes of the REC as stated in the constitution "to promote the unity of the churches which profess the Reformed faith" and "to assist the member churches in affirming and maintaining their biblical and confessional integrity."

The IRC is reviewing all these documents in view of our membership in the REC and our ecclesiastical ties with the GKN.

The REC asks "all member churches to note with care the determined effort in these decisions [regarding the GKN] to uphold the Basis and Purpose of the REC, and requests(s) the churches to continue to participate in prayer so that together we can more fully realize the purpose of the REC."

Recommendation: That synod take note of the efforts of the REC to uphold its Basis and Purpose and commend the need of the REC for the intercessory prayers of our churches in dealing with the difficult issue of GKN membership in the REC.

9. The Belhar Confession is a new confession adopted by the Dutch Reformed Mission Church in South Africa. They have asked the REC to include it as one of the Reformed confessions in the Basis of the REC Constitution. The assembly in Harare did not feel it could do so without evaluations from the member churches. Therefore the REC requests the member churches to submit recommendations about the inclusion of the Behlar Confession in the constitution as part of the basis of the REC. After the Interim Committee receives the responses of the churches, it will have to make a recommendation to the 1992 Assembly. The REC Secretariat wishes to have the responses of the churches by May 1990.

Recommendation: That synod instruct the IRC to study the Belhar Confession and present recommendations to the Synod of 1990 in response to the REC request.

10. From 1984 to 1988 a large committee studied and prepared a report on the family. The report was presented to the Harare synod, and the delegates were asked to adopt Par. III, "Pastoral Guidelines" as a statement of the synod. However, a number of questions were raised, and now the synod desires further comments from member churches on its study report, *The Family in Crisis Today*.

These comments are requested in two steps. First, the synod asks churches to evaluate parts I and II and send evaluations by the end of 1989. Second, part III will first be revised by the original study committee and then sent to the churches for evaluation. Member churches are asked to send evaluations of the revised part III by the end of 1989.

The IRC is attempting to have competent persons read the report and serve the committee with advice that may be forwarded to the REC Secretariat.

Recommendation: That synod support the IRC in seeking to arrange for competent responses to *The Family in Crisis Today* as requested by the REC.

11. The REC synod mandated a new project, "Facing the Challenge of Secularism." It requests churches to supply available materials that will be useful in studying this issue.

Recommendation: That synod authorize the IRC to notify the churches and our institutions of higher education of this project, encouraging them to submit relevant and available materials to the REC.

C. National Association of Evangelicals (NAE)

In keeping with synod's decision in 1988 to affiliate with the National Association of Evangelicals, the IRC made application for membership, and on October 5, 1988, the Board of Administration of the NAE welcomed the CRC into its fellowship. Rev. Leonard J. Hofman was appointed by the IRC to serve as its representative on the board.

Arrangements are being made through the office of the stated clerk for

representatives of the NAE to meet with representatives of various agencies of our church to explore ways in which the NAE may serve them and how they may be of service to the NAE. The IRC is considering avenues by which CRC membership in the NAE may be fruitful throughout our denomination.

D. World Alliance of Reformed Churches (WARC)

The IRC notified the World Alliance of Reformed Churches of the 1988 Synod's decision not to join its organization. A letter from the general secretary, Dr. Edmond Perret, was received expressing the great regret of the Executive Committee for synod's decision. The letter further states,

We know that such a decision will not modify in any way the good cooperation that has long been established between your church and the World Alliance of Reformed Churches, especially the Caribbean and North American Council.

It is my pleasure to invite the Christian Reformed Church in North America to send an observer (ecumenical delegate) to our 1989 Seoul General Council. The decision of your synod to send such an observer was welcomed by our Executive Committee.

The IRC has appointed Dr. Cornelius Plantinga, Jr., to be the observer, representing the CRC, at the 22nd General Council of WARC, meeting in Seoul, Korea, from August 15-27, 1989.

IV. REFORMED CHURCH IN AMERICA

A. RCA-CRC Concurrent Synods in 1989

This year for the first time in their histories, the general synod of the Reformed Church in America and the synod of the Christian Reformed Church will be meeting concurrently for four days, from Tuesday, June 13, to Friday, June 16, on the Calvin College and Seminary campus. In 1985 the two synods adopted the recommendation of the RCA-CRC Joint Committee to meet at the same time and place. A RCA-CRC Concurrent Synods Planning Committee was appointed, and in 1987 our synod took note of preliminary plans that were presented. Synod 1988 approved a series of arrangements presented by the joint planning committee (*Acts of Synod 1988*, pp. 627-28).

On September 27, 1988, the joint committee met again to check on the progress made by the several subcommittees and to make any additional arrangements that were necessary. The IRC presents the following items for synod's information:

1. Two joint morning devotional services have been scheduled. The Wednesday service will be conducted by the RCA, and the Thursday service will be conducted by the CRC. These services will follow the theme "Serve the Lord with Gladness," chosen by Rev. Wilbur Washington, president of the RCA general synod. Dr. Allan A. Boesak has accepted the invitation to speak at the devotional services of the RCA and at these two services as well. Rev. Washington and Rev. Leonard J. Hofman, stated clerk of the CRC, are in charge of making arrangements for these services. The RCA service will include the celebration of holy communion in cooperation with Woodlawn CRC.

2. Ms. Jeanette Doyle of the RCA and Rev. Hofman of the CRC will work out the necessary arrangements for the displays of denominational agencies and nondenominational agencies approved for financial support by our two churches.

3. On Thursday evening, June 15, beginning at 8:00 p.m., a joint public meeting will be held. This meeting will be announced in *The Banner*, the *Church Herald*, and the *Grand Rapids Press*. Its expenses will be shared by the two churches.

4. An exchange program is being arranged in which synodical delegates will be invited to be dinner guests on Thursday in homes of members of our two denominations.

5. Official greetings from the CRC will be brought on Wednesday morning to the RCA general synod, and on Thursday from the RCA to the CRC synod following the morning services.

B. The Joint RCA-CRC Committee

The committee met only once since the Synod of 1988. It learned that the general synod of the RCA had decided not to join the Consultation on Church Union (COCU). The committee, which was reconstituted in 1984, discussed its mandate and activities and decided to review its role and future after and in the light of the concurrent meeting of the synods. The IRC will evaluate the joint committee's agenda and membership after it has heard the advice of the joint committee.

V. REFORMED CHURCHES IN SOUTH AFRICA (RCSA/GKSA)

A. The IRC learned in June 1988 that, contrary to our understanding and the assumption on which the IRC has acted, the nonwhite synods of the RCSA are not, in fact, in ecclesiastical fellowship with the CRC.

The RCSA is "one church" with a general synod (Algemeene Sinode), composed of four national synods. These four include the National Synod [white] known as the Reformed Churches in South Africa, and three "daughter" churches. The Midlands Reformed Churches in South Africa [black], numbers 100 established churches and 21 unorganized congregations with a total membership of 33,300. The Reformed Churches in South Africa (Synod Soutpansberg) [black] is located in the Uenda homeland and numbers seven established churches and 143 preaching stations with a total membership of 7,850. The Reformed Churches in South Africa (Southlands Synod) [colored] is quite small. We do not have precise figures at present.

Although the RCSA churches are in the process of studying closer integration on synodical and classical levels, now the general synod deals only with matters of confession and church order. In other matters, including inter-church relations, the four churches are independent. Thus, the IRC learned, our ecclesiastical relations with the RCSA did not include the three nonwhite churches.

In the light of this information it was decided that letters should immediately be sent to the three nonwhite churches, stating that from our point of view these churches, along with the National Synod, are considered churches in ecclesiastical fellowship with the CRC. Therefore we invited

their approval of our ecclesiastical relationship with them. The committee acted quickly in view of the proximate time of the synodical meetings of the nonwhite synods.

The IRC's administrative secretary met with representatives of the Midlands RCSA and the RCSA (Synod Soutpansberg) in November 1988. He was informed that recommendations would be presented to the synods of both churches to accept ecclesiastical fellowship with the CRC. The Soutpansberg Synod in January did affirm its desire to be in fellowship with the CRC. The Midlands church will act upon the recommendation of its committee in October. The IRC has not yet received any communication from the RCSA Southlands Synod but will continue also to clarify our ties with this church.

Recommendation: That in light of the misunderstanding regarding our ecclesiastical relationships, synod affirm our ecclesiastical fellowship with the Midlands Reformed Churches in South Africa, with the Reformed Churches in South Africa (Soutpansberg Synod), and with the RCSA Southlands Synod.

B. Arrangements have been made to have delegates of the Midlands RCSA and RCSA (Soutpansberg Synod) present to represent their churches at synod.

Recommendation: That synod receive the representatives from the Midlands RCSA and the RCSA (Soutpansberg Synod) as fraternal delegates.

C. Since the so-called "Committee of Four," which was appointed on the instruction of the Synod of 1985 to engage in an intensified exchange with the RCSA on race relations, is unable to report its recommendations at this time, the IRC will have to present its recommendations on the status of our ecclesiastical fellowship with the RCSA in a communication to synod at a later date (cf. Appendix).

VI. NOMINATIONS FOR COMMITTEE MEMBERS

The terms of Rev. Gerard Bouma, Dr. John Timmer, and Ms. Rika Vander Laan expire in September 1989. G. Bouma and J. Timmer have served two terms and are not eligible for reelection. R. Vander Laan is unable to accept a second term because of new vocational demands. The committee presents the following nominations, each for a three-year term:

To replace Rev. Gerard Bouma

Mr. Richard Baker—a graduate of Calvin College, he is president of Baker Book House, is a member of Calvin CRC, Grand Rapids, MI, and has served several terms as deacon and twice as elder.

Ms. Wilma Meyer—a graduate of Calvin College, she has served as missionary with her husband in Argentina for twelve years, is a teacher of English and Spanish, and is currently a member of Southern Heights CRC, Kalamazoo, MI.

To replace Dr. John Timmer

Dr. John B. Hulst—a graduate of Calvin College and Seminary, he is the president of Dordt College and a member of First CRC, Sioux Center, IA.

Dr. Carl G. Kromminga—a graduate of Calvin College and Seminary, he received his doctorate at the Free University of Amsterdam and is professor of homiletics at Calvin Theological Seminary. He has served as elder and is a member of Calvin CRC, Grand Rapids, MI.

To replace Ms. Rika Vander Laan

Dr. George Vandervelde—a graduate of Calvin College and Seminary, he received his doctorate at the Free University of Amsterdam. He now teaches theology at the Institute for Christian Studies in Toronto, Ontario, and serves as a member of the Faith and Order Commission of the NCCC for the IRC. He is a member of Willowdale CRC, Toronto, ON.

Rev. Martin D. Geleynse—a graduate of the Free University of Amsterdam, he has served as an army chaplain in the Netherlands and as pastor of several churches in the Netherlands and Canada. He was coordinator of field education at Calvin Seminary and is currently pastor of Stratford, ON, CRC.

VII. HOSPITALITY COMMITTEE

The IRC has appointed Rev. Gerard and Margaret Bouma and Dr. Earl and Gertrude Visser to serve as the hospitality committee to host the fraternal delegates and guests who will be present at synod.

VIII. REPRESENTATION AT SYNOD

The president, Dr. Fred H. Klooster, and the administrative secretary, Rev. Clarence Boomsma, have been appointed to represent the IRC at synod.

IX. IRC COMMUNICATIONS TO SYNOD

The nature of the IRC's work is such that every year matters arise after the deadline for agenda reports that require the committee to submit additional information or recommendations to synod by means of communications. Unfortunately such communications are not placed in the *Acts of Synod* and thus valuable data on the committee's work is not readily available or may even be entirely lost. Therefore the IRC requests that either it be given permission to submit supplementary reports to synod or that its communications be included in the *Acts of Synod*.

X. MATTERS REQUIRING SYNODICAL ACTION

A. IRC representation at synod (see Section VIII)

B. Matters of the Reformed Ecumenical Council

1. Retirement of Dr. Paul G. Schrottenboer (see Section III, B, 2)
2. Contributions to REC needy churches (see Section III, B, 4)
3. Resolutions of REC on youth (see Section III, B, 6)
4. Request for prayer for REC (see Section III, B, 8)
5. Study of the Belhar Confession (see Section III, B, 9)
6. Support of *Family in Crisis Today* study (see Section III, B, 10)
7. Study of secularism (see Section III, B, 11)

C. Matters regarding the RCSA/GKSA :

1. Affirm ties with RCSA nonwhite churches (see Section V, A)
 2. Delegation from Midlands RCSA and RCSA (Soutpansberg Synod) (see Section V, B)
 3. IRC on RCSA relations (see Section V, C)
- D. Election of committee members (see Section VI)
- E. Appointment of Hospitality Committee (see Section VII)
- F. IRC communications to synod (see Section IX)

Interchurch Relations Committee

Fred H. Klooster, president (1991)
John Timmer, vice president (1989)
Gerard Bouma (1989)
Herbert J. Brinks (1990)
Norman Shepherd (1991)
David J. Sieplinga (1990)
Rika Vander Laan (1989)
Eunice Vanderlaan (1991)
Gertrude Visser (1990)
Leonard J. Hofman (*ex officio*)
Clarence Boomsma,
administrative secretary

APPENDIX

REPORT OF "COMMITTEE OF FOUR"

I. MANDATE AND COMMITTEE

The Synod of 1985 instructed the Interchurch Relations Committee "to establish a joint committee of four, which shall include at least two multiracial members of SCORR, to enter into an intensified exchange with the committee on race relations of the Reformed Churches in South Africa (RCSA)," with the following mandate:

- a. To address the most recent declarations of the Reformed Churches in South Africa concerning its racial positions, attitudes, and practices, and the need for a clear public outcry against an unjust public policy.
- b. To consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa.
- c. To report annually through the Interchurch Relations Committee to synod until 1989.

(Acts of Synod 1985, p. 756)

For the past three years the committee's membership has consisted of Mr. Bing Goei, who serves as chairman, Rev. Clarence Boomsma, Dr. John H. Kromminga, and Rev. Alfred Luke. Because of Rev. Boomsma's multiple duties as administrative secretary of the Interchurch Relations Committee and more recently as president of the Reformed Ecumenical Council, he has relinquished his position as reporter, and the committee has asked Dr. Kromminga to serve in that capacity.

II. ACTIVITIES OF THE COMMITTEE

A point-by-point review of the activities of the "Committee of Four" was submitted to the Synod of 1988 (cf. *Agenda for Synod 1988*, pp. 179ff). Delegates are referred to that report for important background information.

The work of the committee since the Synod of 1988 has consisted of review and evaluation of the decisions of RCSA as reported in the minutes of their 43rd National Synod and other items of information which have been received.

The Synod of 1988 instructed "the Committee of Four to complete its mandate, which reads, 'To consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa'; with urgent request that the Committee of Four send letters to the moderators of the nonwhite churches in South Africa with whom we are in ecclesiastical relationship with pledges of spiritual, moral, and physical support for those pastors and other church leaders who are risking reprisals for speaking out for racial justice while the government of South Africa has banned political dissent on the policy of apartheid" (*Acts of Synod 1988*, p. 561). The committee sent these letters in August but has received no replies.

III. CHANGES IN THE RACE DECLARATIONS OF THE RCSA

The tense discussions at the RCSA Synod of 1988 have been reported in the agenda report submitted to synod last year. The declarations on race rela-

tions which emerged from the RCSA synod reflect one major change. A series of statements on which the "Committee of Four" had concentrated its attention, which it had designated as unacceptable, and which it considered inconsistent with later RCSA statements was altered. The RCSA synod felt bound by its own rules not to eliminate statements of positions previously adopted, but the synod did feel free to reformulate those statements.

In order that delegates may assess for themselves the value and weight of this change, the old statements are repeated here first, and then appear the three new statements which replace them.

The previous statements (translation submitted by RCSA):

On church and diversity (under 2. Ecclesiastical Relations):

2.2 The faithful, as members of the body of Christ, are not released from their natural relationships; on the contrary, their redemption occurs in their generations just as there is redemption for the believing remnant and the baptized in every nation. In the consummated kingdom we are saved ones from every nation, tribe, people, and language (Rev. 5:9, 7:9; Acts 3:22).

2.3 Diversity of nation (races) was assumed and maintained when the church was established on Pentecost, when the gospel was heard by everyone in his own language.

2.4 In order for the preaching of the Gospel to be successful separate institutioning is necessary and undoubtedly conducive to the revelation of the kingdom of God.

2.5 This separate institutioning is also essential for the revelation of the kingdom of God among all peoples, languages, and nations. The church is not dissociated from the peoples of the world but embodies the real people of God in a nation, hence the church in every nation is like leaven that reaches out to the entire nation to evangelize it (Micah 4:7; Nahum 2:2; Is. 120:20-22; Is. 11:11; Matt. 13:33; Matt. 28:19; Acts 2:39; Rom. 10:1; Rom. 11:1-5, 13-16).

2.6 The unity of the church, therefore, does not allow the conclusion that "mixed worship" has to be made a matter of principle and direction. In general, this would be detrimental rather than conducive to God's kingdom on earth.

2.7 Unity should not be sought in the local churches ("mixed worship," "joint worship," "joint partaking of the Lord's Supper") but in denominational fellowship.

The new statements that replace the above (our translation):

1. In the unity of the body of Christ, believers are bound together in a fellowship of the redeemed from all peoples, nations, and languages. Neither this diversity of people, race, and nationhood nor any other natural relationship cancels that unity.

2. This unity in diversity is underscored and illustrated in the founding of

the church at Pentecost, where the same gospel was heard by everyone in his own language.

3. The service of God's Word is of central importance and must be understandable. The earthly (historical) diversities of language and culture may not be denied in the presentation of the gospel and the organization of the church, in order that everyone may have the opportunity to hear the gospel in his own language and to reach out to all peoples in evangelization.

The change embodied in the above substitution of one set of statements for another is substantial. A major reason why further changes did not take place lies in the procedural process by which this matter got to the floor of the RCSA synod after having first been rejected in another form as being out of order. The RCSA synod, however, did mandate its committees on inter-church relations and on race relations to give further consideration to the critiques of the "Committee of Four" and to report to the next synod (1991).

Such further attention is essential, although the delay is regrettable. Examples of statements found objectionable by members of the "Committee of Four" and which were conveyed to the RCSA include

On unity and diversity (under 3. Socio-political relations):

3.3 Because of sin either the distinctions are horizontalized to the uniformity of Babel (Gen. 11) or they are intensified into hostility. "Distinctiveness" and "diversity" are not static concepts, but by virtue of God's Word a distinction must be made between elimination of boundaries as a matter of principle and a mixing that results in new forms. Therefore all false pursuit of unity, massification, and obliterations of boundaries by Liberalism and Communism must be rejected as unscriptural. It leads to the kingdom of the Anti-Christ.

3.4 From the foregoing it follows that every nation is obliged to safeguard and enhance its national identity and in that way to perform, according to its own nature, its God-given cultural command to the glory of God and as blessing to the whole world.

3.8 The earth and everything in it belongs to the Lord (Ps. 24:1; Hag. 2:8). He puts human beings and peoples in specific countries to live and work there as stewards and to be subservient to his kingdom (Acts 17:26-27).

Other examples could be cited. Several of these have been already marked for reconsideration, but the outcome of that reconsideration cannot be predicted.

IV. ATTITUDES TOWARD RACIAL SEGREGATION

The above paragraphs refer to official statements. Behind statements lie attitudes, which the statements do not always accurately reflect. Between the time of preparation of this report and the convening of Synod 1989 several pieces of additional information may be available on the matter of attitude.

The opportunities for such further clarification include the following. The four national synods, which constitute the RCSA, will send representatives to a consultation on race relations in March 1989. The Reformed Ecumenical

Council is sponsoring this consultation, which has been convened with considerable difficulty. Face-to-face discussions between black and white representatives in the presence of observers from the REC may prove to be quite illuminating. Second, the delegates from the white RCSA who will attend our synod this year have been instructed to prepare a thorough review of the racial position of the RCSA to submit to synod. In addition, two black representatives of the RCSA as well as two white delegates will be present at synod. This should provide a unique opportunity for the advisory committee of synod, and to a lesser degree to synod, to make some assessment of the race relations prevailing in our fellow Reformed church.

V. ASSESSMENT AND CONCLUSION

It is the judgment of our committee that as a result of the ongoing discussions, change has indeed taken place in the position of the RCSA. It is also the judgment of our committee that further change is necessary and may be expected. What is not clear, however, is what recommendation for action by the Synod of 1989 should emerge from this situation. The obvious options are either immediate termination of ecclesiastical fellowship or continuation of full fellowship without further negotiations. Between these extremes lie other possibilities of a fellowship restricted in its categories, or limited in time, or contingent on some future action. The committee is unable to settle on any one of these at this time.

We note in addition that in its action of January 1988 the RCSA synod expressed its confident hope that "the CRC will not take overly hasty actions concerning this important matter of correspondence before all matters with the RCSA are clarified" (*Acts of Synod 1988*, p. 878).

The "Committee of Four" therefore notifies synod that it is unable at this time to make a recommendation for synod's consideration and action. We will monitor further developments as closely as we can and will serve synod with an updated report when it convenes. In the meantime, this report has been submitted in order to give the delegates some opportunity to brief themselves on this issue before it appears on synod's table.

The committee asks synod to grant our reporter, Dr. John H. Kromminga, the privilege of the floor when our report is before synod.

Respectfully submitted
Bing Goei, chairman
Clarence Boomsma
John H. Kromminga, secretary
Alfred Luke

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MINISTERS' PENSION FUNDS

I. INTRODUCTION

Effective January 1, 1983, two Ministers' Pension Funds were established, each administered by its own committee as follows:

A. Retirement Plan for Ministers of the Christian Reformed Church in the United States of America, including Shared Ministers, administered by five United States Pension Committee members. (Shared ministers are those ministers who are not pastors of churches but are in ministries which serve the entire denomination, such as the Back to God Hour, World Missions, etc.)

B. Retirement Plan for Ministers of the Christian Reformed Church in Canada, administered by five Canadian Pension Trustees.

II. THE PENSION AND INSURANCE OFFICE

All office routines and other administrative duties are delegated by the pension committees to the administrator and his staff of two.

In addition, the office administers the life, dental, and health insurance plans for the Christian Reformed Church Consolidated Group Insurance Committee.

Overhead expenses are allocated to three areas of operation and are thus held to a minimum for each activity.

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 retired 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

See *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 (MPF) 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.

Some organized churches pay 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 by other churches and their families who pay full quota*. Because it is deferred compensation it is imperative that MPF quota contributions be recognized as a binding moral obligation and that a healthy (fiscally sound) plan cannot continue to exist without payments to the plan.

The committees recognize that churches that do not pay their full share of quota should ask classis for help in meeting their obligations. This process, however, is likely to strain relationships between pastors and churches. Classes which include smaller churches should help meet pension obligations not paid by those smaller churches.

VII. CENSUS

A. Participants

As of December 31, 1988, there were 1,430 participants in the Ministers' Pension Plans. The office also maintains files on 147 ministers who have withdrawn from the plan, most of whom have some vested interest.

1,167	United States ministers, shared ministers, widows and orphans
<u>263</u>	Canadian ministers and widows
<u>1,430</u>	Total

Another classification is:

833	Active United States and shared ministers
<u>227</u>	Active Canadian ministers
<u>1,060</u>	Total active ministers
228	Retired United States and shared ministers
<u>23</u>	Retired Canadian ministers
<u>251</u>	Total retired ministers
106	United States widows and orphans
<u>13</u>	Canadian widows
<u>119</u>	Total widows and orphans
<u>1,430</u>	TOTAL

B. Deaths in 1988:

Name	Date of Death	Age
Rev. Sidney A. Werkema	January 17, 1988	79
Rev. Bernard E. Visscher	January 24, 1988	81
Rev. Evert Tanis	April 22, 1988	86
Rev. Fred M. Huizenga	May 30, 1988	80
Mrs. Gertrude Griffioen	June 9, 1988	82
Rev. Isaac I. C. Jen	June 9, 1988	61
Mrs. Jessie Brondsema	June 16, 1988	93
Rev. Bernardus Van Someren	June 16, 1988	88
Mrs. Petronella Praamsma	July 18, 1988	78
Mrs. Minnie Vande Kieft	August 5, 1988	85
Rev. Anthony A. Hoekema	October 17, 1988	75
Rev. John H. De Haan	October 24, 1988	87
Rev. John W. Hielkema	October 26, 1988	57
Rev. John Leugs	October 26, 1988	59
Mrs. Elizabeth Hooker	November 21, 1988	89

C. Retirements in 1988:

Under the United States Retirement Plan:

Name	Reason	Classis	Date
Rev. Hubert J. Sprik	disability	Grand Rapids South	January 1
Rev. Kenneth R. Slager	age	Pacific Northwest	January 1
Rev. Thomas Vanden Bosch	age	Iakota	January 3
Rev. Edward J. Knott	age	Zeeland	January 15
Rev. Isaac W. Meuzelaar	age	Northcentral Iowa	January 31
Rev. Bernard Byma	age	Zeeland	February 1
Rev. Samuel Vander Jagt	age	Northern Illinois	March 2
Rev. John G. Kruis	age	Grandville	April 4
Rev. Raymond R. Graves	age	Northcentral Iowa	April 30
Rev. Roger D. Posthuma	age	Red Mesa	April 30
Rev. Isaac I. C. Jen	disability	Chicago South	May 31
Rev. Martin Zylstra	age	Minnesota South	June 30
Rev. John A. Houseward	age	Northcentral Iowa	August 19
Rev. Willis P. De Boer	age	Grand Rapids East	August 31
Rev. Fred H. Klooster	age	Grand Rapids East	August 31
Rev. John T. Malestein	age	Lake Erie	August 31
Rev. Louis J. Dykstra	age	Holland	October 16
Rev. George D. Vanderhill	age	Northern Illinois	October 30
Rev. Andrew Zylstra	age	Pella	December 31
Rev. Paul G. Schrotenboer	age	Thornapple Valley	December 31

Under the Canada Retirement Plan:

Name	Reason	Classis	Date
Rev. John Hanegraff	age	Minnesota North	February 1
Rev. Stephen M. Jung	age	British Columbia NW	June 7
Rev. Jan D. Pereboom	age	Niagara	June 16
Rev. Dick C. Los	age	Eastern Canada	August 30
Rev. John De Pater	age	Hamilton	November 1

VIII. AUDITORS

Both the United States Ministers' Pension Committee and the Canadian Pension Trustees appointed the public accounting firm Touche Ross & Co. to audit the books and prepare certified financial statements for the Ministers' Pension Funds and the Supplemental Funds for the fiscal year ended August 31, 1988. Financial statements appear in the *Agenda for Synod 1989—Financial and Business Supplement*.

IX. ACTUARIAL AND OTHER REPORTS

Touche Ross & Company has prepared an actuarial report for the United States and Shared Ministers' Pension Plan. Murray, LeHouillier, Hartog, Actuaries, have prepared a similar report for the Canadian Ministers' Pension Plan. This firm also prepares and files required governmental reports.

The reports used the census data as of January 1, 1988, and determined the required quotas and contributions for 1989 and 1990. An actuarial evaluation serves three purposes:

A. Calculation It compares the value of accrued member benefits with assets available and thus provides an assessment of the unfunded liability.

B. Consulting It helps determine the amounts needed to fund the plan by quotas and investment income and reviews our current policies and procedures.

C. Compliance It is needed to comply with governmental, CPA, and CA reporting requirements. For Canada it is required to maintain the tax deductibility status of the plan.

X. ACTUARIAL ASSUMPTIONS

To determine required quotas and contributions, the actuaries need to consider various assumptions. These assumptions were carefully considered and approved by both the Canadian Pension Trustees and the United States Ministers' Pension Committee. Major assumptions are:

A. The Unit Credit method is to be used to determine the required amounts to fund the plan.

B. The annual benefit of new plan retirees is 1.1 percent of the Final Average Salary paid to CRC ministers in Canada for ministers retiring with service in Canada, and 1.1 percent of the Final Average Salary paid to CRC ministers in the United States for ministers retiring with service in the United States. This Final Average Salary is the average of cash salaries of CRC ministers in the three years prior to the year of retirement. For 1988 the U.S. salary used was

\$22,470; for Canada it was \$24,532. This Final Average Salary is then multiplied by the member's years of pensionable service and 1.1 percent. Ministers may be granted *ad hoc* increases annually by synod. Future costs of that benefit must be estimated.

C. Final Average Salaries are assumed to increase by 5 percent each year, with a maximum ceiling used for actuarial purposes of \$31,500 in 1989 and \$33,075 in 1990.

D. Pensions under the former plan are assumed to increase by one-half the amount of the inflation rate each year.

E. The census and asset values are taken as of January 1, 1988.

F. Normal retirement age is sixty-five.

G. The mortality table used is the UP-1984 table set forward one year for males and back four years for females.

H. Net investment yield of 7 percent is assumed. Gains and losses are spread over five years.

I. Past service costs are amortized over twenty years in the United States and, by law, over fifteen years in Canada.

XI. INVESTMENTS AS OF AUGUST 31, 1988

Investments at current value held in trust by financial institutions for the United States and Shared Ministers' Pension Plan as of August 31, 1987, and 1988 are:

	1988	1987
Accrued interest and dividends receivable	\$ 99,619	\$ 13,199
Investments:		
<i>Amb's Investment Counsel, Inc.</i>		
Short-term Obligations	\$ 1,680,454	\$ 1,309,376
U.S. Treasury Notes	1,718,003	1,265,048
Government and Agency Obligations	1,031,721	1,053,753
Corporate Bonds	2,081,683	2,239,487
Common Stocks	3,877,691	4,355,141
	<u>\$10,389,552</u>	<u>\$10,222,805</u>
<i>Loomis Sayles & Company, Inc.</i>		
Short-term Obligations	\$ 408,302	\$ 2,169,143
U.S. Treasury Notes	3,194,875	2,178,060
Government and Agency Obligations	1,896,277	1,697,060
Corporate Bonds	1,987,260	1,788,729
Common Stocks	2,763,568	2,226,553
	<u>\$10,250,282</u>	<u>\$10,059,545</u>
<i>National Bank of Detroit</i>		
Short-term Obligations	\$ 1,138,629	\$ 688,351
Corporate Bonds	4,467,601	-
NBD Collective Funds	894,823	5,793,890
Common Stock	2,978,699	2,948,100
	<u>\$ 9,475,752</u>	<u>\$ 9,430,341</u>
Total for the United States	<u>\$30,219,205</u>	<u>\$29,725,890</u>

	1988	1987
<i>Mu-Cana Investment Counselling, Ltd.</i>		
Cash	\$ 25,311	(\$ 31,798)
Accrued interest and dividends receivable	126,627	115,630
Canadian Short-term Investments	297,462	98,834
Canadian Bonds	4,377,581	3,947,830
Canadian Equity Investments	2,083,237	2,295,308
United States Equity Investments	<u>759,150</u>	<u>758,043</u>
Total for Canada	<u>\$7,669,368</u>	<u>\$7,183,847</u>

XII. INVESTMENT POLICIES

Both the United States Committee and the Canadian Pension Trustees are guided in their investment decisions by adopted policies on social responsibilities and proportions of funds to be invested in various instruments.

XIII. INVESTMENT RESULTS

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.
- E. Consumer Price Indexes.

Our funds continue to outperform the market and many other pension funds.

XIV. WHEN WILL THE PLANS BE FULLY FUNDED?

Questions often arise as to the funding status of the pension funds.

Until we are fully funded, the United States and Canada legally require that normal costs and a portion of 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 or improved, 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

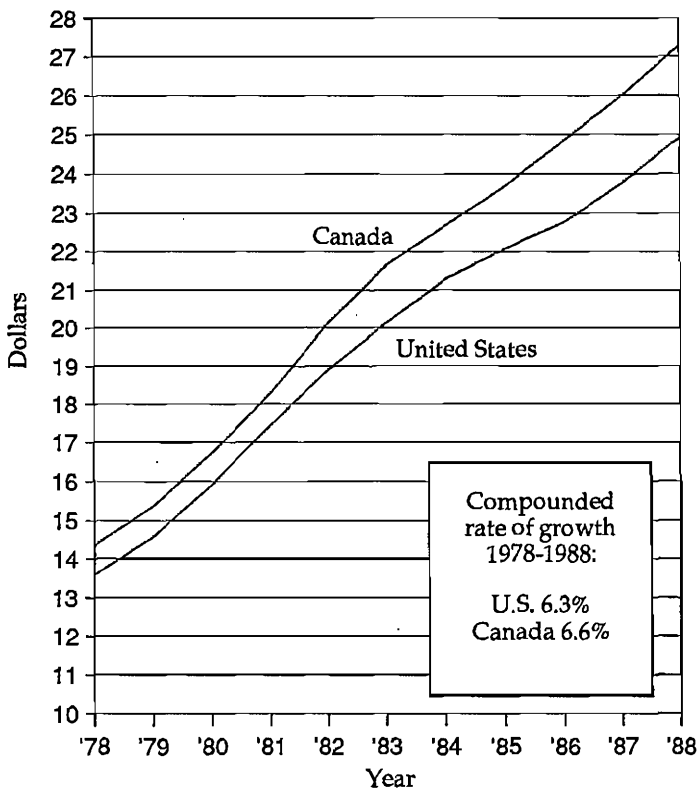
If the percent of quota collected for the Ministers' Pension Funds in-

creases, we will be fully funded more quickly. Each percent of increase in collections results in a \$.45 per-family quota decrease.

D. Final Average Salary

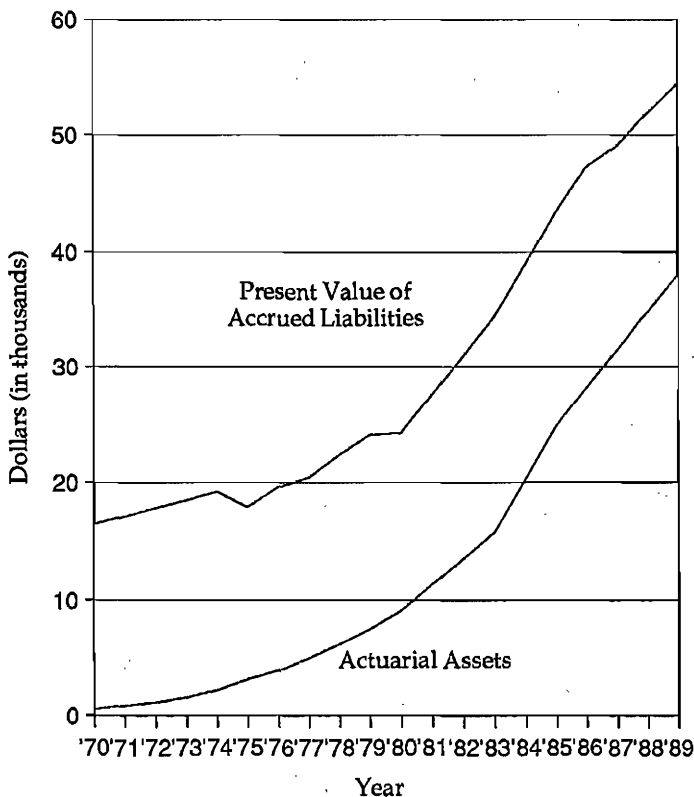
If ministers' cash salaries increase, pension benefits increase, because the formula used to calculate pensions includes average cash salaries of ministers. In fact, average cash salaries for the United States and Canada increased at compounded rates of 6.3 percent and 6.6 percent respectively during the period 1978-88. This is shown in the graph below.

Trend of average cash salaries of Christian Reformed Ministers in the United States and Canada for the years 1978-1988 (in thousands of dollars).



The following graph shows the relationship between the present value of accrued liabilities and the actuarial assets in the fund. Note that when the present plan was begun as a funded plan in 1970, the plan was only 3 per cent funded. In 1989, it is estimated that the liabilities are 70 percent funded. Progress toward full funding is evident.

Comparison of the present value of accrued liabilities, actuarial assets and unfunded liabilities of the Canadian, U.S. and shared plans for the years 1970-1989.



XV. QUOTA AMOUNTS

Although quotas in *nominal* or current dollars have increased, they have actually *decreased in constant dollars*, i.e., after inflation, since 1970, by 18 per cent. 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' PENSION QUOTA IN 1982 - 1984 U.S. DOLLARS

Year	Ministers' Pension Quota	U.S. Consumer Price Index	M.P.F. Quota in Real 1982-1984 \$'s
	\$	\$	
1970	16.00	38.8	41.24
1971	17.00	40.5	41.98
1972	20.00	41.8	47.85
1973	22.00	44.4	49.55
1974	22.75	49.3	46.15
1975	22.75	53.8	42.29
1976	24.50	56.9	43.06
1977	24.50	60.6	40.43
1978	28.50	65.2	43.71
1979	30.45	72.6	41.94
1980	32.00	82.4	38.83
1981	34.00	90.9	37.40
1982	36.00	96.5	37.30
1983	38.00	99.6	38.15
1984	39.50	103.9	38.02
1985	41.00	107.6	38.10
1986	42.35	109.6	38.64
1987	42.35	113.5	37.31
1988	40.00	118.04 *	33.89
1989	42.00	123.94 *	33.89
1990	44.00 requested	130.14 *	33.81
* - estimated			

A graph of these amounts is shown on the next page.

Inflation affects the Pension Funds in three ways:

A. It calls for some modest cost-of-living increases in the pensions of former plan retired ministers. This affects benefits and costs.

B. When pensions of retired ministers and widows under the former plan are increased, the actuary also applies this increase to the *past service cost of ministers not yet retired*, where applicable. This affects benefits and costs.

C. Inflation has an important bearing on Final Average Salaries of United States and Canadian ministers who are earning pensions under the revised pension plans effective January 1, 1983. This affects benefits and costs.

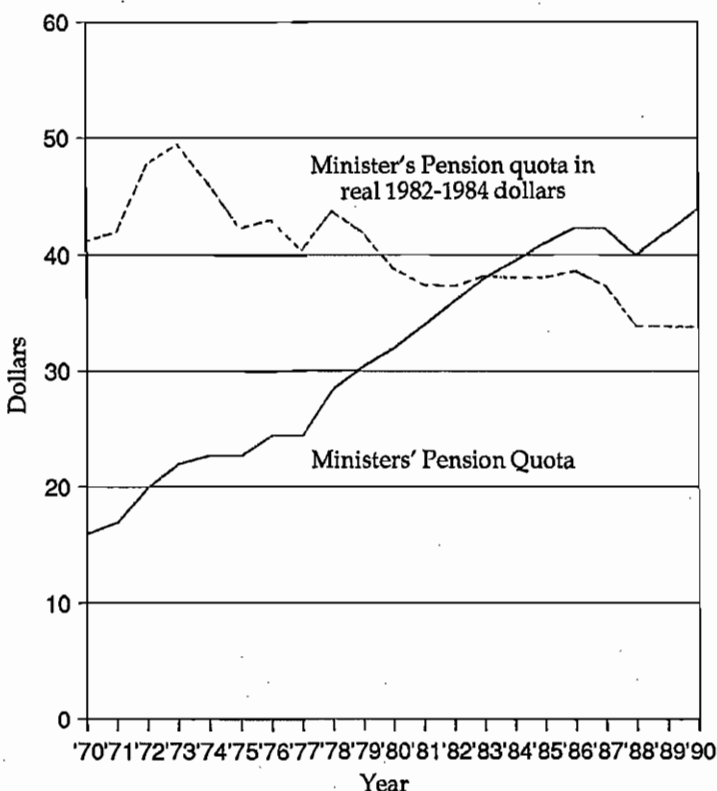
XVI. PLAN CHANGES

Since the new plans became effective January 1, 1983, both committees have examined their respective plans carefully to see what, if any, amendments should be made. The committees wish to call attention to the 1987 changes and amendments in the Plans relating to disability benefits and interruptions in service. (See *Agenda for Synod 1987*, pp. 214-28.)

XVII. RATIONALE FOR PAYING A HIGHER PENSION IN CANADA

Since the pension plans began in 1970, the *ad hoc* pension amount set by synod each year has been the same for both the United States and Canada. Pensioners who retire under the former plan receive a check in the currency of the country in which they retire.

Comparison of nominal with inflation-adjusted quotas for the Minister's Pension Fund for the years 1970-1989 (in terms of 1982-1984 dollars).



Synod 1987 asked the Synodical Interim Committee (SIC) to investigate whether regular salaries paid to Canadian ministers should be higher than those paid to United States ministers. The SIC presented a variety of studies, including those from Hay Associates, the Administrative Management Society, and our own Ministers' Compensation Survey.

Synod decided to set salary guidelines on the basis of salaries paid in each of the two countries. Salary guidelines should not be based on exchange rates, but on the salaries paid in each country. The recommendation was that "Canadian salaries of Home Missions and FSC ministers in 1989 be established at 10 percent higher than those of U.S. ministers" (*Acts of Synod 1988*, Art. X, pp. 405-06).

The new pension plan adopted for 1983 calls for using separate actual salaries of ministers in the United States and Canada. For 1988 these final average cash salaries used for calculating pensions were:

United States	\$22,470
Canada	<u>24,532</u>
Difference	<u>2,062</u>
or	9.2 % more

Ministers who have retired under the former plan have always been granted the same benefits in both the United States and Canada (e.g., \$7,380 in 1989).

The United States Pension Committee and Canadian Pension Trustees unanimously approved the following recommendation at its joint meeting on September 16, 1988:

That Synod approve a plan by which retirees under the former plan are paid an *ad hoc* amount approved annually by synod and that former plan retirees in Canada be granted an amount increased by the percent that Canadian Final Average Salaries for the previous year exceed the United States Final Average Salary to reflect this differential.

Example: The former pension plan amount for 1989 is \$7,380. This will be increased by 7.9 percent to \$7,968 in Canada. For 1990 the amounts requested are \$7,560 for the United States and \$8,256 for Canada—or 9.2 percent more to reflect the salary differential.

There are currently ten ministers and eleven widows who are paid in Canada under the former plan.

Grounds:

1. Ministers who retire under the new plan receive benefits based on the final average salaries in the countries in which they retire. Equity suggests that those paid under the former plan be paid an amount which reflects the salary differentials.
2. There is now a synodical precedent in that each year synod will specify the percentage differential for FSC churches.
3. When the former plan was established, salary differentials between the two countries were not so large.
4. Three widows and two ministers are currently receiving payments from the Supplemental Fund. These payments would be discontinued, but these retirees would not receive less than they are currently receiving from both funds.
5. The cost to the Canadian plan is minimal.

Administration

It is the intent of the two committees that this plan, if approved, be effective retroactive to January 1, 1989.

XVIII. MOVING EXPENSES

The Supplemental Funds in both the United States and Canada have been paying a once-in-a-lifetime moving expense to ministers when they retire or to widows whose husbands die while active in the ministry. The payments have been made for these reasons:

1. Ministers nearing retirement who receive a call to a congregation located far from where they wish to retire should not be discouraged from accepting the call because of the high moving expense at retirement.

2. Churches who call a minister usually pay his moving expense. However, if churches would have to pay the moving expense for a minister when he retired, they would have to pay for two moves—both for the incoming minister and for the minister who retired from their congregation. This may inhibit churches from calling ministers approaching retirement.

3. Synod has approved quotas for the Supplemental Funds to pay for these final, once-in-a-lifetime moves.

During the past three years there have been twice the average number of moves. It is likely that the number of these moves will increase because of demographic changes in our minister group. Furthermore, the average cost of moves has increased substantially. As a result, the Supplementary Fund balances have dramatically declined.

The U.S. Committee and Canadian Trustees have examined a number of alternative solutions. Among them were:

1. Pay no moving allowance at all for retired ministers.

2. Limit the payment only to those moves which exceed, e.g., five hundred miles.

3. Ask the local congregation and retiring minister to share in the cost.

4. Limit the payment to \$2,000.

After considering a variety of possible solutions, the Canadian Pension Trustees and the U.S. Ministers' Pension Committee, at its joint meeting on September 16, 1988, adopted these principles:

Principles of Administration of Once-in-a-Lifetime Moving Expenses

In the administration of the program to pay moving expenses for retired ministers or widows, the administrator should be guided by these principles:

1. That the once-in-a-lifetime moving allowance should be retained, even though ours is the only denomination to provide this benefit.

2. That ministers or their widows have a joint responsibility to reduce moving costs.

3. That ministers or their widows, when possible, should reduce the quantity or poundage of goods moved.

4. That fairness and equity in paying moving benefits should be promoted.

5. That a spirit of volunteerism and help from local congregations, families, and friends, as well as the use of rental trucks, should be encouraged.

6. That there may be extraordinary cases, e.g., disability, which require special consideration.

7. That distance may not be the major determinant of moving costs.

8. That moving costs have escalated substantially over the past few years.

9. That synod should continue to support the program with increased quota support.

10. That these principles, if adopted, be sent to all ministers contemplating a move and to their respective councils.

XIV. MATTERS FOR SYNODICAL ACTION

A. Privilege of the Floor

The committees respectfully request synod to grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee, to Dr. Ray Vander Weele, administrator, or to counselors Donald Oosterhouse and Albert J. Bakker when matters pertaining to the Ministers' Pension Plans are discussed.

B. Housing Allowance

The United States Pension Committee requests synod to designate up to 100 percent of the minister's early and normal retirement pension or disability pension for 1989 as housing allowance for United States income tax purposes (IRS Ruling 1.107- 1) but only to the extent the pension is used to rent or provide a home.

C. Appointment of United States Pension Committee Member

The United States Pension Committee requests synod to appoint, effective September 1, 1989, Rev. Herman Hoekstra for a one-year term to expire August 31, 1990.

Ground: Rev. Hoekstra has served only five years. His first term was for a two-year period.

D. Election of Canada Pension Trustee Member

The Canadian Pension Trustees request synod to elect, effective September 1, 1989, one trustee to replace Mr. John Van Rooyen, who is eligible for reelection. Nominees for one three-year term are the following:

1. *Mr. John Van Rooyen*, incumbent—He is Director of Group and Corporate Accounting at Siemens-Bendix Auto Electronics, Inc. He has served on church council and on school boards as well as on the Board of Governors and Executive Committee of Redeemer College. He has served as the chairman of the Canadian Pension Trustees for the past two years. Mr. Van Rooyen resides in Chatham, Ontario.

2. *Mr. Simon Kouwenhoven*—He is senior vice president, Commercial Banking Group of the Bank of Montreal. He has served on the church councils of New Westminster, BC, and Burlington, ON, and on the school boards in New Westminster and Hamilton. He has served on many other committees of the various CRC churches he has attended in the past. He resides in Toronto, Ontario.

E. Name Change

The committees request synod to approve the following name change for the Supplemental Fund: "Emergency Assistance and Moving Fund for Retired Ministers and Widows."

Grounds:

1. The term "Supplemental Fund" is not descriptive of the purpose of the fund.
2. The term "Supplemental Fund" is often confused with funds set up by various classes.
3. Although the title is longer, the abbreviation "Emergency Fund" will also be used.

F. Vesting

The committees request synod "to grant permission to change our pension plans to conform with legislation which mandates reduced vesting periods."

Grounds:

1. Both the United States and Canada are considering making the period for vesting shorter. We will have to comply when the laws are enacted.
2. Only plan language will change. There will be no increase in cost to the plan.

G. Benefits, Quotas, and Contributions

The United States Pension Committee and the Canadian Pension Trustees jointly recommend that synod approve the following for 1990:

1. Approve the proposal to grant Canadian retirees under the former plan an amount based on the difference between average salaries in Canada and those in the United States.

2. Increase the former plan maximum pension in the United States from \$7,380 in 1989 to \$7,580 in 1990 and in Canada from \$7,968 in 1989 to \$8,256 in 1990.

Ground: This represents a modest 2.4 percent increase in the United States and a 3.5 percent increase in Canada, in partial recognition of the cost-of-living increases in both countries.

3. Grant a per-family quota of \$44.00 for 1990.

Ground: This amount is requested because the actuaries determined that it is needed to comply with governmental and actuarial requirements to fund future benefits.

4. Establish Contributions-Other at \$2,500 for 1990.

5. Grant a per-family quota for the Emergency Fund of \$2.50 for 1990.

Grounds:

- a. To meet day-to-day operational needs and emergency situations of retired ministers, widows, and orphans, the committees have approved a minimum working fund balance of \$25,000. The current fund needs to be restored.
- b. To meet current and expected demand for funds for needy cases.
- c. To pay final, once-in-a-lifetime moving expenses for retired ministers. The number of ministers retiring and moving is double what it was three years ago and is expected to remain high for some time (see XVIII).

H. Thanks

The ministers' pension committees suggest that synod express appreciation to the following members for their services:

1. Canadian Ministers' Pension Trustees: Mr. John Van Rooyen, who has served three years, two as chairman. He is eligible for reelection.
2. United States Ministers' Pension Committee: Rev. Herman Hoekstra, who has served the committee for five years and is eligible to be reappointed for one more year.
3. Dr. Ray Vander Weele, who has served both committees as their administrator for the past three years.

Canadian Pension Trustees

John Van Rooyen, chairman

Durk De Jong

Jerry Hoytema

Donald E. Nelson

Nicholas Van Duyvendyk

Ray Vander Weele, Administrator

United States Pension Committee

David Vander Ploeg, chairman

Lloyd Bierma

Herman Hoekstra

Julius F. Mellema

Garrett C. Van de Riet

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PASTOR-CHURCH RELATIONS COMMITTEE

I. INTRODUCTION

The Pastor-Church Relations Committee (PCRC) supervises the work of the Pastor-Church Relations Services (PCRS), which carries out a broad program of ministry in the area of pastor-church relationships. The PCRS ministry is both *remedial* (such as assisting hurting officebearers and bringing resources to bear on stress and crisis situations) and *preventive* (such as providing officebearers with pastoral care and educational services).

A detailed description of the PCRC's mandate can be found in the *Acts of Synod 1982* (pp. 75-78, 581-89).

The Synod of 1982 stipulated that the PCRC ministry be launched for an initial five-year period, after which the further need for its services would be evaluated. An independent long-range planning committee submitted a study to the 1988 Synod. This study centered on existing needs for pastoral care in the areas outlined by the 1982 Synod and the effectiveness of PCRC services rendered so far. Synod decided to "continue the services of the Pastor-Church Relations Committee as outlined by the 1982 Synod" (*Acts of Synod 1988*, p. 512). Synod also reformulated PCRC's mandate, reappointed Rev. Louis Tamminga as the director of PCRS, expanded the PCRC ministry to include nonordained church-ministry staff members, and expanded the committee from seven to nine members (*Acts of Synod 1988*, p. 513). Also of significance to this ministry was the action of the 1987 Synod which added the mandate of the Ministerial Information Service to the PCRC program.

The PCRS office operation was transferred to the new addition of the denominational building just over a year ago. This has enhanced our cooperation and interaction with other agencies.

II. THE REGIONAL PASTORS

Synod 1982 stipulated that each classis have its own regional pastor. Six classes, because of their size, either have or soon will have two regional pastors each. The regional pastors, often accompanied by their wives, minister to colleagues who face problems or have been overcome by a sense of futility and disappointment. They also call regularly on fellow pastor-couples to show their interest and concern and to establish them in the Lord. In a number of crisis situations the regional pastor and director met with the various parties as mediators. On the other hand, councils have invited their regional pastor and the director to visit them as a team for the purpose of enhancing ministries already functioning well.

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 PCRC ministry can provide pastoral skills sometimes not available to a local church. They are often in a more favorable position to

minister to a particular need because they are not part of the supervisory structure of the church. It appears that during the past few years pastors and consistories are more readily inclined than before to approach their regional pastor for consultation and/or help.

Regional pastors have also assumed responsibility for supervising the mentor program in their respective classes, assisting the pastoral relations committees in the churches of their classes, and organizing educational events for the benefit of officebearers and churches in their districts.

The following regional pastors presently serve in their respective classes:

Alberta North	Nicholas B. Knoppers
Alberta South	Jacob Weeda
Atlantic Northeast	Paul W. Brink
—	—
Arizona	Ted Medema
British Columbia North-West	Allen E. Likkel
British Columbia South-East	Peter M. Jonker
Cadillac	James E. Versluys
California South (North)	John F. Hollebeek
California South (South)	—
Central California	—
Chatham (East)	Peter C. Hogeterp
Chatham (West)	James Tuininga
Chicago South	John M. Ouwinga
Columbia	Henry Lamsma
Eastern Canada (East)	James Joosse
Eastern Canada (West)	Dick C. Los
Florida	Harvey A. Ouwinga
Georgetown	Edward J. Tamminga
Grand Rapids East	Morris N. Greidanus
Grand Rapids North	Charles Steenstra
Grand Rapids South	John M. Hofman
Grandville	Thomas C. Vanden Heuvel
Hackensack	Vernon Geurkink
—	Gordon D. Negen
Hamilton	—
Holland	Roger A. Kok
Hudson	Donald P. Wisse
Huron	Jacob Kuntz
lakota	Duane Tinklenberg
Illiana	Lugene A. Bazuin
Kalamazoo	Charles Terpstra
Lake Erie	Donald H. Postema
Minnesota North (North)	Gerrit Haagsma
Minnesota North (South)	James D. Osterhouse
Minnesota South	Peter W. Brouwer
Muskegon	Eugene W. Los
Niagara	Jack B. Vos
Northcentral Iowa	Robert B. Vermeer
Northern Illinois	Hendrik De Vries
Orange City	Aldon L. Kuiper
Pacific Northwest	Donald J. Negen
Pella	Siebert Kramer
Quinte	Repko W. Popma
Red Mesa	Albert J. Veltkamp
Rocky Mountain	Jay C. Vander Ark
Thornapple Valley	Benjamin Becksvoort
Toronto	Gerard Ringnalda
Wisconsin	John Kroon
Zeeland	Kenneth E. Van Wyk

III. THE MENTOR PROGRAM

Newly ordained pastors and those entering the CRC ministry by way of Church Order Articles 7, 8, and 14-c are being assigned a mentor, with whom they establish a one-to-one trust relationship. This provision was also made by the 1982 Synod. Synod stipulated that the mentor arrangement between two pastors should last for five years. For those pastors who entered the CRC ministry between 1982 and 1984 that cycle has now been completed. But we have found that some mentors and mentees continue their relationship as special partners in the gospel ministry. On the other hand, there have also been instances of premature conclusions to mentor relationships due to transfer of the participants. Also, in some situations the relationship was not viable and had to be discontinued. In some such cases another mentor could be found.

The statement in the PCRC report of 1987 still holds true:

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.

(Agenda for Synod 1987, p. 235)

IV. PASTORAL RELATIONS COMMITTEES

Nearly two hundred congregations now have a pastoral relations committee for the benefit of their pastor(s). The Synod of 1982, which made this provision, stated that the purpose of such support forces was to "promote better communications between the congregation and the pastor, and vice versa."

Over the last few years feedback and suggestions from churches with pastoral relations committees have enabled us to produce a manual which has proved helpful to committees and pastors alike. Copies will be available to synodical delegates. PCRC stands ready to assist councils and pastors in organizing pastoral relations committees. These committees provide a setting in which the pastor can relate to fellow believers in trust and confidence and can find spiritual refreshment. These committees do not have decision-making or policy-setting power and do not in any way detract from the responsibilities or authority of the consistories.

V. MINISTERIAL INFORMATION SERVICE

The Ministerial Information Service (MIS) has been the fastest growing department in the PCRS ministry. Since we reported to last year's synod, some one thousand profiles of ministers have been mailed to vacant churches. As soon as a church becomes vacant, we mail it a package of informational materials. We also invite the church to complete a profile form and return it to us. Over 90 percent of the vacant churches accept that invitation.

These two types of profiles play a vital part in realistically matching churches and pastors.

Last year PCRS produced *A New Pastor for Greenville*, a manual for assisting congregations in their calling process. The booklet has been well received by those churches which have used it. Copies are being sent to all vacant churches.

Synod 1987 considered a report by the Committee to Study the Calling System. The report contains some valuable suggestions, but the calling process in the CRC is still not problem free. We continue to have pastors serving churches for which their gifts and skills are not suited, and other pastors have been in their churches for too many years. We presently do not have satisfactory tools to effect salutary transfers. At the same time we make grateful mention of the many instances where the combined ministries of PCRS and MIS have been instrumental in establishing a fortunate match between churches and pastors.

VI. BEYOND PUTTING OUT FIRES. . .

The PCRC ministry is still perceived here and there as mostly remedial—assisting pastors and churches in problem situations. Though this ministry is indeed an important element in the overall PCRC program, the positive, preventive part is no less important and has become increasingly prominent through the years. Preventive ministry focuses especially on two activities: (1) picking up warning signals of difficulties at an early stage and providing ministry promptly (the regional pastors are particularly helpful in this regard) and (2) assisting pastors and councils in improving local ministry. We have found that a well-appointed ministry is one of the main factors in clergy well-being. By means of workshops and printed materials, PCRS has helped churches to translate their vision and concept of ministry into actual programs.

Director Louis Tamminga has directed a good share of his own efforts toward regular and positive pastoral care. He has visited many churches, conducted retreats for pastor couples and elders, addressed elders' conferences, taught workshops, and attended classical meetings. Rev. and Mrs. Tamminga have also stopped in at several parsonages this past year for some moments of personal sharing with pastor couples; many pastors have stopped by at the PCRS office or the Tamminga home in Grand Rapids for a heart-to-heart talk.

VII. SOURCE MATERIALS

PCRS has prepared the following resource materials for the use of churches and pastors. Copies are available for synodical delegates.

1. *A New Pastor for Greenville: A Manual for Calling a Pastor in the Christian Reformed Church*
2. *When Pastors Accept a Call*
3. *The Pastoral Relations Committee Revisited*
4. *The Work of the Regional Pastor*—various pamphlets
5. *A Pastoral Mentor Program*—manual and pamphlets
6. *A Pastoral Performance Evaluation*
7. *A Church Council Performance Evaluation*
8. *The Council's Evaluation of Congregational Life*

9. A church profile form
10. A ministerial profile form
11. *Conflict in the Church*—a booklet published by CRC Publications
12. A bibliography of source materials for the pastoral ministry

VIII. SALARY DISCLOSURE

Job level	No. of positions in job level	Compensation quartile (includes housing allowance)
5	1	4th

IX. COMMITTEE

The following are presently serving on the committee:

Mrs. Nancy Knol	1989
Mrs. Mirth Vos	1989
Dr. Richard Westmaas	1989
Dr. Robert C. De Vries	1990
Rev. Eugene W. Los	1990
Rev. Carl L. Kammeraad	1990
Rev. Wayne Brouwer	1991
Mrs. Anita Schoonveld	1992
Rev. Richard E. Williams	1992

Nancy Knol was appointed by the Synodical Interim Committee to fill the vacancy left by the resignation of Rev. Peter Borgdorff, who was elected to the Synodical Interim Committee. We propose that synod extend her term for another two years so that she can serve a regular three-year term. Mirth Vos and Richard Westmaas have already served two three-year terms and are, therefore, not eligible for another term.

The committee must also share another personnel problem with synod. A PCRC subcommittee looks after Ministerial Information Service matters, and, since it meets twice monthly, the members must live in the Western Michigan area. Synod will note from the above listing that the present personnel of the MIS subcommittee—Robert De Vries, Eugene Los, and Carl Kammeraad—will all retire in 1990 and will then not be eligible for another term. It also happens that both Dr. De Vries and Rev. Kammeraad will be away for study leaves during part of the coming church season. PCRC proposes, therefore, that synod add a Western Michigan pastor to the committee at this time, thus expanding the committee to ten members and ensuring pastoral representation on that subcommittee which we think is important to the committee's work. Such an addition will assure the effective functioning of the MIS department and will also provide some continuity after the terms of the three pastor members mentioned above have expired. We propose that the latter then be replaced by two new members, which will bring the committee back down to its original size.

We submit the following three pairs of names for nomination:

A. To replace Dr. Richard Westmaas

1. William Van Dyke, Ph.D. Clinical psychologist, previously chairman of Pine Rest's Psychology Department, now in private practice.
2. Robert Van Noord, Ph.D. Clinical psychologist, director of Pine Rest's Satellite Clinics and chairman of the Psychology Department.

B. To replace Mirth Vos

1. Mrs. Judy Cook. Holds a master's degree in family counseling and is presently a counselor and therapist with a counseling agency in Hamilton, Ontario.
2. Mrs. Mary Vander Vennen. Holds a master's degree in psychiatric nursing and is presently a counselor and therapist with a counseling agency in Toronto, Ontario.

C. To provide an additional member for the committee

1. Rev. Edward J. Blankespoor. Pastor of Park CRC, Holland, Michigan.
2. Rev. Stanley Mast. Coordinator of Field Education, Calvin Seminary, Grand Rapids, Michigan.

X. MATTERS REQUIRING SYNODICAL ACTION

The Pastor-Church Relations Committee makes the following recommendations to synod:

- A. That synod grant the following PCRC members the privilege of representing the committee before synod and its advisory committee: Eugene Los, chairman; Robert C. De Vries, secretary; and Louis Tamminga, director.
- B. That synod elect three committee members from the nominations proposed above for a three-year term.
- C. That synod extend the appointment of Nancy Knol for two years.
- D. That synod thank Peter Borgdorff, Mirth Vos, and Richard Westmaas for their years of outstanding service.
- E. That synod grant Rev. Louis Tamminga the privilege of addressing synod briefly at a time of synod's choosing.

Ground: At previous synodical meetings this was found to be a suitable format to alert synod "to trends and relevant issues bearing on the relationship between congregations and pastors" (*Acts of Synod 1982*, p. 583).

Pastor-Church Relations Committee
Louis M. Tamminga, director

SERMONS FOR READING SERVICES

"FIFTY YEARS OF SERVICE"

"Your word, O LORD, is eternal;
it stands firm in the heavens." (Psalm 119:89)

I. INTRODUCTION

This year we commemorate fifty years of service as the committee through which synod provides sermons for Christian Reformed churches which use reading services. We give thanks to God for the many faithful committee members who have served over the years. Many pastors have provided sermons for publication in those fifty years, and the Lord has blessed their work and ours as his living Word has been brought from pulpits in North America, Australia, and New Zealand. Our faithful family of subscribers, numbering almost 180 churches, reflects the continuing need of this synodical service. We ask for your prayers as we continue to provide sermons for reading services to our churches. May the Lord bless our churches as we proclaim his Word from our pulpits each week.

II. HISTORY

The story of this committee begins at the Synod of 1939. There the need for sermons for reading services was recognized when synod adopted a request from Classes Sioux Center and Pella to provide such a service on an ongoing basis. By 1956 a succession of committees had published eleven volumes of *Book for Reading Services*; since there were still many copies available, the committee was discharged by synod. In 1959, however, a request from Classis Rocky Mountain led to a reinstatement of this committee, and it has continued to serve since then. The new committee began to work with the Credo Publishing Company of Toronto, ON, which was at the time supplying sermons in both Dutch and English to churches in Canada. Since 1964 the members of this committee have always been appointed from ministers serving in the Toronto area.

III. ORGANIZATION

At present our committee consists of four regular members and one alternate. The chairman is Rev. Ralph Koops of Cambridge, who was reappointed by Synod 1988. Rev. C. Harry Salomons of New Market also begins his second term on the committee. Rev. Rudy W. Ouwehand of Woodstock is serving his second year as our secretary-treasurer. Rev. Dirk Miedema of Acton and alternate member Rev. William C. Veenstra of Mississauga (Clarkson), who have both served three-year terms, are eligible for nomination for a second term, and we appreciate their willingness to stand for this position.

The secretary-treasurer handles all correspondence and subscription matters and keeps the financial records in order. These records are checked on a

yearly basis by a chartered accountant. Copies of the financial statement prepared by the accountant are then submitted to our denominational financial coordinator.

The other three members of the committee are busy securing, editing, and forwarding sermons for publication. Rev. Koops requests sermons from ministers in the classes of western Canada (Alberta and British Columbia); Rev. Miedema seeks the participation of ministers in Classes Toronto, Quinte, and Eastern Canada; and Rev. Salomons from the classes in southwestern Ontario. All three editors may solicit sermons from our ministers in the United States.

We continue to receive good cooperation from Mr. Stan De Jong at Calvinist Contact Publishing Ltd., who sees to the printing and mailing of our publication, *The Living Word*, four times a year.

IV. WORK OF THE COMMITTEE

Again in 1988 we published four issues of *The Living Word*, totaling twenty-eight sermons. They were mailed to 183 subscribers—159 Canadian churches, 15 United States churches, 3 Australian churches, 2 New Zealand churches, and 4 individuals.

Our first issue, mailed early in March, contains two general sermons as well as special services for Lent, Good Friday, Easter, Ascension Day, and Pentecost. Our second issue, mailed in June, consists of seven general sermons. Our third issue, which is published in September, has five general and two special sermons, one for Thanksgiving and one for Advent. Our fourth issue, published in October/November, contains three general sermons in addition to special messages for Advent, Christmas, New Year's Eve, and New Year's Day.

To promote our publication, we supply a number of issues free of charge for distribution at Calvin Theological Seminary. The office of the denominational stated clerk receives a number of requests for our sermons and graciously forwards them to our secretary-treasurer. We offer subscriptions at half-price to students, and back issues are available at \$5 per issue. The work of our committee was highlighted in a news report in *The Banner* (Oct. 10, 1988).

V. FINANCES

For the third year we have been able to keep our subscription rates the same. They remain \$45.00 Canadian or \$40.00 U.S. for a year's subscription. We are able to do this because of a healthy balance over the past few years. However, our costs continue to increase. Printing costs have increased significantly over the past two years. Typesetting and proofreading increased by 50 percent between our first issue of 1987 and our last issue of 1988. We have also increased our remuneration for sermons accepted by our editors to \$60.00 (Canadian) for Canadian ministers and \$50.00 (U.S.) for U.S. ministers. These increased costs have caused our financial reports to reflect a loss of \$115 in 1987, \$759 in 1988, and a projected loss of about \$1,700 in 1989.

This is of course a matter of concern for our committee. It would greatly help us to improve our financial picture if we could improve our number of subscribers, but for the last thirty years that number has remained around two hundred. Since the 1940s, committees have repeatedly asked synod to

recommend this publication to the churches, and this has been done. They have also repeatedly recommended that churches add this publication to their church libraries or make it available to shut-ins; both are excellent uses for these reading sermons. We feel that many more of our people could benefit from them. They can also serve as an inspirational sermon resource for our ministers. Again this year we ask synod to urge our churches and ministers to subscribe to *The Living Word* and so try to keep down the costs for all concerned.

VI. RECOMMENDATIONS

- A. That synod take note, with gratitude to God, of the fifty years of service to the church by this committee.
 - B. That synod approve publication of *The Living Word* for 1990 to provide sermons for reading services.
 - C. That synod urge our churches and ministers to consider using these sermon booklets not only for reading services but also for church libraries and for distribution to shut-ins.
 - D. That synod elect one regular member to serve our committee from the following nomination:
 - Rev. Leonard H. Batterink, pastor of Shalom CRC, Brantford, ON
 - *Rev. Dirk Miedema, pastor of Acton, ON, CRC
 - E. That synod elect an alternate member for our committee from the following nomination:
 - Rev. Homer G. Samplonius, pastor of Second CRC, Brampton, ON
 - *Rev. William C. Veenstra, pastor of Clarkson CRC, Mississauga, ON
- *indicates incumbent

Sermons for Reading Services Committee
Ralph Koops, chairman
Rudy W. Ouwehand, secretary-treasurer
C. Harry Salomons
Dirk Miedema

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SYNODICAL COMMITTEE ON RACE RELATIONS

I. COMMITTEE MEMBERS

Name	Ethnic Background	City	Year Retiring
Rev. Alfred S. Luke (chm.)	Asian	Grand Rapids, MI	1991
Ms. Mary Szto (vice chm.)	Asian	Jamaica, NY	1989
Dr. Peter Dieleman (sec'y)	Caucasian	Kalamazoo, MI	1989
Mr. Jose Tagle (treas.)	Hispanic	Miami, FL	1991
Rev. Pedro Aviles (at large)	Hispanic	Chicago, IL	1990
Ms. Charlotte Bradley	Am. Ind.	Zuni, NM	1990
Mr. Ho Young Chung	Asian	La Habra, CA	1989*
Mr. George Fernhout	Caucasian	Edmonton, AB	1990
Mr. Floyd Kurley	Am. Ind.	Farmington, NM	1989*
Mr. Ted Taylor	Black	Washington, DC	1989
Ms. Doris Tuinstra	Caucasian	Grand Rapids, MI	1991
Mr. Henry Washington	Black	Hammond, IN	1989
Mr. Colin Watson	Black	Paterson, NJ	1989
Mr. Gary Mulder (Multiracial Leadership Development Council representative)			
*Not eligible for reappointment.			

II. INTRODUCTION

"... the leaves of the tree were for the healing of the nations." Rev. 22:2

A beautiful picture as the Bible comes to a close—the river of the water of life flowing through the city of God, and on its banks a tree whose leaves are for the healing of the nations. The CRC is participating in the healing of the nations by becoming, through the power of the Holy Spirit, an all-nations church.

SCORR, on behalf of the CRC, has experienced the joys as well as the pain that one experiences in any healing process. 1988 has been an exciting year for SCORR, and we praise God for it. Thriving multiracial ministries, growing numbers of multiracial leaders in the CRC, renewed commitments from agencies in the CRC to increase their efforts in the area of multiracial staffing and multiracial ministries, congregations in racially changing neighborhoods deciding to stay and minister—all these are signs of God's renewing work of reconciliation. All of this is from God.

This was also the year in which SCORR began to implement its decision to develop regional offices in areas with large concentrations of multiracial communities. The first regional office was opened on the campus of Trinity Christian College, Palos Heights, Illinois, in April of this year. We are grateful to Trinity for their cooperation and generosity in allowing SCORR to have office space on the campus at no charge.

1988 was also the year in which the ministry of racial reconciliation was

strengthened by the gathering of multiracial leaders at the first synodically sponsored Multiethnic Conference. Delegates to synod, as well as the delegates attending the Multiethnic Conference, were spiritually enriched as we worshiped together at the Synodical Prayer Service.

Yes, 1988 was a year filled with joy because of God's love to us, but it was also a year in which we experienced the painful results of man's fall into sin. We grieved with SCORR staff person Yvonne Rayburn, whose husband was taken to his heavenly home so suddenly, and with Mary James, SCORR's administrative assistant, whose mother was taken to be with her Lord. But through all this we will continue to focus upon the God of peace and reconciliation and await the return of the Prince of Peace, who was slain and who, with his blood,

"... purchased men for God from every tribe and language and people and nation." Rev. 5:9b

III. PROGRAM

A. Leadership Development

God continues to bless the denomination-wide effort at identifying and developing multiracial leadership. SCORR is committed to assist and enable the various CRC agencies, related schools, and local churches in the task of identifying and developing leadership. This is a complex task, one which demands the resources of a variety of CRC agencies and the attention of all of us. As a means of helping SCORR be accountable to the denomination, we are stating the following measurable goals as targets to be reached by the year 1991.

Category	1983	1985	1987	1991
Multiracial pastors/evangelists	41	55	82	100
Multiracial nonordained church staff	32	37	87	42
Multiracial Christian school staff	25	30	48	50
Multiracial agency staff	50	41	66	85
Multiracial membership on boards & committees	10	10	15	30
Congregations with 100 or more multiracial adult worshippers	11	17	14	30
Congregations with 10 percent or more multiracial worshippers	62	81	90	116

We will report to the Synod of 1990 the progress SCORR has made in 1989 toward attaining these goals.

1. Multiracial Leadership Development Council

In 1979, SCORR, through its report to synod, requested the agencies of the CRC and those related to the CRC to participate in an advisory council as a means of becoming directly involved in the work of SCORR. The goal of this advisory council was

"for coordinating and improving efforts toward minority leadership and for offering a forum in which new avenues for the future can be planned" (*Acts of Synod 1979*, p. 404).

Synod affirmed SCORR's work, and the majority of the agencies invited agreed to have their heads of staff participate in this advisory council.

The united effort of the members of this council in multiracial leadership

development was a valuable help to SCORR. SCORR's Director of Multiracial Leadership Development helped coordinate the efforts of this council. Since 1987 this council has not met formally, but multiracial-leadership development has continued—with SCORR's executive director serving as an advisor to agencies that have made commitments to implement new policies dealing with multiracial staffing and programming.

SCORR is presently working with CRC Publications, Young Calvinist Federation, and Reformed Bible College.

2. SCORR Multiracial Student Scholarship Fund

The SCORR Multiracial Student Scholarship Fund continues to be an extremely valuable tool in building multiracial congregations in the CRC.

SCORR's scholarship policy has been refined to insure that only students giving strong promise of leadership in the church, good academic performance, and demonstrated financial need are given financial support.

We are happy to report that this year we will be able to help eighty-seven of our future leaders receive a college or graduate education. The names of those students whom God has sent us as current and potential leaders are found in the following list of this year's Multiracial Student Scholarship Fund recipients.

SCORR SCHOLARSHIP RECIPIENTS 1988/89

	Ethnic Origin	Career Goal	School Attending	Home State
Javier Meza Avalos	Hispanic	Teaching	Calvin College	California
Peter Bontekoe	Black	Law	Calvin College	Illinois
Deborah Caro	Hispanic	Enforcement		
Brian R. Cassell	Black	Teaching	Calvin College	Michigan
Brian K. Davis	Black	Social Work	Calvin College	Michigan
Jennifer Lee DeVries	Black	Undecided	Calvin College	Michigan
Lins Me Loc	Asian	Undecided	Calvin College	Indiana
Griska Monsalve	Asian	Nursing	Calvin College	New York
Milford Muskett	Hispanic	Mission Work	Calvin College	Illinois
Van Hang Quach	Indian	Teacher	Calvin College	New Mexico
Carmen Rodriguez	Asian	Nursing	Calvin College	Michigan
Rhonda Mae Roorda	Hispanic	Law	Calvin College	Florida
Mardi Seng	Black	Social Work	Calvin College	Maryland
Mary Smit	Asian	Mission Work	Calvin College	Michigan
Sally Jo Smit	Asian	Social Work	Calvin College	Michigan
Kimberly Joy Stapert	Asian	Social Work	Calvin College	Michigan
Viet Hoang Tran	Black	Social Work	Calvin College	Michigan
Tammy Virojana	Asian	Ministry	Calvin College	California
		Business	Calvin College	Wisconsin
Kyu Sam Han	Asian	Ministry	Calvin Seminary	Michigan
Stephen J. Kelley	Egyptian	Ministry	Calvin Seminary	Michigan
Chae Hung Kim	Asian	Ministry	Calvin Seminary	California
Kook Sung Kim	Asian	Ministry	Calvin Seminary	Michigan
Mi Kyung Kim	Asian	Christian Ed.	Calvin Seminary	California
Samuel Kim	Asian	Ministry	Calvin Seminary	Michigan
Seong Wook Kim	Asian	Ministry	Calvin Seminary	Michigan
Alexander Pak	Asian	Ministry	Calvin Seminary	Michigan
Luis A. Pellecer	Hispanic	Ministry	Calvin Seminary	Michigan
Ho-Young Ryou	Asian	Ministry	Calvin Seminary	Michigan
Jai-Shung Shim	Asian	Ministry	Calvin Seminary	Michigan

	Ethnic Origin	Career Goal	School Attending	Home State
Huynh T. Anh	Asian	Dentist	Dordt College	California
Bouala Baccam	Asian	Accounting	Dordt College	Iowa
Khamko Baccam	Asian	Education	Dordt College	Iowa
Benjamin Chang	Asian	Undecided	Dordt College	California
Duong Chanh	Asian	Electrical Eng.	Dordt College	Iowa
Trung T. Huynh	Asian	Teaching	Dordt College	Iowa
Tuan Huynh	Asian	Medicine	Dordt College	California
Loc B. Le	Asian	Undecided	Dordt College	California
Duc Van Ngo	Asian	Computer Prog.	Dordt College	California
Evon T. Nguyen	Asian	Business	Dordt College	California
Luan Nguyen	Asian	Undecided	Dordt College	California
Nhung Tuyet Nguyen	Asian	Social Work	Dordt College	Iowa
Thai D. Nguyen	Asian	Engineer	Dordt College	California
Thu-Suong Nguyen	Asian	Undecided	Dordt College	Iowa
Phouang Nonginthirath	Asian	Undecided	Dordt College	Minnesota
Loc Tan On	Asian	Engineer	Dordt College	California
Giang Tran	Asian	Undecided	Dordt College	California
Ngoc T. Tran	Asian	Medicine	Dordt College	Iowa
Su T. Tran	Asian	Business	Dordt College	Iowa
Van Quoc Tran	Asian	Social Work	Dordt College	California
Quan Quoc Vu	Asian	Medicine	Dordt College	Iowa
Joshua S. Won	Asian	Musician	Dordt College	California
Timothy S. Won	Asian	Pastor	Dordt College	California
Chol Chong	Asian	Ministry	Internat'l Seminary	California
Huyn Chong Kil	Asian	Ministry	Internat'l Seminary	California
Grace Shin-Yi Hu	Asian	Teacher	RBC	California
Minh Le	Asian	Ministry	RBC	Michigan
Vinh Le	Asian	Ministry	RBC	Michigan
Socheth Na	Asian	Pastor	RBC	Michigan
Dzung Nguyen	Asian	Ministry	RBC	Michigan
Angel Rodriguez	Hispanic	Ministry	RBC	Puerto Rico
Denise Rodriguez	Hispanic	Nursing	RBC	Michigan
Carlos G. Tapanes	Hispanic	Pastor	RBC	Michigan
Kou Vang	Asian	Ministry	RBC	Wisconsin
Angel Cobb	Black	Undecided	Trinity Chr. College	Illinois
Mark J. Gamble	Black	Social Work	Trinity Chr. College	Illinois
Mia S. Gamble	Black	Nursing	Trinity Chr. College	Illinois
Andrell Jackson	Black	Business	Trinity Chr. College	Michigan
Sonia Jenkins	Black	Undecided	Trinity Chr. College	Illinois
Aurea Lugo	Hispanic	Communications	Trinity Chr. College	Illinois
Thu Phong Nguyen	Asian	Nursing	Trinity Chr. College	Iowa
Tuyetnhung Nguyen	Asian	Nursing	Trinity Chr. College	California
Phuong Lan Thi On	Asian	Undecided	Trinity Chr. College	Iowa
Martha Perez	Hispanic	Teacher	Trinity Chr. College	Illinois
Stephanie Ann Basner	Black	Journalism	De Paul University	Illinois
John Yohn-Taek Kim	Asian	Ministry	Free Univ. of Amsterdam, The Netherlands	California
Sylvia Clahchischilli	Indian	Pastoral	Fuller Seminary	Arizona
Kanji Fuki	Asian	Education	Inst. for Chr. Studies	Ontario

	Ethnic Origin	Career Goal	School Attending	Home State
Kuk-Won Shin	Asian	Education	Inst. for Chr. Studies	Ontario
Woo Ho Lee	Asian	Ministry	Miami Christian	Florida
Dawn O'Shay Kelly	Black	Law	University of Illinois	Illinois
Vernon E. Proctor	Black	Medicine	Wayne St., Med. School	Michigan
Extension Students				
Pedro Aviles	Hispanic	Ministry	TASUM	Illinois
Juan Flores	Hispanic	Ministry	TASUM	Illinois
Rafael Maldonado	Hispanic	Ministry	TASUM	Illinois
John Matias	Hispanic	Ministry	TASUM	Illinois
Jose Rivera	Hispanic	Ministry	TASUM	Illinois
Frances Roman	Hispanic	Ministry	TASUM	Illinois

We rejoice that God continues to provide us with the funds to support these students. SCORR realizes that the continuing escalating cost of college education is a reality which unfortunately will not stop in the very near future.

The Scholarship Committee is presently studying the practicality of continuing the policy of limiting the scholarship to \$1,000.00 per student per year. This policy was instituted by synod in 1971, and college costs have considerably increased since that time. For example, in 1971 tuition at Calvin College for a full-time student was \$1,500.00 per year. In the current year, 1988-89, tuition cost for a fulltime student is \$6,180.00.

SCORR is very concerned that only a small number of Black students are attending the institutions of learning that are part of or related to the CRC. The Scholarship Committee addressed this concern at its February 1989, board meeting and presented goals and strategies for achieving those goals to the full board. Please pray with us as we ask God to lead us in meeting these challenges.

3. SCORR Leadership Grants

The SCORR Leadership Grant Program is designed to promote the development of programs of ministry and education that will bring racial reconciliation and understanding. This year grants have been awarded to:

- Calvin Theological Seminary & CRC Home Missions—to develop an educational program for the pastors and lay leaders of Classis Red Mesa in the area of alcohol rehabilitation.
- Cambodian Christian Reformed Church, Salt Lake City, UT—to support the ministry of evangelist Charlie Phim in the Cambodian community.
- Chicago West Side Christian School—to help in the development of a multiracial staff.
- Christ's Community Church, Grand Rapids, MI—to support the ministry of Mr. Otis Walker in a predominantly Black neighborhood.
- Community Church of Los Angeles—to help in the organization of Camp Dunamis '89. At this camp for children of all races and cultures, participants experience cross-cultural relations.
- Covenant Christian Reformed Church, Lansing, MI—to support the ministry of the church to Hmong and Laotian people.

- East Side CRC, Cleveland, OH—to help the church attain its goal of becoming a multiracial church.
- First Christian Reformed Church, Sheboygan, WI—to support the youth ministry of RBC student Kou Vang at the local Hmong CRC.
- Foundation for Peace and Justice, NY—to organize a series of regional ecumenical seminars in the U.S. for both clergy and laity in order to acquaint them with the theological and social dimensions of the church struggle in South Africa.
- Jubilee Employment Service, Paterson, NJ—a diaconal ministry of Madison Avenue CRC in Paterson. SCORR funds are used to support an ethnic minority person in the director's position.
- Kalamazoo Diaconal Conference—a joint funding venture with CRWRC and Home Missions. SCORR's funds are used to support the ministry of Deborah Warfield's intercultural evangelism and training positions at the Kalamazoo Diaconal Conference.
- The Lighthouse, Toronto, ON—SCORR's grant supports the ministry of Rev. Timothy Chan among the Chinese people in the community served by the Lighthouse.
- Oakdale CRC, Grand Rapids, MI—SCORR supports the work of Tammy Holt in reaching the racially diverse community.
- Sherman Street CRC, Grand Rapids, MI—SCORR supports the work of seminarian Frank Gipson in his work at Sherman Street CRC and his work with the Black youth in the community.
- Seminary Education Assistance for Minority Students (SEAMS)—SCORR supports the continuing education of Reginald Smith, who is committed to serving at Lawndale CRC in Chicago, Illinois, upon completion of his M.Min. degree.
- Sun Valley CRC, Denver, CO—SCORR supports the work and continuing education of Mr. Albert Martinez.
- TASUM, Chicago, IL—a SCORR grant to support the extension program of Calvin Theological Seminary among the urban and multiethnic pastors and layleaders in the Chicago area.

B. Congregational Development

SCORR provides resources to CRC agencies, CRC related agencies, and congregations in the form of consultation, planning assistance, and grants. During the past year SCORR provided staff as consultants to Young Calvinist Federation, Classis Chicago South, and CRC Publications.

We are very thankful to be able to help in the development of multiracial congregations and multiracial staff at Christian Reformed churches and CRC-related agencies and churches.

C. Education in Racial Understanding

Several years ago SCORR anticipated the need for a return to building cross-cultural understanding. SCORR has been building this dimension—education—into its programming, and plans to concentrate on this area again in the coming years.

1. All Nations Heritage Week

The grace of God is evident when one considers that the CRC with its Dutch ethnic origins is today a denomination of over eight hundred congregations, nearly one hundred of which have 10 percent or more multiracial adult worshippers. 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 instead becoming an opportunity for building unity and glorifying God.

Annual observances of All Nations Heritage Week (ANHW) provide us with an opportunity to praise God for knitting us together in harmonious multiracial diversity. Further, by focusing upon one ethnic group each year, we are able to inform and educate the denomination about that particular cultural heritage. In 1988 we joyously celebrated God's gifts to our Dutch brothers and sisters in Christ. This year we look forward to celebrating the Asian community that God has used to bless the CRC.

Increasing numbers of churches are taking offerings around ANHW for SCORR's Multiracial Student Scholarship Fund (established by Synod 1971) and Calvin Seminary's Multiracial Leadership Development Fund. We respectfully request all congregations to take offerings for the scholarship funds. The continuing growth of the multiethnic members in the CRC is giving the denomination a greater number of potential ethnic-minority leaders. Your offerings have enabled SCORR to increase its support of twenty-two students for the 1979-80 school year to eighty-seven students for the current 1988-89 school year.

Responses from the churches are overwhelmingly positive concerning ANHW. Many churches are delightfully creative in the ways they observe ANHW. There is clear evidence that congregations are being spiritually refreshed through ANHW observances. This affirms SCORR's conviction that opening ourselves to persons of various cultures will result in an enrichment of our denomination. ANHW is helping us to realize the blessing that comes to all of us because together we are members of one body.

SCORR is convinced that the witness of the CRC for multiracial unity and diversity in Christ is a witness desperately needed by our divided world. We are profoundly thankful to God and to the churches for all that is being done. To God alone be the glory!

2. SCORR/IRC Joint Committee on South Africa

Since 1985 the Joint Committee of Four has attempted to present our concerns to the Reformed Churches in South Africa (RCSA) about their position on racial matters. It has been a very slow and frustrating process.

The RCSA synod met in January 1988 to take up the matter of a new race policy and to hear the concerns of the CRC. Dr. John Kromminga was in attendance as a representative of the IRC and the Committee of Four. Although we as a committee received a written report from Dr. Kromminga, it was not until December of 1988 that we received the newly adopted race policy of the RCSA.

3. SCORR's Response to the Revised Race Policy of the RCSA

Background

Although this revised race policy has eliminated some of the offensive statements of the previous policy, we are still concerned about their declarations on societal and political relationships. These RCSA declarations, in our judgment, continue to support a policy of separation in the church and support the government policy of separate development or apartheid. Several such declarations follow:

- a. "Although the human race is a unity, uniformity is not God's will (cf.

Gen. 1): He calls into being peoples, nations and languages, each with its own peculiar identity and character and He determines the boundaries of their abodes (Gen. 10 and 11; Acts 17:26). Differentiation follows as a matter of course when the divine command to fill the earth is obeyed. This differentiation is maintained in the Kingdom. (3.3.3.1)
 *This statement has been submitted for reformulation.

- b. "Because of sin either the distinctions are horizontalized to the uniformity of Babel (Gen. 11) or they are intensified into hostility. "Distinctiveness" and "diversity" are not static concepts, but by virtue of God's Word a distinction must be made between elimination of boundaries as a matter of principle and a mixing that results in new forms. Therefore all false pursuits of unity, massification and obliteration of boundaries by the Liberalism and Communism must be rejected as unscriptural. It leads to the Kingdom of the Anti-christ." (3.3.3.3)
- c. "From the foregoing it follows that every nation is obliged to safeguard and enhance its national identity and in that way to perform, according to its own nature, its God-given cultural command to the glory of God and as a blessing to the whole world." (3.3.3.4)
- d. "The relations of races and peoples are also subject to the law of love and the demand for justice. Those peoples who, by the grace of God, are further developed than others, have the obligation to stimulate the less developed to obedience of the cultural command of God so that their capabilities and calling may come to fruition in accordance with their own character. If a people is placed in a position where it has to wield authority over others for the sake of law and order, it carries enormous responsibility and the express duty to bring the others to full independence. This must be done as an act of obedience with love and zeal." (3.3.3.6)
- e. From the fact that God gives all peoples their abodes and their times (Acts 17:26) it follows that if two peoples or races live in the same territory and each wants to preserve its own identity, countless tensions may arise. Territorial separation between peoples are one of the most important factors in counteracting undesirable mixing and the threat to the existence of those peoples. Where such separation cannot be brought about, the conditions may result in the absorption of one by the other by means of mixing or violent destruction of the national identity. From this follows that a people who wants to preserve its identity must make the sacrifices required for acquiring and maintaining its own fatherland by, among others, acknowledging justified claims by other peoples to a fatherland of their own. (3.3.3.9) *This paragraph has been referred for reformulation.

These declarations give us deep concerns for the witness of the CRC to the world if it continues to affirm the RCSA by maintaining full ecclesiastical fellowship. To possibly consider points 3.3.3.1 and 3.3.3.9 as having some biblical support should be an abomination to all of God's people.

We have spent four years working, praying, and pleading for the RCSA to change its racial positions, attitudes, and practices, asking them to express a public outcry against an unjust public policy.

It is our judgment that the RCSA has made intentionally limited and insufficient change in matters pertaining to separation of the races.

Recommendation

That synod sever ties of ecclesiastical fellowship with the Reformed Church in South Africa (RCSA) while pursuing and developing a closer and more intense relationship with the Black and so-called Coloured Reformed Churches in South Africa.

Grounds:

1. The RCSA in its revised declarations on race continues its history of support for apartheid in its use of Scripture and its theology.
2. Synod of 1984 declared apartheid a sin and the moral and theological justification of it a theological heresy.
3. Our focus and energies must now be directed toward those who are experiencing the pain that is inflicted upon them through the sin of apartheid.
4. The Christian Reformed Church's vision of an All Nations Church is contradicted by the declarations of the RCSA as noted by points a through e.

Conclusion

Failure to sever ties at this time both suggests and will be understood by oppressed South African brothers and sisters in Christ as complicity with the system of apartheid.

To counter such an image, we urge that as ties with one group are severed, we simultaneously pursue and develop a closer and more intense relationship with the Black and so-called Coloured Reformed Churches in South Africa and with others in the RCSA and the Dutch Reformed Church who struggle to abolish apartheid. By these coordinated actions, we will enable the CRC to continue promoting the Reformed faith in South Africa and to begin a more supportive dialogue with those who are the victims of apartheid.

D. SCORR's Regional Office

Since April of 1988 SCORR has maintained an office on the campus of Trinity Christian College. We are thankful to Trinity for their willingness to offer SCORR office space to do its ministry of racial reconciliation without charging SCORR rent.

This is the first of several regional offices that SCORR is praying will be opened in the near future. It is our intent to have the regional offices

1. Develop better communications with the local urban and suburban churches.
2. Organize volunteer groups to help meet the needs of SCORR's ministry.
3. Maintain contact with our scholarship students and grant recipients to encourage them in their work.
4. Find and recruit potential multiethnic leaders for positions in the CRC.
5. Be a resource for churches facing the challenge of a multiethnic ministry.
6. Maintain contact with present donors of SCORR and work at broadening SCORR's above-quota support base.

These are the basic goals we have set for our regional offices. We also realize that the strategies for attaining these goals will be different with each region, but we are confident that through a regional-office concept, SCORR can do its work with greater effectiveness.

We are happy to introduce Mrs. Yvonne Rayburn as the regional staff person of SCORR on the campus of Trinity Christian College. Mrs. Rayburn has been a member of Pullman CRC for the past twelve years. She is a recent widow and has a seventeen-year-old son living at home. Mrs. Rayburn is an active member of her church and is also actively involved in organizations that minister to the needs of people in the inner city. She has received a B.A. degree in education from Chicago State University and has previous work experience in the field of education and social work.

Mrs. Rayburn is a multitasking person and a committed Christian, one who has experienced the love of the Christian Reformed Church through the ministry of Rev. Harold Botts, Rev. Carl Kromminga, Jr., and Rev. Richard Williams and is committed to the building of God's multiracial kingdom in the Christian Reformed Church.

We give praise and thanks to our God for bringing her to our staff.

IV. SALARY DISCLOSURE

Staff	Job level	Compensation quartile
1	6	2nd quartile

V. NOMINEES

SCORR expresses its thanks to Ho Young Chung, Floyd Kurley, and Colin Watson for their faithful service as members of the board of SCORR.

Mr. Chung and Mr. Kurley have each finished serving their second term and are, therefore, not eligible for reappointment. Mr. Watson has served one term but wishes not to be renominated because of a commitment he has made to establishing a new diaconal ministry in Paterson, New Jersey.

SCORR is also thankful to Mary Szto, Peter Dieleman, Ted Taylor, and Henry Washington, who have faithfully completed their first term as board members. These four individuals have agreed to serve a second term on the board of SCORR.

VI. RECOMMENDATIONS

A. That SCORR's executive director, Mr. Bing Goei, SCORR's president, Rev. Alfred S. Luke, and Dr. Richard J. Mouw, or any other member of SCORR's Advisory Committee on South Africa be granted the right of the floor when matters pertaining to the ministry of SCORR and the CRC's relationship to the Reformed Churches in South Africa are discussed.

B. That SCORR again be placed on the list of causes recommended for one or more offerings.

Grounds:

1. The growing numbers of racial and cultural groups becoming a part of the CRC is placing greater demands on SCORR.
2. In its efforts to meet new challenges and at the same time limit quota increases, SCORR must appeal to the churches through requests for offerings.

C. That synod encourage the churches to celebrate our All Nations Heritage Week from October 1-7, 1990.

Grounds:

1. The enthusiastic participation in past All Nations Heritage celebrations affirms the value of such a week as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.
2. It provides a focused way for SCORR to increase denominational awareness and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.
3. It testifies to our denomination's commitment to increasing racial diversity.

D. That synod approve the reappointment to a second term as board members of SCORR the following incumbents:

1. Mary Szto
2. Peter Dieleman
3. Ted Taylor
4. Henry Washington

E. That synod select two new board members from the slate below:

1. To replace Ho Young Chung:

- a. Mr. Huyng J. Kim—member of the Orange Korean CRC, Fullerton, California, where he serves as a deacon; is assistant vice president for Equitable Financial Companies.
- b. Mr. Dong Soo Shin—member of Valley CRC, Los Angeles, California, where he serves as an elder and chairman of the planning committee and the music committee; is owner and president of Kingston International.

2. To replace Colin Watson:

- a. Ms. Cindy Bell—member of Community CRC, Los Angeles, California; is administrative assistant for Camp Dunamis, a camp that brings together children of all races; is a former member of the ministry board of L.A. Community CRC.
- b. Ms. Mary Huddleston—member of Crenshaw CRC, Los Angeles, California; has served on the council as a deacon, and is a member of the classis race-relations committee.

F. That synod approve Don Edwards, nominated by Classis Red Mesa, as the replacement of Floyd Kurley on the board of SCORR.

G. That synod set the quota for SCORR at \$6.20 per family for 1990.

H. That synod sever ties of ecclesiastical fellowship with the Reformed Church in South Africa (RCSA) while pursuing and developing a closer and more intense relationship with the Black and so-called Coloured Reformed Churches in South Africa.

Grounds:

1. The RCSA in its revised declarations on race continues its history of support for apartheid in its use of Scripture and its theology.
2. Synod of 1984 declared apartheid a sin and the moral and theological justification of it a theological heresy.
3. Our focus and energies must now be directed toward those who are experiencing the pain that is inflicted upon them through the sin of apartheid.
4. The Christian Reformed Church's vision of an All Nations Church is contradicted by the declarations of the RCSA as noted by points a through e in SCORR's response to the revised policy of the RCSA.

Synodical Committee on Race Relations
Bing Goei, director

SYNODICAL INTERIM COMMITTEE

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

The Synodical Interim Committee (SIC), serving corporately as the Board of Trustees of the Christian Reformed Church in North America, and the Christian Reformed Church Synod Trustees, presents this report as a summary of the activities carried on in behalf of synod during the interim between the Synods of 1988 and 1989.

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. Peter Borgdorff, Rev. Allan H. Jongsma, Mr. Howard Johnson, Mr. Donald H. Molewyk, Mr. Martin Ozinga, Dr. Raymond P. Seven (Central U.S.); Rev. Brent A. Averill (Eastern Coast U.S.); Rev. Bastiaan Nederlof (Western Canada); Rev. Anthony De Jager, Mr. Marinus Koole (Eastern Canada). The denominational 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. P. W. Brouwer; vice president, Rev. P. Borgdorff.

B. *Corporation Officers*: president, Rev. P. W. Brouwer; vice president, Rev. P. Borgdorff; secretary, Rev. L. J. Hofman; treasurer, Mr. H. J. Vander Meer.

C. *Alternate Stated Clerk for 1988 to 1989*: Rev. A. H. Jongsma.

D. *Church Polity and Program Committee*: Rev. P. W. Brouwer, Rev. P. Borgdorff, Rev. A. De Jager, Mr. H. Johnson, Rev. A. H. Jongsma, 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. P. W. Brouwer, Rev. P. Borgdorff, Mr. D. H. Molewyk, and Mr. R. Mulder.

The Synodical Interim Committee meets three times each year, and its sub-committees meet several times each year.

II. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

Members and trustees whose terms expire in 1989 are the following:

DISTRICT	MEMBER	ALTERNATE
Rocky Mountain to Mississippi River U.S. Central U.S.	Rev. Peter W. Brouwer Dr. Raymond P. Seven Mr. Howard Johnson	Rev. Gilmer Compaan Mr. Richard Mulder Mr. Wayne Postma
Eastern Canada	Mr. Marinus Koole	Mr. John Wynia

Nominations for election at the forthcoming synod:

Rocky Mountain to Mississippi River U.S. (Clergy member)

Rev. John Joldersma—Pastor of Pease, MN, CRC; he presently serves on the Classical Interim Committee, Classis Minnesota North; he previously served on the Calvin Board of Trustees.

Rev. John Terpstra—Pastor of Crestview CRC, Boulder, CO; he presently serves as alternate synodical deputy, Classis Rocky Mountain.

Rocky Mountain to Mississippi River U.S. (Clergy member alternate)

Rev. John Sittema—Pastor of First CRC, Pella, IA; he previously served on the Dordt College Board of Trustees, the Calvin Board of Trustees, and Mid-America Reformed Seminary Board.

Nominee not elected as member.

Central U.S. (Nonclergy member)

Dr. Kenneth R. Bootsma—Member of Orland Park, IL, CRC; he serves as president, Trinity Christian College. He is a graduate of Calvin College and received his M.A. and Ed.D. in administration from Western Michigan University. He serves as clerk of council and on the search committee for a new chief executive officer at Elim and at Southwest Chicago Christian School Assoc.; he served as Director of Development at Calvin College for three years and as superintendent of two Christian Schools International schools for ten years.

Mr. Milton H. Kuyers—Member of Brookfield, WI, CRC; he is president of Star Sprinkler Corp. and chief operating officer of Grucon, Inc. He received his M.B.A. in business from Calvin College and his C.P.A. from the University of Michigan Graduate School of Business. He presently serves on the Board of World Ministries with second term ending August 31, 1989; he is a member of the Trinity Christian College Board of Trustees. He was chairman of CSI District 4 board, was past president of the board of Milwaukee Christian School, and has served six terms as elder.

Central U.S. (Nonclergy member alternate)

Mr. Ronald Wolterink—Member of Palos Heights, IL, CRC; he is personnel manager of Ozinga Bros., Inc. He received his A.B. degree from Calvin College and M.S. degree from Oregon State University. He served on the Christian Reformed World Relief Committee and as president of the Christian Educators Association. He is serving second term as elder and has served as deacon.

Nominee not elected as member.

Central U.S. (Nonclergy member)

Dr. Robert De Bruin—Member of Trinity CRC, Mt. Pleasant, MI; he is assistant vice president for administration at Central Michigan University. He graduated from Calvin College, received his M.S. degree from Purdue University and his Ph.D. degree at Kansas State University. He serves on the Mt. Pleasant Planning Commission and is alternate delegate to the Calvin Board of Trustees. He served on the Calvin Board of Trustees as delegate from Classis Cadillac and has served as elder, deacon, and treasurer of council.

Dr. Herman Eldersveld—Member of Shawnee Park CRC, Grand Rapids, MI; he is retired after having served as a physician in obstetrics and gynecology. A graduate of Calvin College, he received his M.D. degree from the University of Michigan. He has served on the Sylvan Christian School board and on the Grand Rapids School Assoc. board and has served as deacon and elder.

Central U.S. (Nonclergy member alternate)

Mr. Raymond Bruggink, Jr.—Member of Millbrook CRC, Grand Rapids, MI; he is secretary-treasurer of Moore & Bruggink, consulting engineers. He graduated from Calvin College and received his M.S. degree from the University of Michigan, Sanitary Engineering. He serves as vice president of the Board of Trustees of Pine Rest Christian Hospital and as board member of the Michigan Society of Professional Engineers, has served two terms as elder, has served on the Millbrook Christian School board, on the Water Pollution Control Federation, and on various Chamber of Commerce committees.

Eastern Canada (Nonclergy member)

Mr. Klaas Terpstra—Member of Immanuel CRC, Hamilton, MI; he is an insurance broker and is semiretired. He received his insurance training at the University of Toronto. He presently is on the board of *Calvinist Contact*, has served as clerk and chairman of council and on the Ministers' Salary Committee, as chairman of the local Kiwanis Club, and as chairman of a credit union.

Mr. Dan Van Leeuwen—Member of First CRC, Toronto, ON; he is an investment broker. He attended military officers training in the Netherlands and attended the Institute of Chartered Accountants, where he earned his C.P.A. degree. He serves on the Board of Canadian Stewardship Services and is a member of the Canadian Extension Fund. He served many years as elder and deacon and as vice president of SALEM organization for twenty years.

Eastern Canada (Nonclergy member alternate)

Mr. Stan De Jong—Member of Jubilee Fellowship CRC, St. Catharines, ON; he is manager/publisher of the *Calvinist Contact*. He completed all elementary and secondary education in the Netherlands. He presently serves as clerk of council. He has served on the CRC Publications board, as accountant and banker with Dupont of Canada Limited and the Bank of Montreal, and as representative for the Christian Labour Association of Canada.

Nominee not elected as member.

III. INTERIM APPOINTMENTS

A. Board Appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies	Arizona	Dr. M. R. Doornbos	Rev. F. J. Walhof	1991
	Chatham		Rev. A. De Jager	
	Georgetown		Rev. J. L. Witvliet	
	Grandville		Rev. T. C. Vanden Heuvel	
	Huron		Rev. M. D. Geleynse	
	Illiana	Rev. A. L. Kuiper Rev. P. H. Redhouse	Rev. C. J. Afman	1991
	No. Illinois		Rev. W. Van Antwerpen	
	Orange City			
	Red Mesa			
	Rocky Mountain		Rev. J. Terpstra	
Calvin College Board of Trustees	Toronto	Mr. W. Rozema Mr. G. Dykstra	Rev. P. Meyer	1991
	Arizona		Mr. D. Willson	
	B.C. South- East	Mr. J. L. Fernandez		1992
	California So.		Rev. D. J. Brink	
	Florida		Rev. F. J. MacLeod	
	Georgetown		Rev. P. V. De Jonge	
	Grandville		Rev. A. Besteman	
	Minnesota No.		Rev. J. Joldersma	
	Toronto		Rev. P. Nicolai	
CRC Publica- tions	Arizona	Rev. H. D. Clark	Mr. R. Honaker	1991
	Georgetown		Mrs. F. Fredericks	
	Grandville	Rev. G. D. Negen	Rev. D. A. Kamstra	1991
	Hackensack		Rev. W. D. Ribbens	
	Muskegon		Rev. E. W. Los	
	No. Illinois		Rev. R. Vander Roest	
	Toronto		Rev. L. T. Schalkwyk	
	Zeeland	Rev. H. G. Vanden Einde		1991
Home Missions	Alberta North	Rev. H. A. Van Dam	Rev. M. Pool	1991
	Arizona		Rev. T. B. Toeset	
	Chatham		Rev. R. W. Ouweland	
	Columbia		Mr. T. Davis	
	Florida		Mr. D. Cooke	
	Grandville	Mr. E. Herweyer	Rev. R. D. Goudzwaard	1991
	Holland		Mr. M. Gritter	
	Kalamazoo		Mr. R. Scheffers	
	Niagara		Rev. P. Slofstra	
	Northcentral		Mr. L. Bakker	
World Missions	Iowa	Rev. D. W. Royall Mr. P. Kuczynski	Rev. J. A. Holleman	1991
	Rocky Mountain			
	Zeeland			
	Arizona		Rev. C. J. Toeset	
	Atlantic NE		Rev. S. Scripps	
	B.C. South- East	Rev. R. W. Hogen- doorn		1991
	Eastern Canada	Rev. C. Bolt	Mr. B. Biesheuvel	1991
	Florida		Rev. J. Van Hemert	
	Georgetown		Rev. D. J. Van Loo	
	Grandville		Rev. L. Van Drunen	
	Illiana		Rev. R. Brouwer	
	Orange City		Mr. H. Haarsma	
	Pacific NW		Rev. D. W. Lagerwey	

Board	Classis	Member	Alternate	Term
CRWRC	Thornapple Valley	Mr. R. Harwell	Mr. C. Korhorn	1991
	Arizona		Mr. J. Ten Elshof	
	Eastern Canada		Mr. R. Euverman	
	Georgetown		Mr. T. Sjoerdsma	
	Grandville		Mr. E. Stuursma	

B. Committee Appointments

1. Board of Home Missions—Mr. Paul Vander Leek and Mr. James Fredricks were approved for reappointment to the Board of Home Missions as members-at-large for one year until their names can be placed in nomination before Synod 1989.
2. Synodical Interim Committee—Rev. Henry Numan was appointed as alternate to Rev. Bastiaan Nederlof for the Western Canada region. Rev. Numan replaces Rev. Evert Gritter, who moved from the Western Canada region.
3. Pastor Church Relations Committee—Mrs. Nancy Knol was appointed to fill the vacancy created by the resignation of Rev. Peter Borgdorff.
4. Study Committee to Examine Section IV of the Church Order—Rev. Youn K. Chung was appointed to replace Rev. Jung S. Rhee, who resigned because he returned to Korea.

IV. MATTERS COMMITTED TO SIC BY SYNODICAL DIRECTIVE

A. Committee to Study Matters Relating to the Candidacy Process and the Appeal Procedure

The Synod of 1988 referred the recommendation "that synod clarify the extent of its delegation of responsibility to the Board of Trustees in the candidacy process by adopting one of two options" (*Acts of Synod 1988*, pp. 582-83), to the Synodical Interim Committee (SIC) for study. Synod also referred the recommendation "that synod undertake a study to determine the desirability of revising the Church Order (and the Judicial Code, as applicable) to specifically allow a broader appeal procedure encompassing not only members and assemblies but also decisions of agencies, boards, and standing committees" (*Acts of Synod 1988*, p. 583) to the SIC for study.

The SIC appointed the following committee to study these matters: Mr. Donald Oosterhouse, chairman; Dr. Carl Kromminga, secretary; Rev. Anthony De Jager, Dr. Richard De Ridder, and Mr. Wietse Posthumus.

B. Committee to Study Youth/Young Adult Ministry

The Synod of 1988 adopted a recommendation that a study committee be appointed to:

1. analyze/evaluate present ecclesiastical youth ministry as facilitated by the CRC and youth agencies;
 2. develop young adult/youth ministry vision, program, and structure for the CRC; and
 3. develop and state theory as well as practical advice so as to help the church in all areas of church concern for youth/young adult ministry.
- (*Acts of Synod 1988*, p. 615)

The matter of appointing a study committee was referred to the SIC for implementation.

The following committee was appointed: Dr. Harvey Smit, convener; Ms. Norma Coleman, Rev. Dale Cooper, Rev. Ed Den Haan, Mrs. Jeanette De Jong, Rev. Douglas Kamstra, and Mr. David Larsen.

V. RATIFICATION OF CHURCH ORDER CHANGES

A. In keeping with Church Order Article 47, the Synod of 1979 decided that "whenever . . . substantial changes in the Church Order are made by synod, the churches shall be given added opportunity to consider the advisability of the changes before they are ratified by a following synod" (*Acts of Synod 1979*, pp. 89-90).

The following Church Order changes were adopted by the Synod of 1988:

1. Article 26

The assemblies of the church are the consistory (*council*), the classis, and the synod.

Note: Revision adopted by Synod 1987; not ratified by Synod 1988.

The assemblies of the church are the consistory, diaconate, council, classis, and synod.

Note: Revision adopted by Synod 1988.

2. 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 (*councils*) being original, that of major assemblies being delegated.

b. The classis has the same authority over the consistory (*council*) as the synod has over the classis.

Note: Revision adopted by Synod 1987; not ratified by Synod 1988.

a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church by Christ; the authority of the local assemblies being original, that of major assemblies being delegated.

b. the classis has the same authority over the local assemblies as the synod has over the classis.

Note: Revision adopted by Synod 1988.

3. Heading of Church Order section II, B

B. THE CONSISTORY (COUNCIL) *Adopted by Synod 1987, not ratified.*

B. THE LOCAL ASSEMBLIES *Revision adopted by Synod 1988.*

4. Article 60

c. The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon.

Note: Synod 1988 approved the deletion of Article 60-c. To be ratified by Synod 1989.

B. Advice of the Synodical Interim Committee

The SIC approved a recommendation of the stated clerk that the SIC register its concern regarding ratification of Church Order Articles 26 and 27 as adopted by Synod 1988. The SIC based its decision on the following

evaluation of the proposed change, an evaluation which was provided at the request of the Church Polity and Program Committee of SIC:

The Synod of 1985 appointed a committee to study the authority and function of elders and deacons. This committee submitted its report to the Synod of 1987 proposing a number of church order changes, notably Articles 24, 25, and 35, which specify the responsibilities of elders and deacons as well as the responsibilities of the council. The proposals were adopted by the Synod of 1987 and, with a few alterations, were ratified by the Synod of 1988.

In 1988 Classis Minnesota South overtured synod to "add the consistory and the diaconate to the list of church assemblies in Church Order Articles 26 and 27." In its grounds the overture maintained that the "consistory and diaconate also are local church assemblies and should be given this recognition in Church Order Articles 26 and 27." Furthermore, reference is made in its second ground to the consistory as an "assembly."

Synod adopted the recommendation of the overture and referred the matter for ratification to the Synod of 1989.

The Synod of 1987 understood the word *consistory* to refer to the elders and the deacons. Therefore the word *council* was substituted for consistory. At no point was it specified that the word *consistory* referred to two separate assemblies, namely the council and the consistory. Because the word *consistory* in Article 26 referred to the elders and the deacons, the word *council* was substituted.

Historically the consistory has been considered to be the local assembly.

In every church there shall be a consistory composed of the office-bearers. 1965 Church Order, Article 36

In all churches there shall be a consistory composed of the ministers of the Word and the elders. Wherever the number of elders is small, the deacons may be added to the consistory by local regulation.

Pre-1965 Church Order, Article 37

The same is true in the Church Orders of 1914 and 1920, as well as the Pre-1914 Church Order.

Historically, four assemblies have been recognized: the consistory (council), classis, particular synods, and synod. One of these is the assembly on the level of the local church. It is that assembly which delegates its representatives to classis.

At no point may it be assumed that the diaconate has been or is presently regarded to be an assembly. They gather to meet, and in that sense, assemble, but it is not an assembly such as those historically listed in church orders through the years. Furthermore, Church Order Article 35-c specifies that "the diaconate shall give an account of its work to the council."

An argument may be made that the consistory (i.e., the elders and the minister[s]), constitute an assembly. This would be consistent with the listing in previous Church Orders of the consistory as an assembly, and with the description of the consistory as made up of the elders and the minister(s). However, when delegation to the next assembly is mentioned in Church Order Article 40, the 1988 Church Order uses the word *council*, a word specifically chosen to designate both elders and deacons (Church Order Art. 35).

The conclusion of the above is that each congregation is governed by a single assembly, formerly called a consistory and now a council. It is the council that has original authority, according to Church Order Article 27. This may not be said of the diaconate or of the consistory. In fact, Church Order Article 37 states,

The council, besides seeking the cooperation of the congregation in the election of officebearers, shall also invite its judgment about other major matters, except those which pertain to the supervision and discipline of the congregation. For this purpose the council shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the council, and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the *council as the governing body of the church*.

The Rules for Synodical Procedure spell out a process in connection with which overtures and/or appeals are to be sent to major assemblies. Church Order Article 30 states that "assemblies and church members may appeal to the next assembly in order. . . ." According to the information considered above, the council would be the assembly to send an overture or appeal to the classis. To alter Church Order Articles 26 and 27 as adopted for ratification by the Synod of 1988 would change the overture and appeal procedure. If the consistory and the diaconate are local assemblies, then it is conceivable that one of those assemblies would be permitted to send an overture to classis. Furthermore, if, for example, the diaconate is a local assembly, a person could begin the appeal process by appealing from a decision of the diaconate to classis, omitting the council. Furthermore, diaconates, whose overtures have not been adopted by the council, if channeled through the council, would be permitted to appeal as a diaconate to classis. This would be contrary to the historic position of the Church Order that the diaconate is not considered a separate assembly.

In light of the above, the SIC adopted a motion to advise synod not to ratify the changes in Church Order Articles 26 and 27 as adopted by Synod 1988.

VI. AUDIORECORDINGS OF SYNOD

The following policy with respect to the audiorecordings of synod has been in effect since such recordings have been made:

The stated clerk has been given the responsibility by synod of editing the *Acts of Synod* and has also been designated "to be responsible for the usage and storage" of the official audiorecordings of the entire proceedings of the general sessions of synod (see Job Description of the stated clerk, Sections V, A, 2, and *Acts of Synod* 1979, p. 13).

If the stated clerk finds the minutes to be clearly inaccurate, in view of a hearing of the audiorecording, he takes whatever action he believes to be reasonable and just. He should report this action to the SIC, which endorses, or does not endorse, this action. In his report to synod, the stated clerk presents as information the action which he has taken. The record of the new synod would then indicate that the synod takes note of such and such a matter brought to its attention through the stated clerk's report. Such a notation would take care of the written record and the proper involvement of the current synod in the matter. If that synod wishes to take additional or different action, which is always its prerogative, it will then have the necessary material and basis to take such action (SIC Minutes, SCM 600, A).

This policy has been strictly followed. Copies of parts of that recording have not been released to people who have asked for copies. The official record of the actions of a given synod are recorded in the minutes or *Acts of*

Synod. Speeches made on the floor of synod may help to bring the delegates to a certain conclusion, but a given speech by a certain delegate does not reflect the mind of synod nor necessarily the mind of that delegate after he has heard additional discussion of the issue being addressed.

This past year a number of requests were made for various portions of the audiorecording of Synod 1988: addresses of multiethnic conferees, an interview, and the proceedings of the afternoon the Calvin matter was discussed.

For approximately the past twenty years there has been a policy prohibiting people in the gallery from taping synodical sessions. This has been difficult to monitor or to control, especially because no notice has been posted alerting visitors to the prohibition.

In recent years we have not been consistent. Although people in the gallery are not to make tape recordings of synod on their personal equipment, the media is admitted to the public sessions of synod. Video recorders are brought in and the videotapes are used subsequently on newscasts.

In light of such a practice and the availability to the public of advanced technological equipment, the following regulations have been adopted:

1. The original and stated purpose of making an official audiorecording of synodical proceedings is to be honored, namely, that the recording serve to verify the written record of the synodical proceedings. The stated clerk is responsible for the usage and storage of those audiorecordings.
2. Representatives of the media are permitted to make videorecordings of synodical proceedings, provided they observe the restrictions placed upon them by the synodical news office under the direction of the stated clerk of synod.
3. Members of the gallery (visitors) are at liberty to make audiorecordings of the public proceedings of synod, provided it is done unobtrusively (i.e., that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons in the gallery).
4. Videorecordings are permitted provided the following restrictions are observed:
 - a. Video cameras are permitted only at the entrances at the mezzanine level, not backstage or in the wings.
 - b. Auxiliary lighting is not permitted.
 - c. Videotaping is to be done unobtrusively (i.e., in such a way that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons in the gallery).
5. Persons wishing to audit the official recording of synodical proceedings are to make request with the stated clerk, who, at his discretion, is authorized to grant permission for doing so, provided the recording is not copied, excerpted, and/or distributed or used in any way as to suggest that the synodical discussions are an official record or minute of synod.

VII. ONE-YEAR EXTENSIONS GRANTED TO STUDY COMMITTEES

A. In a letter submitted to the SIC the Structure Review Committee requested and was granted a one-year extension for the completion of their work and

report to synod. The committee presented the following grounds for their request:

1. The World Ministries Review Committee's work schedule has not allowed for the informed consultation that the 1987 Synod mandated between our two committees.
2. Consultation with various agency representatives has surfaced several issues that need further study.

B. In a letter submitted to the SIC the World Ministries Review Committee requested and was granted a one-year extension for the completion of their work and report to synod. The committee presented the following reasons for their request:

1. By synodical decision we were not permitted to begin our evaluation until after the February 1988 meeting of the World Ministries Board. Consequently, we were not able to begin the formal part of our work until eight months after receiving our mandate.
2. Not enough time has elapsed for the newly established World Ministries structure to be adequately implemented and tested prior to valid evaluation.
3. Our committee and the Structure Review Committee together agree that there has not yet been sufficient mutual consultation between our two committees as mandated by synod.
4. The collating and examining of all the questionnaires that have been returned, field by field and problem by problem, is a very time-consuming process and is as yet incomplete. We shall need additional time for further analysis of our collected data and for subsequent consultation with World Ministries personnel in order to confirm the validity of our conclusions.

VIII. MULTIETHNIC CONFERENCE

The Synod of 1986 endorsed the development of a biennial orientation conference/ethnic planning workshop for the various ethnic minority groups in the CRC, to be held in Grand Rapids simultaneously with the first week of synod. The stated clerk was instructed to participate in planning these conference/workshops and to arrange for appropriate interaction between the conference/workshop and synod. A planning committee was appointed to plan and organize the first synodically sponsored conference. The first such multiethnic conference was held during the first week of synod in June 1988. The planning committee submitted the following report to the SIC:

It is the feeling of the committee that we were able to accomplish our goals. The availability of a conference planner was integral to this success. We were very satisfied with the overall results of the conference, and we think it helped the denomination to better understand who it is and what God is calling it to be. The plenary sessions and worship services were very well received by those in attendance. The workshops were very helpful, although we were a little disappointed with the workshop on affiliation. The highlight for many was the synodical prayer service. Opportunities to interact with synodical delegates were very much appreciated.

The SIC adopted recommendations of the planning committee to appoint a new planning committee, engage a conference planner for the 1990 conference, hire an assistant to help in the planning (with the possibility of that person becoming the conference planner for the next multiethnic con-

ference), and request Synod 1989 to approve a budget amount of \$80,000 for the 1990 conference.

IX. AGENCY COORDINATION

A. Interagency Advisory Council (IAC)

The IAC, comprised of the heads of staff of the denominational agencies, called together by the stated clerk, met on April 13, July 6, September 14, December 14, 1988, and March 29, 1989. Rev. Leonard Hofman served as chairman, Rev. William Van Tol as secretary, and Mr. Bing Goei as vicar.

Areas of cooperation include the exchange of written reports reviewing major changes in program and personnel within the respective agencies, interagency planning, and participation in the ongoing review of position description and salaries by an *ad hoc* committee.

Activities of the IAC included the sponsorship of a one-day conference on stewardship for members of the IAC and representatives of agencies of the Christian Reformed Church in North America. The discussion focused on stewardship issues, denominational quotas, and problems of fund-raising. After a profitable discussion a subcommittee was formed to make further proposals relating to a short-term information/communication task and a long-term education task dealing with stewardship issues.

The IAC adopted a subcommittee proposal to promote positive publicity about the CRC through the services of a part-time public-relations director who, under the supervision of the office of the stated clerk, would design, coordinate, and implement a publicity campaign portraying CRC life and ministry in a way that positively images CRC values, life, and ministry. The SIC elected not to adopt the proposals of the IAC at this time.

B. Missions Coordination Council

The Missions Coordination Council, comprised of the board presidents and heads of staff of the Back to God Hour, Christian Reformed Board of Home Missions, Christian Reformed World Missions Committee, Christian Reformed World Relief Committee, Christian Reformed World Ministries, and the SIC, meets to exchange information, to plan joint communication projects, to review work being performed jointly, to share long-range plans, and to aid in the resolution of interagency difficulties.

X. DENOMINATIONAL MAILING LIST

The Synod of 1975 established rules for the use of the denominational mailing list. The information produced from the denominational master list has been in the form of computer labels showing name, address, and zip code. The labels have been distributed to requesting agencies in accordance with the rules.

Recently requests have been received for information which includes not only that found on a mailing label—name, address, and zip code—but also the telephone numbers of the person or family named, which would allow agencies to conduct telephone solicitations.

The SIC decided that telephone numbers are not to be included on the mailing labels which are provided upon request.

XI. PUBLICATIONS AND SERVICES

A. Yearbook

The 1988 *Yearbook*, which incorporated the changes reported in the 1988 *Agenda for Synod*, received some acclaim and considerable criticism. The constructive comments received were welcomed and were taken into consideration. Upon reviewing the usability of the 1988 *Yearbook*, decisions have been made to make the 1989 *Yearbook* more user friendly.

The questionnaires to be completed by churches have been simplified, resulting in a higher percentage of returns. This raises the level of accuracy of the *Yearbook* statistics. Follow-up efforts will focus on helping churches to complete their questionnaires and to maintain records which can be reported for inclusion in the *Yearbook*.

The maps which appeared in recent years have been omitted. Many were difficult to read, and some were not accurate. Maps that have been included show the general location of the classes in the CRC.

B. The Agenda and Acts of Synod

The *Acts of Synod 1988* was edited and prepared by the stated clerk with the valuable assistance of his secretary, Mrs. Marlene Oosterhouse, and personnel from CRC Publications. The *Acts of Synod* were available on August 10, 1988, and the study committee reports received for the agenda for Synod 1989 were distributed to the churches by December 1, 1988. A substantive study committee report on Section IV of the Church Order is printed in the *Agenda for Synod*. This report was not distributed to the churches before December 1 because it is scheduled to be presented in its final form to the Synod of 1990. It is the intent of the study committee that the report be reviewed by the churches and that reactions may be presented to the committee to assist them in preparing their final report.

C. Church Order and Rules for Synodical Procedure

An updated *Church Order and Rules for Synodical Procedure 1988* was printed, incorporating the changes adopted by synod. These booklets are updated and reprinted annually, when necessary, and a copy is sent to each church. Additional copies are available.

D. Cumulative Index of Synodical Decisions

A cumulative *Index of Synodical Decisions* is being prepared for publication. This index will differ from the most recent index, published in 1980, in that it will list synodical decisions alphabetically according to subject rather than chronologically under major headings as before. All the *Acts of Synod* are being reviewed. Hopefully a new cumulative index will be available in 1990.

E. Handbook of the CRC

During the past year the Synodical Interim Committee has again sent to all of our consistories updated materials for the Handbook of the Christian Reformed Church, "Your Church in Action." Several consistories ordered new notebooks because the old ones had been lost or misplaced. This large blue notebook should be kept available in every consistory room.

The Handbook of the Christian Reformed Church contains the following sections:

1. *Quotas and Offerings*—This section of the booklet contains financial data and a description of the programs carried on by all of our boards and agencies as well as by accredited agencies. Assistance in scheduling special offerings is given, and announcements to be made prior to receiving such offerings are suggested.

2. *Denominational Insights*—After a brief statement on the nature of the church and on 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 council, consistory, and deacons meetings; suggestions for congregational committees; helpful information on the use of members' gifts; and other useful information.

4. *Ministers' Compensation Survey*—By mandate of synod, a survey of ministers' compensation has been prepared each year for use by our pastors and council finance committees. The 1989 survey will be presented to Synod 1989 for approval and mailed for inclusion in the CRC Handbook. It is intended to be a helpful guide in the setting of salaries and other position-related reimbursements. The survey is also used by our pension committees which prompted Synod 1988 to take the following action: "That synod remind the churches that Synod 1982 adopted a recommendation to 'require that all ministers complete the salary questionnaire annually to enable the pension committees to accurately calculate the average cash salary as a base for computing ministers' pensions'" (*Acts of Synod 1982*, p. 51; *Acts of Synod 1988*, p. 574).

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. Among the materials listed is the new CRC video, "Toward the New Family of God." This 25-minute video offers a brief and helpful view of the CRC through the eyes of persons from many ethnic groups. The video was designed to introduce the church to ethnic minority groups that are interested in affiliating with the denomination. At the same time it provides information to existing congregations about the growth the CRC is experiencing from ethnic minority groups in North America. Copies are available from classical home missions committees, Home Missions Regional Directors, as well as CRC Publications.

6. *Doctrinal and Ethical Decisions*—This section is indispensable for all who wish to know the position 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.

XII. THE STATED CLERK

The stated clerk is an *ex officio* member of the SIC 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, church councils, committees, and 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. Currently the stated clerk serves on the interim committee of the North American Presbyterian and Reformed Council and as its vice president. He also represents the CRC on the Board of Administration of the National Association of Evangelicals.

Contacts with national, state, and local government leaders and agencies are maintained by the stated clerk as occasion indicates and/or time permits.

During the past year, the stated clerk has preached in many of our churches; he has conducted conferences and, upon invitation, has delivered addresses to congregations and organizations both within and beyond our denomination.

XIII. DENOMINATIONAL FINANCIAL COORDINATOR

The financial coordinator is an *ex officio* member of the SIC as well as its treasurer, and he reports regularly to the Finance Committee. He serves as the liaison between the denominational agencies and synod in matters of financial support, financial reporting, requests for quota support, and approval for offerings. Also in this capacity he serves as advisor to synod's advisory committee on finance. Other responsibilities of the office include

Management of the denominational services budget with its income and expenditures for synod, standing, service, and study committees, and the denominational buildings operations.

Accounting and administrative services to denominational agencies and committees which are without administrative staff.

Advice to churches in matters relating to ministers' compensation, tax reporting requirements, etc.

Chairmanship of the Coordinated Services Committee, which through three subcommittees provides office and facilities services for the Grand Rapids, MI- and Burlington, ON-based denominational agencies and committees.

Other coordination activities in which the financial coordinator is involved as *ex officio* member include

Consolidated Group Insurance

Last year, in response to 1987 Overture 51, the CGI Committee indicated to synod that it planned to increase mental/nervous benefits and change the health plan to a comprehensive type of coverage. Both of these have occurred effective January 1, 1989. The mental/nervous benefit lifetime maximum has been increased from \$30,000 to \$50,000, with a new provision for a maximum \$2,000 annual restoration for benefits used in the course of a year. The comprehensive aspect of the plan was accomplished by having *all* expenses (doctor, hospital, supplies, etc.) subject to \$100 per person (\$200 for a family), after which the plan pays 100 percent. A new benefit for an annual physical exam is also included.

Effective April 1, 1989, the Committee approved a term life insurance plan which gives participants who are enrolled in all parts of the life/health/dental plan \$50,000 in coverage to age 65 (so long as they remain employed by the CRC). This gives older employees and ministers considerably more coverage at a more reasonable rate.

Coordinated Air Transportation Service

In April 1988 Coordinated Air Transportation Service (CATS) purchased a twin engine Cessna 414 to replace the Piper Seneca. The Cessna provides pressurization, increased speed, and passenger comfort.

Our air service is entering its seventh year of operation. During fiscal year 1987-88 this service logged almost 400 hours of flight time. Passenger miles during this time totaled 145,420. The service was used by twenty-six denominational and related agencies. These agencies realized an estimated savings of \$18,400 over commercial air-fare tickets, lodging, and meal expenses.

A. Agenda for Synod 1989—Financial and Business Supplement

As stated in a recent *Banner* article, financial accountability, control, and disclosure are not new in the Christian Reformed Church. Again this year an extensive financial agenda comprising more than 170 pages of financial reports is prepared for synodical delegates and is available for churches requesting a copy. The agenda provides source and use data of denominational funds under the following headings:

1988 balance sheet as prepared by certified public chartered accountants

1988 statement of activity compared to 1988 budget

1989 budget, revised where necessary

1990 proposed budget

Interview guides for use by SIC Finance Committee and synod's advisory committee

Combined summary statements and budgets
Financial review reports covering nondenominational agencies
recommended for financial support

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 are as follows:

Salary Ranges 1989

Adopted by the Synod of 1988

Job level	Minimum		Midpoint		Maximum
	82%	91%	100%	109%	118%
9	48,229	53,519	58,811	64,102	69,394
8	39,524	43,861	48,197	52,532	56,869
7	36,450	40,450	44,448	48,447	52,446
6	34,940	38,773	42,606	46,439	50,273
5	33,389	37,053	40,716	44,380	48,043
4	31,961	35,468	38,974	42,481	45,988
3	28,111	31,193	34,273	37,354	40,433
2	26,580	29,498	32,413	35,330	38,246
1	22,772	25,271	27,769	30,268	32,765

Executive/managerial positions in the synodical office under the supervision of the Synodical Interim Committee are:

Job level	No. of positions	Compensation quartile (includes housing allowance)
8	1	4th quartile
7	1	4th quartile

C. CRC in NA and Compliance with Revenue Canada

The *Acts of Synod 1988* record that in consultation with U.S. and Canadian legal counsel, a joint venture agreement has been completed and made available to the agencies for their use. To implement the agreement between the CRC in NA Michigan Corporation and the CRC in NA Ontario Corporation, Synod 1989 is requested to approve the action of the Synodical Interim Committee as follows:

1. To amend the constitution of the CRC in NA Michigan Corporation and the CRC in NA Ontario Corporation to reflect separate membership (U.S. members for Michigan Corporation; Canadian members for Ontario Corporation) and status.
2. To increase the number of U.S. members of the SIC to thirteen and the number of Canadian members to five for a total of eighteen members comprising the Joint Ministries Management Committee/Synodical Interim Committee.
3. To adopt the Joint Ministries Management Agreement as amended.

4. That the CRC in NA Ontario Corporation obtain authority from the following agencies who have no Canadian registration to act in their behalf in the negotiations and preparation of joint ministry agreements to meet compliance with Revenue Canada regulations:

Chaplain Committee

Committee for Educational Assistance to Churches Abroad

Committee on Disability Concerns

CRC Publications

Fund for Smaller Churches

Pastor-Church Relations Services

Synodical Committee on Race Relations

XIV. MATTERS REQUIRING SYNODICAL ACTION

A. That synod honor the request of the SIC that Rev. Peter W. Brouwer, president; Rev. Leonard J. Hofman, denominational stated clerk; and Mr. Harry J. Vander Meer, denominational financial coordinator, represent the committee before synod and its advisory committees when matters pertaining to its report are discussed and that Finance Committee members also represent the committee when matters of finance are discussed.

B. That synod elect members to the SIC from the nominations presented (see Section II).

C. That synod approve the SIC interim appointments to various boards and committees (see Section III).

D. That synod note that the SIC appointed a committee to clarify the extent of synod's delegation of responsibility to the Board of Trustees in the candidacy process and to undertake a study to determine the desirability of revising the Church Order (and the Judicial Code, as applicable) to allow a broader appeal procedure (see Section IV, A).

E. That synod approve the SIC's appointment of a committee to study youth/young adult ministry (see Section IV, B).

F. That synod consider ratification of the changes in the Church Order adopted by the Synod of 1988 (see Section V).

G. That synod approve the regulations adopted by the SIC relative to audio and videorecordings of the synodical sessions (see Section VI).

H. That synod ratify the action of the SIC in granting one-year extensions to the Structure Review Committee and the World Ministries Review Committee (see Section VII).

I. That synod take note of the report of the 1988 Multiethnic Conference and of the plans for such a conference in 1990 (see Section VIII).

J. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council and the Missions Coordination Council (see Section IX).

K. That synod take note of the decision of the SIC not to include telephone numbers on the mailing labels that are provided upon request (see Section X).

L. That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination (see Section XI).

M. That synod take note of the *Agenda for Synod 1989—Financial and Business Supplement* (see Section XIII, A).

N. That synod approve the action of the SIC in connection with compliance with Revenue Canada (see Section XIII, C).

O. That synod designate approximately one-half hour for a presentation by Mr. Harry Vander Meer relating to compliance with Revenue Canada and the impact of this on denominational agencies and standing committees.

Synodical Interim Committee
Christian Reformed Church
in North America
Christian Reformed Church Synod
Trustees
Leonard J. Hofman, stated clerk

UNORDAINED EMPLOYEES' PENSION FUND

A. Background

The Pension Committee supervises the administration of the Unordained Employees' Pension Fund, a defined contribution plan covering unordained employees of denominational agencies, committees, and churches. Contributions are paid to the plan on a quarterly basis by participating agencies in an amount equal to 9 percent of the compensation of each participant in the plan. At the end of each year, participants receive a statement indicating the dollar amount credited to their account, the total value of their account, and the vested percentage in their account.

The Pension Committee also administers and manages a relief fund, from which benefits are paid to selected former employees or their dependents in cases of special need.

B. Membership

The committee is composed of five persons, three of whom represent the agencies whose employees participate in the plan and two of whom are not representatives of an agency but have special expertise in pension matters.

According to the rotation schedule, approved by synod, the term of the CRWRC representative, Mr. Merle Grevengoed, will expire on August 31, 1989. The committee recommends that Mr. David Vander Ploeg, executive director of the Back to God Hour, be appointed to the committee for a three-year term.

In addition, Ms. Jane Brasser, of Calvin College and Seminary, who was appointed to the committee last year, has relocated outside of western Michigan. Ms. Brasser has, therefore, resigned from the committee. The committee recommends that Ms. Constance Bellows, Ms. Brasser's replacement as Director of Human Resources of Calvin College and Seminary, be appointed to the committee to serve the remaining two years of Ms. Brasser's term.

Finally, Mr. Gary Raterink's first term on the committee will expire on August 31, 1989. Mr. Raterink, a certified public accountant, serves as one of the two nonagency representatives. The committee recommends that Mr. Raterink be reappointed to the committee for a second three-year term.

C. Administration

The committee continues to use the services of Employer Retirement Services, Inc., of Grand Rapids, MI, to perform the administrative services required for the plan. This firm advises the committee on various plan options and benefits and also advises each participant in the plan of his or her accrued benefits and vested percentages.

D. Audit

Each year the plan is audited by a certified public accounting firm. The audit for the period ending August 31, 1988, was conducted by the certified public accounting firm of John Vander Ploeg, P.C., of Grand Rapids, MI.

E. Recommendations

1. That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.
2. That David Vander Ploeg be appointed to the committee for a three-year term, as representative of the Back to God Hour.
3. That Constance Bellows be appointed to the committee to serve the remaining two years of Ms. Brasser's term, as representative of Calvin College and Seminary.
4. That Gary Raterink be reappointed to the committee for a second three-year term, as a nonagency representative.
5. That the eligibility requirements for the Unordained Employees' Pension Plan of the Christian Reformed Church (hereinafter referred to as "the Plan") be amended, effective January 1, 1990, to allow entry into the Plan after completion of one (1) year of continuous service as of either January 1 or July 1.

Background

Since 1986, the committee has been reviewing a number of possible amendments to the Plan. In 1987, the committee appointed a study committee to deal with these matters. The special committee has received input from a number of the participating agencies with respect to these proposed changes.

The special committee has made a number of recommendations to the committee. The committee continues to review certain of these recommendations. The committee currently proposes adoption of the foregoing recommendation at this time for the reasons stated below.

Grounds:

- a. New employees are required to wait longer than one year, in some cases up to almost two years, to become participants in the Plan because a full calendar year of service is required prior to the current enrollment date of January 1 of each year.
- b. The proposed amendment to the Plan would reduce variation in the time employees have to wait before becoming participants in the Plan and would make more fair the treatment of various employees participating in the Plan.
- c. The proposed amendment is consistent with the laws applicable to non-church plans. The committee understands that dual entry dates are common practice for most employers.
- d. The agencies have experienced general employee dissatisfaction and difficulty in recruiting some experienced employees based on the current eligibility requirements of the Plan.
- e. The Plan administrator currently maintains the information necessary to implement the proposed change. Therefore, implementation of the proposed change would create no additional administrative burden with respect to the Plan.

- f. The proposed change would not result in any significant cost increase for the agencies (i.e., increase of less than 1 percent of current cost and no increase in contribution percentage).

Unordained Employees' Pension
Fund Committee

Alida Arnoys, chairperson

Merle Grevengeod

Carl Oosterhouse, secretary

Gary Raterink

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DORDT COLLEGE

Each year Dordt College sends a written report to the churches and classes within its supporting constituency. This year the report to the churches was titled "Education with a Purpose." It observed that, if a college is to continue in these difficult times for colleges in general and for independent colleges in particular, it must have a clearly stated and reflected purpose.

Dordt College has a clearly stated purpose, i.e., it seeks academically to advance the kingdom of Jesus Christ in four ways:

1. By offering a Reformed, Christian college education.
2. By promoting quality, excellence in education.
3. By providing students with serviceable insight, i.e., insight which leads to service and service which is normed by insight.
4. By ministering to covenant youth.

Dealing with the above in reverse order, it can be shown that Dordt College is fulfilling its purpose.

Regarding our ministry to covenant youth—we continue to attract a good number of students. Our enrollment at the beginning of the year stood at 990 students—twenty-five more than last year. Eighty-eight percent of our students are from the Christian Reformed Church. Of the remainder, 70 percent are from other Reformed churches. We recruit and are eager to receive students from the broader evangelical community. It is, however, because of our distinctively Reformed character that we continue to attract students who are predominantly Reformed.

Regarding serviceable insight—insight which leads to service—we are preparing our students for meaningful vocations. The placement report on our 1988 graduates indicates that six months following graduation, 94 percent of our graduates had been placed in positions of meaningful employment. Reports also indicate that our graduates are well-qualified for the positions they occupy and that they usually reflect a deep-seated commitment to Jesus Christ as Savior and Lord.

Regarding the promotion of excellence in education—this year Dordt College was rated as one of the best regional liberal arts colleges in the nation by *U.S. News and World Report*. The schools in this category were ranked on their record in four areas: (1) quality of student body, (2) strength of faculty and teaching, (3) extent of resources—endowment per student and library budget per student, and (4) ability to retain students through graduation. Of the 418 regional liberal arts colleges in the nation, Dordt College was ranked number 21. We are encouraged by this ranking. It indicates to our faculty that they are doing good work and to our students that they are receiving a good education.

Dordt College is wholeheartedly committed to distinctively Reformed, Christian education. That commitment reflects itself in many ways.

We continue to work with our statement of purpose, The Educational

Task of Dordt College. During the past year we added chapters dealing with academic structure and authority. We are now seeking to develop a statement concerning the important issue of academic freedom, which to us means the freedom to do our academic work directed by the Scriptures as interpreted in the Reformed confessions.

We have committed both money and personnel to an accelerated program of faculty development. By means of this program we provide resources which faculty members can use to enhance their professional development and thus their competence to carry out their assignment and responsibilities at Dordt College. The program focuses not only on academic progress but also and especially on the ability to reflect a clearly Reformed approach to education.

In terms of its Reformed perspective, Dordt seeks to serve the community in which it has been placed. For example, through the Center for Educational Services, directed by Dr. John Van Dyk, seminars are being conducted to assist teachers in our Christian grade and high schools. Also, our community is increasingly looking to Dordt's Agriculture Stewardship Center for direction regarding issues of business and agriculture. And Dordt's radio station, KDCR, recently celebrated its twentieth anniversary and was widely recognized for broadcasting a God-centered culture.

It is evident that churches within the Christian Reformed denomination recognize that Dordt fulfills a real need and a legitimate purpose. During the past year we have received \$640,549.99 by way of quotas, quota relief, and church offerings. We are exceedingly grateful for this support, and we do not hesitate to ask that the churches continue to support us in our work, for we believe that we provide the kind of Christian higher education demanded by the Christian Reformed Church—its families, its ministers, and its confessions.

Recently we participated in a meeting called to discuss ways in which the churches—both pastors and consistories—can help us promote the cause of Christian education on all levels. During the discussion someone asked the question "Does Christian education require Christian schools?" suggesting that we can meet the need of our children for Christian education without Christian schools, by means of the Christian home and church alone.

Our position at Dordt College is that our children need Christian education; that Christian education requires Christian schools on all levels; and that our Christian grade schools, high schools, and colleges need and deserve the support of Christian Reformed pulpits, consistories, and churches.

Therefore, we boldly ask for the continued support of the Christian Reformed Church. At the same time, we pledge our support to the church by providing its youth with quality Reformed, Christian education which prepares them for Christian service. In this way we can work together to promote a Reformed perspective on faith and life.

Dordt College
John B. Hulst, president

INSTITUTE FOR CHRISTIAN STUDIES

In 1988 the Institute for Christian Studies (ICS) enjoyed a harmonious and productive year. We experienced many important developments, for which we praise our God.

Academic Matters

We were delighted to welcome Dr. Brian Walsh to our full-time faculty in 1988. Dr. Walsh was appointed as professor of worldview studies and as director of the one-year master's program initiated by ICS in 1986. Walsh's inaugural address at the Institute's fall convocation was entitled "Who Turned Out the Lights? The Light of the Gospel in a Post-Enlightenment Culture."

The Institute's annual membership meeting in June was highlighted by the formal recognition of Dr. Vaden House, the second ICS student to receive the Ph.D degree through the Institute's cooperative program with the Free University of Amsterdam. House now teaches philosophy at The King's College in Edmonton, AB. The Institute experienced House's graduation as a visible sign of God's blessing on our efforts to provide Christian higher education at the doctoral level.

In September, enrollment in the doctoral-studies program grew from eight to thirteen. We trust that a good number of these students will eventually make their own contribution to Christian higher learning by taking positions in Christian colleges. We thank God for our unique opportunity to train Christian professors for the next generation.

Overall enrollment at ICS reached a six-year high in 1988. We welcomed thirty-six full-time students in September, and we have about fifty part-time students enrolled in courses. We trust that this pattern of growth will continue in future years.

The Institute's efforts to obtain broader degree-granting powers have still not come to fruition, after over three years of waiting. It appears that the Ontario government is now finally reassessing its policy, which also seriously affects Redeemer College. We request the prayers of the churches concerning this vital matter.

Publications

The Institute's efforts to publish the results of Christian academic work continued to bear fruit in 1988. In particular, we were delighted to see the publication of *Social Science in Christian Perspective*, edited by Paul Marshall and Robert Vandervennen. This volume contains contributions from scholars in Reformed educational institutions on several continents and serves as a valuable resource for students in the social sciences.

ICS continues to make available to the public approximately one hundred academic papers which contribute to Christian thinking in various fields, plus more than twenty master's theses by our students. These papers and

theses are widely used and much appreciated by Christian Reformed campus ministers in their outreach work.

Conferences and Interims

In 1987 the Institute hosted a joint Calvin College-ICS interim course on the theme "Creator and Creatures." Eleven Calvin students joined the ranks of the ICS community for this occasion. Dr. Mary Stewart-Van Leeuwen of Calvin College also taught a course at ICS during the January interim.

The summer of 1988 saw the usual series of ICS family conferences across Canada, with themes such as "Beyond Worldview to Way of Life" and "Journey Through the Sermon on the Mount."

In October ICS sponsored two conferences on Christianity and culture. The first conference brought together representatives of various denominations and traditions to discuss Christianity's contribution to Canadian society. The second conference focused specifically on the role of the Christian Reformed Church in Canadian culture.

Building and Finances

Late in 1988 the ICS building was sold to a partnership consisting of ICS and several sympathetic business people. The sale not only gave ICS enough revenue to pay off its accumulated deficits but also paved the way for a much-needed renovation of the building.

ICS continued to experience steady growth in financial support in 1988. Our operating deficit in 1987-88 was smaller than anticipated. We are particularly grateful that contributions from Christian Reformed churches have grown very substantially. This growth reflects the decision of several classes to designate ICS as a regional institution of higher learning eligible for some of the quota support designated for such institutions.

We are deeply grateful to God for evidence, in 1988, of his continued faithfulness. We ask members of the Christian Reformed Church to pray for God's continued care for our Christian graduate school.

Institute for Christian Studies
Harry Fernhout, vice president—
academic

REDEEMER COLLEGE

Redeemer College, located in Ancaster, Ontario, began its seventh year in 1988. This year was marked by a number of significant developments, and we are pleased to report continued growth of the college as a Christian university in eastern Canada.

Enrollment: Redeemer College began the 1988-89 academic year with 394 students, or an enrollment of 342 full-time-equivalent students. In total, enrollment rose 20 percent over the previous year. Indeed, God has richly blessed us, and we are truly thankful for each of these young men and women.

Programs and Faculty: In addition to our general degrees, we have added major and honours degrees. To accommodate these additional offerings, several faculty appointments were made. Full-time instructors for business and psychology were hired, and others were given sessional or part-time contracts in other disciplines. These additions bring the number of full-time faculty to thirty and part-time to sixteen.

Mission Statement: In October 1988, the Board of Governors adopted a mission statement which expresses the goals of Redeemer College. It reads:

Redeemer College is a Christian university offering scripturally directed liberal arts and sciences education which explores the relation of faith, learning, and living from a Reformed Christian perspective and which enables students to gain a deeper understanding of God's creation, equipping them for a life of service and leadership under the Lordship of Christ.

Pre-Seminary Expansion: Beginning last September, Redeemer College offered an additional year in the pre-seminary program. The cooperative effort with Calvin Seminary gives the students who follow this program credits equivalent to first year seminary and allows students to stay an additional year in Canada. Eight students are currently enrolled in the program.

Finances: Because of rising interest costs, a low student/faculty ratio, and fewer students in campus housing than anticipated, the college is facing an excess deficit. Remedial action to date includes budget reductions to the previous year's level and a special year-end donation appeal. We trust the Lord that the efforts to reduce the deficit will be fruitful.

Redeemer College remains grateful to the Christian Reformed constituency for its prayers and its financial support. It is our prayer that God will bless Synod 1989 and that Redeemer College will remain worthy of the continued endorsement of synod and the ongoing support of the denomination.

Redeemer College
Rev. Henry R. De Bolster, president

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REFORMED BIBLE COLLEGE

In March of 1989 Reformed Bible College (RBC) began the celebration of its fiftieth anniversary. The initial celebration took place at the annual RBC Association meeting with Dr. Joel Nederhood presenting the keynote address. With great gratitude to the Lord for the blessings of the past and in anticipation of his continued blessings in the future, RBC paused for an evening around a most significant milestone in its history of ministry and service.

Already in the 1920s a group of pastors and lay leaders in the Christian Reformed Church recognized the increasing need for systematic Reformed training for lay persons interested in preparing themselves for Christian life and ministry. These leaders actively sought the approval of the synod of the CRC to provide such training under the auspices of the church, but approval was not granted. Consequently, this dedicated group of leaders decided to form a separate organization which could provide the kind of training desired.

The formal result of their decision was the organization of Reformed Bible Institute in late 1939. The first classes of the newly formed institute were held in Grand Rapids, Michigan, in January of 1940. Through much prayer, sacrifice, and dedicated effort, the educational seed planted fifty years ago has grown into a fully accredited institution that over the years has attracted gifted and committed students from throughout the United States and Canada and from over twenty foreign countries.

The first Articles of Incorporation indicated that "The purpose or purposes of this corporation are as follows: To sponsor an educational institution to be known as the Reformed Bible Institute, which Institute shall provide systematic Christian training for:

- (a) Those who for their own personal development desire to increase their knowledge of the Bible and of our Reformed principles.
- (b) Those who would equip themselves spiritually as well as intellectually for the Christian pursuit of whatever their calling in life may be.
- (c) Lay leadership in the church in its various local activities.
- (d) Those who wish to equip themselves for teaching the Bible in the home, in Sunday School, etc.
- (e) Unordained missionaries and other lay workers who wish to prepare for various phases of evangelistic work."

RBC has continued to emphasize each of those original purposes, providing education and training for those who are interested in vocational ministry as well as for those who wish to prepare themselves for more effective Christian life and witness whatever calling they may pursue.

For the past twenty-five years Reformed Bible College has been a fully accredited institution offering a variety of programs and degrees. Among the certificates and degrees presently offered are the following:

BRE: four-year Bachelor of Religious Education degree

ARE: two-year Associate of Religious Education degree

AA: two-year Associate of Arts degree

DBS: one-year Diploma of Biblical Studies

CBS: one-year Certificate of Biblical Studies

The Bible major continues to be the focus of an RBC education. In addition, all those receiving the BRE degree receive classroom instruction and hands-on training in missions, evangelism, and church education. Two general-education minors, various foundation courses in liberal arts, and an extensive selection of electives round out the program for the BRE graduates.

RBC continues to be recognized for its academic strengths as well as for its spiritual and devotional emphases. A very high percentage of our professors have earned doctorates in the area of their teaching responsibilities. Students who study at RBC can readily transfer their credits to other undergraduate institutions, to seminaries, and to graduate schools. A number of students also transfer to RBC after studying for a year or more at other colleges and universities, in order to receive the education and training RBC provides in Bible, evangelism, and missions.

Significant developments have taken place in the past year in the area of curriculum. In order to serve a wider variety of students, including those who are not currently interested in pursuing traditional ministry vocations, RBC is offering minors in the following areas:

Accounting

Aviation

Business

Child Development

Computer Science

Secretarial Science

Social Work

Students enrolled in these programs are taking courses in their "minor" areas at other colleges while continuing as full-time students at RBC. They are thus able to pursue some "skill courses" at neighboring colleges while continuing to enjoy the traditional strengths of the RBC campus and curriculum.

Today's Board of Trustees brings together a number of leaders from across the United States and Canada with experience in education, missions, the church, and the world of business. The first Board of Trustees was selected almost exclusively from the two geographical areas of western Michigan and Chicago. Included among those pioneers were the following names, many of them recognizable for their exceptional contributions to Christian missions and Christian education:

Rev. H. J. Kuiper

Dr. J. C. De Korne

Mr. Mark Fakkema

Mr. George J. Stob

Mr. A. Boerema

Dr. George Broodman

Miss Wildriks Delis

Rev. Dewey Hoitenga

Dr. Oren Holtrop

Mr. George Oppenhuizen

Mrs. Grace Pels

Mr. A. Reitsma

Rev. John H. Schaal

Rev. C. M. Schoolland

Rev. J. Vander Ploeg

Mr. G. B. Van Heyningen

Rev. William Van Peurseem

Rev. H. Van Til

Miss Agnes Vellenga

Mr. P. J. Zondervan

Some of these founders are still living today, rejoicing with us in the goodness of God during these past fifty years of ministry and service and noting

with humility and gratitude the evident blessings of God upon the institution which they were privileged to found.

Graduates from RBI and RBC programs, most of whom are members of the Christian Reformed Church, have been used over the years in a variety of exciting and challenging ministries. Many are currently serving vocationally in churches and missions and Christian agencies throughout North America and around the world, and others are pursuing nonecclesiastical vocations while ministering effectively in their own churches and communities as sensitive Christians with a heart for service.

One of the most significant dimensions of current life at RBC is preparing for the move to our new campus, expected to take place in the summer of 1990. Having sold our present seventeen-acre campus to a neighboring college this past summer, we were grateful to be able to purchase a beautiful twenty-seven-acre site on the East Beltline in Grand Rapids. The new campus provides a lovely natural setting for a composite of new buildings which should serve our needs for expansion and ministry for a long time to come. Included will be a chapel, library/classroom building, student center, physical-education center, and student housing. Completion of the building program is expected by July 1, 1990.

We are both humbled by and extremely grateful for the generous gifts which have already been provided for the purchase and building of our new campus. We still have a very long way to go before all our needs are met, but we are tremendously encouraged by those who have already tangibly expressed their genuine interest in being partners with us in this ministry.

As we continue to celebrate our fiftieth anniversary year, we realize how dependent we are upon the Lord for his guidance and grace. We sincerely and earnestly seek, therefore, the continued prayers and financial support of our CRC people for the inspiring and challenging ministry God has given us at Reformed Bible College.

Reformed Bible College
Edwin D. Roels, president

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THE KING'S COLLEGE

With gratitude to our faithful God we are able to look back on another year of growth and development for The King's College in Edmonton, Alberta. The college experienced its most spectacular growth ever, adding almost 100 students to its enrollment, which in the winter session of 1989 stands at 297. Over the past four years its size has more than doubled, and we expect further growth in the years to come. Increased enrollment is crucial for the development of the college's programs, and therefore we are very pleased with our continued growth.

A milestone in program development was reached in January 1989 with the approval of a three-year bachelor of science program. The college will offer this degree program initially with the possibility of concentration in chemistry. The plan is to add biology and environmental science in the next few years. The B.A. program accredited in 1987 was expanded; it now includes concentrations in biology, chemistry, English, history, music, philosophy, and the social sciences.

Two new faculty members were added to the staff: Anne Le Dressay (English) and Ken Newman (chemistry). The college hopes to add new faculty in psychology and mathematics in the coming year.

Enrollment projections for the next couple of years suggest that the college's present leased facilities will become too small. The administration is searching for a more permanent site in the city of Edmonton. The acquisition of permanent facilities is one of the greatest challenges the college will face in the next years.

The college is grateful for continued support from Christian Reformed churches and individual church members. This support provides the means required to carry out our mission; in particular, it allows the college to maintain a relatively low tuition for those students who have chosen to attend The King's College. Over \$800,000 was contributed to the college in 1988 by individuals and congregations.

In conclusion, we praise God for providing The King's College with the means to continue to grow and to serve a growing number of young people with an education which is firmly rooted in his Word.

The King's College

Henk W. H. Van Andel, president

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TRINITY CHRISTIAN COLLEGE

Trinity Christian College was founded in 1956 and enrolled its first students October 1, 1959. The founders were a group of people in the Chicago area who were united in their Reformed, Christian heritage and who felt the need for college-level education to prepare young people for leadership in church and community. The goals of this institution have not changed during the past thirty years, and we continue in our commitment to provide biblically based education in the Reformed tradition. Our fundamental principle of governance and instruction is the Word of God.

We seek to graduate students who combine excellence in academic preparation with a commitment to practicing Christlike service toward others in their personal and professional lives. We offer a strong core of foundational studies, a broad range of traditional arts and sciences, and a variety of professional majors. The degrees we offer are bachelor of arts, bachelor of science, and bachelor of science in nursing.

We seek to provide a campus environment of Christian integrity and love that enhances and supports the entire learning experience. Our goal is to develop a multiracial, multinational student body of Christian young people who desire to participate in the unique Trinity experience and have a readiness to live in a community based on the biblical requirements of justice, humility, and love.

Trinity's enrollment has increased at the rate of 5 percent annually since 1982, and in September 1988 a record enrollment was reached. During the 1988-89 academic year, there were 550 students enrolled for first semester and 525 for second semester. All indicators point to another successful admissions effort for the fall of 1989, with current applications up more than 30 percent over last year.

The Board of Trustees has approved a master campus plan developed by Paul van der Leek and Phil Lundwall of Progressive Architects, Engineers, and Planners of Grand Rapids, Michigan, which includes another residence hall and an academic facility to house a 27,000-square-foot library, a 24,000-square-foot science building, and a 1,200-seat chapel/auditorium. Although the total project will be developed in phases during the next few years, it is the intent of the board and administration to proceed immediately with plans for the new dorm and library. In December we were blessed with a \$1 million gift for the proposed library, which immediately set the direction for our planning activities.

The Commission on Institutions of Higher Education of the North Central Association of Schools and Colleges, our official regional accrediting agency, last visited Trinity for a full evaluation in 1980-81. We received full accreditation at that time for ten years; we have been notified recently that the next visit will take place in November 1990.

The Trinity Christian College community suffered two losses recently: A senior, Tom Krygsheld, from Chicago Heights, Illinois, was killed

in a tragic work-related accident on December 21, a day after his twenty-second birthday. Tom was scheduled to student teach second semester. He was a fine soccer player and he was an outstanding witness for his faith and his Lord. "He loved life, laughter, and people, and he had about him the confidence that comes from knowing that he was doing the right thing with his life in service to his Lord."

Mr. Stephen P. Mitchell passed away on February 7, 1989, after suffering with multiple sclerosis for more than twenty years. He was a community leader with a vibrant faith, a commitment to this college as its board chairman (1974-78), and a vision for the Mitchell Memorial Gymnasium. We thank God for his life among us.

The financial position of the college continues to improve each year. While increasing tuition/room/board at less than 6 percent annually during each of the past four years, the institution has eliminated all short-term debt and has seen significant increases in the building fund (from \$211,000 to \$975,000) and in the endowment fund (from \$53,000 to more than \$1 million).

With grateful hearts the board and administration of Trinity Christian College express thanks to God and to his people for the wonderful blessings we are experiencing. Through the continued prayers, encouragement, and financial support of believers, this college will be able to develop the leadership that our church and country so vitally need. As stated by our board chairman, Martin Ozinga, Jr., "... the vision continues to expand and becomes clearer as time goes on. Hundreds of alumni have taken responsible positions of leadership in our American society, many others have taken advantage of Trinity's continuing education programs, and we praise God for professors, administrators, and staff who are committed to Jesus Christ and this phase of his kingdom."

Trinity Christian College
Kenneth Bootsma, president

UNITED CALVINIST YOUTH

YOUNG CALVINIST FEDERATION

The Young Calvinist Federation (YCF) is seventy years young this year, but 1989 holds more than anniversary significance for the organization's 600 CRC member groups and 2,500 volunteer leaders.

YCF continues to celebrate over twenty-five years of cooperation with the CRC's Board of Home Missions in the Summer Workshop in Ministries (SWIM) program, which places a growing number of youth volunteers in an increasing number of fields.

The summer of '89 will see 288 young people on 72 SWIM fields, an increase of 40 SWIMers and 12 new fields over 1988 totals. SWIMers continue to call the program one of the most valuable experiences in their lives, as they learn what it means to live out the faith they have been taught through the church.

With the success of SWIM, YCF is expanding volunteer service opportunities for younger teens through several SERVE projects, beginning this summer. Under this program, entire youth groups can offer a week's service to existing ministries such as Chicago's Roseland Christian Ministries Center.

Urban and multiethnic youth ministries have also become priorities for the federation as the organization looks to the growing cultural diversity within the denomination. In January the YCF board formally established the Urban and Multiethnic Ministries Committee to address specific concerns of those who conduct youth ministry in those contexts. The standing committee, representative of the multiethnic communities within the CRC, will play a key role as the federation plans its continued leadership training, resource services, and programs. YCF is grateful for assistance the CRC's Synodical Committee on Race Relations (SCORR) has given YCF staff and board members as the federation looks to the next seventy years of ministry.

The future also calls for a ministry of growing diversity throughout the regions served—particularly those of the United States and Canada. The federation, as of 1989, is implementing newly designed resources and leadership-training programs of, by, and for Canadian church youth groups in addition to those now offered. This effort is seen not as a step toward spinning off a new federation in Canada but as a way to better equip YCF's Canadian youth to minister within their groups, churches, and communities.

Publications are also part of key developments in 1989. In the fall, YCF launches *Time Out!* a monthly devotional guide/magazine for youth designed for use at home or in church groups. The federation's quarterly magazine for youth leaders, *Team*, will be significantly expanded, offering member leaders much more helpful information for use in group settings. *Vision*, the magazine for young singles (ages 18-30) is gaining support from an increasing number of churches that view *Vision* as a means to reach and

encourage this age and marital-status group. Many churches take advantage of YCF's multiple subscription plan.

These new efforts plus increased participation in YCF sponsored leadership training, youth conventions, and young adult ministry conferences demonstrate that the federation, at 70, looks to the future with as much hope and commitment as YCF founder Richard Postma did in 1919.

That commitment, Postma wrote in the "The Calvinistic Youth Movement" (1950), is a continued dedication of YCF volunteers to the task of preparing "youthful members of the church for life by aiding them to understand and to live according to the principles of the Word of God as it applies to every domain of life . . . to pursue their calling and exercise their vocation to occupy the position which God in his providence has assigned to them."

The Young Calvinist Federation
Dale Dieleman, YCF publications editor

CALVINIST CADET CORPS

We praise God for another year of blessings in the Cadet organization—for growth in membership, for sound financial status, and for continual development and advancements in the program.

One area that gives great cause for rejoicing is that of leadership development. In the past year, thirty-six men have stepped forward to undertake three years of training, learning to guide the learning process within their cadet councils (a council is the equivalent of a classis in the Christian Reformed Church). This was the largest group ever to begin the Developer of Counselor Education (DCE) training in a single year. In a few more years we can expect the average cadet counselor to be a more knowledgeable, dedicated, and effective leader of boys. The program is working dramatically where it is being used, and it is gratifying to see that it is catching on well.

The summer of 1988 saw renewed inspiration and excitement in the cadet ministry as a result of the Counselors' Convention held at Dordt College in Sioux Center, Iowa. Counselors gathered from all over North America for a time of fellowship, education, and inspiration. From there they returned to their home clubs to minister to the 14,000 boys God has entrusted to them.

The greatest area of program development this year is in Junior Cadets, the program level for the seven- and eight-year-old boys. In the past there has been no emphasis on achievement for this age group, but counselors have found that the boys are ready for it. Beginning next fall, they will have a program of merit badges and ranks, all of which can be earned by the ambitious cadet. They will also have a more formal uniform on which to display the awards. Early reports indicate that the boys are excited about this change and are eager to begin working their way through Junior Cadets. Their mothers, who usually sew on all the patches and awards, are yet to be heard from.

We look back on 1988 with gratitude and look forward in confidence that God will continue blessing his ministry in Cadeting.

Calvinist Cadet Corps
G. Richard Broene, executive director

CALVINETTES

For thirty years God has blessed the Calvinette ministry. In 1989 our theme is "Ready, Set, Grow." For thirty years we have grown—numerically and in many other ways—and we look to the future with confidence in him to continue blessing us.

We offer more training for our leadership each year. In 1989 we have added a club consultant and leadership-training coordinator to our staff. We expect that we will be able to offer prompt assistance to counselors seeking advice and will be able to expand our leadership-training program.

Our annual training seminar for key people in each council continued this past year, and we plan to expand that service in 1989. It has been exciting to see how many women trained at this seminar have gone back to their local councils and led workshops they learned at the seminar, or how they have developed workshops of their own after having attended the seminar. The skills they have developed are helpful in their Calvinette ministry and are useful in other areas as well.

In 1988 ten regional conferences were led by staff and board members in four states and two provinces. An estimated 25 percent of our leaders attended these conferences. Our annual convention at Denver, Colorado, reached five hundred counselors from all over the United States and Canada with the theme "Rejoice, Always."

This summer we expect to convene in Sioux Falls, South Dakota, with between five and six hundred counselors. Our theme—"Ready, Set, Grow"—will help us focus on spiritual growth of the counselor as a person, and our prayer as she leaves the convention is that she will continue to grow as she reaches out to the girls of her church and community.

Our publications continue to be a strong link between the home office and the individual counselor. The *Cable*, a quarterly newsletter for counselors provides them with an opportunity to share with each other and to learn news from the staff and executive board. The *Connections*, a magazine including helps for leading Bible studies, is provided free of charge three times each year to each registered counselor.

Touch magazine for the girls has grown in circulation in the past year. We thank God for this opportunity to reach the homes of many unchurched families with Christian literature.

In the coming year we plan to revise and update the materials for the youngest Calvinettes and to update the merit-badge program for the nine- to twelve-year olds.

We are grateful for each of our 4,500 dedicated counselors who work with over 18,000 girls in North America. We thank God for the opportunity to work with the local church in ministering especially to girls and through them to entire families, sharing God's love and the message of salvation. We are grateful for the support of God's people in the Christian Reformed denomination and ask that you will continue to hold us before him in prayer.

Calvinettes

Joanne Ilbrink, exective director

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COMMITTEE FOR ORGANIZATION OF THE CHURCH ORDER

I. MANDATE

Our committee was appointed by the Synod of 1987 in response to a recommendation of the officers of synod that a study committee be appointed 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:

1. The Church Order 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.
2. Several changes and additions to the Church Order made recently may well be more appropriately placed in the synodical regulations.
3. 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.

Acts of Synod 1987, pp. 651-52

This recommendation was made by the officers of the Synod of 1987 during the closing moments of the synodical sessions and presented to the synod without following the synodical rules for the placement of items on the agenda of synod. There was neither overture nor study committee recommendation; nor had synod assigned the officers to bring such a recommendation. No advisory committee considered the recommendation in order to give advice in the matter and make a studied recommendation with proper grounds to the synod. We consider this action of the officers of synod to have been highly irregular.

However, synod did adopt the recommendation and because the matters are of importance to the church, we present our report and recommendations to synod. We did not find this an easy task. The mandate itself is ambiguous, and the grounds unsubstantiated. For example, the judgment that "frequent changes and substantial additions of recent years undermine its [the Church Order's] stability and authority" is challengeable. The church's major concern should be whether changes in the Church Order are made in conformity with the principles of Reformed church polity as developed on the basis of the Scriptures, expressed in our confessions, and in harmony with the apostolic injunction that "everything must be done in a fitting and orderly manner" (I Cor. 12:40; Church Order Art. 1).

We interpreted our mandate to mean that synod would be well served if

we could define as clearly as possible the distinctions between the different kinds of decisions which synod makes and give guidelines whereby future synods may more carefully distinguish between the nature (character, authority, function) of its decisions. We did not consider it our task to review all previous decisions of synods and codify them according to the guidelines and definitions we now propose.

II. AVAILABLE RESOURCES

We call synod's attention to the fact that there are a number of publications which contain excellent resources for finding synodical decisions. We call attention to the following:

A. The *Agenda and Acts of Synod*, copies of which are provided all consistories.

B. The *Church Order and Rules for Synodical Procedure*, published annually together with a digest of important synodical decisions and sent by the stated clerk to every consistory.

C. The *Index of Synodical Decisions*, periodically updated and published by the Synodical Interim Committee (it is presently under revision and updating).

D. *Your Church in Action*, updated pages of which are supplied to every consistory annually.

E. The *Manual of Christian Reformed Church Government* (presently updated through the Synod of 1987), listing significant synodical decisions by collating them under each article of the Church Order.

We are of the opinion, therefore, that access to and knowledge of synodical decisions is available in several forms. Consistency is lacking, however, in the terminology synods use to specify the nature of their decisions. We addressed ourselves particularly to that problem in the hope that study committees, boards, advisory committees of synod, and others will carefully and uniformly define the nature of their recommendations and that synod itself will give close attention to defining the precise nature of its decisions.

III. ISSUES

A number of issues arose during our study which have led us to the conclusions in our report.

A. "Substantial Changes"

The officers of the Synod of 1987 rightly judged that synod needed "a criterion for determining when a decision affecting church government is a change in the Church Order requiring ratification by a succeeding synod." Their reference was to the implementation of Church Order Article 47 which provides the following:

The task of synod includes the adoption of the creeds, of the Church Order, of the liturgical forms, of the *Psalter Hymnal*, and of the principles and elements of the order of worship, as well as the designation of the Bible versions to be used in the worship services.

No substantial alteration shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes.

The question remains: What are "substantial changes" and what criterion determines whether a proposed or adopted change is "substantial"? In recent years practice has moved in the direction of requiring that all changes in the Church Order, of whatever character, must be ratified by a following synod. In addition, some matters which were descriptive or procedural in character were given Church Order status.

We believe that this creates confusion in the mind of the churches, calls into question the right of a synod to make final decisions, and unnecessarily delays affirmative action on minor changes proposed and adopted.

Recommendation:

We recommend that synod make the following decisions:

To adopt the following with respect to the implementation of Church Order Article 47:

1. That synod define "substantial changes" as any change which alters the essential (or actual) meaning of the creeds or articles of the Church Order, or which changes the church's regulation of her worship through the adopted "liturgical forms, *Psalter Hymnal*, principles and elements of worship," and the designated "Bible versions to be used in the worship services."
2. That synod define "adequate opportunity" to consider the proposed change(s) by the churches as that time between the adoption of the proposed change by one synod and before its ratification by a following synod.
3. That synod decide that when any synod adopts a recommendation which requires "a change in the creeds and/or the Church Order" (*Acts of Synod 1979*, pp. 89-90), or that changes the church's regulation of her worship through the adopted "liturgical forms, *Psalter Hymnal*, principles and elements of the order of worship," and the designated "Bible versions to be used in worship services," it shall:
 - a. clearly specify what change(s) has been made, and
 - b. declare whether or not such a change(s) is a "substantial change" which requires ratification by a following synod.

B. Church Order "Supplements"

We traced the history which led to the printing of special "supplements" to the Church Order and found that at times synod designated items as "supplements," while in other instances stated clerks exercised a great deal of latitude in determining whether to include items in the "supplement" which they felt would serve the churches by calling a specific decision to their special attention in this way.

We also found that at times the failure to define the term *supplement* gave the decision of a "quasi-official status" which almost became equal to that of the Church Order itself. A clear example of this was the supplement to Church Order Article 3 by the Synod of 1984 which stated that "the work of women as deacons is to be distinguished from that of elders" (*Acts of Synod*

1984, p. 655). This provision was recognized as having status almost equal to Church Order among us until its removal by the Synod of 1987.

In addition, there is no uniformity as to the contents of the supplement, since it contains procedural as well as regulative items.

Recommendations:

We recommend that synod make the following decisions:

1. To discontinue the use of the term "Supplement to the Church Order," and replace it with the title "Synodical Regulations and Decisions Governing Interpretations and Applications of the Church Order."
2. To authorize the continued publication of an annual update of such regulations and decisions through the office of the stated clerk and the distribution of this update to all councils along with a copy of the current *Church Order and Rules for Synodical Procedure*.
3. To specify that the contents of this document shall consist of:
 - a. materials which synod specifically designates for inclusion, and
 - b. additions made by the stated clerk in consultation with the Synodical Interim Committee.

C. Terminology

A survey of the decisions of synod as well as board and committee recommendations revealed that there is need to define the terminology used to describe the nature and function of synodical decisions. Terms such as *decision, regulations, testimony, advice, guidelines, and declarations* are often used imprecisely, even interchangeably, without careful attention to the precise nature of the decision made. The Synod of 1975 clarified the use and function of synodical pronouncements on doctrinal and ethical matters and their relation to the confessions, but no definitions were given to the various categories of synodical decisions (*Acts of Synod 1975, p. 44*).

Recommendations:

1. In order to bring about greater uniformity in the way in which recommendations are formulated, as to their nature and purpose, we recommend that synod adopt the following definitions:
 - a. A *regulation* is an authoritative rule dealing with details of procedure and having the force of law.
 - b. A *decision* is a binding determination arrived at after consideration.
 - c. *Advice* is counsel given regarding a decision or course of conduct. Advice is of two kinds: nonbinding and binding. When it is binding, this must be stated.
 - d. A *guideline* is an indication or outline of policy or procedure. Guidelines are of two kinds: (1) those intended to give helpful direction, and (2) those which are regulative. When regulative, this must be stated.
 - e. A *declaration* is an explicit statement—of fact or opinion on a subject or matter—without regulative character.
2. That synod decide to incorporate these definitions in the "Rules for

Synodical Procedure," and in the instructions given to the officers of synod and to the chairpersons and reporters of synod's advisory committees.

3. That synod decide that these definitions are not to be applied retroactively, but will be in effect from now on.

IV. SUMMARY OF RECOMMENDATIONS

A. That synod recognize Leonard J. Hofman, chairman, and Richard R. De Ridder, secretary, as our representatives when this report is discussed in the advisory committee and on the floor of synod.

B. That synod adopt the recommendations with respect to:

1. Definition of "substantial change" (Section II, A)
2. Church Order Supplements (Section II, B)
3. Definitions of terminology (Section II, C, 1-3)

C. That synod discharge the committee, its mandate being completed.

Committee for Organization of the
Church Order

Leonard J. Hofman, convener
Richard R. De Ridder, secretary
Harry G. Arnold
John H. Bergsma
Carl G. Kromminga

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COMMITTEE TO STUDY THE MATTER OF SELECTING OFFICEBEARERS BY LOT

Synod 1987 appointed this committee to study the matter of selecting officebearers by lot and instructed it to have its materials available for the Synod of 1989.

I. MATERIALS

- SIC Study: Selection of Officebearers by Lot
- LaGrave CRC Consistory Document, 6/13/83
- Plymouth Heights CRC Document, 10/29/86
- Westview CRC document, 9/10/86 with letter 1/30/87
- Dr. Richard R. De Ridder document, 2/12/87
- Dr. Paul L. Bremer, "Allotment by Lot," *Banner*, 6/15/87
- Rev. Andrew Kuyvenhoven, *Banner* editorial, 5/26/86
- Donald F. Oosterhouse, Memorandum, 9/1/87
- Wybren M. Oord, "A Look at the Biblical Data Concerning the Use of the Lot," 5/9/85
- Rev. Leonard Verduin, "In His Image," *Reformed Journal*, 5/85
- Classis Grand Rapids North, Reports of Majority and Minority Committee re Casting of Lots
- Mayfair CRC, Letter to Classis Grand Rapids North, 1/21/86
- Dr. Harvey J. Bratt, Memorandum, 1/1/88

II. MANDATE

Report to the Synod of 1989 regarding the selection of 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 our denomination." *(Acts of Synod 1987, Art. 60, II, B)*

III. BACKGROUND

Already by 1985 a number of churches in our denomination began using a variation of the casting of lots for the selection of officebearers because of dissatisfaction with the present method.

Thus in 1985 Classis Central California overtured synod to "modify existing Church Order Articles 4, 22-a, 37, and any other related articles, so as to allow for the selection of officebearers by the casting of lots. We also request that synod establish guidelines . . . which will be in harmony with Scripture and our confessions (cf. Belgic Confession, Art. 31)." Synod chose not to accede to the overture (*Acts of Synod 1985*, Art. 41, p. 714). A note was included with the decision which read: "That synod understood before the vote on the . . . motion, that the vote did not make a judgment as to whether or not selection of officebearers by lot is allowed by the current Church Order."

At the following synod (1986) three members of Mayfair CRC appealed the decisions of Mayfair Council and Classis Grand Rapids North, asking synod to declare "that the Church Order does not permit selection of elders and deacons by lot" and "to advise the council of Mayfair CRC to cease using the lot to select elders and deacons." Synod sustained the appeal (*Acts of Synod 1986*, Art. 117, p. 727).

At this same synod an overture was presented from Classis Grand Rapids North requesting synod "to declare that the method of selecting elders and deacons be left to the discretion of the churches" (*Agenda for Synod 1986*, Overture 9, p. 477). A motion was adopted "to refer Overture 9 and materials, and the Advisory Committee Report to the Church Polity and Program Committee for study, and to report to the Synod of 1987" (*Acts of Synod 1986*, Art. 60, II, p. 581).

The Synod of 1987 received the report of the SIC but recommended the appointment of a study committee to report to the Synod of 1989 (*Acts of Synod 1987*, Art. 60, II, p. 581).

The study committee has accepted the mandate to examine the biblical practice of the casting of the lot for the selecting of officebearers and its implied harmony with our confessions and Church Order.

IV. CURRENT FINDINGS

Limited materials were received from churches who have used, are using, or have decided not to use the casting of lots for the selection of officebearers. A synopsis of these materials follows:

A. Positive Responses

1. More members participate in the initial selecting process than formerly when voting at congregational meetings.
2. The procedure is more loving for those who are not selected.
3. The lot enjoyed wide usage in the Old Testament and reflected God's will.
4. Acts 1:24-26 records the selection of an apostle by lot.
5. The procedure removes the selecting of officebearers from an appearance of popularity.

B. Negative Responses

1. There are no instances mentioned in Scripture of the use of the lot after Pentecost, nor is there an account of an elder or deacon selected by such procedure.
2. The task of encouraging the discouraged who have not been elected will not necessarily be improved by the casting of lots; rather loving care by pastor, elders, and other congregational members is called for.
3. The casting of the lot has the possibility of creating apathy when used for other church matters.
4. The Belgic Confession (Art. 31) and the Church Order (Arts. 4 and 37) require officebearers to be elected by the congregation.

C. Variations in Use

1. Plymouth Heights CRC, Grand Rapids, MI, speaks of their method as an "election/selection process." "We feel this method has several advantages over either a straight election or a straight lot selection."

2. Westview CRC, Grand Rapids, MI, permits those selected by lot, but before the selected candidates' names have been published, to withdraw their names if they have a legitimate reason. This also is a variation on the biblical method of casting the lot.

V. BIBLICAL SURVEY

In attempting to understand the biblical practice of the casting of the lot and its place in the selecting of officebearers for our churches today it is essential that we understand the times, the manner of God's governing of his people, and the purpose of its usage.

A. Old Testament

The biblical data concerning the use of the lot begins at the time God established the theocratic government with Israel at Sinai. This theocracy was instituted by God (Ex. 19:4f) and accepted by the leaders of Israel (Ex. 19:7-8). The Ten Commandments—as a covenant between God and his people—were given, as were its laws of application for daily life: form of worship (Ex. 20:23-26), rights of man re liberty, injury, property (Ex. 21:2; 22:15), personal conduct (Ex. 22:16; 23:9), three annual festivals and sacrifices (Ex. 23:10-19), and God's promise to fulfill (Ex. 23:20-33). The theocracy was established and celebrated (Ex. 24:3-11), and God—the head of the nation—dwelt in the midst of his people between the cherubim (Ex. 25:22).

That Israel might carry out God's will in the promised land a law was given for the king (Deut. 17:14-20); instructions were given concerning the succession of prophets culminating in the great prophet like Moses (Deut. 18:14-15); and the duties of the priests and Levites were detailed (Deut. 31:9-11). God also established the Urim and Thummim as the means whereby the high priest could discern God's will for the theocracy (Ex. 28:30): "... Thus Aaron will always bear the means of making decisions for the Israelites over his heart before the Lord." The Urim and Thummim were the divinely sanctioned method for obtaining God's decisions pertaining to the governing of Israel.

1. Urim and Thummim:

- a. "... The tribe that the Lord takes shall come forward clan by clan ..." (Josh. 7:14). (NIV Study Bible footnote: "The lots may have been the Urim and Thummim.")
- b. "Now these are the areas the Israelites received ... which Eleazar the priest, Joshua ... and the heads of the tribal clans ... allotted ..." (Josh. 14:1). (NIV Study Bible footnote: "The Urim and Thummim ... may have been used.") (Cf. Numbers 26:53-54; 27:21.)
- c. "The Israelites ... inquired of God, ... 'who of us shall go first to fight ... ?'" (Judg. 20:18). (NIV Study Bible footnote: "Probably by priestly use of Urim and Thummim.")
- d. "... Jonathan and Saul were taken by lot ..." (I Sam. 14:41). (NIV)

"If this guilt is in me or in Jonathan my son, O Lord, God of Israel, give Urim; but if this guilt is in thy people Israel, give Thummim." (RSV)

Note: The difference in translation of this text from I Samuel 14:41 is due to textual variation: Masoretic text and LXX.

e. "So Saul asked God, . . . but God did not answer him . . ." (I Sam. 14:37). (NIV Study Bible footnote: "The means of ascertaining God's will appears to have been the ephod with its Urim and Thummim.")

f. "He [Saul] inquired of the Lord, but the Lord did not answer him by dreams or Urim or prophets" (I Sam. 28:6).

Note: These last two passages, which describe the use of Urim and Thummim, are considered to be "no" answers, as God did not respond.

g. "When Samuel brought all the tribes of Israel near, the tribe of Benjamin was chosen" (I Sam. 10:20). (NIV Study Bible footnote: "Probably by casting lots. . . . The Urim and Thummim were used for this purpose.")

Note: The footnote is not definitive. Nevertheless, in I Samuel 9:17 Samuel was told who was to be king.

There are also a number of passages which speak of or imply the use of the ephod: Eli in his priestly duties (I Sam. 2:28); David inquiring of the Lord through Abiathar (I Sam. 30:7; II Sam. 2:1) and before attacking the Philistines (II Sam. 5:19).

The Urim and Thummim were the means God used to communicate his will to his people through the high priest until the fall of Jerusalem 587 B.C. The Urim and Thummim were the divinely sanctioned method in knowing God's will in matters pertaining to the governing of Israel.

2. Casting the Lot

Besides the Urim and Thummim we find in the Old Testament the use of the casting of the lot as directed by God:

a. For the sin offering: "He is to cast lots for the two goats . . ." (Lev. 16:8).

b. For the priest's turn to minister: ". . . they divided them impartially by drawing lots [for] their appointed order of ministering when they entered the temple . . ." (I Chron. 24:19).

c. For the ministry of music: ". . . teacher as well as student cast lots for their duties" (I Chron. 25:8).

d. For service as gatekeepers: "Lots were cast for each gate . . ." (I Chron. 26:13).

e. For supplying wood for temple use: "We—the priests, the Levites and the people—have cast lots . . . to bring . . . a contribution of wood to burn on the altar" (Neh. 10:34).

The lot was used as the method for repopulating the holy city of Jerusalem after the exile (Neh. 11:1); it was used to settle disputes (Prov. 18:18); and it was also present in the vision of Ezekiel (chaps. 45-48).

There is no question that the lot is under the control and providence of God: "The lot is cast into the lap, but its every decision is from the Lord" (Prov. 16:33).

Note also the extension of the Hebrew word for lot—*allotted*. In Joshua

15:1; 16:1; 17:1; and Numbers 34:2 and 36:3 this refers to the portion of the land received by the families of Israel.

There are also passages in which the term *lot* is used metaphorically: Psalm 16:5; Isaiah 57:6; and Daniel 12:13.

The lot was used to assign duties to those who do "the work of the Lord and for the King's service" (I Chron. 26:20-28); and to make victory sure and to succeed, it is well to have "many advisers" (Prov. 11:14; 15:22; 24:6).

It appears that the lot was also used by unbelievers—see Esther 3:7; 9:24; Jonah 1:7; Joel 3:3; Nahum 3:10; and Obadiah 11.

When we compare the use of the Urim and Thummim with the casting of lots there is one distinct difference: when matters pertaining to the governing of the theocracy are involved, then God must be consulted by his designated representative, the high priest, bearing the Urim and Thummim on the breastplate. Although the casting of the lot was an integral part of the communal life-style of Israel in certain circumstances, the Urim and Thummim were the only God-designated means to know God's will for the governing of the theocracy.

3. The Holy Spirit's Operation

The Old Testament Scriptures also reveal that the Holy Spirit was present in God's government of the theocracy. And in addition there are prophecies of the future role of the Holy Spirit in the age of the new covenant.

a. The Spirit was given to some for specific tasks.

1) To design the tabernacle: "I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts" (Ex. 31:3).

2) To judge the Israelites (Othniel, Gideon, Jephthah): "The Spirit of the Lord came upon [him]" (Judg. 3:10; 6:34; 11:29).

3) To prepare a shepherd to become king: "... the Spirit of the Lord came upon David ..." (I Sam. 16:13).

This gift of the Holy Spirit is not mentioned as having been given to every Israelite.

b. The Spirit did not make the nation of Israel into one body, as he did later for the New Testament church:

"Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them. ... Where is he who set his Holy Spirit among them ... ? They were given rest by the Spirit of the Lord. This is how you guided your people to make for yourself a glorious name" (Isa. 63:10, 11, 14).

c. The Spirit will be poured out on all flesh (Joel 2:28-29; Isa. 44:3; Ezek. 39:29), no longer to be reserved for isolated individuals of a privileged race.

d. The Spirit will remain forever—"... this is my covenant with them," says the Lord. "My Spirit, who is on you, and my words that I have put in your mouth will not depart ... from this time on and forever" (Isa. 59:21).

e. The Spirit will rest on the Mediator of the New Covenant—"The Spirit of the Lord will rest on him ..." (Isa. 11:2); "Here is my servant, whom I uphold, ... I will put my Spirit on him ..." (Isa. 42:1); "The Spirit of the sovereign Lord is on me ..." (Isa. 61:1).

The Old Testament Scriptures detail clearly the work—past, present, and

future—of the Holy Spirit. Thus it is with anticipation that we look to the fulfillment of Deuteronomy 18:15, “The Lord your God will raise up for you a prophet like me,” and the fulfillment of the prophecies concerning the Spirit to make clear that God governs his people of the new covenant in a way that differs distinctly from the way he governed the theocracy.

B. New Testament

References to casting lots is limited to the period preceding Pentecost—a time of transition. Jesus Christ has come down to earth and by his person and ministry has laid the foundation for fulfilling the new covenant, which comes into being at Pentecost. It is in this transition period that the casting of the lot is mentioned three times, twice in the Gospels, once in Acts. The first Gospel reference illustrates the practice of unbelievers using the lot for personal gain: “. . . they divided up his clothes by casting lots” (Matt. 27:35). The second passage clearly demonstrates the continuation of Old Testament use of selecting a priest for a specific task: “[Zacharias] was chosen by lot, according to the custom of the priesthood” (Luke 1:9). Neither of these references, then clarifies the use of the lot in the church of the new covenant.

The only passage that is relevant to our research is the episode depicting the filling of the place left vacant by the death of Judas: “Show us which of these two you Lord have chosen to take over the apostolic ministry. . . .’ Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles” (Acts 1:24). It is Peter who speaks prophetically by the power of the Holy Spirit in applying Psalms 69:25 and 109:8 to the situation. They prayed for the Lord to make the choice for the one “to take over this apostolic ministry, which Judas left.” It seems clear that by this act they accepted the risen Lord’s control of the choice by use of the lot. It is the resurrected Christ who chose Paul (Acts 9:15), thus all of the apostles were of his choosing. Chosen and sent by him, the apostles had a nontransferable commission to teach doctrine and found the church. The apostolic age was unique and the choosing of Matthias by lot affirms that all of the apostles were personally chosen by Jesus Christ.

After the outpouring of the Holy Spirit on Pentecost, Luke does not mention again the use of the casting of the lot; rather he draws our attention to the fact that God governs the church by the Spirit of Jesus, or the Holy Spirit.

1. The Spirit Governs the Church

- a. “Brothers, choose seven men from among you who are known to be full of the Spirit . . .” (Acts 6:3).
- b. “While Peter was still speaking . . . , the Holy Spirit came on all who heard the message” (Acts 10:44).
- c. “. . . the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them’” (Acts 13:2).
- d. “The two of them, sent . . . by the Holy Spirit . . .” (Acts 13:4).
- e. “Then Saul, . . . filled with the Holy Spirit . . .” (Acts 13:9).
- f. “It seemed good to the Holy Spirit and to us not to burden you with anything . . .” (Acts 15:28).
- g. “Paul and his companions . . . having been kept by the Holy Spirit from preaching . . . in . . . Asia . . .” (Acts 16:6).

h. "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers" (Acts 20:28).

2. The Spirit Constitutes the Church

- a. "... We were all baptized by one spirit into one body. ... Now you are the body of Christ ..." (I Cor. 12:13, 27).
- b. "... through him we both have access to the Father by one Spirit" (Eph. 2:18).
- c. "... those who are led by the Spirit of God are sons of God" (Rom. 8:14).

3. The Spirit Insures Unity in the Church

- a. "Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3).
- b. "There is one body and one Spirit ..." (Eph. 4:4).
- c. "... we were all baptized by one Spirit into one body ..." (I Cor. 12:13).
- d. "Then the church ... enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers ..." (Acts 9:31).

4. The Spirit Equips the Church

- a. "There are different kinds of gifts, but the same Spirit. ... All these are the work of one and the same Spirit, and he gives them to each one, just as he determines" (I Cor. 12:4, 11).
- b. "... when the Spirit of truth comes, he will guide you into all truth" (John 16:13).

5. The Spirit Makes the Church His Dwelling Place

- a. "... and in him [Jesus Christ] you too are being built together to become a dwelling in which God lives by his Spirit" (Eph. 2:22).

6. The Spirit Guides His People

- a. "The Spirit told Philip, 'Go to that chariot and stay near it'" (Acts 8:29).
- b. "While Peter was still thinking about the vision, the Spirit said to him ..." (Acts 10:19).
- c. "While they were worshiping the Lord and fasting, the Holy Spirit said ..." (Acts 13:2).
- d. "Paul and his companions, ... having been kept by the Holy Spirit from preaching ... in ... Asia ... tried to enter Bythnia, but the Spirit of Jesus would not allow them to" (Acts 16:6-7).

The New Testament data causes us to recognize that with the coming of Jesus Christ and the outpouring of the Holy Spirit, the church of all nations, tribes, and peoples is a Christocracy, and God governs her by the Holy Spirit and the Word.

What does that mean for the church of the new covenant? We turn to the Scriptures and note: "you are a chosen people, a royal priesthood, a holy nation, a people belonging to God" (I Pet. 2:9), and "... to him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father" (Rev. 1:5).

C. Relevance to Use of Lot in Choosing Officebearers

1. The Priesthood of Believers

Those who have been redeemed by Christ have become a priesthood in the service of God. This authorized priesthood is to be faithfully exercised by every believer. Whereas in the theocracy only the high priest had access to the Holy of Holies and the priests had the task of communicating fellowship with God for a sinful people by repeated acts of sacrifice, in the church of the new covenant this has been superseded by Christ's death: "Therefore, brothers, since we have confidence to enter the most Holy Place by the way of the blood of Jesus, by a new and living way, opened for us through the curtain, that is, his body, and since we have a great high priest over the house of God, let us draw near to God . . ." (Heb. 10:19-22).

Thus all believers, as members of the royal priesthood chosen by God, are able to communicate directly with God. In the new covenant there is no longer a barrier separating one's self from God, but instead it is now a fellowship with God through Christ. A new, intimate relationship with God is now the privilege of every believer. It is in this relationship that decisions between the believer and his God are made. Every believer is to exercise this responsibility in his/her life, in life with others, and in the fellowship of the church.

Whereas in the theocracy priestly sacrifices were given in accordance with God's requirements, the priesthood of believers in the new covenant offers spiritual sacrifices: "you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). According to Paul we are to "offer our bodies as living sacrifices, holy and pleasing to God" (Rom. 12:1).

The term *priesthood of believers* should not be simply a slogan of the past but by its very words must have concrete content. The implication is that if we are priestly, we should live that way in relationship with God and others.

Does this concept of the priesthood of believers carry with it a responsibility in the selecting/electing of officebearers? Or may this decision be left to others? Was not God's "directive" to Paul to set forth the requirements for elders and deacons the qualifications by which believers judged men worthy of being an officebearer?

2. Observation:

Although the New Testament data re office and officebearers and the procedure of placing men in office are not as complete as we might desire, it does give the qualifications and standards by which officebearers are to be judged worthy of being chosen for office (cf. 1 Tim. 3:1-13; Titus 1:6-9).

It is essential that we acknowledge that our interest in organizational details is of greater concern than that of those in the early church. The early church apparently was not bothered by the lack of detailed methods nor by the manner in which officebearers were selected.

- a. "Choose seven men from among you who are known to be full of the Spirit and wisdom" (Acts 6:3).
- b. "Paul and Barnabas appointed elders for them in each church . . ." (Acts 14:23).
- c. "Then the apostles and elders, with the whole church, decided to

choose some of their own men and send them to Antioch with Paul and Barnabas" (Acts 15:22).

- d. "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers" (Acts 20:28).
- e. "He was chosen by the churches to accompany us as we carry the offering" (II Cor. 8:19).
- f. "Appoint elders in every town, as I directed you" (Titus 1:5).

John Calvin speaks to the issue of Acts 14:23: "... appointed elders":

Luke relates that Barnabas and Paul ordained elders throughout the churches, but he at the same time marks the plan or mode when he says that it was done by suffrage. . . . They therefore selected two: but the whole body, as was the custom of the Greeks in elections, declared by a show of hands which of the two they wished to have. . . .

(*Institutes*, Bk IV, Chap. III, 15)

Re: Titus 1:5; I Timothy 5:22; Acts 14:23—Certainly it is not credible that Paul conceded more to Timothy and Titus than he assumed to himself. Now we see that his custom was to appoint bishops by the suffrage of the people. We must therefore interpret the above passages as not to infringe on the common right and liberty of the Church.

(*Ibid.*, p. 325)

Re: I Timothy 3:1 "If a man desire the office of bishop . . ." And if it turn out that, according to the lawful order, they are not called, let them know that such was the will of God, and let them not take it ill that others have been preferred to them. But they who, without any selfish motive, shall have no other wish than to serve God and the Church, will be affected in this manner, and, at the same time, will have such modesty that they will not be at all envious, if others be preferred to them as being more worthy.

(*Commentary*-Vol. XXI, I Tim. 3:1, p. 375)

VI. HISTORICAL MATERIALS

The historical materials focus on the manner in which officebearers were chosen for office:

A. The Christian Church

It is evident . . . that till some time after the year 100, Rome, Greece, and Macedonia had at the head of each congregation a group of collegiate bishops, or presbyter-bishops, with a number of deacons as their helpers. These were chosen by the church, or at least "with consent of the whole church."

(*A History of the Christian Church*, Williston Walker, p. 41)

B. The Ancient Catholic Church

Filling of civil offices by election continued to exist in the Roman Empire, and probably the methods of the Church were conformed to those of civil society. In both cases presiding persons had considerable authority in regulating the proceedings. The election was not complete until the presiding officer formally pronounced the result (in respect of which he was often said to appoint or "create"); he was entitled to be satisfied as to the legal qualifications of the candidate, as well as with respect to the suf-

iciency of the vote. . . . All these features are found in one case or another of ecclesiastical elections. In the third century, the consent of the church members . . . was certainly held necessary to an election.

(*The Ancient Catholic Church*, Robert Rainy, p. 24)

C. The Eastern Church

One reason why the emperors did not achieve unity and uniformity lay in the pattern of organization used from very early times . . . the actual government of the local church rested in the local synod or council. This consisted of the local bishop, together with the local clergy (priests and deacons) and influential laymen, who could be monks or scholars.

Each bishop was elected by the local synod and congregation although he was often nominated by a neighboring bishop. After his election, the neighbouring bishops (at least two) gathered to ordain their new colleague.

(*Eerdman's Handbook to the History of Christianity*,
Wm. Eerdman's Publishing Co., p. 239)

D. The Reformation Church

A.D.R. Polman mentions in his commentary on the Belgic Confession (*Onze Nederlandsche Geloofsbelijdenis*, IV, p. 36) that in the French churches the officebearers were appointed by the council with approbation by the congregation; in the French Refugee-church in London a double number was presented for election by the congregation; in the Dutch Refugee-church in London the congregation presented a gross list from which the council chose. Also Calvin wrote to King Sigismund of Poland that shepherds had to be chosen by the other shepherds, presented to the congregation for approbation and ordained by the laying-on of hands.

VII. CHURCH ORDER MATERIALS

These materials speak to the issues of electing officebearers and use of the lot.

A. "A Church Order of the Second Century: The Didache or Teaching of the Twelve Apostles"

XV. Elect therefore for yourselves bishops and deacons worthy of the Lord, men that are gentle and not covetous, true men and approved; for they also minister to you the ministry of the prophets and teachers."

(*Documents of the Christian Church*, H. Bettensson, p. 93)

B. The Church Order of Wesel (of the Reformed Churches of the Netherlands, meeting in Germany because of the war with Spain) speaks of a double number presented to the congregation for election (Wesel, 1958, Art. II, IV, V).

C. Synod of Emden 1571 goes in a different direction: election by consistory and silent approbation by congregation, *except* where the congregation previously elected.

D. Synod of Dordrecht 1574: Specific question 7. Given the decision that half of the elders and half of the deacons must retire after serving one year, the question arose what must be done in the case of those elders and deacons elected for the first year in which case the rule must be applied so that no one will have reason to complain. The objection of the brothers who wish to

ones have the most serious objections. They shall all submit to the discretion of the consistory which shall judge which of them remain active or retire. But if they do not wish to do it this way, then they shall cast lots to decide the matter (Letter, Feb. 13, 1987—Richard R. De Ridder).

E. Synod of Dordrecht 1578: appointment by consistory, followed by election out of this single nomination by congregation or election by congregation out of a double nomination.

F. Synod of Middleburg 1581, Gravenhage 1586, and Dordrecht 1618-19: each church is free to have single or double nominations for election by congregation.

After the 1571 Synod in Emden the synod favored appointment by consistory or single nominations, but yielded to pressure in favor of double nominations. What was the exception in the Church Order of Emden received equal status in 1578 and became the only method in our present Church Order of 1965. What was the motivating force behind this—a stronger view of the office of priesthood of believers?—or was it something else? (There were no national synods in the Netherlands between 1619 and the 1800s.)

G. The Synod of the German Reformed Churches at Duisburg (1610) and the Church Order of Guelich and Berg (1671) followed Emden: the presbytery appoints, followed by congregational approbation.

H. Utrecht 1837: in case of a tie vote the lot will decide. Monsma (*New Revised Church Order Commentary*) under Article 4, Rules for Election: "When a tie occurs . . . another vote is taken. If the result is again a tie, the lot is to be cast."

I. Christian Reformed Church Order—Synod 1914:

. . . the Consistory may thereupon either present to the congregation for election as many elders as are needed, . . . or present a double number to the congregation and thereupon install the one-half chosen by it . . . (Article XXII).

The Deacons shall be chosen . . . in the same manner . . . (Article XXIV).
(Christian Reformed Church Order, J. L. Schaver, 1937)

J. Christian Reformed Church Order revision

The elements now scattered through the present Articles 4, 22, and 24 are brought together in logical order. For the sake of completeness some new elements are added, but they are in accord with the present Church Order and established usage in our churches (*Acts of Synod 1960*, Supplement #1, Art. 4, p. 136).

The responsibility to choose elders and deacons is placed on the congregation. Does this emphasize more the office of the priesthood of believers?

This overview leads one to conclude that in the early church, medieval church, the church of the Reformation, and the modern and contemporary church, there was obviously no practice made for the selection of office-bearers by lot. Instead the common practice was to have the congregation

participate in selecting the officebearers either by giving approbation or electing from a double nomination.

V. CONCLUSIONS

A. The Scripture Clearly Reveals

1. The use of Urim and Thummim to know God's will was limited to biblical history prior to the fall of Jerusalem in 587 B.C.
2. The casting of the lot and the use of Urim and Thummim were means by which God communicated to his people that they were governed by him and were the recipients of his love and blessings.
3. The casting of the lot demonstrates that it was an integral part of assigning duties related to temple practices, as well as to settle disputes impartially.
4. The God-established theocracy foreshadowed the coming kingdom of grace, the church, and the coming kingdom of glory.
5. The Old Testament Scripture foretold of God's presence and power to govern the church of the new covenant by his Spirit.
6. The use of the lot in Acts 1:26 is a record of the Lord's choice of a replacement for the apostolic ministry but does not establish a method for selecting officebearers in the church.
7. The gift of the outpouring of the Holy Spirit at Pentecost created the priesthood of believers with its accompanying privileges and responsibilities.
8. The personal presence of God—the Holy Spirit—resides in the believer and governs the church.

B. The History and Tradition of the Church Clearly Teach

1. The early church, the medieval church, the church of the Reformation and the modern church did not practice the selecting of officebearers by lot.
2. The Church Order articles included congregational participation in the selecting of officebearers either by approbation or electing, but not by casting the lot.
3. The Church Order materials allowed for the use of the lot only after tie votes.

IX. CONSIDERATIONS OF THE USE OF THE LOT

A. Negative Considerations

1. There are no instances mentioned in Scripture of the use of the lot following Pentecost.
2. God's revelation is progressive. After the resurrection and Pentecost, believers, endowed with the Holy Spirit, must celebrate and exercise their priesthood, and also discern the will of God for the church in the election of officebearers (cf. I Pet. 2:9; I John 2:20, 27). The method of selection by lot car-

ries the believer back to Old Testament situations and hampers him/her in exercising the office of believer.

3. The use of the lot limits the responsibility of the office of believer in the election of officebearers. The believer may suggest names and pray, but at the moment of choice he/she is merely an observer, hence the use of the lot has the potential of leading to apathy on the part of the congregation.

4. The solution against wrong attitudes and/or wrong practices (such as "politics" and the "perpetuation in office of 'always the same people'") is not accomplished by abolishing our present method, but rather by educating believers so that wrong practices may be avoided.

5. The task of encouraging the discouraged who repeatedly are passed over will not necessarily be improved by the casting of the lot. Moreover the use of the lot can have a negative impact when a person may be nominated in succession a number of times and the lot does not "fall" on him/her. In such an event the result would be worse than in the case of election, for it would then appear to be a direct rejection of the Lord.

6. Article 31 of the Belgic Confession and Articles 4 and 37 of the Church Order require that officebearers be elected by the congregation.

B. Positive Considerations

1. Though the Scriptures lay down qualifications for office, they do not prescribe a particular method for the selection of officebearers, aside from the ones mentioned in Acts 1:26 (the election of Matthias as an apostle by lot), and in Titus 1:5 and Acts 13:1-32 (the appointments by already existing leaders). Except for these instances the Scriptures do not enter into the mechanics of the final selection. They neither recommend nor forbid the use of the lot for the selection of officebearers, nor do they recommend or forbid our current method of electing officebearers by majority and secret vote from a double number.

2. Reformed churches of the past did not believe the use of the lot was forbidden by Scripture. So, e.g., the Synod of Dordrecht 1574 deemed the use of the lot acceptable in the matter of deciding which officebearer should continue in office for an extra term, or who should retire. Note that the question did not involve the selection of new officebearers: "They shall all submit to the discretion of the consistory which shall judge which of them remain active or retire. But if they do not wish to do it this way, then they shall cast lots to decide the matter" (The Synod of Dordrecht 1574: Specific Question 7).

3. Churches using the lot note an increased interest and participation in the selection process. One of the churches has used the lot with good success for several years.

4. Selecting elders/deacons by lot tends to remedy the undesirable situation in which many competent people are passed over year after year. The fact that such people remain unelected does not benefit the church and hurts the persons involved. Hence, by allowing churches, at their discretion, to use the lot as an alternative way of electing officebearers, a larger number of the membership would be exposed to serve in the council.

5. The use of the lot for the election of officebearers has the potential of helping to prevent or reduce unspiritual "politics" in the body of Christ, while factors such as popularity, status in the community, family, and ethnic background would be eliminated.

6. In larger congregations it is oftentimes difficult for the members to know all the nominees with their gifts and qualifications for office. This may be due to age differences, the generation gap, and the high mobility of our day making it difficult for new members and the established membership to know each other well.

7. The use of the lot does not necessarily mean that the congregation is deprived of its role and responsibility in electing officebearers. The various methods used in churches that use the lot insure that the congregation remains vitally involved by suggesting names, approving slates, and by offering earnest prayers for God's guidance. It is the final selection of those deemed qualified to serve which is left up to the choice of the Lord.

X. RECOMMENDATIONS

A. That synod grant the privilege of the floor to Bastiaan Nederlof (chairman) and Robert Holwerda (reporter) when these matters are discussed.

B. That synod declare that the election of officebearers shall normally be by way of a congregational election as described in Church Order Article 4 and that selection by lot is not to be encouraged.

Grounds:

1. There is no scriptural support for the selection of officebearers by lot.
2. There is no support from the history of the Christian church nor from that of the Reformed churches in particular for the use of the lot in the selection of officebearers.

C. That synod declare that the use of the lot be allowed only in exceptional circumstances.

Grounds:

1. There may be exceptional circumstances in which, for reasons of race, age, experience, or popular support, for instance, gifted members do not have the opportunity to serve.
2. The desire to serve should not be obstructed by voting procedures: cf. I Timothy 3:1 "... if anyone sets his heart on being an overseer, he desires a noble task."

D. That synod alert the churches to the following options for greater congregational participation in the process of selecting and election nominees for office. The council might

1. invite the membership to present names of possible nominees with their qualifications for office.
2. when presenting the names of the nominees to the congregation, include the pertinent information of the nominees' qualifications to serve.
3. incorporate the election into the morning worship service, thus involv-

ing the communicant members in the decisions of and for the covenant community.

4. in order to avoid the appearance of a "popularity" election, present nominees of those qualified but not having previously served by way of a duo.
5. place nominees "paired" for special tasks such as youth elder, administrative elder, elder for seniors, for evangelism, deacon for community outreach, etc.
6. in exceptional circumstances, appoint a member to office with approval of the congregation because of certain reasons (cf. Church Order Article 4).

E. That synod include B, C, D above as regulations under Church Order Article 4, Supplement.

F. That synod advise the churches to make sure that if selection by lot is to be used that it does not conflict with the Articles of Incorporation.

G. That synod not make any wording changes in the Belgic Confession, Articles 30 and 31.

Ground: The Confession never intended to set forth a certain method of choosing officebearers, but rather to protest against the hierarchical system of appointment.

H. That synod declare this to be its answer to Overture 9 addressed to the Synod of 1986.

We call synod's attention to the fact that our committee has completed its work.

Committee to Study the Matter of
Selecting Officebearers by Lot
Bastiaan Nederlof
Robert Holwerda, reporter
John G. Groen
Henry Numan
Gerrit W. Sheeres

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COMMITTEE TO STUDY CHURCH ORDER SECTION IV

I. MANDATE

Our committee was appointed by the Synod of 1987 in response to an observation of the study committee on "Ordination of Pastors from Multiracial Groups." This committee reported to synod:

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 this 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.

(Agenda for Synod 1987, p. 368, K)

This committee also observed:

It is likely that under special circumstances certain temporary exceptions have to be made to accommodate the special needs of some who become a part of the CRC. It is well when such necessity arises that there be clear guidelines as to the conditions under which such exceptions to accepted order be made.

(Agenda for Synod 1987, p. 368, L)

The Synod of 1987 decided on the basis of the above report:

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.

Grounds:

1. This work was begun by Classis Red Mesa in 1981 but was not completed.
2. There is still a need to examine the present Church Order stipulations on Admonition and Discipline given the increasing cultural diversity of the denomination.

(Acts of Synod 1987, pp. 621-22)

Synod accordingly appointed a committee of persons representing some (but not all) ethnic groups in the CRC. Rev. J. S. Rhee served as a member of the committee until his departure to assume a pastorate in Korea. Upon request the Synodical Interim Committee appointed Mr. Y. K. Chung, pastor-elect of the Korean CRC in Grand Rapids, as his replacement.

The Synod of 1988 added the following assignment to the above mandate:

- h. That synod instruct the study committee dealing with Part IV of the

Church Order (The Admonition and Discipline of the Church) to give attention to the forms for excommunication and readmission and consider the legal and ethical dimensions of the public disclosures made under our present system of discipline as required by the Church Order and synodical regulations. (*Acts of Synod 1988*, p. 535)

Our responses to these instructions are included in various parts of our report.

Whenever possible, we consulted with other ethnic groups not represented on the committee. Initially this took place primarily on an informal basis. We also consulted with ethnic-ministries coordinators relative to the draft recommendations we had prepared. This consultation was especially valuable and our report was revised accordingly.

Some may judge that our recommendations constitute too radical a revision of the Church Order provisions (Section IV) pertaining to the admonition and discipline of the church. We, however, are convinced that our recommendations maintain the basic principles of Scripture, our confessions, and our tradition while realistically taking account of the growing diversity among us. We believe that it is necessary to find a common ground upon the basis of which we can define our practice by incorporating into our recommendations the insights and traditions of our mixture of traditions.

It is hardly necessary to observe that unity would not be promoted in this important aspect of the church's life if exceptions or variations are made for every component group among us. It will not do to create special church orders or continue to make modifications for every cultural group in the church. Our unity is located not just in our commitment to Scripture and our confessions. The order by which we guide the life of the church is not an unimportant matter. If we really take seriously our confessional commitment that the true church is distinguished from the false church (among other things) "if it practices church discipline for correcting faults" and "if it governs itself according to the pure Word of God, rejecting all things contrary to it, and holding Jesus Christ as the only Head of the church" (Belgic Confession, Art. XXIX), then we cannot ignore the responsibility to practice admonition and discipline in scriptural ways. Because we are united in our commitment to do things according to the Scriptures, there must be a way by which we can come to unity in this aspect of the church's life as well. We believe our proposals accomplish that goal.

Increasingly, Christian admonition and discipline as practiced among us are for various reasons unpopular and even ignored at times. We also note that many who have joined or are becoming part of our fellowship come as Christians from a variety of traditions but find it difficult to accept and adjust to the traditional Reformed understanding of and ways of exercising discipline.

We believe that we will benefit greatly from finding ways by which all the valuable insights and traditions among us can meet in a unified whole and from sharing with each other and incorporating into our practice what is valuable in each of the traditions that have in recent years become part of our shared heritages and traditions.

II. SCRIPTURAL, CONFESSIONAL, LITURGICAL, AND HISTORICAL DATA RELATING TO OUR REFORMED PRACTICE OF ADMONITION AND DISCIPLINE

A. Scriptural Data

The only direct reference to Scripture in Section IV of the Church Order is found in Article 81, where Matthew 18:15-17 is mentioned. Although basic biblical principles find application in other articles without being directly mentioned, for the most part Church Order Section IV deals with procedures which are in harmony with the biblical data but which could conceivably be exercised in a variety of legitimate ways.

We found it helpful to classify the biblical material along the lines suggested by the Synod of 1976. It urged the churches "faithfully to teach and preach the importance of self-discipline, mutual discipline, and ecclesiastical discipline as taught in God's Word" (*Acts of Synod 1976*, p. 53). The Church Order recognizes these biblical distinctions in Article 78-b, which says,

The exercise of admonition and discipline by the consistory does not preclude the responsibility of believers to watch over and admonish one another in love.

It may be helpful to give a brief summary of biblical reference for each of the above categories defined by the synod. The interrelationship between them should be noted, for none of these categories stands in isolation from the others.

1. Personal Discipline

The duty of every believer to live a disciplined life according to God's Word is basic to the exercise of admonition and discipline. The Bible, both Old and New Testaments, places much emphasis on the need for every person to exercise personal discipline. The following passages may be noted:

Deuteronomy 4:9: "Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your hearts as long as you live."

Psalms 119:9—"How can a young man keep his way pure? By living according to your word."

Galatians 6:1—"Watch yourself, or you also may be tempted."

Galatians 6:4—"Each one should test his own actions."

I Corinthians 8:9—"Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak."

I Timothy 4:16—"Watch your life and doctrine closely."

2. Mutual (Communal) Discipline

God's people are constituted as a family. This involves mutual responsibilities to one another, for we have become brothers and sisters in Jesus Christ. This too, the Bible clearly teaches, and it places great emphasis on this aspect of the communion of the saints. Note the reciprocal relationship between mutual and personal discipline as expressed in some of the following references:

Matthew 18:15-16 clearly teaches our responsibility to fellow believers, even when the relationship is endangered because of sin: "If your

brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses."

Romans 15:1-2, 5-6—"We who are strong ought to bear with the failings of the weak, and not to please ourselves. Each of us should please his neighbor for his good, and build him up. . . . May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ."

Galatians 6:1-2—"Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted."

There are serious consequences for the entire church when sin is tolerated and personal and mutual discipline break down. Note the following:

I Corinthians 11:29-30—"For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep."

Revelation 2:20-21—"Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. . . . I will make those who commit adultery with her suffer intensely, unless they repent of her ways."

3. Official Discipline

Christ's rule and authority (lordship) over the church are basic here. His words in Matthew 18:15-17 leave no doubt about the fact that believers must corporately exercise in his name and authority the admonition and discipline of erring brothers and sisters. When a member fails to exercise personal discipline and falls into sin and when individual and mutual admonition fail to accomplish the purpose of restoring the member, then the community as a whole (the church) must do its part. This is not optional; it is a command. The judgment of the body of believers is taken so seriously that its judgment is confirmed in heaven. Note:

Matthew 18:17-18—"If he refuses to listen to them, tell it to the church, and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

John 20:21-23—"Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.'"

I Corinthians 5:4-5—"When you are assembled in the name of our Lord Jesus Christ and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord."

The Committee for the Revision of the Church Order observed in its

report to the Synod of 1962 that "all members of the church are happily not deserving of ecclesiastical discipline, but when they sin in any way, they are entitled to the church's correction" (*Acts of Synod 1962*, p. 407).

In view of the pastoral responsibility which all members must show to each other (see Art. 78), the official discipline of the church must be based upon and be done pastorally as the complement to the privilege the members have of serving one another. Unless official discipline has as its basis this mutual concern and care, it will seldom meet the purpose of restoring the sinner and promoting his/her own self-discipline.

The Synod of 1976 urged the churches "faithfully to teach and preach the importance of self-discipline, mutual discipline, and ecclesiastical discipline as taught in God's Word" (*Acts of Synod 1976*, p. 53).

B. Confessional Data

Important statements concerning discipline are contained in our confessions. Interestingly, our confessions (with the possible exception of the Heidelberg Catechism, Q. and A. 85) do not specify the procedures which church officebearers must follow in putting these basic propositions into practice. The church is free, according to the Belgic Confession Article 32, to establish and set up whatever order serves to maintain the body of Christ. We call attention to the following:

1. Belgic Confession Article 29:

The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head.

2. Belgic Confession Article 30:

We believe that this 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. . . .

3. Belgic Confession Article 32:

We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us. . . . So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God.

To that end excommunication, with all it involves, according to the Word of God, is required.

4. Heidelberg Catechism Question and Answer 82:

Q. Are those to be admitted to the Lord's Supper who show by what they say and do that they are unbelieving and ungodly?

A. No, that would dishonor God's covenant and bring down God's anger upon the entire congregation. Therefore, according to the instruction of

Christ and his apostles, the Christian church is duty-bound to exclude such people, by the official use of the keys of the kingdom, until they reform their lives.

5. Heidelberg Catechism Question and Answer 84:

Q. How does preaching the gospel open and close the kingdom of heaven?

A. According to the command of Christ: The kingdom of heaven is opened by proclaiming and publicly declaring to each and every believer that, as often as he accepts the gospel promise in true faith, God, because of what Christ has done, truly forgives all his sins.

The kingdom of heaven is closed, however, by proclaiming and publicly declaring to unbelievers and hypocrites that, as long as they do not repent, the anger of God and eternal damnation rest on them.

God's judgment, both in this life and in the life to come, is based on this gospel testimony.

6. Heidelberg Catechism Question and Answer 85:

Q. How is the kingdom of heaven closed and opened by Christian discipline?

A. According to the command of Christ: If anyone, though called a Christian, professes unchristian teachings or lives an unchristian life, if after brotherly counsel, he refuses to abandon his errors and wickedness, and, if after being reported to the church, that is, to its officers, he fails to respond also to their admonition—such a one the officers exclude from the Christian fellowship by withholding the sacraments from him, and God himself excludes him from the kingdom of Christ.

Such a person, when he promises and demonstrates genuine reform, is received again as a member of Christ and his church.

C. *Liturgical References*

1. Baptism

We observe that baptism places a child or adult in a mutual relationship to the church. Parents and congregation pledge before God to do everything in their power to promote the spiritual development of the covenant child. This responsibility is not terminated when a person makes profession of faith. It is, in fact, greatly enhanced. Public profession of faith is but one milestone in a lifelong discipling relationship into which God placed the person. This positive discipling relationship of which the child is the beneficiary and to which we are all called expresses itself in the training in home, church, and school. Catechumens are prepared by the church "to profess their faith publicly and to assume their Christian responsibilities in the church and in the world" (Church Order Art. 63).

2. *Public Profession of Faith*

At public profession of faith the candidate for admission to the full life of the church must answer affirmatively the following question:

Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your love and commitment to Christ by sharing faithfully in the life of the church, honoring and submitting to its authority; and do you join in doing the work of God everywhere? [Note how the three elements of personal, communal, and official discipling are all involved in this commitment.]

3. Ordination and Installation of Officebearers

In similar fashion all officebearers at the time of their initial ordination or subsequent reinduction to office promise

... to discharge the duty of [their] office faithfully, to conduct [themselves] worthy of this calling, and to submit [themselves] to the government and discipline of the church.

On these occasions, in one form or another, the congregation places itself under the ministry of those whom it has elected and ordained, recognizing in those who hold office the supremacy and love of the church's Lord. (See the various forms for the ordination and installation of officebearers.)

D. Observations from CRC History

The Reformed churches of the Netherlands were themselves heirs to a variety of traditions and influences. The Lutheran, Zwinglian, and Genevan reformations all affected in one way or another developments of the reform movements in the Netherlands. One can readily trace the influence of a Lasco and Micronius and the organization of the Dutch refugee churches in England and elsewhere, as well as that of the French Reformed churches, on the emerging Dutch church orders. These early Dutch synods were frequently occupied with questions relating to the election and discipline of officebearers, particularly the ministers of the Word. The claims of the officers of the civil government in this process occasioned no little tension between church and state for many years.

Meanwhile, individual churches overtured the synods to give advice on specific questions. From these a whole body of regulations was distilled, later becoming a separate section of the Church Order. It is clearly evident that what our Church Order provides with reference to admonition and discipline arose out of the peculiar circumstances of the Dutch Reformation and bears the marks of that tradition. It may be difficult for us who were reared in that tradition only to understand and define how "Dutch" we still are, but those who come from different traditions have no difficulty in identifying our "Dutchness." It is, therefore, sometimes difficult for many of us to grant the validity of various ways of applying the general principles taught in the Word of God.

The United States and Canada likewise have had their influence. The increasing democratization of our church life, the erosion of ecclesiastical authority, individualism, and contemporary theological developments—especially in ecclesiology—are having their effect among us, and also on the church's practice of discipline. The contemporary appeal to litigation has led some consistories to discontinue making any public announcements regarding persons under discipline in spite of the Church Order's provision for this. In still other instances officebearers are poorly equipped and prepared for the duties of their office because the "how" of discipline is seldom taught or modeled for them.

When the Church Order was revised in 1965, Section IV was enlarged to include procedures then practiced in many of our churches but not specifically required by the Church Order. A notable example is found in the section dealing with the discipline of officebearers. Whereas prior to 1965 only two articles dealt with this subject (and one of these was a catalog of sins which

would make the officebearer subject to suspension and deposition), we now have an entire section (Arts. 88-94—seven articles in all) devoted to this subject. The Revised Church Order of 1965 did express more fully the rights of church members in the discipline process.

III. GENERAL PRINCIPLES OF OUR PRESENT CHURCH ORDER WITH REFERENCE TO DISCIPLINE

A number of basic principles underlie the provisions of Section IV of the Church Order. Some have an express biblical foundation; others are based on the apostolic injunction of I Corinthians 14:40, which governs the entire Church Order (see Church Order Art. 1) that in the church "everything should be done in a fitting and orderly way." (The references given in the following section are to articles of our current Church Order.)

A. Admonition and discipline are essential and vital elements of the church's life and witness and are broader and more inclusive than the formal provisions of the Church Order (see Art. 78-b).

B. The admonition and discipline by the church and its officebearers are pastoral in character, and their exercise is not limited to the task of the officebearers only. Every member has a responsibility to minister loving care and concern to others (see Church Order Art. 65).

C. God's people are disciplined (pastored) in many ways in addition to the various aspects of formal discipline, e.g., pastoral care by the officebearers, the preaching of the Word, worship, instruction in the faith, family visiting, etc. (see Art. 65).

D. The admonition and discipline of the church are concerned with the total life-style of God's people (cf. Church Order Art. 78-a).

E. Admonition and discipline (discipling) are to be extended to all members of the congregation, baptized and confessing, and relate to both doctrine and life (cf. Church Order Art. 80).

F. Official discipline proceeds on the basis of the need for official discipline in the light of the church's experience that the personal and mutual concern which preceded it proved ineffective in accomplishing repentance on the part of the erring member and his/her restoration (cf. Church Order Art. 81). The exception is "the commission of sins which give public offense" (Church Order Art. 81).

G. At the heart of admonition and discipline lies the restoration of the sinner to a living, obedient relationship with his Lord and full fellowship with God's people.

H. The procedures for official discipline are not specified in the Scriptures, but they are means by which the church, under the guidance of the Holy Spirit and in obedience to the Word, carries out its discipling (pastoral) functions.

I. Before exercising official discipline, the officebearers have a responsibility

to carry out an adequate investigation, including giving the person opportunity to present his/her defense.

J. Officebearers are subject to discipline both as members, with reference to their life-style and doctrine, and as officebearers, in the way they discharge their offices (member discipline and special discipline).

Our recommendations seek to honor these basic principles, acknowledging and honoring the freedom of the church pastorally to serve its members in the best possible manner. We believe that these principles are honored in a variety of ways among the traditions which are presently represented in the CRC.

IV. THE CURRENT SITUATION IN THE CRC WITH RESPECT TO DISCIPLINE

As noted earlier in our report, the CRC enjoys a wide diversity of traditions as a result of mergers with various cultural groups. In obedience to our Lord, the CRC has actively sought to "enlarge its tents and lengthen its cords." It is now time to take a serious look at our traditions in order to find a way to promote unity in practice.

One way in which this might be attempted would be to insist that the entire Church Order be applied across the board to all alike and that faithful adherence to its provisions be required of all. But this stance has nothing to recommend it. To follow this way would be to insist that everyone become what "we" were or are. It would mean that we do not recognize and honor the truth that God also was and is at work in traditions other than the Dutch Reformed tradition.

Another approach would be to authorize exceptions to the established order for whatever group requires them. Initially this was done in 1981 for Classis Red Mesa, but common sense teaches us that to continue along this route would only promote disunity and not unity, disorder and not good order. Ethnic congregations would be at a loss when to apply modifications to their members.

A better solution would be to find a common denominator which is true to the Bible and the basic principles taught in it. This, we believe, is possible, and it is the assumption behind our recommendations. However, we must first take note of the ways in which discipline is understood and carried out in the various cultures now constituting our denomination. The following summaries are based on consultations with representative leaders of the various cultural groups.

A. As Practiced in the Majority (Anglo) Community

For most congregations the Church Order is regarded as regulative of the manner in which discipline is to be practiced. Discipline is largely official, with minimal congregational involvement. Apart from the concern family members show to one another, there appears to be little which members of the congregation do with respect to persons who err. To many members admonition and discipline are unpleasant and tiresome processes which require extreme patience, are seldom effective, and drag on year after year with no visible results. The emphasis is often threat and punishment rather than pastoral care. Many consistories are trying sincerely to be faithful to

their pastoral office, but the work is often discouraging. Other consistories do little or nothing, and consequently official discipline has become a rarity.

In recent years the provisions for "lapsing members" seem to have had an effect on the way in which discipline is carried out on the official, ecclesiastical level. Although the regulations specifically mention that these provisions do not apply in cases of discipline, the number of memberships that are lapsed each year continues to increase, a fact which is taken by some as proof that this procedure has become a way to bypass discipline. The resignation of the erring member is sometimes even solicited.

Public announcements concerning discipline are rare; even rarer are prayers offered in the worship services for such members. Classes are concerned whether the prayers of the congregation have been asked for the erring member; they seldom inquire whether the church has prayed for him or her.

The pulpit remains the major official means of discipling the flock. Members of the church do, however, voluntarily place themselves under the discipline of the church in their public profession of faith. Officebearers also pledge to place themselves under the discipline of the church at the time they assume their offices.

B. As Practiced and Conceived of in Other Ethnic Groups

The following summary is distilled from formal and informal consultations with persons from various ethnic communities in the CRC.

1. In General

In communities other than the Anglo churches, admonition and discipline take place mainly on a personal and communal level. In contrast to Anglo congregations, the other ethnic congregations in the CRC are generally smaller, and consequently the relationships among the members tend to be very close. The result is greater interest in and concern for one another. The opposite effect also may be true: this closeness can become a deterrent to mutual care if it results in hesitation to speak with the erring person for fear of offending that person or causing his/her withdrawal from the fellowship.

The pastor is often the person primarily responsible for supervising the conduct and way of life of the members.

2. Classis Red Mesa

Classis Red Mesa has struggled with the matter of church discipline for years. Its tradition has been that the missionary pastored the flock with little involvement by members or officebearers. The nature of the extended family has placed great pressure on the individual to conform to the extended group, but little or no official discipline has been exercised. If formal discipline is involved, the loss of an entire family group may result. The Church Order is looked upon as "Anglo" or "Dutch" and unrealistic in some respects with reference to Native American culture. One sees an awakening sense of need, however, for the training of members and officebearers regarding their mutual responsibilities. Persons will at times voluntarily seek the prayers and help of the community, which then provides pastoral support.

3. African-American and Hispanic Communities

In general, these congregations stress the roles of the family and the mem-

bers of the congregation. The pastor is the key person in the pastoring of the congregation. Pastors are expected to be skilled in bringing matters to the attention of the congregation and is enlisting members to counsel those who err. In such contacts the age (maturity) of the counselor is more important than whether or not he holds church office. The sermon and pulpit are important means of discipline.

With respect to African-American communities it is also important to note that one retains his relationship to his "home" church even when he becomes a member of a church in the community in which he resides; formal transfer of membership seldom takes place. There are generally no formal structures established for discipline in the traditions from which African-Americans come into the CRC. Many have Baptist, Independent, Methodist, Pentecostal, and other backgrounds. The CRC Church Order's procedures for official discipline are quite foreign to the practice and heritage of these communities. Small groups and peer pressure do, however, work effectively and receive the major emphasis.

The Roman Catholic parish is often the model for Hispanic congregations so that membership is generally in a community church. In this case, too, the personal concern of the member for one another is very strong, and it expresses itself in many ways, especially in prayer and mutual helpfulness. Strong ties bind the membership together.

4. Asian Communities

Asian communities in North America (Korean, Chinese, Vietnamese, Cambodian, and others) begin with the extended family. Consequently, whole families or groups can sometimes be reached with the gospel. In general, mutual concern finds its place in the extended family rather than in the formal regulations of the Church Order. The pastor is the key person among these groups also, although among some the elders are beginning to play a more active role beyond being merely part of the administrative aspects of the church's operation. In general, however, official church discipline is carried out almost exclusively by the pastor.

Discipline in the sense of formal excommunication following the provisions of the Church Order is not common. A person may perhaps remove himself from the fellowship, or he may be given associate status in the congregation if he remains unrepentant, but formal procedures for removal by way of discipline are not followed.

"Saving face" is important to the person and the extended family. The Church Order is useful with respect to admonition but not with respect to official discipline. Voluntary resignation rather than excommunication brings the process to an end.

5. Culturally Mixed Congregations

Culturally mixed congregations struggle to find a way by which all the traditions represented in their membership can be honored and a common ground for the exercise of admonition and discipline can be developed. They are frequently at a loss to know how to proceed. It is difficult to accommodate those traditions which have not, like the majority (Anglo) community, accorded the Church Order an official status. Ethnic groups other than the Dutch tend to require less uniformity from one another. Personal and communal pastoral concern are important to these groups, and they

often display a caring, loving acceptance and concern for one another, even when a member has fallen into sin.

V. OPTIONS

Section IV of the Church Order treats two distinct matters: (1) the discipline of all members (called "General Discipline"—Arts. 83-87) and (2) the discipline of officebearers (called "Special Discipline"—Arts. 88-94). A number of articles of the Church Order (Arts. 78-82) set forth provisions that apply to the exercise of both general and special discipline. When the present committee asked the question "What, if any, changes need to be made in our present Church Order in order to more closely unite all CR churches in carrying out the biblical precepts with respect to discipline?", it considered the following options.

A. Option 1: Place the Material of the Present Church Order Section IV in Other Sections of the Church Order, Specifically Under Pastoral Care and the Offices

Admonition and discipline are both pastoral in character and are officially exercised as part of the pastoral responsibility of the officebearers. Every member of the church is under the discipline of the Word as it guides those who believe and obey and warns and points the way for those whose doctrine and life are not conformed to the Word. The Bible places all members under the supervision of those who have been set over them by Christ (Heb. 13:7, 17).

If pastoral care is viewed as discipling, the ways in which this comes to expression (personally, mutually, and officially) would logically be closely related to Article 65 of the Church Order. To include this in the Church Order would require a revision of Article 65 that would specify the pastoral functions of each office. This can be done by revising Article 65 and inserting a new article between the present Articles 65 and 66. Article 65 and the new article would then state general principles and be supplemented by synodically defined guidelines which interpret them and set a pattern for their implementation.

In view of the fact that several ethnic groups within the CRC practice admonition and discipline in a personal and communal way almost exclusively and emphasize the interpersonal relationships and responsibilities of all members to each other, this proposed arrangement has much to recommend it.

B. Option 2: Leave the Church Order As It Is, Making No Changes, and Expect Everyone to Conform to Its Provisions

This alternative involves defending the provisions of the existing Church Order as being appropriate to all sections of the church and applicable in all circumstances, and it requires urging all churches to work toward full implementation of Church Order provisions. The committee is convinced, however, that this would not be dealing responsibly with the heritage and practice (which are also consistent with what the Bible teaches on the subject) of the ethnic groups that are part of our church. This approach would deny to some groups the biblical validity of their tradition and of their understanding of how biblical principles best find expression within their cultural setting. We find nothing in this alternative to recommend it.

C. Option 3: Prepare Modification of the Church Order for Each Ethnic Group As Circumstances Require

We believe Synod 1987, when it appointed our committee and defined its mandate, had in mind some changes in the Church Order for the sake of maintaining unity of practice. The modifications of the Church Order made some years ago by synod for the churches of Classis Red Mesa were made out of concern for the culture of the churches constituting the classis. However, particularized modifications for each cultural group in the CRC would soon destroy the unity of the church and promote sectionalism and disunity. Reformed churches have always found unity in polity necessary and have always struggled hard and long to achieve this goal. Synod 1987 wanted, we believe, guidance as to what could be done to balance the scriptural data with the practical issues in everyday church life. Synod did not rule out the possibility that Church Order Section IV be revised.

D. Option 4: Retain Section IV in the Church Order with Revisions and the Addition of Regulative and Procedural Guidelines

This option, which is favored by the committee and by the representatives of ethnic groups in the CRC, emphasizes the three-dimensional character of admonition and discipline (personal, communal, and official), reduces the provisions of the Church Order respecting admonition and discipline to the basic scriptural principles, and transfers several regulations presently in the Church Order to synodically adopted guidelines.

We have been told by those whom we consulted that it is especially in the area of personal and interpersonal responsibilities that something more needs to be said in the Church Order. We note that the Church Order does not omit this entirely: official discipline, e.g., may be exercised only when personal and mutual discipline have failed to accomplish their goals. The congregation is consulted, and announcements are made to it at each step. It must be conceded, however, that in practice this is not observed as it should be, nor does the Church Order strongly stress this. The provisions are there, but official discipline by the elders stands out most prominently. Our recommendations seek to correct this and to make provision for greater latitude of practice for the churches while maintaining the biblical principles to which we are all committed.

IV. GENERAL RECOMMENDATION

That Section IV of the Church Order be retained but with revisions and the addition of regulative and/or procedural guidelines. To accomplish this goal we make the following recommendations to synod:

A. Recommendation

That synod take no action on the recommendations of this report other than to place the report before the churches for study and reflection.

Your committee has not had sufficient time adequately to test its conclusions and recommendations by means of consultation with minority communities and their representatives. We hope to complete this by the time synod meets in 1989, but according to synodical regulations, proposals which include changes in the Church Order must be completed by October 15 of the year prior to synod. We could not meet this deadline because the

time was too short for us to explore thoroughly the issues involving discipline with those who will be most affected by any recommendations we make. The contributions of all who are concerned with this issue are important toward consensus regarding policy and practice.

We are planning, therefore, a series of consultations (one of which has already been held) in which we will hear from representatives of various ethnic groups what their practices are and what they believe will provide adequate guidance for the exercise of discipline in their communities together with the rest of the CRC. After these meetings, we trust we shall be able to refine our recommendations into a final report for the Synod of 1990. Meanwhile, we request synod to take no action on our report other than to place it before the churches for study and response.

One conclusion is already clear: all are united in commitment to the Reformed faith and are eager to move forward to honor that faith in our practice.

B. Recommendation

That a new paragraph "b" be inserted in Church Order Article 13 amending Article 13 to read as follows:

SUPERVISION OF MINISTERS OF THE WORD

Article 13

No change from the present wording, which is as follows:

- a. A minister of the Word is directly accountable to his calling church, and therefore shall be supervised in doctrine, life and duties by that church. When his work is with other than the calling church, he shall be supervised in cooperation with other congregations, institutions, and agencies involved.

New material based on Church Order Article 92:

- b. *A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of both churches. Either council may initiate disciplinary action, but neither shall act without conferring with the other. If the councils disagree, the case shall be submitted to the classis of the calling church for disposition.*

Retain as "c" the reading of the present "b" of Article 13:

- c. A minister of the Word may be loaned temporarily by his calling church to serve as pastor outside of the Christian Reformed Church, but only with the approval of the classis, the concurrence of the synodical deputies, and in accordance with the synodical regulations. Although his duties may be regulated in cooperation with the other congregation, the supervision of his doctrine and life rests with the calling church.

C. Recommendation with Respect to Church Order Article 65 (Pastoral Care)

Article 65 of the Church Order deals with the subject of pastoral care. This article clearly places admonition and discipline among the responsibilities of ministers and elders when it states, "The ministers and elders shall . . . faithfully minister to . . . those who err."

The article as it presently stands omits reference to the pastoral function of the deacons. The Form of Ordination specifically refers to this aspect of

their ministry when it states that "the work of the deacons consists in . . . the relief of the distressed both with kindly deeds and [with] words of consolation and cheer from the Scriptures." Church Order Article 25 as amended by the Synod of 1987 and ratified by the Synod of 1988 states that the deacons' ministry is performed ". . . with words of biblical encouragement and testimony which assure the unity of word and deed."

We have, therefore, revised Article 65-a to refer to all officebearers and not only to ministers and elders.

We recommend that Church Order Article 65 be amended to read as follows:

Article 65

- a. *Pastoral care shall be extended by the officebearers of the church to all members of the congregation and to others whenever possible.*
- b. *Pastoral care includes encouraging the members to live by faith, seeking the restoration of those who err in doctrine or life, and comforting and giving assistance in adversity.*
- c. *The ministers and elders shall conduct annual home visiting of all members of the congregation and faithfully minister to the sick, the shut-in, and those who err.*
- d. *The deacons shall exercise their pastoral responsibilities especially toward those who are in need.*

Grounds:

1. This revision clarifies the pastoral functions of all officebearers.
2. This revision provides a basis upon which to further define the task of elders and ministers to pastor [disciple] those who err in doctrine and life.
3. The emphasis falls upon the restoration of the erring.
4. This revision is consistent with what is provided for the offices of the church in Church Order Articles 24, 25, and 74.

D. Recommendation:

That Section IV of the present Church Order be replaced with the following articles:

IV: THE ADMONITION AND DISCIPLINE OF THE CHURCH

A. The Discipline of Members (General Discipline)

Article 78

All members of the church have the responsibility to encourage and admonish one another in love and are accountable to one another in their doctrine and life.

Article 79

All members of the church are under the spiritual care of that congregation of which they are members and are under its government and discipline as carried out by its consistory.

Article 80

The specific function of the consistory is to exercise the authority which Christ has given to his church, faithfully following the rule of Matthew 18:15-17, in order to promote its purity, restore those who err to faithful obedience to God and full fellowship with the congregation, and vindicate God's honor.

Article 81

Members who have erred in doctrine or life and have been excluded from the privileges of membership in the church shall be reconciled to the church upon evidence of their repentance.

B. The Discipline of Officebearers (Special Discipline)

Article 82

The council shall have jurisdiction in the case of a charge against an officebearer. If convicted, he may be suspended or deposed from office, or from the privilege of membership in the church, or both.

Article 83

When an officebearer commits any sin which disgraces the church or is worthy of punishment by the civil authorities, the council of the congregation in which he holds office together with the council of the nearest congregation shall immediately suspend or exclude the officebearer from office. Ministers of the Word shall only be suspended; whether the council shall depose them from office shall be subject to the judgment of the classis with the concurrence of the synodical deputies.

Note: If the articles above are adopted, the present Church Order Articles 95 and 96 will then become Articles 84 and 85.

E. Recommendation

That the following guidelines be adopted for Church Order Articles 78-81:

- a. A member may become liable to discipline when he/she is guilty of a sin which gives offense to God and his church and remains unrepentant, or, when an offense is brought to the attention of the consistory according to the rule of Matthew 18:15-17.
- b. Discipline shall be applied only after an adequate investigation has been made and the member has had ample opportunity to present his or her case.
- c. Members who have sinned in life or doctrine shall be faithfully disciplined by the consistory and, if they persist in their sin, may be excluded from membership.
- d. Exclusion from fellowship shall take place in the following manner:
A person who persistently rejects the admonition of the consistory shall first be suspended from the privileges of communicant membership.** If he fails to show repentance after his suspension, the consistory may with the permission of the classis proceed to exclude him from membership in the congregation. The consistory shall publicly notify the congregation of its intention and, later, of its final action. The consistory may choose to omit such public notification if in its judgment the announcement will impair the purposes of discipline and will best serve the welfare of the congregation.

** "The privileges of communicant membership" include but are not limited to participation in the sacraments, the right to vote at congregational meetings, and eligibility to hold office.

F. Recommendation

That the following guidelines be adopted for Church Order Articles 82-83:

- a. All officebearers, besides being subject to general discipline, are subject

to special discipline, which consists of suspension and deposition from office. General discipline shall not be applied to an officebearer unless he has first been suspended from office. (Cf. C. O. Art. 88.)

- b. When a neighboring consistory does not concur in the position of the council of the officebearer involved according to Article 19, the original council shall either alter its judgment or present the matter to classis. (Cf. C. O. Arts. 90-91.)
- c. The suspension of an officebearer shall be lifted by the assembly which made the decision upon sufficient evidence of repentance. (Cf. C. O. Art. 93.)
- d. A deposed officebearer shall be reinstated to office only if he has given evidence of repentance, he can serve without being hindered in his work by the consequences of his past sin, and his reinstatement would be to the glory of God and the profit of the church. (Cf. C. O. Art. 94-a.)
- e. The council of the church which imposed the discipline shall declare a deposed minister eligible to receive a call to the ministry upon the affirmative judgment of the classis which approved the deposition, together with the concurrence of the synodical deputies. When a deposed minister accepts a call, he shall be reordained. In the event that the classis and the deputies disagree or the deputies do not render a unanimous judgment, the matter shall remain in status quo until adjudicated by synod. (Cf. C. O. Art. 94.)

VI. THE FORMS FOR EXCOMMUNICATION

As noted in the early part of our report, the Synod of 1988 extended the mandate of the committee to include giving "attention to the forms for excommunication and readmission" (*Acts of Synod 1988*, p. 536). We are unable to make recommendations to this synod with reference to this part of our assignment for two reasons: (1) our efforts have been concentrated on the original assignment, (2) we need to consult the churches with respect to these forms, and (3) we need to study more thoroughly the ethical and legal dimensions surrounding such announcements. Initial discussion by the committee indicates that the final form of these announcements will also depend on how the churches respond to the proposals of this report. We hope to bring our recommendations to the Synod of 1990.

VII. SUMMARY OF RECOMMENDED CHURCH ORDER CHANGES

The following illustrates what the above recommendations mean for the reorganizing of our present Church Order:

THE PRESENT CHURCH ORDER ARTICLES	THE CHURCH ORDER ARTICLES AS REVISED
1-12 remain	1-12
13 becomes	13 & revision of 92
14-64 remain	14-64
65 becomes	65 as revised
66-77 remain	66-77
78-87 become	the new articles 78-81
88-94 become	the new articles 82-83
95-96 unchanged	84-85

VIII. SUMMARY OF ITEMS FOR SYNODICAL ACTION

A. We request that Rev. Alfred E. Mulder (chairman) and Dr. Richard R. De Ridder (secretary) be recognized as representatives of our committee when this report is before the advisory committee of synod.

B. We request that synod make no decision on the recommendations of the preliminary report but refer the report to the churches for study and response. Such responses must be received by the committee no later than October 1, 1989, in order for the committee to evaluate the responses and prepare its final report by October 15, 1989.

C. We request that synod extend the committee one year in order for it to complete its work and prepare its final recommendations.

Committee to Study Church
Order Section IV
Alfred E. Mulder, chairman
Richard R. De Ridder, secretary
Youn K. Chung
James Tuininga
Dante Venegas

COMMITTEE ON HEIDELBERG CATECHISM UPDATE

The Synod of 1988 requested that the Committee on Heidelberg Catechism Update perform two services:

1. Provide a definition of the word *catholic* in a footnote to the revised Apostles' Creed. The committee provided the definition. The footnote is included in the *Acts of Synod 1988*, page 602.
2. Serve as consultant to CRC Publications in publishing "the new translation (of the Heidelberg Catechism) with the Scripture references and the harmony of the confessions, retaining the line spacing, indentation, distinctive type sizes as found in the translation of 1975, and to print the Heidelberg Catechism in as appealing a way as possible" (*Acts of Synod 1988*, p. 589). The committee served CRC Publications during the process of publishing the new translation.

Because the committee has completed its work, having received the thanks of the Synod of 1988, this brief statement serves to inform synod that the additional instructions of Synod 1988 have been implemented.

Leonard J. Hofman,
denominational stated clerk

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COMMITTEE ON TRANSLATION OF THE CHURCH ORDER AND THE CONFESSIONS

I. MANDATE

The Synod of 1986 responded to a recommendation in the report of the Committee on Ordination of Pastors from Multiracial Groups as follows:

- A. *"That synod provide for the necessary translations (in a bilingual, English/non-English format) of our confessional standards and the Church Order for the non-English-speaking congregations of the CRC."*
- B. *A committee of three persons was appointed "to arrange for such translations by working with small satellite committees of the various linguistic groups to produce these translations."*
- C. *The committee was mandated "to consult with leaders of the various linguistic groups and with other Reformed churches to determine what translations have already been made (and the adequacy of these translations). . . ."*
- D. *The committee was "to explore the possibility of cooperative efforts with other Reformed churches in making new translations and in sharing the costs."*
- E. *Priority was to be given "to the translation of the Heidelberg Catechism and the Church Order into Navaho, Spanish, Korean, and Chinese, with the committee being authorized to determine future priorities. The committee shall report to synod on its work, and present to synod the committee's choice of additional translations."*

In accordance with our mandate we corresponded with other Reformed and Presbyterian churches, conferred with leaders of various linguistic groups on a number of occasions and under varied circumstances, consulted missionaries ministering in places where the languages used in the CRC are spoken, and collected a sizable number of translations, old and new, in a variety of languages employed in our church's outreach at home and abroad. Other denominations and organizations were also contacted. We also spoke unofficially with Mr. John De Jager, director of CRC Publications World Literature Committee, with respect to our assignment. His observations were very helpful, and they assisted our committee in coming to a conclusion regarding future progress in the work synod had in mind. However, no new translations were authorized or produced by our committee. Our report and recommendations will make clear why this is so.

II. OBSERVATIONS

Soon after beginning our investigations and consultations we found that there are a number of extant translations of the creeds (or of the *Compendium*) which have been prepared by missionaries and pastors. Reports indicate that these translations of the creeds and Church Order are sometimes of poor

quality and are in need of correction to bring them into conformity with the revised versions adopted by our church.

We found that the creedal statement to which attention has most often been given is the Heidelberg Catechism, although in some ethnic groups in the CRC it is neither known nor used. Classis Red Mesa, for example, uses its own original *Compendium* but has no translation of the creeds.

Translations of the Church Order are almost entirely lacking except in the Korean and Cambodian churches. Even these translations need correction and updating. Classis Red Mesa has not translated into Navaho the synodically approved (1981) modifications of the Church Order and the Form of Subscription (1983) for use in the churches of that classis. These modifications were made by synod at the request of the classis, not only because of the cultural needs of the churches but also in order that they could be translated into Navaho. The translation of the Church Order generally has a low priority for most ethnic groups in the CRC, even though our organizational unity is an important element for the maintenance and the development of unity among all sections of our church.

Asian groups are generally from Presbyterian backgrounds and therefore find little difficulty in accepting our Reformed creeds. However, they also tend to maintain their Presbyterian polity, unaware of some of the fundamental differences between Reformed and Presbyterian polities.

The assignment given our committee by synod is extensive, the completion of which requires the expenditure of much effort over a long period of time. It is a work which requires attention beyond the resources of a committee such as ours. Its completion requires the services of persons who have the necessary expertise to carry forward what is likely to be a continuing ministry. In addition, the work requires continued supervision.

We are also agreed that a small committee of volunteers is not the way to accomplish what synod envisioned. Although the need for adequate translations is important for the development of our churches today, as synod observed in 1986, the urgency is not felt equally by the linguistic groups with which we are in contact. This does not imply that such groups have no intention to be or become fully Reformed nor that they are indifferent to what must be done to that end. Rather, when they come into the Christian Reformed Church, they frequently (and understandably) follow the familiar ecclesiastical traditions from their past rather than immediately adapting to the CRC's heritage. It will take much time, patient cooperation, readiness, and willingness to learn from one another before unity in matters of polity and doctrine is accomplished.

III. AVAILABLE TRANSLATIONS OF THE CREEDS AND CHURCH ORDER

Our list of extant translations of the creeds and the Church Order is incomplete, we are sure, but it gives an idea about what is available and, in some instances, about what is currently being used.

Translations of the creeds are the easiest to locate because of their wider acceptance and appeal among many denominations worldwide. The Church Order, by contrast, is very denominationally oriented, serving the churches only within our own denomination. (There is no unity among Reformed churches which use variations of the Church Order of Dort as to how this

church order has been adapted for their specific needs.) At times our Church Order has served as a model for the development of the church polity of emerging churches overseas with whom we are associated in mission. However, modifications are then made by these churches in order to create a church order to fit the cultural milieu of the emerging church. Generally the basic principles of Reformed church polity are retained in such cases, although the specific application of these principles varies from that of our own tradition.

In recent years synod has adopted significant improvements in the translations of our creeds. These improved translations are important for the development of the confessional unity of our churches. Extant translations into various languages used in our churches should be revised to reflect the improvements that have been made in these newer English versions. Other denominations will likely benefit as well by this effort.

The following is a list of the translations we located. Copies of most of these translations are on hand in the office of the denominational stated clerk.

A. Navaho

- A Compendium of the Christian Religion* (1959). This also contains copies of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer.
- The Form for the Lord's Supper* by Paul Redhouse.

B. French

- Catechisme de Heidelberg* translated by J. Cadier and published by the Association de Chrétiens Reformes Confessants.
- Catechisme de Heidelberg* published by the Fondation d'Entraide Chretienne Reformee, 1986.
- The Canons of Dort and the Belgic Confession* (French edition of Rochelle) were retranslated and published in 1988.

C. Spanish

- La Confesion de la iglesia* by J. C. Janse, published by the Asociacion Cultural de Estudios de la Literatura Reformada, 1970.
- El Catecismo de Heidelberg* published by the Fundacion Editorial de Literatura Reformada, 1963.
- Confesiones de fe de la iglesia* (*Las tres confesiones de la iglesia antigua y las tres confesiones Reformadas*), Alicante, 1983.

D. Chinese

- The Westminster Confession of Faith*
- Doctrinal Standards of the Christian Reformed Church*
- Church Order of the CRC* (not current edition of the Church Order)
- Belgic Confession*
- Heidelberg Catechism*
- Canons of Dort*

E. Vietnamese

- Vietnamese Hymnbook* (CRC Home Missions)
- Heidelberg Catechism* (CRC Publications, 1984)
- Liturgy* (all forms)
- Belgic Confession*
- Canons of Dort*

F. Korean

- The Church Order of the CRC* (needs correction and updating)
- The Doctrinal Standards of the Christian Reformed Church*
- Shorter Catechism of the Westminster Confession of Faith*

IV. RECOMMENDATIONS

The committee was not able to give attention to everything included in its mandate. To do so required more time than was available, and the committee had neither resources nor budget for such an assignment. Most ethnic groups contacted were satisfied that the materials they have available are sufficient (at least for the present), although there was recognition of the need for refinement and updating of these materials.

We are convinced, however, that continued effort should be made to carry forward synod's assignment since a sensitivity to the need for unity in creed and polity are important for the future development of the church. We must remain sensitive to the need not only for translations of the creeds and Church Order but also of other items that concern the life and development of the church as a whole. English is not the only language used among us, and probably never will be. If we do not provide the necessary translations, we become guilty of isolating a significant and important part of the church from full participation in the life of the church. We cannot be less sensitive than the Synod of Dort (1618-19), which specified in its church order that translations were to be made for the sections of the church which spoke different languages. This provision was still a part of the CRC's Church Order until the revision of 1965:

Inasmuch as several languages are spoken in the churches the necessary translations shall be made in the ecclesiastical assemblies, and in the publication of recommendations, instructions, and decisions (Art. 52).

We recommend:

A. That Rev. Leonard Hofman and Dr. Fred Klooster be recognized by synod as representatives of our committee and that they be permitted to address the matters included in this report before the advisory committee and the synod.

B. That in the light of this report synod provide our committee with further instructions with respect to its extensive mandate and the desirability of carrying out all parts of it, and, if so, what parts of the mandate should have priority.

C. That synod extend the committee for an additional year in order for it to give attention to synod's instructions and to consult with other agencies such as CRC Publications, particularly its World Literature Committee.

Committee on Translation of the Church
Order and the Confessions
Leonard J. Hofman
Richard R. De Ridder
Fred H. Klooster

OVERTURES

OVERTURE 1: Explore Combined Radio and TV Ministry

Classis Kalamazoo overtures synod to request the Back to God Hour to seek contact with the governing agency of the Word of Hope, the denominational broadcast ministry of the Reformed Church in America, to explore the possibility of a combined radio and television ministry.

Grounds:

1. It will avoid unnecessary duplication of ministries and save significant funds, which could be used elsewhere in the ongoing mission of the church.
2. This will be a demonstration to the world of our common Reformed witness.

Classis Kalamazoo
Harlan R. Roelofs, stated clerk

OVERTURE 2: Appoint Committee to Research Abuse

Classis Iakota overtures synod to appoint a study committee that includes women to research and provide recommendations to the churches on the subject of abuse (physical, sexual, or psychological) of children, spouses, the elderly, or others.

Background

Pastors in their counseling, consistory members in their family visiting, teachers in their classrooms, and nearly everyone else in contact with the secular media have had the issue of abuse brought to their attention. The CRC, through synod, needs to provide a thorough biblical understanding of this issue and also guidelines for handling incidents of abuse when they confront us in life. *The Banner* of June 13, 1988, brought the issue into our homes. No longer can we wring our hands and say, What can we do? No longer can we say that it is not a problem or hope that secular agencies will resolve the problem if it is one. As Reformed Christians—who seek to apply God's truth to all areas of life—we must know what constitutes abuse, what the signs of it are, and, most of all, how to deal with abuse in our midst. We need guidelines for dealing with both the offender and the offended.

Some questions that need to be asked:

1. Questions concerning abuse in the CRC:

How widespread in our denomination is child abuse, spouse abuse, sexual abuse, and abuse of the elderly? What counseling facilities are available? What should be the church members' reaction to the use of secular

agencies and groups that provide advice and counsel regarding abuse? How can the CRC be more completely informed about what agencies are connected with the church?

2. Questions in the area of reporting abuse:

How can the offended party report to the proper ecclesiastical body? Is there a need for an 800 telephone number to which an offended party can report (something on the order of "Crime Tip," which does not identify the source until after investigation takes place)? Should this report be allowed to be anonymous? Can a spouse or abused individual report the abuse to the church without identifying her- or himself?

3. Questions concerning procedure:

What is the proper procedure on the part of the offending party? Does he or she volunteer confession or wait until someone else brings charges? If the offending party asks for and receives forgiveness from the consistory, from the offended party, and from God, is the case closed? How is a church to proceed when the offending party is their pastor or another officebearer? Do all officebearers—elders, deacons, and ministers—necessarily come under the same discipline? Is the same counseling available to all officebearers? Clear guidelines need to be spelled out so that a council can immediately implement the proper action, so that all cases are treated evenhandedly with respect to discipline and restoration, and so that as little time elapses as possible.

4. Questions concerning the abuse victim:

We believe that the church of Jesus Christ needs to know what help can and ought to be given the offended party, i.e., the spouse, the child, the counselee, etc. We know how to exercise discipline upon the offending party, but we often do nothing for the victim or victims. Are there or can there be funds available to help the offended party with expenses incurred as the result of misconduct on the part of a pastor, an officebearer, or some other person?

5. Questions concerning legal advice:

Is there legal advice to which both the offended party and the offending party can turn so that these cases do not have to be settled in the civil courts? Do we need a civil and ecclesiastical arbitrator?

In the light of the scandals surrounding some TV ministers, we need a clear and easy-to-follow procedure for handling abuse cases as well as a means of reporting abuse. A clear way of procedure will, it is hoped, restore some confidence in ministry, ministers, and the church

Classis Iakota

Robert J. Timmer, stated clerk

OVERTURE 3: Revise Quota-Reduction Plan for FSC Churches

Classis British Columbia South-East overtures synod to revise the decision of Synod 1988 (*Acts of Synod 1988*, B, 14, p. 567) re a quota-reduction plan for Fund for Smaller Churches (FSC) churches and to allow FSC

churches to choose in December of each year whether or not to participate in the quota-reduction program.

Grounds:

1. FSC churches do not have the kind of participation in amounts of synodical and classical quota distribution that other churches have. The psychological effect for FSC churches is detrimental because members of these churches feel that their potential for quota giving is effectively reduced by this program.
2. Although the FSC churches must become more financially independent, such churches nonetheless should themselves have the decision to allocate quotas.
3. An accurate fiscal projection for the FSC is difficult but not necessarily impossible.

Classis British Columbia South-East
Peter M. Jonker, stated clerk

OVERTURE 4: Transfer Coopersville CRC to Classis Zeeland

Classis Grand Rapids North overtures synod to grant the request of Coopersville, MI, CRC to be transferred to Classis Zeeland, effective January 1, 1990.

Grounds:

1. Coopersville CRC is located in close proximity to many of the churches of Classis Zeeland, whereas it is located at considerable distance from the churches of Classis Grand Rapids North.
2. With the synodical realignment of Classis Grandville and Zeeland and the formation of Classis Georgetown in 1988, Classis Zeeland became one of the smaller classes of the denomination, whereas Grand Rapids North is a large classis.
3. The children of Coopersville CRC attend Allendale Christian School and Unity Christian High School in Hudsonville along with many children from churches in Classis Zeeland.
4. Coopersville CRC Cadets are members of the Grand River Council, as are Cadets of all Classis Zeeland churches, and the young people of Coopersville CRC are members of the Young Calvinist organization of Classis Zeeland.
5. The precedent for granting such a request has already been established, for example, in the transfers to other classes of Mayfair CRC, Grand Rapids, MI, in 1977 and Bauer CRC, Zeeland, MI, in 1979.

Classis Grand Rapids North
John C. Scholten, stated clerk

OVERTURE 5: Transfer Eastmanville CRC to Classis Zeeland

Classis Grand Rapids North overtures synod to grant the request of Eastmanville, Michigan, CRC to be transferred to Classis Zeeland, effective January 1, 1990.

Grounds:

1. Eastmanville CRC is located close to many of the churches of Classis Zeeland, two of which are within three miles of the Eastmanville church, and four others are within eight miles.
2. Many children of Eastmanville CRC attend Allendale Christian School and later Unity Christian High School in Hudsonville with many children who are members of churches in Classis Zeeland.
3. The Eastmanville Cadets are members of the Grand River Cadet Council, together with Cadets from First Allendale, Second Allendale, North Blendon, and Rusk CRCs which are all member churches of Classis Zeeland.
4. The rural community setting of Eastmanville CRC is compatible with the setting of a large percentage of the churches of Classis Zeeland.
5. There is precedent for such a transfer to another classis: Mayfair CRC did so in 1977, and Bauer CRC did so in 1979.

Classis Grand Rapids North
John C. Scholten, stated clerk

OVERTURE 6: Transfer Lamont CRC to Classis Zeeland

Classis Grand Rapids North overtures synod to grant the request of Lamont, Michigan, CRC to be transferred to Classis Zeeland, effective January 1, 1990.

Grounds:

1. Lamont CRC is located close to the churches of Classis Zeeland. As a result members of the Lamont church:
 - a. share many ties (social, economic, political, and family) with the people of those churches.
 - b. join hands with those churches in various forms of witness and ministry in their part of Ottawa County.
 - c. labor together with those people in the work of the Christian day schools of the area, both elementary and secondary (Lamont Christian School, Unity Christian High School).
2. The formation of a new classis from the churches of Classis Grandville and Classis Zeeland has now reduced Classis Zeeland to the smallest of the area classes, with fifteen churches, whereas Classis Grand Rapids North is now the largest, with twenty-three.

Classis Grand Rapids North
John C. Scholten, stated clerk

OVERTURE 7: Divide Classis California South into Two Classes

Classis California South overtures synod to approve the formation of two separate classes from the churches presently within Classis California South.

Grounds:

1. Size of classis:
 - a. Classis California South is the largest classis within the Christian Reformed denomination. It has thirty-seven organized churches and approximately twelve unorganized and affiliating churches.
 - b. Classis California South has nearly 3,000 families. Only two of the forty-four classes in the Christian Reformed Church have more, and they are in areas where there is a very heavy concentration of Christian Reformed people.
2. Potential for growth:
 - a. Although it is already large, Classis California South appears to have almost unlimited potential for growth because southern California is one of the fastest growing areas in the country. We can expect an influx of people and the springing up of new communities throughout southern California and therefore an increasing need to plant churches.
 - b. The growth in southern California has the potential of coming from a variety of groups. At present we have congregations which are basically Anglo, Korean, Black, Vietnamese, Chinese, and Hispanic.
3. Ministry within classis:
 - a. A smaller number of churches in a classis should mean better care for one another as well as increased efficiency.
 - b. A smaller number of churches in each classis would lead to the involvement of more people at the classical level.
 - c. Meaningful affiliation with and integration into the CRC by the Korean segment can best be accomplished in a smaller classis.
4. Representation:

The division of classis would ensure more adequate representation on denominational boards and at synod.

Classis California South
James Howerzyl, stated clerk

OVERTURE 8: Approve Formation of Classis Yellowstone

Classis Columbia overtures synod to establish a new classis to be called Classis Yellowstone. In addition to the Utah churches, the new classis would include the following churches from Classis Columbia: Bozeman, Gallatin Gateway, First Manhattan, Bethel (Manhattan), Helena, and Conrad in Montana and Boise in Idaho.

Grounds:

1. These churches are within 500 miles of each other and are very accessible to each other by ground or air transportation. Consequently, they are involved in similar ministries in this geographic region; they have

substantial contact with Salt Lake City, a major medical and commercial center; Montana churches have been supporting Utah ministries; travel by air to the western two-thirds of Classis Columbia is via Salt Lake City; visions of ministry in the Yellowstone region will be advanced by all churches of the region being in one classis; and Classes Pacific Northwest and Columbia have already recognized this geographic division in various actions taken.

2. The formation for the new classis would be cost effective as well as time effective in terms of travel for the involved churches.

Classis Columbia
Howard B. Spaan, stated clerk

OVERTURE 9: Approve Formation of Classis Yellowstone

Classis Rocky Mountain overtures synod to approve the formation of a new classis composed of Christian Reformed churches in Utah, Montana, and Idaho with the exception of the Grangeville CRC of Idaho. It further proposes that this classis be called Classis Yellowstone. For full request see letter from First CRC, Salt Lake City, UT, reviewed by classis in March 1988.

Grounds: (in summary)

1. Geographic commonality.
2. Shared vision.
3. Common economic attraction to Salt Lake City.
4. Support of Utah ministries by Montana churches.

Classis Rocky Mountain
Meindert Bosch, stated clerk

Note: For additional information see letter from First CRC, Salt Lake City, originally reviewed by classis in March 1988, available on file in the office of the denominational stated clerk.

OVERTURE 10: Transfer Christ's Community Church of El Paso, TX, from Classis Rocky Mountain to Classis Arizona

Classis Rocky Mountain overtures synod to approve the transfer of Christ's Community Church of El Paso, Texas, from Classis Rocky Mountain to Classis Arizona. For grounds, see letter from Christ's Community Church dated February 14, 1989.

Classis Rocky Mountain
Meindert Bosch, stated clerk

Note: Letter of Christ's Community Church, El Paso, TX, is on file in the office of the denominational stated clerk.

OVERTURE 11: Reject Ratification of Church Order Articles 26 and 27

Classis Kalamazoo overtures synod not to ratify the changes in Articles 26 and 27 of the Church Order as adopted by Synod 1988, thereby, allowing these articles to remain as they are.

Grounds:

1. The proposed changes undermine a basic principle of Reformed church polity, namely, that each congregation is governed by a single assembly: formerly called a consistory and now called a council. In harmony with this principle, the Church Order requires that "The diaconate shall give an account of its work to the council" (Article 35-c).
2. The proposed changes confuse the line of appeal from the minor assembly to the classis. For example, which assembly—consistory, diaconate, or council—processes overtures to a classis, or do all three? May a diaconate process an overture or appeal independently of the council if the council has previously voted it down?
3. The logic of the proposed changes seems to be *either* to develop a dual system of assemblies on the diaconal level paralleling classis and synod, *or* to delegate deacons to the major assemblies—which synods have consistently rejected in the past.

Classis Kalamazoo
Harlan R. Roelofs, stated clerk

OVERTURE 12: Revise Church Order Article 60-c

Background

Synod 1988 approved the deletion of Church Order Article 60-c: "The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon." We agree with synod that the church should not prescribe an order on the churches which is not being practiced, for example, an applicatory sermon following the Lord's Supper. However, if this entire article is deleted, the preparation of God's people for Holy Communion is not emphasized. Therefore, we believe that Article 60-c should be revised and not deleted.

Overture

Classis Lake Erie overtures synod to revise Church Order Article 60-c to read as follows: "The Lord's Supper shall ordinarily be preceded by a worship service of preparation."

Grounds:

1. The above revision would encourage the preparation of God's people for the sacrament (in contrast to the deletion of Article 60-c as proposed by Synod 1988).
2. Such a revision would not mandate practices which are no longer universally employed (such as applicatory sermons).

Classis Lake Erie
G. Vander Weit, stated clerk

OVERTURE 13: Add to Church Order Article 4

Classis Alberta South overtures synod to make the following addition to Article 4 of the Church Order:

- b. In the calling of a minister of the gospel, the council may, at its own discretion, present a single nomination for approval, providing the nomination is passed with a 75 percent majority. (Present parts b, c, d would become c, d, e.)

Grounds:

1. Presently many churches are using single nomination for calling a minister even though the present Article 4 states that it must be by way of exception.
2. The single nomination of ministers maintains good order and still allows the congregation the choice of approval or disapproval.
3. The practice of demanding a 75 percent majority ensures that the great majority of the congregation supports the calling of the person nominated.
4. It allows the congregation to voice their approval or disapproval of the kind of man that the council is presenting.
5. In the election of elders, the congregation is electing persons with whom they are usually familiar, and therefore twice the number to be elected allows them to make an individual choice.

The majority of members do not usually know the minister being presented and rely largely on the homework done by calling committees and councils. When councils have properly done their homework in the calling process, there is no need to deflect attention from that individual by adding a second or third name.

Classis Alberta South
Jake Weeda, stated clerk

OVERTURE 14: Encourage U.S. Government to Establish Fourth Wednesday of April as National Day of Prayer

Classis Cadillac overtures synod to encourage the United States government to establish the National Day of Prayer on a particular day each year, and that, if possible, it be established on the fourth Wednesday of April rather than in May as in recent years.

Grounds:

1. The present arrangement mandates that the President annually proclaim a National Day of Prayer, but does not mandate the date, which allows for inconsistency and late announcements of when it will occur.
2. The establishment of a consistent date would allow the churches to anticipate and plan for a more meaningful observance.
3. Wednesday is reserved for special activities in many churches and the day most often designated as the National Day of Prayer in the past.

4. An April date would correlate with the major planting season in most areas of the United States.
5. This would make it easier for those churches that wished to do so, or our denomination as a whole, to shift our recognition of a denominational prayer day (presently recognized on the second Wednesday in March) to coincide with this National Prayer Day.

Note: Though several attempts have been made in the past to urge the President to announce the date earlier, no attempt has been made (to our knowledge) to solidify the date or day of this annual occurrence so that the President's announcement would not be depended upon so heavily.

Classis Cadillac

Carl H. Bruxvoort, stated clerk

OVERTURE 15: Allow for Payment of Disability Benefits by Way of Exception

Classis Kalamazoo overtures synod to instruct the Ministers' Pension Fund Committee to make an exception to its rule determining disability and to allow for the payment of disability benefits to Rev. Edward G. Cooke, age 59, minister of Westwood Christian Reformed Church in Kalamazoo, MI, upon his presentation of proper evidence of medical disability, as determined by Classis Kalamazoo and the Ministers' Pension Fund Committee.

Grounds:

1. The Ministers' Pension Committee has indicated that, according to the rules of the Pension Fund, Rev. Cooke is not eligible for pension/disability benefits until he is 62 years of age because he is not a participant in the Social Security system of the United States government and, therefore, cannot meet the disability requirement of our pension plan (*Retirement Plan*, Art. IX, 9.02).
2. Rev. Cooke chose not to participate in the Social Security system prior to synod's decision that disability be recognized only when one "is entitled to receive a disability pension under the provisions of the Social Security laws of the United States . . ." (*Acts of Synod 1970*, pp. 232-33; 1978, p. 386; 1982, p. 412, Art. IX, 9.02).
3. The tying of eligibility for one's pension to the Social Security system seems too stringent, since even the Social Security system recognizes the right of an individual to decline participation for reasons of conscience. Hence, our pension arrangement penalizes such people in cases of disability.
4. Synod 1987 said with regard to those who wished to withdraw from the Ministers' Pension Fund:

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 (*Acts of Synod 1987*, p. 602).

Yet, by allowing ministers to exempt themselves from participation in the Social Security system, synod has allowed a situation to occur which now provides no "adequate safeguards to care for a disabled pastor," namely, Rev. Cooke. In effect, this now places the burden for his care on the Westwood congregation and Classis Kalamazoo.

5. Rev. Cooke has served thirty-four years in the active ministry of the Christian Reformed Church, during which time he and his churches have contributed to the Ministers' Pension Fund; therefore, some "adequate" provision ought to be made for him.

Classis Kalamazoo

Harlan R. Roelofs, stated clerk

OVERTURE 16: Declare "Adjunct Positions" to Be in Harmony with Scripture and New Testament Practice

Classis Grand Rapids East overtures synod to declare that the use of believers in "adjunct positions" is in harmony with the teaching of Scripture and the practice of the New Testament church.

Grounds:

1. Believers are encouraged by Scripture to be involved in church discipline (Matt. 18:15-18), diaconal work (Phil. 2:4; Gal. 6:2), mutual encouragement (Heb. 10:24-25), teaching and admonition (Col. 3:16), and missions (Matt. 28:19; I Pet. 3:15). Elders are warned against "domineering" (I Pet. 5:1-4) and are instructed instead to equip the saints for ministry (Eph. 4:12). Many congregations have already found a variety of ways (Zone Leaders, District Aides, Visitation Committees, etc.) to use the gifts of members in ministry. "Adjunct positions" are not new.
2. The Synod of 1988, in declaring "that Classis Grand Rapids East concurred with the consistory of Eastern Avenue CRC" and that "Eastern Avenue CRC and concurrently Classis Grand Rapids East have taken a course of action that appears to be in conflict with both the law and the spirit of the Church Order and the decision of Synod 1985" (*Acts of Synod 1988*, p. 542), was premature in its judgment and failed to allow Classis Grand Rapids East to finish its own study, thus violating the clear letter of Church Order Article 28-b.
3. The 1985 and 1988 decisions of synod derive their opposition to "adjunct positions" from a strong emphasis on the "special" offices. This emphasis must be balanced by a recognition of the importance of the general office of believer and the equipping-serving role of the "special" offices in preparing all believers for their office (I Pet. 2:5,9; Eph. 4:12; Lord's Day 12).
4. In the 1983, 1985, and 1988 decisions of synod, the references to "the law and spirit of the Church Order" are not persuasive and actually reveal that the Church Order does *not* speak to the matter of "adjunct positions." The decisions cite Articles 3 and 35, which state that the "called and ordained" shall hold office in the church and be responsible for its government. This is not in dispute. To illustrate that the

Church Order is open to a wide use of the congregation's gifts and insights, consider the following:

- a. Article 4-a, -b: Members elect officebearers and suggest "suitable persons."
- b. Article 37: Congregation cooperates in election and major matters except supervision and discipline.
- c. Article 64-b: "Others" can be appointed to instruct.
- d. Article 73-b, 74-a: Members are to be witnesses in word and deed and should bring the gospel to their communities.
- e. Article 78-b: Believers are to "watch over and admonish one another in love."
- f. Article 81: Members bring discipline matters to the attention of the council as in Matthew 18.
- g. Article 86-b: The congregation is asked to pray for and admonish disciplined members.
- h. Article 87: The congregation has opportunity to object to a readmission.

Classis Grand Rapids East
John Vanden Berg, clerk

On file in the office of the stated clerk of synod:

- Report of advisory committee of Classis Grand Rapids East
- Report of a classical study committee on functions of office of elder and those of all believers.

OVERTURE 17: Instruct Washington, DC, CRC re Women Serving as Elders

Classis Zeeland overtures synod to instruct the Washington, DC, CRC to cease its practice of allowing women to serve as elders.

Grounds:

1. The Washington, DC, CRC permits women to serve its congregation in the office of elder in clear and willful violation of the Church Order of the CRC.*
2. Classis Hackensack is unwilling "at this time" to press the matter beyond a rebuke issued in its behalf by church visitors to the council of the Washington, DC, CRC.
3. Such clear and willful violation of the Church Order, in the face of admonitions from fellow consistories and from classis, undermines the unity which we share in our covenant together, weakens our communal witness, and adds to the mounting frustration and distrust of many within the CRC.
4. Refusal by the Washington, DC, consistory to submit to the admoni-

tion and rebuke of fellow Christians and its own classis is a violation of our Lord's will for his church and so dishonors him.

Classis Zeeland

James A. Admiraal, stated clerk

*On file in the office of the stated clerk of synod:

- Church bulletin listing women as elders
- Correspondence from Washington, DC, CRC
- Correspondence from stated clerk of Classis Hackensack in response to an appeal from Second CRC, Allendale, MI

OVERTURE 18: Revise Decision re Restricting Teaching of Calvin Professors

Classis Minnesota South overtures synod to revise the decision made by Synod 1988 in Article 104 and to instruct the Board of Trustees of Calvin College and Seminary, while the study mandated by Synod 1988, Article 101, is in process, in monitoring the teaching of Dr. Menninga, Dr. Van Till, and Dr. Young, to see that these professors do not teach that which the board through its *ad hoc* committee has judged to be "ambiguous or incomplete" and that they do not use a method of biblical interpretation which would lead to conclusions that would call into question the event character of the history in the early chapters of Genesis.

Grounds:

1. The Board of Trustees, in approving its *ad hoc* committee report, has judged that, because Dr. H. Van Till's idea of combining human evolution with the biblical teaching of creation is "ambiguous and incomplete, he leaves himself open to a reading which would put his position outside the creedal limitation" (*ad hoc* committee report, p. 5). But the Christian Reformed Church has the right to expect that the ideas taught at its church college are clearly within its creeds. Therefore, this idea of combining human evolution with the biblical teaching about creation should not be taught at Calvin College until it is demonstrated that it is within the creeds.
2. The Board of Trustees, in approving its *ad hoc* committee report, has judged that Dr. H. Van Till's method of interpreting Genesis 1-11 as primeval history and parabolic "could lead to conclusions which would call into question the event character of the history of these early chapters" (*ad hoc* committee report, p. 4). But Synod 1972 "warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational meaning of biblical history, thus compromising the full authority of Scripture as the word of God" (*Acts of Synod 1972*, Art. 52, C, 3, c, p. 69). Therefore, this method of interpreting Genesis 1-11 as primeval history and parabolic should not be used at our church college until it is demonstrated that it does not call into question the event character of the history of these early chapters of Genesis.
3. At our church college having all teaching clearly within the creeds and

in line with synodical guidelines for interpreting Scripture has precedence over academic freedom.

4. Teaching an idea at our church college which has not been demonstrated to be within the creeds and/or using a method of interpretation at our college which has not been demonstrated to be within the guidelines set by Synod 1972 for interpreting the Scripture affects the life of the church negatively. This creates spiritual unrest in the church and also damages the relationship between the church and its college, because this involves what is basic and very important to the church, i.e., the view and understanding of God's Word.

Classis Minnesota South

Dennis J. Boogerd, stated clerk

OVERTURE 19: Revise 1988 Decisions Relating to the Teachings of Three Calvin Professors

The council of the Dutton, MI, CRC requests a revision of the decisions of Synod 1988 which ignored and thereby in effect approved the continuing questioning and denial of our biblical and confessed doctrine of creation at Calvin College.

Addressing this issue the Synod of 1972 warned "against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational meaning of biblical history thus compromising the full authority of Scripture as the Word of God" (*Acts of Synod 1972*, p. 69).

The Synod of 1982 reiterated this warning, declaring that "adherence to the confessions, as required by the Form of Subscription, includes those utterances of the confession that affirm the historical factuality of the events recorded in Genesis 1-3, and that departures from these doctrines must be dealt with in terms of the requirements of that form" (*Acts of Synod 1982*, p. 107).

The Fourth Day, by Dr. Howard Van Till, explicitly and repeatedly does the very thing that these synodical warnings say must not be done. In many places it unmistakably questions or denies the events in the Bible's account of creation. For example, early in the book we are informed, regarding "information about events, or information about the material world expressed in the pre-scientific language of that day," that "taking the Bible seriously does not require us to treat such matters as the product of divine revelation" (p. 13). The book informs us that these Bible stories "are much more like parables than like journalistic reports of events." As such "illustrative stories," they were never intended to answer questions about precisely what happened" (p. 83). "The seven-day chronology that we find in Genesis 1 has no connection with the actual chronology of the Creator's continuous dynamic action in the cosmos." It is "a literary device, a framework . . . the packaging in which the message is wrapped . . . not the events of creative action reported with photographic realism but rather imaginative illustrations of the way in which God and the Creation are related" (pp. 84, 85). Page 91 mentions "the unwarranted assumption that Genesis 1 is meant to be a jour-

nalistic recounting of God's original creative activity, a log of God's specific acts in constructing the cosmos and the creatures that inhabit it." (Notice that this is not a "questioning," but a flat denial of the "event-character" of the Bible's account.)

After a quotation from John Calvin's *Institutes* which is not about creation but which affirms God's continuing providence for his creation, Calvin's statement is misrepresented to support the claim that "according to biblical theism, the word *creation* stands not for merely an instantaneous act or event but for an eternal, covenantal relationship. Even an event as important as an initial act of exnihilation—if that is a valid concept—stands as but one grain of sand on the endless seashore of the Creator's eternal relationship with his Creation" (p. 226). Calvin's *Commentary* on Genesis 1:1, far from endorsing such an interpretation of "creation" as an eternal relationship, states that God "teaches by the word 'created,' that what before did not exist was now made. . . . Therefore his meaning is, that the world was made out of nothing. Hence the folly of those is refuted who imagine that unformed matter existed from eternity. . . . This indeed was formerly a common fable among heathens . . . but for Christian men to labour . . . in maintaining this gross error is absurd and intolerable. Let this, then, be maintained in the first place, that the world is not eternal, but was created by God." Thus, this book questions not merely details of the creation account, but questions whether the notion of "exnihilation" ("creation out of nothing") is "a valid concept" at all, suggesting instead what Calvin called the "absurd and intolerable" pagan notion that the universe may be eternal.

Furthermore, the book states that the author has been teaching these views to more than 2,000 students during the last ten years (p. 75).

After the board's year-long investigation and eventual approval of the teaching of such views, the 1988 Synod (according to the June 27, 1988, *Banner* was confronted "with forty overtures and communications asking it to review the board's decision." That synod "turned down a proposal that Calvin physics professor Howard Van Till and geology professors Clarence Menninga and Davis Young be prohibited from teaching in a way that might lead to questions about 'the event character of the history in the early chapters of Genesis.'" Instead, the synod appointed a three-year study committee, not in any way to curtail the continued teaching of the views that called forth objections, but merely to study "the relationship between special and general revelation."

What this means is that synod, the largest governing body of the churches, in the face of forty overtures and communications, has officially condoned, within our institutions, what previous synods in 1972 and 1982 had forbidden, the questioning and denial of our biblical confessed teaching of God's creation. Thus the denomination has, in a concrete case, officially approved the ongoing denial of the first revealed doctrine of the Bible and our Christian creeds, "In the beginning God created the heaven and the earth" and "I believe in God the Father, Almighty, Maker of heaven and earth."

In the face of this actual discard of a first essential of the gospel of Christ—the confession of God as Creator—we propose that synod revise the decisions in order to officially recommit our churches to the confession which has been compromised and that it take whatever steps are needed to

ensure that the teaching of our church's school will stop denying what our churches must confess.

Grounds:

1. The 1988 decisions, by refusing to restrain the questioning and denials of the event character of the Genesis account, have in fact approved the continuation of such teaching.
2. The 1988 Synod's affirmation that the "Church confesses its complete subjection to the Word of God and to the Reformed creeds" and that the Calvin faculty has expressed its loyalty to these and "the event character of Genesis 1-11" are effectively cancelled by that synod's own refusal to maintain these positions in the case which was before it.
3. The appropriate way to seek correction of faulty decisions appears to be that which is stipulated in Article 31 of the Church Order.

Dutton, MI, CRC Council

Vern Verduin, clerk

Note: This overture was submitted to Classis Thornapple Valley but was not adopted.

OVERTURE 20: Request Calvin Board to Instruct Three Professors to Suspend Their Teachings on Genesis 1-11

Classis British Columbia South-East overtures synod to request the Board of Trustees of Calvin College and Seminary to instruct the three professors involved in the differing views on Genesis 1-11 (Professors Clarence Menninga, Howard Van Till, and Davis Young) to withhold and suspend their particular teachings and views on Genesis 1-11 while the synodically appointed committee is investigating this entire matter according to the mandate given to it by Synod 1988.

Grounds:

1. It is the common practice in any area of business, administration, political life, etc., that whenever a matter is under investigation a cease-and-desist order is in effect during and until the investigation is completed. This should be honored as well in the matter of these views.
2. Refraining from teaching these particular views on Genesis 1-11 does not mean that the professors cannot teach their other course materials, for their course materials go far beyond the teachings of the opening chapters of Genesis.
3. A great deal of unrest continues in the denomination concerning these teachings, and therefore a cease-and-desist order on this matter is highly in order at this time. As fellow believers in pursuit of the truth of God's Word, we need such a moratorium in order that we can arrive at a biblical and Reformed understanding in this entire matter.

Classis British Columbia South-East

Peter M. Jonker, stated clerk

OVERTURE 21: Instruct Calvin Board re Three Professors

Classis Niagara overtures synod to instruct the Board of Trustees of Calvin College to ensure that the teachings and writings of professors Van Till, Meninga, and Young, as well as all college staff

1. clearly stress the priority and infallibility of Scripture in the interpretation of the findings of science;
2. use only those methods of biblical interpretation which clearly endorse the event character of the history recorded in the early chapters of Genesis, in keeping with the confessional standards of the Christian Reformed Church; and
3. exclude classroom use of the textbook *The Fourth Day* as an authoritative guideline.

Ground: It is urgent both for the student and the denomination that the historicity of the early chapters of Genesis be clearly taught and maintained.

Classis Niagara

Joe Veltman, alternate stated clerk

OVERTURE 22: Restrict Teaching of Professor Howard Van Till

Classis Orange City overtures Synod 1989 to have Professor Howard Van Till of Calvin College refrain from teaching that which the professor expresses in his book "The Fourth Day," i. e.:

"I see no reason whatsoever to deny that the Creation might have an evolutionary history or that morally responsible creatures might have been formed through the process of evolutionary development." (p. 258)

Grounds:

1. Our Reformed confessions affirm the Scriptures by teaching that "God created man out of the dust of the earth and formed him after his own image" (Belgic Confession, Art. 14).
2. The Synod of 1959 decided that "it is inconsistent with the creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies" (*Acts of Synod 1959*, p. 68).
3. Professor Van Till affixed his name to the Form of Subscription, thereby promising to "diligently teach and faithfully defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public speaking or writing."

We believe Professor Van Till has violated the terms of his agreement as contained in the Form of Subscription. He has both directly and indirectly contradicted Scripture and the Reformed Confessions by teaching that "morally responsible creatures might have been formed through the process of evolutionary development." In this statement there is a denial of Adam

being created from the dust of the earth and Eve from the rib of Adam as clearly stated in Scripture.

Classis Orange City
Marvin Van Donselaar, stated clerk

OVERTURE 23: Restrict Teaching of Professor Clarence Menninga

Classis Orange City overtures Synod 1989 to have Professor Clarence Menninga of Calvin College refrain from teaching that which the professor has expressed to the Board of Trustees of Calvin College as a possible theory of man's origin:

"... the dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God."

Grounds:

1. Our Reformed confessions affirm the historicity of Scripture by teaching that "God created the heaven and earth and all creatures from nothing."
2. The Synod of 1959 decided that "it is inconsistent with the creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies" (*Acts of Synod 1959*, p. 68).
3. Professor Menninga affixed his name to the Form of Subscription, thereby promising to "diligently teach and faithfully defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public speaking or writing."

We believe Professor Menninga has violated the terms of his agreement as contained in the Form of Subscription. He has both directly and indirectly contradicted Scripture and the Reformed confessions by teaching that man could have been born of a primate. In this statement there is a clear denial of Adam being created from the dust of the earth and Eve from Adam's rib, as the holy Scriptures teach.

Classis Orange City
Marvin Van Donselaar, stated clerk

OVERTURE 24: Restrict Teaching of Professor Davis Young

Classis Orange City overtures Synod 1989 to have Professor Davis Young of Calvin College refrain from teaching that which the professor has expressed through his writings, such as:

"I suggest that we will be on track if we stop treating Genesis 1 and the flood story as scientific and historic reports."

(*Westminster Theological Journal*, Vol. 49, p. 303)

Grounds:

1. Our Reformed confessions clearly affirm the historicity of Scripture.
2. The Synod of 1959 decided that "it is inconsistent with the creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies" (*Acts of Synod 1959*, p. 68).
3. Professor Young affixed his name to the Form of Subscription, thereby promising to "diligently teach and faithfully defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public speaking or writing."

We believe Professor Young has violated the terms of his agreement as contained in the Form of Subscription. He has both directly and indirectly contradicted Scripture and the Reformed confessions by teaching that "we will be on the right track if we stop treating Genesis 1 and the flood story as scientific and historic records." In this statement there is a clear denial of creation and the flood as they are clearly explained in God's most holy Word.

Classis Orange City

Marvin Van Donselaar, stated clerk

OVERTURE 25: Instruct Calvin Board to Inform Councils

Background

We acknowledge with gratitude the formation and mandate of a Special Committee of the Board of Trustees of Calvin College to work with Professors Clarence Menninga, Howard Van Till, and Davis Young at the college. The committee's mandate is

- A. to give scriptural direction to the professors and provide pastoral advice to them in hearing and responding to criticism;
- B. to work towards clarification and resolution with the professors those matters which the *ad hoc* committee has identified to be ambiguous and which may be open to misinterpretation; and
- C. to report regularly to the Executive Committee and the full board so that the churches can be informed through their trustees. (BOT Minutes, Feb. 16, 1989, Art. 49)

Classis Orange City overtures synod to

A. Instruct the Board of Trustees of Calvin College to inform the councils of the churches *directly* concerning its continued direction of the teaching of Professor Clarence Menninga, Howard Van Till, and Davis Young through its Special Committee.

This action would change the reading of point C of the Special Committee's mandate to "so that the churches can be directly informed through their councils."

Grounds

1. This change is warranted because of the ambiguity of the 1988 Synod's urging to the board that it "continue to give scriptural direction to the

professors and be sensitive to the need for keeping the churches informed" (*Acts of Synod 1988*, p. 600).

2. This change is warranted because of the judgment of both the Board of Trustees and Synod 1988 that some of the statements of the professors were so "ambiguous or incomplete" that they were open to an interpretation "outside the creedal limitations" and other statements were "open to serious misinterpretations" (*Acts of Synod 1988*, p. 600).
3. This instruction concerning direct communication with church councils from the Board of Trustees is warranted because
 - a. continuing concerns have been raised among the churches and in the press since the 1988 Synod.
 - b. confidence in Calvin College and Seminary continues to erode in the churches of our area.
 - c. prompt and direct communication to the churches will help improve the churches' confidence both in Calvin College and Seminary and its Board of Trustees.

B. Add the following point to the mandate of the Special Committee of the Board of Trustees:

"D. To monitor the teaching of Dr. Menninga, Dr. Van Till, and Dr. Young through classroom visits, copies of tests, professor's notes and handouts, and tapes of classroom lectures."

Grounds

1. The "ambiguous or incomplete statements" referred to cannot be evaluated without direct monitoring.
2. Scriptural direction to these professors should be in the context of their teaching.

Classis Orange City
Marvin Van Donselaar, stated clerk

OVERTURE 26: Restrict Teaching of Three Calvin Professors

The council of Bethel, Lacombe (Alberta) CRC overtures synod to request the Board of Trustees of Calvin College and Seminary that Professors C. Menninga, H. Van Till, and D. Young not be allowed to teach the topics under study until the newly appointed study committee is finished with its recommendations.

Grounds:

1. The *ad hoc* committee of the Calvin Board admitted that some statements are ambiguous and incomplete.
2. The Form of Subscription does not allow this kind of freedom in teaching.
3. The well-being of Calvin and the Christian Reformed denomination is at stake.

Bethel CRC, Lacombe, AB, Council
D. Ebens, clerk

Note: This overture was submitted to Classis Alberta North but was not adopted.

OVERTURE 27: Instruct Committee on Creation and Science to Report in 1990

The council of Springdale, Ontario, CRC overtures synod that the study committee re the relationship between special and general revelation be instructed to report in 1990, not 1991 (see *Acts of Synod 1988*, Art. 101, G, 6, p. 598).

Grounds:

1. There is an urgency to this matter because "some statements of Professors C. Menninga, H. Van Till, and D. Young are open to serious misinterpretation" (see *Acts of Synod 1988*, Art. 104, B, 7, p. 600).
2. There is unrest in the churches because as long as the three professors are free to continue to teach, there is no certainty that these "points of ambiguity" have been removed (see *Acts of Synod 1988*, Art. 101, G, 6, p. 598).

Springdale, ON, CRC Council
W. Weening, clerk

Note: This overture was presented to Classis Toronto but was not adopted.

OVERTURE 28: Reject View of Scripture Promoted by H. Van Till and Reaffirm Belgic Confession Articles 3-7

Classis Alberta South overtures synod to reject the view of Scripture promoted by Professor Howard Van Till in his book *The Fourth Day* and reaffirm our clear and biblical view as reflected in the Belgic Confession Art. 3-7.

Grounds:

1. This area of concern was not adequately and clearly dealt with by Synod 1988, due to the focus on the creation/evolution aspect.
2. The doctrine of Scripture as reflected in the Belgic Confession is a fundamental doctrine, and we must not let people go unchallenged when it is rejected or modified.
3. Professor Van Till in his book *The Fourth Day* clearly challenges our confessed view of Scripture. The following quotations from *The Fourth Day* are illustrative:
 - a. Page 5

"The Bible is more than a collection of ancient expressions of human religious experience; its roots reach far beneath the surface of such experience into the depths of divine revelation. But that is not to say that it stands entirely outside the category of human literature. Though it has the status of the "Word of God," the Bible comes to us in the form of thoroughly human language and literature.

"The Bible is the "Word" of God, not the "words" of God. The Bible did not drop from the sky by an act of divine magic. God did not circumvent human means of writing, editing, and assembling the body of legal, historical, and literary documents that constitute the Bible. Yet, while the words of the Bible were produced by

human writers, the Bible as an organic whole functions as God's Word, holy Scripture.

"We should, therefore, be alert to two ways in which the status of the Bible is often incorrectly identified. There is on the one hand the error of placing the Bible entirely within the category of human literature and on an equal standing with it—an error common among persons whose worldviews draw heavily on philosophical materialism, naturalism, or humanism. There is on the other hand the error of placing the Bible entirely outside the category of human literature as if it were divinely dictated to mechanical printing machines. Such an approach, and others closely related to it, lead to the all too common phenomenon of breaking the Bible into many separate pieces, which, when isolated from one another, or isolated from their cultural, historical, literary, and canonical contexts, can be forced to support all manner of bizarre speculations (as we will see later).

"The true status of the Bible, then, is properly identified by the phrase "Word of God." This clearly indicates that it occupies an elevated position relative to other human literature. And if we understand that the term *Word* is being used in a metaphorical sense to acknowledge divine revelation, rather than in the restricted literal sense to indicate mere words, then we can also avoid the error of denying the form in which God has chosen to reveal himself to us."

Van Till seeks to rob the church of its description of every word of the Bible as God's Word. He wants to reduce our understanding of the Word of God to a metaphorical level. Article 3 of the Belgic Confession clearly equates the Word of God with the specific writings of the men he used. Paul in Galatians 3:16 bases his argument on one word and even further on the fact that it is singular. Did God give Paul special revelation to warrant Paul basing his argument on one word, or did he do so because he believed every word of the Old Testament was God's Word?

b. Page 7

"And finally it must be noted that much of what we find in many parts of the Bible is merely incidental information of little importance or relevance to its gospel message. I open my Bible randomly and happen on I Chronicles 20:6, for instance, in which I am informed that there was a man from Gath who had six fingers on each hand and six toes on each foot, twenty-four digits in all. Now that's interesting but not particularly important or relevant to my redemption."

Van Till acts as judge over God's Word by taking upon himself the right to label certain sections of the Bible as "merely incidental information of little importance or relevance to its gospel message." Surely we believe that all the Bible is God's Word (II Tim. 3:16) and that it is all necessary so that the man of God can be fully equipped for every good work. Just because Van Till does not see its importance is no reason for us to follow such insulting advice.

c. Page 8

"Both sources, human and divine, are necessary for Scripture to

be what it is. Divine revelation is necessary in order that Scripture have authority. The declarations and promises of God found in the Bible have meaning only if their source is divine revelation: only God can speak for himself. Similarly, the Bible's requirements for our faith and life have meaning only if they are rooted in divine revelation; only God has the authority to make such demands on us. At the same time, the reality of the human experience recounted in Scripture is necessary for its authenticity. The human experiences with the material world recounted in the Bible are authentic experiences. The human history recorded in Scripture is genuine human history. The incidents of human interaction with God attested to in the Bible are instances of genuine divine encounters. The ring of authentic human experience is heard throughout the entirety of Scripture."

Page 9

"A far better approach, it seems to me, is to draw the traditional analogy between the divine Word expressed in human words, the Scriptures, and the divine Word manifested in human flesh, the Christ. The prologue to the Gospel of John expresses it so magnificently:

The Word was made flesh.
he lived among us,
and we saw his glory,
the glory that is his as the only Son of the Father,
full of grace and truth. (John 1:4)

"Just as we have difficulty in fully comprehending the incarnation of God's Son in human flesh, so too in the inscripturation of God's Word in human language we encounter a mystery beyond human understanding. Yet, while the mechanism of such an integration of human words and the divine Word lies outside of our comprehension, the reality is there to be seen and appreciated for what it is."

On these pages Van Till seeks to bring out the human and divine sources. He said divine revelation is necessary in order that Scripture have authority, and human experience is necessary for its authenticity. Here is already laid the preparatory step for his later assertions. He uses the Incarnation as his example. Yes, we must recognize Christ was human and divine, but we must also stress everything Christ did and taught was perfect and all his words and actions were fully authoritative.

d. Page 15

"Because we find many forms of literature in the Scriptures, we would do better to think of them not as a single vehicle but rather as a caravan of various vehicles, each suited to the task of conveying a particular message from God to man.

"To press the model still further, we might note that when goods are carried by a vehicle, it is wise to package the goods appropriately in order to protect the contents from damage and to provide con-

venient units for handling and delivery. Similarly in the Scriptures, each vehicle is loaded with its content (God's message) contained in appropriate packaging—the specific story or account of an event; the particular symbolism used in a poem; the specific cultural patterns that form the context of commentary or instruction or description.

"Consider Psalm 23, for example. The vehicle employed here is poetry—poetry serving as a vehicle to convey to us the message that God loves us, cares for us, and provides abundantly for all of our needs. This message of love and care, conveyed by the vehicle of lyric poetry, is packaged in pastoral language—the metaphor of a benevolent shepherd caring for his sheep. In such an appropriate package the message can be effectively conveyed to readers of all ages and all times. The magnitude of that message is so great that only the vehicle of lyric poetry could bear the heavy load. Powerful vehicle, appropriate packaging, magnificent message!

"To complete the introduction to this vehicle model of Scripture, let me note, finally, that the Bible can be viewed as a complete unit, including the vehicle (literary genre), packaging (specific story, symbols, etc.), and contents (God's message to us). The message or teachings of the Bible come from only one source—God. Scripture ought never to be viewed as a mixture of God's teachings and man's teachings. Since all of the teachings of Scripture come from God, they are trustworthy and authoritative. We can be confident that all of the content of God's message in the Bible is delivered to us undamaged and unspoiled. It ought never to be viewed as a mixture of teachings, some true and others false. However, as our model suggests, just as a consumer must first unload the packaged goods from a delivery vehicle and then carefully unpack those goods for use or consumption, so we as readers of Scripture must be studiously and prayerfully wise in separating the contents (the trustworthy teachings of God) from the vehicle and the packaging."

On page 15, Van Till proposes his vehicle model approach. There he teaches that as we study the Bible, we must separate the content (the trustworthy teachings of God) from the vehicle and packaging.

This must be recognized for its liberal direction. Van Till is certainly not the first to propose such a method. Adolf Von Harnack proposed his "husk and kernel" distinction (*The Bible and the Future*: Anthony Hoekema, p. 289) which is along Van Till's lines. The application of Von Harnack's proposal resulted in his rejection of any future orientated eschatology. Bultmann uses his call to demythologize the New Testament as a way to separate authoritative truth and myth, which could be discarded. This method resulted in rejecting the miracles of Jesus, in fact all supernatural events. We cannot give way to this liberal theology of dividing the Bible into trustworthy parts and the rest which is not. Are we to be left to the wisdom of "learned guides" to tell us, which is which?

Van Till proposes this distinction for his own self-serving interests, which are revealed as he applies such methodology to the early

chapters of Genesis, accepting what fits his belief and rejecting that which does not.

Classis Alberta South
Jake Weeda, stated clerk

OVERTURE 29: Clarify the Purpose of the Confessions and the Form of Subscription in Interpreting Scripture

Background

The *Acts of Synod 1988* contain on pages 491-95 various summaries of the *ad hoc* committee of the Board of Trustees regarding the teachings of three Calvin College professors. A statement appears in this material (par. 4, p. 594) "It is inappropriate for the church or any human agency to dictate too closely what the Bible says or how it is to be interpreted." Our problem with this statement is part of the background to our overture which will be asking for clarifications.

Our first problem is this: if the church cannot too closely decide what the Bible says, of what value is an approximate understanding of what the Holy Scriptures say toward the unity and oneness of our church if different members may teach and preach differing concepts? A second problem is that if the church cannot dictate how the Bible is to be interpreted, two minds using two different interpretations can arrive at two different and contrary conclusions as to what is the truth of God's inspired Word.

We cite a few examples of the above as is revealed in the writings and statements of the three professors. Thousands of minds in many ages past, guided by the confessions, have concluded and believe that the Genesis account of creation is a true, God-inspired, literal, historical record. Professor H. Van Till, claiming also to be submissive to the Word of God and the confessions, declares in various places in his writings that this Genesis record is naive, story, literary device, and imaginative and artistic illustration. Can both be truth?

Thousands guided by these same guidelines have concluded that when God said, "Let there be" and immediately things came into being and the Bible states, "and it was so," this is creative action. Van Till evidently does not see this as immediate creative action and makes this statement along with others (*The Fourth Day*, p. 258), "I see no reason whatsoever to deny that the creation might have been an evolutionary history or that morally responsible creatures might have been formed through the processes of evolutionary development." Certainly these two understandings both directly and indirectly contradict one another.

Again, there have been and are thousands who accept the instructions of Belgic Confession Article 7—that there can be only one source to determine Truth: the accepted canon of Holy Scripture. Especially in regard to differences concerning the flood, creation of Adam and Eve and possible death before the fall, Van Till made a statement (Public Forum at Calvin College Fine Arts Auditorium, Oct. 27, 1988): "Whether we like it or not, whether it is convenient theology or not, the evidence stands." Certainly he is here concluding that scientific evidence stands on a par with or even overrules what we learn from a study of God's revealed Word.

The Canons of Dort (III-IV, Art. 1) reads, "Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things, his heart and will were upright, all his affections pure, and the whole man was holy." The creation of Adam is included in God's evaluation when he said of all he had created, "It is very good" (Gen. 1:31). Professor Menninga (*ad hoc* committee report to the Board of Trustees, p. 2) makes the statement that Adam is "weak and vulnerable." How can Adam be weak and vulnerable and in God's eyes be his own very good image?

The Bible clearly and specifically states (Gen. 2:7), "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." Obviously man was not a living being before this moment. In the *ad hoc* committee report, page 2, Menninga makes this statement: "Maybe the dust is a figure of speech, and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God."

The above notations are examples of views that must be directly or indirectly contrary to expressions of our faith as we have found them in the Holy Scriptures (Form of Subscription).

We offer a few observations. There are those who imply that God could not or did not establish communication with the author of Genesis in which he conveyed real and literal facts. This seems to be a strange conclusion to others who read of the many times God spoke directly with Moses and even gave him minute and intricate details of things he wanted done.

There are those who find in their interpretation of the Bible a God who only instigates creative activity which is completed in a type of evolutionary development. Others find in Scripture an Almighty God who spoke and the universe came into immediate being (confer such an eminent authority as Professor L. Berkhof, vol. 1, p. 85). The universe thus and then created was and is in perfect consistency with all the evidence that scientific discovery is finding today.

In view of all the above, what is the value in the Synod of 1988 adopting recommendation number two (*Acts of Synod 1988*, p. 598)? Synod here commends the Calvin faculty for giving public expression to their commitment to the great truths there enumerated, but then it permits some professors to continue to teach concepts about these truths that are in accordance with their own interpretations and understandings.

A final observation: is our church moving in a direction in which the authority concerning what the Bible says is not found in the Bible but rather in man's understanding? The Bible asks the question, "How shall two walk together unless they are agreed"? and it exhorts us "to be of one mind." It is our understanding that one purpose of the confessions is to promote and accomplish the end that in our church membership there will be unity and oneness in doctrine (teaching) and life.

Overture

The council of the Bethel CRC of Classis Arizona overtures synod to clarify what is the authority of the confessions and the Form of Subscription regarding the interpretation and understanding of what the Bible says and, if

deemed necessary, to reaffirm that the confessions and the Form of Subscription are binding unless proven unscriptural.

Grounds:

1. If the confessions cannot guide us in our interpretation of the Holy Scriptures to unified conclusions of which we can say, "This we believe, is God's truth," it would appear they are useless.
2. The statements, teachings, and writings of the three professors in question certainly contain views which directly and indirectly contradict teachings and revelations in the confessions and Scripture. The Form of Subscription requires that such views be revealed to consistory, classis, or synod for examination before such views are either privately or publicly proposed (Form of Subscription). There is no information that these professors revealed their views to consistory, classis, or synod before they began teaching, speaking, and writing about these matters. If the promises made in the Form of Subscription by those who sign it are not observed and required, the signing of the form is an empty and meaningless ceremony.

Council of Bethel CRC, Tucson, AZ
Charles Tuinstra, clerk

Note: This overture was submitted to Classis Arizona but was not adopted.

OVERTURE 30: Revise Decision of Synod 1988, Article 104

Background

In 1986 Dr. Howard Van Till, a professor at Calvin College, published a book entitled *The Fourth Day*. Publication of this book has been the center of spiritual concern within the CRC community. This book appears to call into question the event character of Genesis 1-11. This concern is clearly demonstrated by the appointment of an *ad hoc* committee by the Board of Trustees of Calvin College in February 1987 with a very specific mandate (see *Acts of Synod 1988*, p. 591). This committee reported to the Calvin board in February 1988. The recommendations of this *ad hoc* committee were adopted by the Board of Trustees at its February 1988 meeting and consequently came to Synod 1988. Synod 1988 received thirty-two overtures and eight communications regarding this report of the *ad hoc* committee. Synod 1988 appointed a study committee to report in 1991 (*Acts of Synod 1988*, p. 598).

Observations

The council of the Bethel CRC, Tucson, Arizona, makes these observations.

Advisory Committee 6 of Synod 1988 called synod's attention to weaknesses in the work of Professors Menninga, Van Till, and Young. By doing so, this committee highlighted points made by the *ad hoc* committee. The advisory committee states, "Its [*ad hoc* committee] conclusions, however, also identified areas of concern" and, "... the understanding of creation as suggested by Clarence Menninga would 'challenge some Christians' belief

about how and when God created the heavens and the earth'" (*Acts of Synod 1988*, p. 595).

In response to Howard Van Till's writings, the *ad hoc* committee said, "We note weaknesses in his work as well." It was concerned that "the method of biblical interpretation could lead to conclusions which call into question the event character of the history in Genesis 1-11." "Van Till does not indicate how the unique creation of man as image bearer of God can be compatible with an evolutionary development" (*Acts of Synod 1988*, p. 595).

The advisory committee called attention to the following: "In its final recommendations to the Board of Trustees, the *ad hoc* committee did not address these concerns with the full attention needed" (*Acts of Synod 1988*, p. 595). It states further, "In retrospect, however, we believe it should have been more resolute in its recommendations" (*Acts of Synod 1988*, p. 596).

The advisory committee stated further, "While recognizing the importance of the *ad hoc* committee's inquiry into the crucial areas of the historicity of Adam and Eve, of God, as Creator, and of the authority of Scripture, it seems clear to us that the crucial issue of a biblically directed scientific method has not been addressed sufficiently" (*Acts of Synod 1988*, p. 596).

In view of the warnings clearly given by Advisory Committee 6, and knowing that synod should be a deliberative body, we find it incomprehensible that synod rejected a motion whereby the teachings of these professors be monitored while the study is in progress. We feel strongly that these professors, knowing the unrest which their writings had created within the Christian Reformed constituency, should have voluntarily indicated a willingness to abstain from teaching that which the Board of Trustees through its *ad hoc* committee had judged to be "ambiguous or incomplete," while the three-year study is in progress. They might even have requested such monitoring.

In view of synod's failure to pass the motion mentioned above, we bring this overture.

Overture

The council of Bethel CRC, Tucson, Arizona, herewith overtures synod to revise the decision of Synod 1988 whereby a motion was defeated instructing the Calvin Board of Trustees to monitor the teachings of Dr. C. Menninga, Dr. H. Van Till, and Dr. D. Young while the special study committee does its work and reports to Synod 1991, to see that they do not teach that which the board through its *ad hoc* committee had judged to be "ambiguous or incomplete" and that they do not use a method of biblical interpretation which would lead to conclusions that would call into question the event character of the history in the early chapters of Genesis (see *Acts of Synod 1988*, p. 599).

Grounds:

1. The *ad hoc* committee of the Board of Trustees has stated, "Because some of Professor Van Till's statements are ambiguous or incomplete, he leaves himself open to a reading which would put his position outside the creedal limitations" (*Acts of Synod 1988*, p. 600). Synod has adopted this formulation of the *ad hoc* committee as its very own (*Acts of Synod 1988*, p. 600) and has expressed its regret that this was not given greater attention in the recommendations resulting from the

report. In this connection it must also be stated "that synod also express its regret that some statements of Professors Menninga, Van Till, and Young are open to serious misinterpretation" (*Acts of Synod 1988*, p. 600).

2. The position of these professors is not compatible with Scripture and the Reformed confessions.
 - a. Concerning the creation of Adam, the report indicates Menninga's position as follows: "Maybe the dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God" (*ad hoc* report, par. 4, p. 2). This is not compatible with what Scripture teaches: "So God created man in his own image, in the image of God he created him; male and female he created them" (Gen. 1:27). "And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being" (Gen. 2:7). "The Spirit of God has made me; the breath of the Almighty gives me life" (Job 33:4). "Everyone who is called by my name, whom I created for my glory, whom I formed and made" (Isa. 43:7). This is what the Reformed confessions say: "... God created man good, and after His own image" (Heidelberg Catechism, L.D. 3, Q. 6), "... our first parents, Adam and Eve" (Heidelberg Catechism, L.D. 3, Q. 7). "We believe that the Father by the Word has created of nothing the heavens, and the earth, and all creatures ... giving unto every creature its being, shape, form, and several offices to serve its Creator" (Belgic Confession Art. 12). "We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous, and holy, capable in all things to will agreeably to the will of God" (Belgic Confession Art. 14). "Man was originally formed after the image of God" (Canons of Dort, III-IV, Art. 1).
 - b. Furthermore, Menninga confesses that Adam was "weak and vulnerable" (*ad hoc* report, par. 4, p. 2). This is not compatible to what Scripture teaches: "God saw all that he had made, and it was very good" (Gen. 1:31). "When God created man, he made him in the likeness of God. He created them male and female" (Gen. 5:1-2a). This is what the Reformed confessions say: "... but God created man good, and after his own image; that is, in true righteousness and holiness ..." (Heidelberg Catechism, L.D. 3, Q. 6). "We believe that God created man ... and formed him after His own image and likeness, good, righteous, and holy, capable in all things to will agreeably to the will of God" (Belgic Confession Art. 14). "Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright, all his affections pure, and the whole man was holy" (Canons of Dort, III-IV, Art. 1). Thus God's Holy Spirit teaches us man was good, and the confessions echo this same truth with a variety of expressions and in no way indicate that Adam was weak and vulnerable.
 - c. On page 5, the *ad hoc* committee report states: "To consider the possibility we are creatures, members of God's creation, whose capacity

for the awareness of self, of God, and of our responsibility for obedience to divine mandates has been formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical. I see no reason whatsoever to deny that the creation might have had an evolutionary history or that morally responsible creatures might have been formed through the processes of evolutionary development." This quote is based on Van Till's *The Fourth Day*, p. 258, top paragraph. This, too, is not compatible with Scripture or the Reformed confessions. The Bible says, "For in six days the Lord made the heavens and the earth, the sea, and all that is in them" (Ex. 20:11). "You alone are the Lord, you made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything . . ." (Neh. 9:6). "Adam was formed first, then Eve" (I Tim. 2:13). "Turn from these worthless things to the living God, who made heaven and earth and sea and everything in them" (Acts 14:15). "By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible" (Heb. 11:3). The Reformed confessions echo the position of Holy Scripture: ". . . but God created man good, and after his own image" (Heidelberg Catechism, L.D. 3, Q. 6); ". . . who of nothing made heaven and earth with all that is in them" (Heidelberg Catechism, L.D. 9, Q. 26). The Belgic Confession clearly states, "We know Him by two means: First, by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to clearly see the invisible things of God, even his everlasting power and divinity, as the Apostle Paul says (Rom. 1:20)" (Art. 2); "We believe that the Father by the Word, that is, by His Son, has created of nothing the heaven, the earth, and all creatures, when it seemed good unto Him, giving unto every creature its being, shape, form, and several offices to serve its Creator; that He also still upholds and governs them by His eternal providence and infinite power for the service of mankind, to the end that man may serve his God" (Art. 12); "We believe that God created man out of the dust of the earth, and made and formed him after His own image and likeness, good, righteous, and holy, capable in all things to will agreeably to the will of God" (Art. 14).

3. The *ad hoc* committee of the Board of Trustees and synod through its Advisory Committee 6 has judged that the teachings of the above-named professors are "ambiguous or incomplete." If anyone wishes to set forth conclusions which either directly or by implication are not compatible with Scripture and the Reformed confessions, such a person, having signed the Form of Subscription, must file a gravamen and wait for an acceptance of this before such conclusions be made public, either by writings or the spoken word (Church Order, Art. 5; see also *Manual of Christian Reformed Church Government* by Brink and De Ridder).
4. Synod, by defeating its motion that the Board of Trustees monitor the teachings of the above-named professors, has in fact given approval to

the teachings of said professors and has thereby said that said teachings are biblical and within Reformed creedal limits. But yet, in contradiction, synod has appointed a study committee to study this matter.

Council of Bethel CRC, Tucson, AZ
Charles Tuinstra, clerk

Note: This overture was submitted to Classis Arizona but was not adopted.

OVERTURE 31: Instruct Dr. Howard Van Till to Discontinue Teaching What He Has Expressed in His Book

The council of Eastmanville CRC of Coopersville, Michigan, overtures synod to have Professor Howard Van Till of Calvin College (and others who may share his views on this matter) discontinue teaching that which the professor expresses in his book *The Fourth Day* and summarizes on page 258: "To consider the possibility that we are creatures (members of God's creation) whose capacity for the awareness of self, of God, and of our responsibility for obedience of divine mandates has been formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical."

Grounds:

1. The above quotation states the possibility that the human race evolved from animal ancestors. Our Reformed confessions affirm the Scripture by teaching that "God created man out of the dust of the earth and formed him after His own image" (Belgic Confession Art. 14).
2. The Synod of 1959 decided that "it [is inconsonant] inconsistent with the Creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies" (*Acts of Synod 1959*, p. 68).
3. Professor Van Till affixed his name to the Form of Subscription, which states, "We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public speaking or writing."

In summary: The Eastmanville council brings accusations against Professor Van Till in that he has violated the terms of his agreement as contained in the Form of Subscription.

Professor Van Till has directly and surely indirectly contradicted the scriptural and confessional teaching regarding the dust creation of the first man and the rib creation of the first woman.

We ask the Synod of 1989 for immediate adjudication of this case.

Eastmanville, MI, CRC Council
Allan Van Houten, clerk

Note: This overture was presented to Classis Grand Rapids North but was not adopted.

OVERTURE 32: Instruct Calvin Board re Three Professors

The council of Alto CRC, Waupun, WI, overtures synod to instruct the Board of Trustees of Calvin College and Seminary to instruct its professors Dr. Clarence Menninga, Dr. Holward Van Till, and Dr. Davis Young to refrain from publicly teaching, speaking, or writing concerning those matters which the board through its *ad hoc* committee has judged to be "ambiguous or incomplete" until those matters have been satisfactorily resolved by the committee of synod which was appointed to study such matters.

Grounds:

1. To publicly teach, speak, or write concerning these matters is in violation of the promise made when signing the Form of Subscription, namely;
"We declare, moreover that . . . if hereafter any difficulties or different sentiments respecting the aforesaid doctrines should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiments to the Consistory, Classis, or Synod, that the same may there be examined, being ready always cheerfully to submit to the judgment of the Consistory, Classis, or Synod, under the penalty, in case of refusal, of being by that very fact suspended from our office." (*Psalter Hymnal*, 1976 Edition, p. 117)
2. Such regulation is necessary to promote the peace and well-being of the Church.

Council of Alto CRC, Waupun, WI
Elmer Decker, clerk

Note: This matter was presented to Classis Wisconsin but was not adopted.

OVERTURE 33: Revise Decision of Synod 1988 re Instruction to Calvin Board

Background

The 1988 Synod of the CRC had before it thirty-two overtures and eight communications responding to the "Report of the Board of Trustees Re The Teachings of Three Calvin Professors." These were categorized as follows:

1. Reject the Board of Trustees' report and its determinations. (12 overtures)
2. Appoint a study committee to investigate the three professors. (15 overtures)
3. Appoint a committee to address issues beyond the scope of the Board of Trustees. (7 overtures)
4. Dismiss and/or prevent the professors from teaching. (6 overtures)
5. Co-host a symposium. (1 overture)

6. Instruct the Board of Trustees to reassure the denomination on the integrity of Scripture. (1 overture)
 7. Require a review of Form of Subscription by faculty. (1 overture)
- (Acts of Synod 1988, p. 596)

Synod 1988 adopted a number of recommendations, including the following: a recommendation *affirming* that the CRC confesses complete subjection to the Word of God (#1); a recommendation declaring that in synod's judgment the *ad hoc* committee had carried out its mandate "with care and deliberation and with due responsibility for the welfare of the College and the Christian Reformed denomination as a whole" (#5).

Then there are three recommendations—numbers 3, 4, and 2 (the order in which they were adopted)—which are a set of reminders to the churches. Number 3 reminds the churches "that the examination and investigation of the created world is an integral part of our Reformed faith." Number 4 reminds the churches that the faculty of our college "enjoys the right of academic freedom as judged by the confessional standards of the Christian Reformed Church and the professional standards appropriate to their role and discipline." And number 2, which had been tabled until this point in synod's deliberations—thus underscoring that in the mind of the delegates this recommendation was the one of critical importance—reminds the churches "that the entire faculty of Calvin College and Seminary has publicly expressed its commitment to these truths, including God as Creator, the event character of Genesis 1-11, Adam and Eve as first parents, the actual fall into sin, and the authority of Scripture for scientific activity."

(See Acts of Synod 1988, pp. 597-98.)

Evaluation

We are thankful for the affirmation of recommendation 1. We acknowledge the importance of what the churches are reminded of in recommendations 3 and 4. And we accept that synod believed what it declared in recommendation 5 to be correct. Our problem centers on what synod adopted with recommendation 2.

Note carefully what synod says in that recommendation: "... the entire faculty of Calvin College and Seminary has *publicly expressed* its commitment to these truths. . . ." We do not question the fact that, *formally*, that is a correct statement. Every professor has, no doubt, signed the Form of Subscription. It is our conviction, however, that that statement does not express what is in fact the situation relative to the position/teaching of the three professors.

We remind synod that it was the position/teaching of the three professors that was the matter at issue. Affirming that the "defendants" have, *formally*, satisfied the requirements for teaching at our college—signing the Form of Subscription—cannot constitute the answer to the "charge" that their teaching is in error.

Note: Lord's Day 31 asks the question: "How is the Kingdom of Heaven closed and opened by Christian discipline?" it answers: "According to the command of Christ: If anyone, though called a Christian, professes unchristian teaching. . . ." The assumption here is *not* that the "accused" steps forward pointing the finger at himself. Rather, the assumption is that the church believes there is reason to accuse someone of error in

teaching. The church, therefore, does not then ask the accused, "Do you believe you are in error?" Rather, the church must proceed to prove wherein the accused is in error.

The facts are (recommendation 5 speaks of this)

1. that many churches were alarmed because of the teaching of the three professors;
2. that an *ad hoc* committee studied the teaching of the three professors and found no reason for alarm;
3. that many churches—thirty-two overtures, many of them from classes, and eight communications were received by synod—expressed alarm when they read the report and recommendations of the *ad hoc* committee, and asked synod to take action.

Though synod does not so state, it implies in recommendation 2 (namely, "the truths, including God as creator, the event character of Genesis 1-11, Adam and Eve as first parents . . .") that these truths are indeed confessed without error by the three professors.

Note: If that is not implied, then synod has in fact said nothing in response to the concern expressed in the many overtures and communications of the churches.

It is our conviction that the published writings of the three professors are not in harmony with Report 44, *Acts of Synod 1972*, specifically point 3, e: Synod instructs the churches to see to it that biblical studies are carried on in a careful and disciplined way, submissively rethinking the thoughts of Scripture itself; and accordingly warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character of the revelational meaning of biblical history, thus compromising the full authority of Scripture as the Word of God.

It is, therefore, also our conviction that recommendation 2 does not correctly describe the position/teaching of the three professors.

Evidence

A. Prof. Van Till writes:

The truth of a concrete story in ancient Hebrew literature does not necessarily lie in its specific details but rather in the eternal verities it illustrates. When we modern Westerners read a story, we expect it to be written as an answer to the question "What happened"? But the stories of primeval history are much more like parables than like journalistic reports of events. They illustrate the identity and character and status of God, humanity, and nature. They were never intended to answer questions about precisely what happened; rather, they were designed to answer questions about the character of the chief participants in the human experience and the nature of their relationship. In typically Eastern fashion, primeval history answers these questions with illustrative stories that share many features with the parables we find elsewhere in Scripture.

Primeval history and parable can both serve as vehicles of truth—important truth. In both cases, the concrete details of the story constitute the

packaging in which that truth is conveyed. In both cases the content of truth is of infinitely greater value than the vehicle or packaging in which it is carried. In either case, if we attempt to consume both the content and the packaging, we may encounter significant difficulty in chewing, swallowing, and digesting the combination. Those who want to feed on the truth of Scripture must take care to differentiate between food and packaging.

Unlike parables, primeval history does refer to a historical past with a character essentially the same as that illustrated by the narrative. Though actual history and the primeval narratives may differ vastly in detail, they belong to the same genus. Primeval history is not simply early history or prehistory; it is a collection of narratives that provides the conceptual framework necessary to understand all of history. Primeval history sets the stage on which actual human history is played out; it provides the framework in which history is to be experienced. Its stories apply not merely to specific events or individuals but to all of history and all of humanity. Primeval history is as much our experience as it is anyone's. Primeval history tells us as much about our God, ourselves, and our world as it tells about the God, the person, and the world of Abraham, or Moses, or David long ago. Though it is not to be taken literally, it is to be taken seriously. *(The Fourth Day, p. 83).*

Note well,

1. Prof. Van Till speaks of Genesis 1-11 as "illustrative stories," *à la* parables.
2. He wishes to distinguish between "the concrete details of the story [which] constitute the packaging" and "the truth [which] is conveyed." The concrete details are not to be chewed and swallowed, says Van Till.
3. Though Van Till does affirm that "primeval history does refer to a historical past" (emphasis added), he denies that Genesis 1-11 can or must be read as a faithful recording of events. He says (of Genesis 1-11) "Though it is not to be taken literally, it is to be taken seriously." It is our conviction that the professor is in error here. Clearly, his exposition of Genesis 1-11 is contrary to the position of the CRC affirmed in Report 44 (1972).

B. Prof. Menninga's November 12, 1984, *Banner* interview included the following exchange:

Q. Have people also developed over a long period of time by such processes as genetic change, mutation, and so forth?

A. That's a question a lot of church groups ask me. My response is usually that man is a very special, unique creature, made in God's image, who has fellowship with his creator and moral responsibility for his moral choices. But what does this mean with regard to the physical nature of man—his skeleton, the size of his brain, the fact that he uses tools? Well, the Bible doesn't say anything about these kinds of things. Christian Reformed theology has generally avoided dealing with how these two perspectives—the moral and the physical nature of humankind—fit together.

Physically, man is very similar to other mammals. Some of the fossils in Africa, Asia, and Europe, fossils that are two or three million years old, are more like modern man than they are like modern apes.

Q. Could some of these fossils, such as Lucy of Ethiopia, pre-date Adam?

A. I don't know the answer to that question because the Bible doesn't identify Adam in the same kind of way that we identify man in anthropol-

ogy or archaeology—by tool-making, skeleton, brain size, and so on. Was Adam perhaps, one of the Neanderthals, who are much closer to modern man than, say, Lucy? Maybe. How God initiated this image of God in man I don't know, of course.

Q. Do you think God created Adam as a fully grown man?

A. I find it interesting to note that when God decided to come into the world as our Redeemer, he didn't enter it as a full-grown man. Mary's neighbors would not have known Jesus' birth was by anything other than natural processes. Now, maybe Adam's neighbors didn't either.

Synod's advisory committee on *Agenda for Synod*, Report 44 (1972) noted in its "Introductory Observations" the following:

It was felt by some that Report 36 (1971) was a compromise, tolerating erroneous positions held by such men as Prof. H. Kuitert and Prof. J. Lever. We wish to call synod's attention to the fact that Report 44, without mentioning names, emphatically rejects these errors. For example, the report sharply refutes a position held by both Lever and Kuitert: "If one asserts, for example, that science makes it impossible to believe any longer that there was historically an original man and woman who were the ancestors of the human race, then the principle that Scripture is its own interpreter is no longer maintained." Kuitert's insistence that the account of the fall in Genesis 3 does not record an historical event but is merely a "teaching model" is also repudiated. This position of Kuitert is also rejected where we read, "the contention that these chapters (Genesis 1-11) do not present events that really happened is certainly in conflict with our Reformed Confessions and in conflict with Scripture itself."

(*Acts of Synod* 1972, p. 67)

It is our conviction that Prof. Menninga's conjecture: "Was Adam, perhaps, one of the Neanderthals, who are much closer to modern man than, say, Lucy?" constitutes not only a denial of the confession embraced by the CRC in Report 44 (1972), but that that conjecture in fact places him in the company of Dr. Kuitert who speaks of Adam only as "a teaching model"—a position clearly rejected by the Synod of 1972.

C. Prof. Young presented a speech to Calvin Seminary students in September 1987. During this speech, while answering his own question—"What are some of the implications of recent advances in natural science for theology?"—Prof. Young proposes as a third and fourth implication the following:

Paleontology indicates that the human race has been on earth for tens of thousands of years, quite possibly hundreds of thousands of years. Scholars like Warfield long ago claimed that the idea of human antiquity presented no theological problems. Well, not quite. Human antiquity does raise some interesting questions. One problem concerns the traditional view of the transmission of the creation, fall, and Cain and Abel narratives. The older view is that these narratives are accounts that were handed down from early times and that the near eastern myths are corrupted versions of the truth. The antiquity of the race precludes written accounts dating back to the first human, and it strains credulity to accept the idea that these narratives were transmitted verbally, and without corruption for thousands of years until they were written down.

A more serious problem is that Genesis 4 suggests that within a few generations of Adam, humanity had already developed advanced culture, (e.g., agriculture, domestication of flocks, city building, metallurgy, and

musical instruments). In contrast, the paleoanthropological and archeological records make it abundantly clear that humans were living all over the old world long before the development of agriculture. If Adam is the first human, then the Bible seems to leap right over untold generations! What is going on?

Geology provides no evidence whatever for a universal flood. Even though there is archeological evidence of floods in Mesopotamia, none of the flood deposits can be specifically identified with the Genesis flood. Even if the Genesis flood was just an impressive local flood, anthropological studies show that human beings had spread over much of the face of the earth well beforehand. This means that the flood could not have destroyed all of humanity. Paleontology and biogeography render impossible the notion that animals from all over the world migrated to the ark and were redistributed therefrom. What do we do with these findings? Why does the Bible seem to universalize the flood? If the flood were just a local flood, then why does the Bible talk in terms of God never again sending a flood to destroy the earth? Why did Noah need to build an ark? Why didn't he just leave the area? It won't help to claim that geological reconstructions are speculative or that flood geology is a valid alternative. That will simply drive away every knowledgeable geologist. Attempts to dismiss all the severe problems with appeals to miracle strike me as an easy way out that will satisfy no one who is familiar with the data. We have a body of evidence that we must face, and frankly evangelicalism hasn't done a very good job of coming to grips with the implications of the data for the flood narrative.

(Professor Young affirms in a letter dated March 21, 1988, that this manuscript contains what he said at the Calvin Seminary retreat in the fall of 1987.)

Overture

Classis Hamilton overtures synod to revise its decision not to instruct the Calvin Board of Trustees to monitor the teaching of Dr. Menninga, Dr. Van Till, and Dr. Young "to see that they do not teach that which the board through its *ad hoc* committee has judged to be 'ambiguous or incomplete' and that they do not use a method of biblical interpretation which would lead to conclusions that would call into question the event character of the history of the early chapters of Genesis."

Grounds:

1. The writing/teaching of the three professors is clearly in conflict with the present position of the CRC regarding the "event character" of Genesis 1-11. (See Background material.)
2. Synod acknowledged that "some statements of Professors Menninga, Van Till, and Young are open to serious misinterpretation" (*Acts of 1988*, Art. 104, B, 7, p. 600). It is our conviction that the reason these statements are "open to serious misinterpretation" lies in the fact that they are demonstrably in conflict with the Scriptures as they are confessed by the CRC.
3. The unrest occasioned by the teaching of the three professors continues to disturb the peace and unity of the church.

Classis Hamilton

Richard Stienstra, stated clerk

OVERTURE 34: Authorize CRC Publications to Study Making the *Psalter Hymnal* Available in Form of Transparencies for Overhead Projection

Classis Eastern Canada overtures synod to authorize the CRC Publications Board to undertake a study into the need and feasibility of making the new *Psalter Hymnal* available in the form of transparencies for use in overhead projection.

Grounds:

1. This is not being considered by CRC Publications.
2. Singing with the use of overheads is becoming widely practiced not only in public worship services but in many convention settings, rallies, and other smaller meetings.
3. It will be much easier for CRC Publications to seek the necessary copyrights on behalf of the whole denomination, than for individual congregations or organizations to undertake this task.
4. Congregations and others will be making use of songs from the new *Psalter Hymnal* for overhead use anyway. This would prevent the temptation for illegal copying of such materials.

Classis Eastern Canada
Kenneth R. Ritsema, stated clerk

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PROTESTS AND APPEALS

1. COUNCIL OF FIRST CRC, LETHBRIDGE, AB Protests 1988 Synodical Decision

The council of First CRC, Lethbridge, Alberta, wishes to register its protest regarding the 1988 Synod's handling of the evolution question.

Grounds:

1. Synod's decision did not reflect or do justice to the massive concern of the churches expressed in some forty overtures and communications, almost all of which asked synod to *reject* the Calvin College Board of Trustees' *ad hoc* committee report. By its action synod essentially endorsed this report.
2. Synod and the *ad hoc* committee recognized that some of the professors' views were "ambiguous and incomplete," yet synod failed to put any restriction on their teachings while the matter is being studied.
3. The professors failed to follow the proper procedure they promised to follow when they signed the Form of Subscription "that we will neither publicly nor privately propose, teach or defend the same . . . until we have first revealed such sentiments to the Consistory, Classis or Synod. . . ." Synod did not address this violation at all.
4. The inclusion in synod's study committee of four Calvin professors, plus one member of the *ad hoc* committee, plus a delegate to the Synod of 1988, who stated publicly on the floor of synod that he endorsed the views of the professors under consideration, looks very much like a conflict of interest and is not designed to instill confidence in the committee on the part of the churches.
5. The Synod of 1959 declared "that it is inconsonant with the Creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies" (*Acts of Synod 1959*, p. 68). The Synod of 1972 declared "that the authority of Scripture is not dependent upon the findings of science" and it "warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational meaning of biblical history" (*Acts of Synod 1972*, p. 69).

Some statements of the professors do much more than "suggest the possibility" of such contraband views; they openly advocate them.

6. The Synod of 1967 declined to appoint a study committee to deal with the evolution issue on the grounds that there was no specific case before it (*Acts of Synod 1967*, pp. 76-77). The Synod of 1988 did have a specific case before it but declined to adjudicate the case; instead, it appointed a committee to deal with the matter "in abstraction," as if it

- were a mere theoretical question. This was not what the churches had asked for and failed in every way to deal with the specific case before it.
7. This matter is of extreme importance for the peace and unity of the church.

Council of First CRC, Lethbridge, AB
Bert Brouwer, clerk

Note: This overture was presented to Classis Alberta South but was not adopted.

PERSONAL APPEALS

1. Members (25) of Bethel CRC, Zeeland, Michigan, appeal the decision of Classis Zeeland re heresy.
2. Members (6) of East Saugatuck CRC, Holland, Michigan, appeal the decision of Classis Holland re heresy—two identical documents.
3. Members (11) of La Grave Avenue CRC, Grand Rapids, Michigan, appeal the decision of Classis Grand Rapids South re heresy—three identical documents.
4. Members (15) of Graafschap CRC, Holland, Michigan, appeal the decision of Classis Holland re heresy—two identical documents.
5. Members (15) of Ada, Michigan, CRC appeal to synod re heresy—two identical documents.
6. Members (2) of the Lake Odessa, Michigan, CRC appeal to synod re heresy.
7. Members (6) of the Calvary CRC, Lowell, Michigan, appeal to synod re heresy.

Note: Materials listed under 5-7 above were submitted to Classis Thornapple Valley and were forwarded "without prejudice."

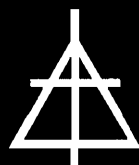
8. Members (22) of the Central Avenue CRC, Holland, Michigan, appeal the decision of Classis Holland re heresy.
9. Member of East Martin, Michigan, CRC appeals the decision of Classis Kalamazoo re heresy.

Note: The documents submitted as appeals 1-9 above are either repetitious or identical. (See *Rules for Synodical Procedure V, F*)

10. Member of First CRC, Sarnia, Ontario, appeals the decision of Classis Chatham regarding the Cursillo movement.
11. A member of Sumas, Washington, CRC, appeals the decision of the Sumas council re women's right to vote.
12. N. De Jong appeals from the decision of Classis Grand Rapids East.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD



1989

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD

June 13 To 21, 1989

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

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

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CALVIN COLLEGE AND SEMINARY SUPPLEMENT

This report supplements the report submitted in February, covers matters acted upon by the executive committee since the February 1989 meeting of the board, and summarizes the decisions of the May 15-18 meeting of the board of trustees.

I. INFORMATION

A. Board of Trustees

1. The Board of Trustees held its spring semiannual meeting May 15-18, 1989, in the board room of the Commons.
2. The executive committee of the board met in regular session on March 19, April 13, and May 11.
3. The following trustees were elected to the executive committee at the May meeting of the board (terms to begin in September):
 Nicolaas Buma, Jack De Korne, Morris Greidanus, Stanley Konynenbelt, Patricia Nederveld, Allen Petroelje, Tunis Vanden Berg, Henry Vanden Heuvel, Daniel Vander Ark, James Vander Laan, Henry Van Wyk, and John Witvliet.
4. In Report 2, the board reported the appointment of a special committee to, among other things, report regularly to the executive committee and the full board so the churches could be informed on the creation/evolution matter. In mid-April the board sent a letter to all the churches reporting on the special committee's recent discussions.
5. The board will forward to the Synodical Interim Committee copies of all correspondence to and from churches that are withholding quota from Calvin College and Seminary. The board will inform the churches that it is doing so because synod itself determines and collects quotas.
6. The board appointed a committee to study the governance of the college. (See *Agenda for Synod 1989*, p. 37, for background.) The committee members are:
 Jay Morren (chairman), Howard Johnson, Daniel Vander Ark, Jack De Korne, William Boer, Anthony Diekema, James De Jong, Peter Borgdorff, Morris Greidanus, Karen De Vos.
 Alternate members: Stewart Geelhood, John Klomps, Sherri Haan.

B. Seminary

1. Faculty and Staff

- a. Appointment of Carl Bosma (cf. RECOMMENDATIONS, II, B, 1)
Rev. Carl Bosma sustained a satisfactory interview at the February 1989 board meeting for a position in the Old Testament Department. At the May 1989 meeting, the board approved the appointment of Rev. Bosma as Assistant Professor of Old Testament for three years, commencing with the 1990-91 academic year. This appointment was made based on the February interview.
- b. The board took appropriate recognition at a testimonial dinner of Mr. Peter De Klerk, Theological Librarian, on the occasion of his retirement from the faculty of Calvin Seminary (cf. RECOMMENDATIONS, II, B, 2). Mr. De Klerk was appointed part-time as curator of the Meeter Center for 1989-90.
- c. The board approved the appointment of Dr. Harry Boonstra as Theological Librarian and Assistant Director of the Library, seminary-related matters.
- d. Dr. Henry Zwaanstra was granted a leave of absence for the second quarter of 1989-90 academic year.
- e. Rev. Arie Leder will devote the 1989-90 year entirely to work on his doctoral thesis, but his salary and benefits will continue with the understanding that he commit the following five years to service at Calvin Seminary.
- f. Dr. Melvin Berghuis and Rev. Jack Roeda will teach part-time in the Homiletics Department for the 1989-90 academic year.
- g. The board extended its appreciation to Miss Lynda Cockroft, who is leaving her position as Coordinator of Support Services. This position will be replaced by the position of Director of Recruitment and Development.
- h. Resumes and statements of faith of Rev. Carl Bosma, Dr. Sidney Greidanus, and Rev. Arie Leder are appended to this report. All three will be interviewed by synod.

2. Student Matters

- a. Nine students were admitted to the M.Div. program at the May board meeting (DCPL:M.Div.); four were pre-enrolled in the SPMC program; three were admitted to the M.Min program (DC:M.Min.). Admissions occur throughout the year and during the summer.
- b. Twenty-six students were granted regular licensure, eleven were granted temporary licensure, and seven were granted extension of licensure.
- c. Candidates (cf. RECOMMENDATIONS, II, B, 3)

C. College

1. Faculty

- a. Honors and Recognition (cf. RECOMMENDATIONS, II, C, 6 & 7)
(1) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by

the following: Gertrude Huizenga, Robert Jensen, Rodger Rice, Howard Slenk, and Leonard Sweetman.

- (2) The board also honored the following on the occasion of their retirement: George G. Harper, William Sanderson, Donald Smalligan, Leonard Sweetman, Bernard Ten Broek.

- b. Appointments (cf. RECOMMENDATIONS, II, C, 1 & 2)
- c. Reappointments (cf. RECOMMENDATIONS, II, C, 4 & 5)
- d. Non-sabbatical leaves of absence were approved for Dale Van Kley (History) and Mary Schutten (Physical Education).
- e. The board approved the position of Dean of the Chapel (part-time).

2. *Servant Partnerships: To Multiply the Talents* (see *Agenda for Synod 1989*, pp. 33-34)

President Diekema presented a progress report on the special task assigned to him a year ago under the rubric of "To Multiply the Talents." Background on this document is given in the printed *Agenda*.

At the May 1989 meeting, the Board of Trustees

- a. encouraged the President and Administrative Council of the College to continue to develop a "Servant Partnerships: To Multiply the Talents" document and, specifically, to bring to the Board of Trustees in 1990 a proposed Calvin College model for accomplishing its goals and objectives.
- b. encouraged the President of the college to continue discussions of the document in all quarters of the college community and its natural constituencies beyond the campus, thereby obtaining further reaction, counsel, and advice toward shaping the proposed model.
- c. approved the initial statement of purpose and organization for a Calvin College President's Council, thereby establishing its existence and readiness for the appointment of from eight to twelve charter members.

3. *Student Matters*

The board approved the discontinuance of the tuition waivers to children of foreign missionaries. The rationale for this is that communication with applicants in foreign lands is much easier than formerly and the full range of federal, state, and provincial financial aid, as well as Calvin scholarships and aid, can be made available to these students.

D. *Finance*

- 1. The board approved the 1989-90 College Educational and General Budget with revenues and expenses totaling \$32,440,000.
- 2. The board approved the 1989-90 Seminary Educational and General Budget with revenues and expenses totaling \$2,375,500.

II. RECOMMENDATIONS

A. *Board of Trustees*

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 secretary of the board, Mr. Daniel R. Vander Ark, when matters pertaining to the college and seminary are presented.

B. Seminary

1. The board of trustees recommends that synod approve the following appointment:

Carl Bosma, Drs., Assistant Professor of Old Testament for three years (commencing with the 1990-91 academic year).

2. The board of trustees recommends that synod take appropriate recognition of the dedicated service of Mr. Peter De Klerk on the occasion of his retirement and confer upon him the title Theological Librarian, Emeritus.

3. Candidates

Upon recommendation of the seminary faculty and after interview by the board of trustees, the board requests synod to declare the following as candidates for the ministry in the Christian Reformed Church:

Michael F. Abma	Robert L. Offringa
Bert A. Amsing	Alexander P. Pak
Randall R. Bergsma	Daniel Young-Don Park
James M. Boer	Brent A. Pennings
Carl R. Bolt	Dale L. Piers
Robert M. Brenton	John Roke
Joel A. De Boer	Norman D. Rozenboom
Eugene A. De Jong	Robert A. Sizemore
Paul R. De Vries	Terry D. Slachter
Kuldip S. Gangar	Siemen A. Speelman
S. John Gerrits	Henry F. Steenbergen
Daniel S. Hoekstra	Mark Stephenson
Wick D. Hubers	Steven R. Sytsma
Timothy R. Hull	Harold Vander Sluis
Michael S. Johnson	Jack E. Vander Veer
Daryl E. Kats	Andrew Van Muyen
Stephen J. Kelley	Kent A. Van Til
Jacob Kerkhof	Mark R. Van't Hof
Kook Sung Kim	Michael Veenema
Arlan W. Koppendrayner	Norman J. Visser
John Jon-Sen Liu	Kurt K. Volbeda
Kirk M. MacNeil	Michael G. Winnowski
Keith A. Mannes	Harry D. Zantingh

C. College

1. Regular Two-Year Appointments

Each of the following persons satisfactorily sustained an interview with the board of trustees. Accordingly, the board of trustees recommends that synod approve the following two-year appointments:

- Joel Adams, Ph.D., Assistant Professor of Computer Science
- Roy Anker, Ph.D., Professor of English
- Cheryl Kreykes Brandsen, M.S.W., Assistant Professor of Social Work
- David De Heer, Ph.D., Professor of Biology
- Terry Gray, Ph.D., Associate Professor of Chemistry
- Allen H. Koop, Ph.D., Associate Professor of Biology

- g. Janice B. Koop, Ph.D., Professor of Mathematics
- h. Anna Greidanus Probes, M.F.A., Assistant Professor of Art
- i. Richard Plantinga, M.A., Assistant Professor of Religion and Theology (appointment to begin 1990)
- j. Mary Schutten, M.A., Assistant Professor of Physical Education
- k. Steven Steenwyk, Ph.D., Associate Professor of Physics
- l. William Stevenson, Ph.D., Associate Professor of Political Science
- m. Janna Ter Molen, M.S., Instructor in Physical Education
- n. Scott Vander Linde, Ph.D., Assistant Professor of Economics
- o. William Van Vugt, Ph.D., Assistant Professor of History
- p. James Wilkins, M.A., Assistant Professor of French

2. *Term Appointments*

Each of the following persons satisfactorily sustained an interview with the executive committee. Accordingly, the board of trustees recommends that synod approve the following term appointments:

- a. Joel W. Cannon, M.E., Assistant Professor of Physics for two years
- b. Kelly J. Clark, Ph.D., Assistant Professor of Philosophy for one year
- c. John E. Hare, Ph.D., Professor of Philosophy for one year
- d. Christopher T. Hodgkins, Ph.D., Assistant Professor of English for two years
- e. Jeffrey S. Johnson, Ph.D., Assistant Professor of English for one year
- f. James D. Mellick, M.F.A., Associate Professor of Art for two years
- g. John T. Netland, M.A., Instructor in English for two years
- h. Maarten L. Pereboom, M.A., Instructor in History for one year
- i. William D. Romanowski, M.A., Assistant Professor of Communication Arts and Sciences for one year (reduced-load)
- j. Steven H. Vander Leest, B.S., Instructor in Engineering for two years
- k. Steven Vander Veen, M.B.A., Instructor in Economics and Business for two years
- l. David P. Warners, M.S., Instructor in Biology for one year

3. *Regular Reappointment*

Martin A. Bakker, Ph.D., Professor of Germanic Languages for two years

4. *Administrative Reappointment*

The board of trustees recommends that synod approve the following administrative reappointment:

Robert Reed, M.A., Career Counselor for two years

5. *Term Reappointments*

The board of trustees recommends that synod approve the following term reappointments:

(Italics indicate promotion to that rank.)

- a. Michael A. Anderson, M.S., Assistant Professor of Economics and Business for one year
- b. Marcia L. Bailey, M.A., Assistant Professor of Communication Arts and Sciences for one year

- c. Cynthia L. Baker, M.M., Assistant Professor of Music for two years
- d. Eduardo J. Echeverria, Ph.D., Associate Professor of Philosophy for one year
- e. Richard T. Karppinen, M.B.A., Associate Professor of Economics and Business for one year
- f. Michelle R. Loyd-Paige, M.S., *Assistant Professor* of Sociology and Social Work for one year
- g. Vernon D. Nyhoff, M.S., Assistant Professor of Mathematics and Computer Science for one year
- h. Allen L. Shoemaker, Ph.D., Associate Professor of Psychology for one year
- i. Mark R. Talbot, Ph.D. candidate, Assistant Professor of Philosophy for one year (reduced-load)
- j. Debora V. Traas, M.A., Assistant Professor of French for one year
- k. Richard J. Van Andel, M.S., Assistant Professor of Engineering for one year
- l. Susan J. Vanden Berg, M.A.T., Assistant Professor of Nursing for two years
- m. Ann-Marie Van Eerden, M.A., Instructor in Communication Arts and Sciences for one year
- n. Christiana van Houten, M.A., Instructor in Religion and Theology for one year

6. *Retirements from the Staff*

The board of trustees recommends that synod take appropriate recognition of the services of the following faculty members on the occasion of their retirement and confer upon them the titles as indicated.

- a. George G. Harper, Ph.D., Professor of English, Emeritus
- b. William A. Sanderson, B.D., S.T.M., M.A., Professor of Psychology, Emeritus
- c. Donald H. Smalligan, M.B.A., M.S.W., Professor of Sociology and Social Work, Emeritus
- d. Leonard Sweetman, Jr., Th.B., Professor of Religion and Theology, Emeritus
- e. Bernard J. Ten Broek, Ph.D., Professor of Biology, Emeritus

7. *Twenty-Five-Year Anniversaries*

The board of trustees recommends that synod take appropriate recognition of the completion of twenty-five years of service to Calvin College by the following:

- a. Gertrude A. Huizenga, Ph.D., Associate Professor of Music
- b. Robert A. Jensen, M.F.A., Professor of Art
- c. Rodger R. Rice, Ph.D., Professor of Sociology and Social Work and Academic Dean
- d. Howard J. Slenk, Ph.D., Professor of Music

The Board of Trustees of
Calvin College and Seminary
Daniel R. Vander Ark, secretary

CHRISTIAN REFORMED HOME MISSIONS SUPPLEMENT

I. NOMINATIONS FOR BOARD MEMBERS-AT-LARGE

The board of Home Missions requests that synod elect two board members-at-large, each for a two-year term, from the following nominations:

A. Architecture (board member-at-large)

*Paul Vander Leek—Member of Maranatha CRC, Holland, MI. He is principal in the firm of Progressive Architects/Engineers, Holland, MI. He graduated from Chicago Technical Institute; he has served as elder and deacon.

**Jay Volkers—Member of Boston Square CRC, Grand Rapids, MI. He is chairman of Daverman Associates, Inc., Grand Rapids, MI. He graduated from the University of Michigan; he has served as elder and deacon.

Architecture (alternate board member-at-large)

Robert Wassenaar—Member of Seymour CRC, Grand Rapids, MI. He is principal in the firm of Wassenaar & Czerew, Grand Rapids, MI. He graduated from Calvin College and the University of Michigan; he has served as elder and deacon.

Nominee not elected as member.

B. Banking (board member-at-large)

*James Fredricks—Member of Georgetown CRC, Hudsonville, MI. He is president of a Hudsonville bank. He is a graduate of Calvin College; he has served as elder and deacon, presently serving as clerk of consistory.

**Warren Faber—Member of Twelfth Avenue CRC, Jenison, MI. He is manager of the Old Kent Bank, Wyoming branch. He graduated from Calvin College; he has served as elder and deacon.

Banking (alternate board member-at-large)

Jerry Van Solkema—Member of Cottonwood Heights CRC, Grand Rapids, MI. He is vice president of Mutual Home Federal Savings and manager of the downtown office, Grand Rapids, MI. He attended Grand Rapids Junior College; he has served as elder and deacon.

Nominee not elected as member.

* Incumbent board member-at-large

** Incumbent alternate board member-at-large

II. The executive committee of the Board of Home Missions, in its meeting on May 18, 1989, endorsed the report of the Committee to Develop an Integrated Approach to Multiethnic Leadership Recruitment. This report was mandated by Synod 1987 (*Acts of Synod 1987*, Art. 92, I, B, 3, pp. 620-23), and it appears in summarized form in the report of Calvin College and Seminary, *Agenda for Synod 1989*, page 31.

Christian Reformed Board of
Home Missions

John A. Rozeboom, executive director

BOARD OF WORLD MINISTRIES SUPPLEMENT

A few items are called to synod's attention.

First of all, the Administrative Management Team (AMT) and the executive committee of CRWRC have given short-term approval (up to eighteen months) to CRWRC to work in Sierra Leone with the Church of the United Brethren in Christ. The purpose of this work will be "to enable the UBC to improve the spiritual and physical well-being of low-income urban families in Freetown and other major urban centers." Short-term approval for work with the Church of the Province of Kenya was also approved. This is an initial request for provisional approval of work with a new partner group, and after a trial period of up to eighteen months CRWRC and the Board of World Ministries will be able to make a better decision about a long-term relationship.

The next item is in regard to the joint-venture agreements. If synod approves the joint-venture agreements, then directors for both agencies in the United States and Canada will have to be appointed. Since directors of the agencies are synodical appointees, we request authorization to nominate these persons, seek approval from the SIC for their appointments, and subsequently ask synod of 1990 to ratify these appointments.

Also, a few weeks ago Mr. Arthur R. Jackson, Board of World Ministries member-at-large representing the U.S. East Coast, submitted his resignation, effective September 1989. Mr. Herbert Van Denend, alternate from that region, has accepted the delegate position. We hereby submit to synod the names of the following nominees for the alternate for the U.S. East Coast region for a one-year term:

Rev. Donald P. Wisse—Rev. Wisse is pastor of Midland Park, New Jersey, CRC. He has served on the boards of World Missions and Home Missions and as a member of the SIC.

Mr. Charles P. Spoelhof—Mr. Spoelhof is a member of Rochester, New York, CRC. He retired from the Kodak Company but presently is doing consulting work and is teaching at Calvin as a guest lecturer. He has served on the World Missions Board.

Christian Reformed Board
of World Ministries
Roger S. Greenway, executive director

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INTERCHURCH RELATIONS COMMITTEE COMMUNICATION

The Interchurch Relations Committee (IRC) communicates the following items to synod which could not be included in Report 12 (*Agenda for Synod 1989*, pp. 167-83).

1. The IRC concurs in the recommendations of those signers representing the Joint Committee on the Race Relations of the Reformed Churches in South Africa (RCSA), commonly referred to as the "Committee of Four" (COF), to suspend our relations of ecclesiastical fellowship with the RCSA.

2. In March 1989 the Reformed Ecumenical Council-sponsored consultation on race relations in the family of the Dutch Reformed churches in southern Africa was held as scheduled (cf. *Agenda for Synod 1989*, Report 12, p. 173). The IRC has received no official report from the REC, but *The Banner* carried a news report (April 17, 1989, pp. 20-21) and an editorial on the consultation (April 24, 1989). No action of synod is required.

3. The IRC has learned that the Midlands Reformed Churches in South Africa are not sending a delegate to synod in view of the fact that their synod will not meet until October to consider the recommendation re ecclesiastical fellowship with the CRC (cf. *Agenda for Synod 1989*, Report 12, p. 177).

4. The IRC has received no official communication that the Dutch Reformed Mission Church (DRMC) in South Africa, a church in ecclesiastical fellowship with the CRC, is sending Dr. Allan Boesak as its fraternal delegate to synod. The IRC recommends, however, that Dr. Boesak, the moderator of the Dutch Reformed Mission Church, who is scheduled to be present during synod, be welcomed as a fraternal delegate from the DRMC.

Interchurch Relations Committee
Clarence Boomsma,
administrative secretary

REPORT OF JOINT COMMITTEE ON RACE RELATIONS OF THE RCSA, SUPPLEMENT

(*Agenda for Synod 1989*, pp. 180–83)

The Joint Committee on the Race Relations of the Reformed Churches in South Africa, commonly referred to as the "Committee of Four" (COF), regrets that this communication with the committee's recommendations comes to synod so late, but, as will become evident in this communication, the committee was unable to prepare it earlier. In this report we intend to

1. provide synod with the historical data as background information bearing on the issue of race relations between the Christian Reformed Church (CRC) and the Reformed Churches in South Africa (RCSA) (Gereformeerde Kerke in Suid Afrika (GKSA)) prior to the appointment of our committee;
2. provide an account of the joint committee's exchange with the race-relations committee of the RCSA up to the present;
3. provide synod with the options the committee considered in making its recommendations and their evaluation;
4. present our recommendations with grounds for synod's action.

I. SURVEY OF THE CRC'S RELATIONSHIP WITH THE RCSA ON RACE RELATIONS PRIOR TO 1985

A. As early as 1957 synod received a series of race resolutions, which included that "the deprivation of equal rights and opportunities in society on the basis of race or color is contrary to the will of God" (*Agenda for Synod 1957*, p. 293). Synod decided to refer these resolutions to the churches for guidance in the racial segregation problem (*Acts of Synod 1957*, p. 20).

B. In 1959 synod adopted the twelve-point declaration of the Reformed Ecumenical Synod of 1958 as the "Testimony of the Christian Reformed Church on Race Relations," citing the 1957 resolutions for support. Synod stated that "in view of the racial tensions and the flagrant violation of the scriptural principle of equality occurring in society and church, both in America and in our world, the church has a calling to register a clear and strong witness to her members and her world" (*Acts of Synod 1959*, p. 84).

C. The Synod of 1960 received three overtures which expressed concern about the racial position of our sister church (RCSA) and what bearing this stand had on the ecclesiastical relationship between the CRC and the RCSA. Synod replied that the RCSA had taken no official stand on apartheid. However, it addressed a very mild letter to the RCSA, in which it stated,

We do not wish to pass judgment upon the intricate and delicate situation in your country. We also have racial problems. . . . We write also to reaf-

firm the decisions taken at the Reformed Ecumenical Synod of Potchefstroom in 1958 stressing, as you may recall, the duty of the church to avoid any semblance of an attitude leading to estrangement between races, the essential unity of believers in Christ, the need of public enlightenment through teaching and preaching, and the alertness of the church to a biblical evaluation of governmental policy (*Acts of Synod 1960*, pp. 104-06).

D. In 1961 our stated clerk reported that an answer from the RCSA to the letter of 1960 had been received, but there is no information on the contents of the reply (*Acts of Synod 1961*, p. 19).

E. From 1962 to 1973 synod adopted the resolutions on race relations made by the Reformed Ecumenical Synods of 1963 and 1968 but engaged in no exchange on racial matters with the RCSA.

F. In 1974 the Interchurch Relations Committee, hearing the report of the CRC delegates to the 1972 RES, informed synod that

A very large concern is the race problem occasioned by the large number of South African churches in the RES, both white and nonwhite, which are quite comfortable with the apartheid structure in South Africa. This constitutes a hard problem for the RES and for the CRC since both have taken clear positions for racial equality and non-discrimination in the church. It was indicated that the RES discussions and resolutions on race have had their effect and are producing a vigorous discussion of the problem in South African churches; that an expression of lack of confidence in the approach of the South African churches by means of a letter of concern from the CRC would bring joy to the nonwhite churches. Your committee is considering the advisability of sending such a letter (*Acts of Synod 1974*, p. 338).

Synod advised the IRC not to send the letter of concern on the grounds that such a letter would be needlessly divisive among the South African churches, that the CRC had not sufficiently studied the revised resolutions of the RES, and that there would be an opportunity to pursue the matter in 1976 when the RES would meet in Capetown (*Acts of Synod 1974*, p. 45).

G. In 1976 synod addressed a letter to the South African churches which are members of the RES, including the RCSA, concerning the Terrorism Act of 1976. Synod expressed its particular concern with the provision which allowed police, under certain conditions, to detain people without a court hearing for a prolonged period of time. Synod asked "whether you, as church, have addressed yourself to the government regarding this act, and, if so, what you said and what effect this has had" (*Acts of Synod 1976*, pp. 58-59).

The IRC, in July 1976, presented to the RES in Capetown, an overture occasioned by the June 1976 race riots in South Africa and the need for an organization as significant as the RES to take some action suitable to the occasion and indicative of the concern of the RES and its churches for inter-racial peace and the harmony founded on a Christian understanding of justice and righteousness. It requested the RES to meet this providential opportunity, suggesting that the RES, in view of its years of study and its adopted positions on race relations, is not without background for taking up the question. It added that churches in other lands, through their own experience with race relations, have some light to shed upon the situation. It

suggested that a competent commission, geographically representative if possible, be established to interpret the insights and experiences of the worldwide Reformed community to their South African fellow members and to interpret the attitude and actions of the South African churches to their Reformed fellow members throughout the world. The RES responded favorably to this initiative of the IRC and authorized such a commission (*Acts of Synod 1976*, pp. 370-71).

H. In 1978 the IRC reported that the RCSA had replied that the matter of the Terrorism Act had not appeared on the agenda of its synod "but that members of the church are aware of its potential dangers and are working, in collaboration with others, to bring about a revision in the act 'so it can still be effective for the needs without giving the opportunity for misuse'" (*Acts of Synod 1978*, p. 318).

The Synod of 1978 instructed the IRC to encourage the RCSA "seriously to consider placing this issue on its synodical agenda with a view to lending their collective support to the efforts of individual members" (*Acts of Synod 1978*, p. 34). The 1978 Synod also endorsed the Koinonia Declaration as "an excellent enunciation of biblical principles and a significant reformational statement on South African race relations by Reformed Christians in South Africa." Synod urged all RES member churches in South Africa to heed the testimony and to support its proposed reforms and asked the churches to inform the CRC of their responses in order to "pursue fruitful dialogue on the application of biblical principles to race relations in our respective countries" (*Acts of Synod 1978*, p. 25).

I. To the 1979 Synod the IRC reported that a response from the RCSA on both the matter of the Terrorism Act and the Koinonia Declaration had been received too late for IRC consideration. In its 1980 report the IRC informed synod it was seeking to arrange for a delegate to attend the General Synod of the RCSA family and also planning to appoint an *ad hoc* committee of knowledgeable persons with whom the IRC could consult because "of the complexities, sensitivity, and urgency of the matter of race relations in South Africa, the role of the Reformed community in shaping social attitudes and governmental policy in that land, and the unique relationship that the CRC has with the Reformed churches there" (*Acts of Synod 1980*, pp. 320-21).

J. In 1981 the primary issue for the IRC was the request of the large Dutch Reformed Church (Nederduitse Gereformeerde Kerk) to establish ecclesiastical fellowship with the CRC. The committee decided to send Dr. John H. Kromminga and Rev. Clarence Boomsma to evaluate the request. Their extensive report on the DRC appeared in the 1982 *Agenda*, advising against entering into ecclesiastical fellowship with the DRC because its position on race relations supported apartheid.

K. Although contacting the RCSA was not part of the team's mandate, they did arrange a brief meeting with the Deputies for Correspondence with Foreign Churches and reported in 1982 as follows:

Concerning their [RCSA] position on race relations in South Africa, both in the nation and the church, they maintain that separate development of the races is legitimate. But they are concerned about the way in which the

government's policies are being implemented. They are seriously minded to be biblical in their position and conveyed the attitude of being more open to discussion and correction than is the DRC. As reported above, the Koinonia Declaration was written and sponsored by a group that included a number of notable members of the RCSA.

These impressions regarding their attitude on race relations have been verified by the recent decisions of their synod (1982) as reported in the "RES Exchange." We believe the summary in the newsletter is worth including here:

As reported in *Nederlands Dagblad*, the synod of the Reformed Church in South Africa (GKSA) decided at its January meeting . . . to request the government to change existing laws regulating race relations. . . . The issues the GKSA asked the government to address include:

- The Immorality Act which forbids sexual immorality between persons of different races but apparently sanctions intra-racial immorality.
- The prohibition of racially mixed marriages. The synod declared that government interference in such marriages is not justified.
- Stronger economic and political decentralization for each population group.
- Decentralization and "desocialization" of education, with retention of the Reformed principle of state-supported parental schools.
- The elimination of unnecessary legal restrictions in graduate education at the Potchefstroom University for Christian Higher Education for non-white persons with the same life view.
- The further elimination of discriminating regulations which hinder free economic relations among the races.

The RCSA through its missionary efforts has established three daughter churches of Black and Coloured members. Although each church is governed under its own synod, every three years an "umbrella synod" meets that includes representatives from all the churches. In these sessions the Whites are a minority (*Acts of Synod 1982*, pp. 360-61).

The Synod of 1982, however, received Overture 22 from All Nations CRC of Halifax, Nova Scotia, asking synod "to sever the ties of special 'ecclesiastical fellowship' with the RCSA (*Acts of Synod 1982*, p. 620), on the grounds that the RCSA: (1) encourages membership in the Broederbond; (2) supports the government policy of apartheid; (3) does not welcome nonwhites to communion; and (4) maintains a serious creedal difference with the CRC on the relationship of church and state." Synod decided to refer the overture to the IRC "for critical examination and recommendation to the Synod of 1983" (*Acts of Synod 1982*, p. 61).

L. In 1983 the IRC recommended "that synod not accede to Overture 22, because in the judgment of the IRC the grounds of Overture 22 do not warrant severance of ecclesiastical ties with the RCSA. But the IRC did say that it intended to enter into correspondence with the RCSA concerning the issues raised in the overture and would report its findings to synod (*Agenda for Synod 1983*, pp. 153-54).

The synod, however, on the advice of its advisory committee, declared that

Synod is deeply grieved and disturbed over the unbiblical ideology and persistent practice of apartheid/separate development in the society of

South Africa and within White Reformed churches and the consequences these have, such as is evidenced by the fact that there are separate churches for believers of different races so that even at the table of the Lord racial separation is maintained. Nevertheless synod judges it premature to sever the ties of ecclesiastical fellowship with the GKSA at this time. . . .

As grounds for synod's position, it stated that

- (a) severance of the ties of ecclesiastical fellowship is only undertaken after concerted and patient effort to effect a change of position or attitude has failed;
- (b) the issues are very complex and will require our most diligent and wise attention if we are to carry out the provisions of ecclesiastical fellowship with the GKSA; and
- (c) initial steps have been taken to bring these matters into discussion with the GKSA.

Synod 1983 further expressed its sincere regrets that during all the years of close relationship with the GKSA the Christian Reformed Church had exerted a minimum of effect in properly executing the responsibilities which it has assumed as a church in ecclesiastical fellowship (see Report 12, II, A, 5 and 6, p. 147). Synod instructed the IRC to devise ways and means that would effectively convey to the RCSA its concerns and to give this matter high priority (*Acts of Synod 1983*, pp. 712-13).

M. In response to synod's instructions, the IRC presented an extensive report to the Synod of 1984 (*Agenda for Synod 1984*, pp. 172-79). Rev. Boomsma, while in South Africa, had contacted the Deputies for Correspondence with Foreign Churches of the RCSA on behalf of the IRC and had recommended (a) that a careful study of the RCSA reports on race be made to ascertain the position of the RCSA; (b) that the role of the Broederbond in the RCSA be investigated and the attention of the RCSA called to its responsibility in this matter; and (c) that a study be made whether apartheid as an ideology is a theological heresy.

The IRC mandated Dr. John Kromminga and Rev. Tymen Hofman to make a careful study of the available documents to ascertain the RCSA position. It was their conclusion that the RCSA position had some good points in comparison with other Reformed churches and in comparison with their earlier position, but that there were points at which the RCSA position gave four-square support to the policy of apartheid, seeking to base it on scriptural argument. They recommended that the IRC engage in serious dialogue with the RCSA on these crucial points.

The IRC had also appointed a special committee to study whether apartheid is a heresy. The committee concluded:

Any church that supports or warrants such an ideology in the name of the Word of God is untrue to the Word of God, and the teachings it propounds in support or defense of such an ideology must be judged heretical. (By heresy is meant a theological view or doctrine that is in conflict with the teaching of Scripture as interpreted by the Reformed confessions.) And any church that does not vigorously oppose such an ideology must be judged guilty of disobedience to God's Word and to Christ its Lord (*Acts of Synod 1984*, pp. 178-79).

The IRC recommended this report to synod, and synod adopted it (*Acts of Synod 1984*, p. 604). The same synod also received an appeal from its decision of 1983 not to sever ties with the RCSA, but synod did not sustain the appeal (*Acts of Synod 1984*, pp. 604-05). The IRC also reported that it had informed the RCSA of the Dutch Reformed Mission Church's deep concern about the CRC's continuing fellowship with the RCSA.

II. REPORT ON THE CRC'S RELATIONSHIP WITH THE RCSA FROM 1985 TO 1988

A. Actions of the Synod of 1985

The Synod of 1985 confronted a heavy agenda on the question of the CRC's ecclesiastical relationship with the RCSA. Classis Hackensack overtured synod to sever the CRC's ties with the RCSA (*Acts of Synod 1985*, pp. 496-97), with an appeal from one consistory against the overture of the classis. All Nations CRC of Halifax, Nova Scotia, repeated its request that the CRC sever its fellowship with the "Apartheid Dopperkerk" (GKSA) without further delay (*Acts of Synod 1985*, p. 635). Meanwhile SCORR, while believing "to continue our present pastoral dialogue with the RCSA is important and valuable," held that the CRC must sever its ties and then redouble efforts to call the church to repentance and the pursuit of justice so that relationships between our two churches may be restored (*Acts of Synod 1985*, p. 280). The IRC recommended that synod maintain the ecclesiastical ties with the RCSA until 1989, when our relationship should be reevaluated (*Acts of Synod 1985*, p. 199).

The Synod of 1985 finally made the following decisions (*Acts of Synod 1985*, pp. 756-57):

1. That synod through the IRC inform the RCSA that the relationship of ecclesiastical fellowship between our churches is in grave danger. Synod adduced three grounds for this decision:

- a. the most recent declarations of the RCSA (January 1985) continue to contain implicit theological support for the system of apartheid;
- b. the RCSA has demonstrated an apparent lack of awareness of and public outcry against the injustices, oppression, suffering, and diverse evils of apartheid; and
- c. the Scriptures demand that the RCSA repent of its sins and bring its position and practice into conformity with the will of God, as well as seek racial justice and equality in their society.

2. Synod instructed the IRC to establish a joint committee of four, including at least two ethnic minority members of SCORR, to enter into an intensified exchange with the committee on race relations of the RCSA. To this committee was given the following mandate:

- a. To address the most recent declarations of the RCSA on its racial positions, attitudes, and practices, and the need for a clear public outcry against an unjust public policy.
- b. To consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid.
- c. To report annually through the IRC to synod until 1989.

3. Synod decided to maintain the ties of ecclesiastical fellowship with the RCSA with the above provisions until 1989, at which time our ties will be reevaluated. Synod's grounds for this decision were four:

- a. the RCSA is wrestling with the problem of race relations and has expressed a desire to be obedient to the Word of God;
- b. to sever at this time would:
 - 1) separate us from the nonwhite members of the RCSA,
 - 2) would reduce the opportunity to influence the thinking of the RCSA,
- c. The RCSA is open to continuing discussion with the CRC on racial issues;
- d. the reevaluation in 1989 will allow the CRC to review
 - 1) the progress the RCSA has made in its study by the time of its synod in 1988,
 - 2) the decisions of the General Synod of 1988, and
 - 3) its response to the RES Chicago 1984 declarations.

A recommendation that synod declare that the present ties with the RCSA should be terminated if the RCSA had not made sufficient progress by 1989 with respect to apartheid and racial intolerance was defeated.

B. The first year of the joint Committee of Four (COF)

In consultation with SCORR, the IRC appointed on July 26, 1985, Mr. Bing Goei (chairman) and Ms. Barbara Clayton (soon replaced with Rev. Alfred S. Luke) from SCORR and Dr. John H. Kromminga and Rev. Clarence Boomsma (secretary) from the IRC. The secretary had informed the RCSA of synod's decisions in a letter sent on July 11 and had requested a copy of the *Acts* of the RCSA 1985 Synod as soon as possible so the COF could begin its study and prepare its critique. In October the secretary sent another letter and subsequently made a telephone call urging that the race resolutions be made available. It was learned that the *Acts* of their synod had been printed in September and had been sent by surface mail.

Although the *Acts* and the promised English translation had not been received, the committee met on December 4. This committee decided that its primary task was to address the most recent declarations of the RCSA on race. It was the consensus that although the second element of its mandate contained problems of interpretation and would be difficult for a small committee of four to implement, it would consider later what action ought to be taken regarding it.

Shortly after the meeting, the *Acts* arrived, and Dr. Kromminga updated his earlier English translation of the resolutions to conform to the 1985 decisions of the RCSA. The official English translation did not arrive until April 1986—sixteen months after the 1985 Synod. On May 9, 1986, the COF sent a detailed critique to the RCSA race committee (copy on file for synod).

C. The Synod of 1986, sensing frustration at the slow pace of discussions with the RCSA, mandated the COF to

1. quicken and intensify the pace of discussions,
2. ensure that the RCSA recognizes that without meaningful change it will be almost impossible to maintain ecclesiastical fellowship, and

3. report to the Synod of 1987 what concrete efforts have been made to intensify the discussions and provide specific assurances that the RCSA is aware that our ecclesiastical ties are in grave danger.

The synod grounded its decisions on

1. the slow pace of the discussions,
2. the increasing tension in South Africa, and
3. the perception that the CRC sympathizes with the RCSA support of apartheid is weakening our witness.

D. No reply to the COF critique of May 1986 was received until November 28, a delay of nearly six months. The reply recognized the validity of some of our criticisms but felt in other instances that we misunderstood and overstated their position. They acknowledged that their statements were made over a thirty-year period and thus were not always consistent and were in need of further revision, clarification, and additions. They denied, however, that any of the statements endorse apartheid as a political policy or that the RCSA declarations allow for an enforced segregation in the churches.

E. Due to various difficulties the COF was unable to respond to the RCSA response until April 1987, when it presented a detailed answer to the RCSA reply (copy on file for synod). In June Rev. Boomsma, on assignment in South Africa for the RES, met with the race committee of the RCSA and learned that it planned to present to the RCSA synod in January 1988 changes in its resolutions on race that the COF had found particularly in error. He was assured that the COF would receive a copy of the committee's report as soon as possible.

F. Meanwhile, in June 1987 synod faced a protest calling for an immediate severing of ties with the RCSA and an appeal from both SCORR and CRWM urging synod to take strong action re the RCSA.

Synod instructed COF and the delegation to the RCSA Synod of 1988 to express

1. our unequivocal rejection of apartheid,
2. our conviction that by failing to lead its congregations and members in actively seeking justice and equality the RCSA perpetuates and deepens division in the church,
3. our extreme disappointment at the lack of results in our discussions, and
4. our grief that without substantial and meaningful change it will be impossible to maintain ecclesiastical fellowship between the CRC and the RCSA after 1989.

G. Unfortunately the RCSA race committee's report with its recommended changes did not reach the COF until December 17, 1987, shortly before Dr. J. H. Kromminga was to leave to attend the RCSA 1988 Synod as our fraternal delegate. But the COF met hastily to study the proposed changes and, somewhat encouraged by the progress and proposals of the RCSA race committee, advised Dr. Kromminga to support the changes at the synod.

III. REPORT ON THE CRC'S RELATIONSHIP WITH THE RCSA ON RACE RELATIONS IN 1988 AND 1989

The year 1988 proved very significant for CRC relations with the RCSA and accounts for the difficulties the COF encountered in reporting to synod earlier.

A. Dr. J. H. Kromminga attended the RCSA 1988 Synod in January, and his report appeared in some detail in the *Agenda for Synod for 1988 (Agenda for Synod 1988, pp. 179-84)*. He was of the opinion that distinct progress was made as a consequence of our exchange, and it was evident that the RCSA is both willing to do some listening and is concerned to maintain relations with the CRC. The COF needed the *Acts* of the RCSA Synod of 1988 to evaluate how much change had taken place in the RCSA position.

B. In June RES Harare 1988 met, and there two disconcerting facts came to light that have a significant bearing on our ties with the RCSA.

1. First, to our surprise it was learned that the CRC in fact is not in ecclesiastical fellowship with the nonwhite segments of the RCSA. It was assumed all along that since the RCSA claimed to be "one" church, that our relations included all of the four synods (cf. *Agenda for Synod 1989, pp. 176-77*). Now we were told that the establishing of ecumenical ties is not included in the domain of the General Synod but left to each national synod. As a consequence the IRC immediately took steps to notify the nonwhite synods of our surprise and invited them to take the appropriate steps to establish the ecclesiastical ties we assumed we had always had with them. The matter is now before synod.

2. The second surprise was to learn that the race resolutions adopted by the January 1988 National (Potchefstroom) Synod were not included on the agenda of the General Synod of the RCSA to be held in August 1988. This was contrary to our understanding. We knew it had been the recommendation of the RCSA race committee to refer the race declarations to the General Synod, but we were unaware that the National Synod of the RCSA had not acted favorably on the proposal. Rev. Boomsma had been assigned to attend the General Synod precisely for that purpose. When it was known that race relations would not be discussed, it was decided not to send a delegate to the General Synod.

C. At RES Harare 1988 the RCSA family of churches requested that the Interim Committee of the Reformed Ecumenical Council sponsor a consultation of their churches on race relations, as was requested by the Dutch Reformed family of churches.

After the decision of the RES not to terminate the membership of the GKN in the REC (the name of the Reformed Ecumenical Synod [RES] was changed to Reformed Ecumenical Council [REC] in Harare), the RCSA (White) delegates announced the suspension of the RCSA's membership in the REC and consequently later informed the REC Interim Committee that, in view of its suspension, it could not participate in a consultation under the sponsorship of the REC Interim Committee.

In December 1988, however, tentative arrangements were made with three of the RCSA delegation to RES Harare, to circumvent the ecclesiastical problem for the RCSA by having the moderator of the Midlands Synod of the RCSA (Black) call a meeting of the four national synods of the RCSA to which the Interim Committee of the REC would be invited as advisors.

The moderator of the Midlands Synod, Rev. O. T. Serobatse, agreed to do so, and the consultation was scheduled for March 2-4, 1989. However it appeared later that since Rev. Serobatse had called the meeting at the request of the REC Interim Committee, instead of on behalf of the appropriate committee of his church (although apparently not without its knowledge and tacit consent), the RCSA (Potchefstroom Synod) refused the invitation, and the consultation was aborted. Unfortunately, the delegates of the RCSA (Synod Soutpansberg) were not informed of the cancellation, and seven delegates traveled unnecessarily a round trip of four hundred miles to attend, which appeared to indicate the lack of intimate relationship existing within the RCSA family.

D. It was in February 1989 that we finally received the *Acts* of the RCSA Synod of 1988—more than a year after the meeting of the synod. Dr. Kromminga immediately undertook to provide the COF with an English translation. In April 1989 the COF received from the race-relations committee of the RCSA a reply to the COF's second critique, which it had sent in April 1987—a lapse of two years. The COF has not had opportunity to review this document, much less respond to it. And on May 30, 1989, the COF received the official English translation of the latest race declarations adopted by the RCSA 1988 Synod—sixteen months later. (Copies of these resolutions can be made available for synod.) These long delays have impeded the COF in pursuing its mandate.

E. The RCSA *Acts* of January 1988 deserve some comment.

1. It must be pointed out that the synod devoted considerable time to the critiques of the CRC during the sessions of synod and included in the *Acts* the entire body of the COF's critiques. The synod took seriously the communications from the CRC and has very plainly affirmed its desire to continue the exchange. Two of the prime movers in this endeavor, Professors V. E. D'Assonville and J. L. Helberg, are the fraternal delegates to our synod.

2. In the review of the relations between the CRC and the RCSA, the synodical advisory committee noted that in the mandate of the COF in 1985 there appeared suddenly a nearly inexplicable haste with respect to the matters on which the RCSA and CRC had had no urgent or official correspondence before 1984. And again in 1987, while discussing the COF's second critique, already the CRC synod took decisions which place the correspondence in jeopardy and gave the impression of over-hastiness. The decisions of the CRC Synod of 1985 could not be dealt with by the RCSA synod until 1988, but before this synod could deal with these decisions, the CRC Synod of 1987 had already made new decisions.

3. The advisory committee observes that in the critiques there is evidence that the judgment about the RCSA is based on hearsay and unexamined tes-

timony. It is evident that the sources and information used by the CRC with respect to the RCSA are unfortunate.

4. It further observes that the CRC evidently does not have a full understanding of the practice of the RCSA by which the National (Potchefstroom) Synod meets only once in three years and delegates carry out only those items for which they have received a synodical mandate.

5. It is observed that the concept "apartheid" as an ideology of oppression merits complete rejection by the RCSA as well as the CRC. But this concept plays a confusing, generalized, and judgmental role because it is not adequately defined and applied to real situations.

6. The advisory committee asserts that the RCSA has done much through many decisions and actions to advance ecclesiastical relations and love of the neighbor over the boundaries of race and nation and has addressed the government concerning the law, concerning mixed marriages and article 15 of the Immorality Law.

7. The advisory committee affirms with the CRC that churches in differing contexts may easily misunderstand each other's positions and that care must constantly be exercised to avoid this. The RCSA must be aware that its manner of operation can awaken in the CRC the impression of lack of results. In any case this must not be seen as an attempt at delay.

8. The RCSA synod judged and approved the following:

- a. The communications of the CRC demonstrate that formulations of synods (e.g., 1986) are not always understood as intended and can lead to great misunderstanding and damage. There is not always opportunity for clarification, and explanations do not always resolve the problems.
- b. Synodical decisions can be reformulated without thereby changing the sense and meaning.
- c. For the sake of the value the RCSA places on the relations with the CRC, the Synod, under great pressure and in limited time, gave attention to defined problems.
- d. The RCSA, according to Church Order Article 30, cannot determine the system of government in South Africa, but it can speak to the government concerning certain defined problems. It deals with these together with the other Reformed churches in fellowship by means of the General Synod which will meet in September 1988.
- e. The Synod instructs the deputies who are to be appointed for race relations, in consultation with the deputies for correspondence with foreign churches and in the light of the foregoing discussion with the CRC to make a study of possible further points of criticism of the CRC and to advise the following synod in this regard.
- f. The RCSA expresses its trust that the CRC will not act with undue haste in this important matter of correspondence in reaching decisions before all matters with the RCSA have been clarified.

9. Changes in the race resolutions were made that removed the more objectionable statements, which have been replaced by better, even commendable declarations. Other statements which the COF has criticized have been sub-

mitted to the race committee for reformulation. The agenda reports of the IRC and SCORR have pointed out some of these changes and some suggested changes that were not made.

10. What is missing in the actions of the synod is the acknowledgment that its positions on race have been wrong and have been used to justify the apartheid system. There is no sense of repentance for whatever contribution the RCSA may have made to the deplorable and evil situation in the society of South Africa. There is no public outcry against the inherent evils of the apartheid system that has occasioned so much oppression, humiliation, and suffering.

IV. THE OPTIONS OPEN TO SYNOD RE ECCLESIASTICAL FELLOWSHIP BETWEEN THE CHRISTIAN REFORMED CHURCH AND THE REFORMED CHURCHES IN SOUTH AFRICA

A. The Synod of 1985 decided to maintain the CRC ties of ecclesiastical fellowship with the RCSA until 1989, at which time our fellowship was to be reevaluated. The joint Committee of Four is therefore presenting its recommendation to synod through the agency of the Interchurch Relations Committee.

B. There are basically four options open to synod at this time:

1. Continue the present relationship of ecclesiastical fellowship with the RCSA and continue the current exchange on the issues of race relations. The following points in favor of this position may be noted:

- a. There have been some changes in the race declarations of the RCSA in response to CRC criticism.
- b. The RCSA continues to be open to exchange with the CRC on the issues of race and actively seeks such dialogue with a view to reaching a mutual understanding and position.
- c. The intensified exchange between our two churches on a long-standing and difficult problem has been in progress for less than four years, and the RCSA has had only one synod in this period.
- d. An important element in ecclesiastical fellowship is "the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity." Only the most serious conditions should thwart the exercise of this commitment.

2. Sever the ties of ecclesiastical fellowship with the RCSA as recommended by SCORR, CRWM, and various overtures in recent years. The following points in favor of this position may be noted (formulated by the SCORR members of the COF):

- a. The most recent declarations (January 1988) concerning the RCSA's racial positions, attitudes, and practices continue to contain implicit theological support for the system of apartheid (cf. 3.1, 3.3, 3.4, 3.6, 3.9, RCSA Decisions on Race Relations).
- b. The CRC position on apartheid and its theological defense is clearly defined. The practice of apartheid is sin and its theological defense is heretical. To continue our ecclesiastical fellowship with the RCSA will suggest our complicity with the system of apartheid.

- c. The undue delays and failure to enter wholeheartedly into dialogue with the CRC is indicative of the RCSA's lack of feeling for the importance of its relationship with the CRC.
 - d. The RCSA's refusal to enter into a consultation regarding race relations with the nonwhite synods of its General Synod demonstrates its complicity with the evils of apartheid.
 - e. The continued relationship with the RCSA is a stumbling block to the CRC's commitment to be a multiracial denomination, both locally and internationally.
 - f. The continued relationship with the RCSA jeopardizes our ecumenical endeavors and our relationships with those who are the victims of apartheid.
 - g. The severance of our relationship with the RCSA does not imply the discontinuance of our dialogue.
 - h. The RCSA has never publicly declared apartheid a sin and the theological support of it a heresy.
3. Restrict the element of pulpit and table fellowship of ecclesiastical fellowship with the RCSA. Considerations in favor of this option may be noted:
- a. The CRC position on apartheid as evil and its theological defense as heretical is clearly defined. Those who hold contrary views within the RCSA should not be admitted to CRC pulpits or the table of the Lord.
 - b. The position and practice of the RCSA remain basically unchanged after nearly four years of exchange and critique and therefore require action on the part of the CRC lest its witness be impaired as not sufficiently serious in the presence of an evil as grave as apartheid.
 - c. The undue delays and apparent failure to enter seriously into an exchange with the CRC during the past years are indicative of a failure to grasp the gravity of its position and practice.

4. The fourth option is the suspension of ecclesiastical fellowship between the CRC and the RCSA. This is the choice of the COF, but before presenting it as a recommendation, the COF would make several observations concerning the options and define the content and meaning of the term "suspension."

C. Observations and Comments

1. The committee believes that unqualified continuation of ecclesiastical fellowship with the RCSA is not a viable option. The issue is too urgent and important, the period of negotiation has been too long, the response of the RCSA is lacking in urgency, and the achievements are too little to make this a reasonable option. This has been the underlying implication of past synodical actions, and there is no reason to change direction of this basic issue now.
2. Restricting the terms of ecclesiastical fellowship, for example, by restricting pulpit and table fellowship, is not, we believe, a sufficiently strong witness to the gravity of the issue. Our experience with such restrictions in the case of the Gereformeerde Kerken in Nederland is that such restrictions do not inherently require any further action on the part of either party, although the remaining aspects of ecclesiastical fellowship remain intact, and thus

mutual admonition, which would be valuable at this juncture, would continue.

3. Immediate termination of the relationships between the RCSA and the CRC in our judgment is inadvisable. To sever the ties is the ultimate step that for all practical purposes closes the door to any further admonition, dialogue, or fruitful exchange. So far we have opportunity to influence Christian brothers and sisters for better, and the RCSA has not closed the door to continuing our exchange on this vital and crucial issue in South Africa. The changes made by the RCSA synod in 1988 and the presence of the two fraternal delegates at this synod are evidence that the RCSA wants to keep the relationship alive and is willing to take steps to secure this end.

4. It is with heavy heart that, in our judgment, the proper option is the suspension of our fellowship with the RCSA. We present our recommendation with a heavy heart because of our longstanding relationship of more than a century, first as "sister" churches and since 1974 as "churches in ecclesiastical fellowship." We are keenly aware of our own failings in practicing racial equality in our churches and in our nation. We grieve that this action is another instance of the imperfections in the church that mar its witness to our unity in Christ Jesus within the church and before the world.

5. By way of analogy with ecclesiastical discipline of officebearers, suspension is a temporary measure that moves toward either the restoration or the severing of normal relations, within a specific period of time. But during the suspension the accused party has the right to an opportunity to argue and demonstrate that the suspension should be lifted. Therefore, under this option a channel for such communication would be left open to the RCSA by the CRC. In fact, the exchange between our committees is in an unfinished state.

6. The terms of suspension are that all the elements of ecclesiastical fellowship are suspended, including the exchange of fraternal delegates, pulpit and table fellowship, joint action in areas of common responsibility, communication on major issues of joint concern, and any new exercise of mutual admonition. Such restrictions will apply until such time as the suspension is lifted.

7. The suspension should begin immediately and continue until the Synod of 1992. This period of time will allow for one further meeting of the RCSA synod in 1991, for the communication of the decisions of that synod to the Interchurch Relations Committee, and for the formulation by that committee of advice to the CRC synod in time for inclusion in the 1992 *Agenda for Synod*. On the other hand the time will not unduly postpone the final resolution of this urgent matter.

8. While the exchange of fraternal delegates is suspended together with the other elements of ecclesiastical fellowship, the door of the CRC must be kept open during this period of suspension for discussion of the central issue that has occasioned the suspension. If the RCSA desires to have the suspension lifted, it has access to the Interchurch Relations Committee, who must listen, respond, and evaluate the discussion on behalf of the CRC.

V. RECOMMENDATIONS

1. That synod suspend the ecclesiastical fellowship of the Christian Reformed Church with the Reformed Churches in South Africa until 1992.

Grounds:

- a. The CRC is committed to the position that apartheid is a sin and its theological defense a heresy; those who hold, defend, and practice apartheid should not be admitted into the formal fellowship between churches.
 - b. Negotiations with the RCSA, carried on over the course of a number of years and intensified in the last three years, have failed to produce clear evidence that the RCSA is not committed to apartheid. The RCSA has never publicly declared apartheid a sin and the theological support of it a heresy. The most recent declarations (January 1988) concerning the RCSA's racial positions, attitudes, and practices continue to contain implicit support for the system of apartheid.
 - c. The undue delays and the failure to enter wholeheartedly into remedial action indicate that the RCSA fails to grasp the seriousness and urgency of this issue. This is especially evidenced by the recent refusal to enter into consultation with the nonwhite synods of its General Synod.
 - d. The present relationship with the RCSA is a stumbling block to the CRC's commitment to be a multiracial denomination, both locally and internationally, and jeopardizes our ecumenical endeavors and our relationships with those who are the victims of apartheid.
 - e. Suspension moves toward final resolution of the issues while allowing for the kind of contact by which a definitive resolution can be reached.
2. That the synod declare that for the suspension to be lifted such conditions as the following be required:
- a. That the RCSA declare that apartheid is a sin and its theological defense is heretical.
 - b. That the RCSA give evidence of its repentance for its complicity in the support of apartheid in South Africa and the evils apartheid has created.
 - c. That the RCSA publicly express its opposition to the system of apartheid and affirm its support of racial equality and justice for all peoples.
 - d. That the RCSA in its position, attitude, and practice has achieved unity with the RCSA General Synod in race relations.
3. That synod instruct the Interchurch Relations Committee to be open to continuing the exchange on the issues of race relations with the RCSA, keeping synod informed of its actions and submitting recommendations to the Synod of 1992 for the restoration or termination of ecclesiastical fellowship with the RCSA.
4. That synod decide to include this communication in the *Acts of Synod*.

Joint Committee on the Race Relations
of the Reformed Churches in South Africa
Clarence Boomsma
John H. Kromminga

SYNODICAL INTERIM COMMITTEE SUPPLEMENT

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

I. INTERIM APPOINTMENTS

Board	Classis	Member	Alternate	Term
Synodical	B.C. North-West		Rev. J. Boonstra	
Deputies	Central California		Rev. J. Fondse	
Calvin Board	Alberta South		Mr. F. de Walle	
of Trustees				
Home Missions	Alberta South		Rev. T. Maan	

II. NOMINATIONS FOR ALTERNATE TO REV. LEROY CHRISTOFFELS, SYNODICAL INTERIM COMMITTEE (clergy member alternate, Far West, U.S.)

Rev. Robert J. Holwerda, pastor of First CRC, Mount Vernon, WA.
Rev. Andrew A. Cammenga, pastor of Escondido, CA, CRC

III. APPEALS PROCEDURE (Report 17, IV, A)

The Synod of 1988 referred to the SIC "a study to determine the advisability of revising the Church Order (and the Judicial Code, as applicable) to specifically allow a broader appeal procedure encompassing not only members and assemblies but also decisions of agencies, boards, and standing committees" (*Acts of Synod 1989*, p. 583). An *ad hoc* committee of the SIC is in the process of studying the matter.

The SIC has also noted a lack of clarity in the personal appeal process and ambiguity of language in related rules for synodical procedure. Some examples follow:

Church Order Supplement, Article 28, C: "The following rules shall pertain in all matters of appeal and protest which *concern persons*, and not their views on issues and programs."

Church Order Supplement, Article 28, C, 7: "Copies of the protests and appeals not appearing in the *Agenda*, and, if possible, the principal related documents, shall be sent to the members of the preappointed synodical advisory committee as soon as possible." The assumption here is that protests and appeals do not appear in the *Agenda for Synod*. However, the policy for many years has been to print appeals coming to synod from assemblies but not to print personal appeals.

Church Order Supplement, Article 28, D: "Overtures or communications which have failed to gain the *endorsement* (italics added) of classis but which the consistory or individual sponsoring the same desire to submit for synod's consideration." This implies that classis need only endorse an appeal. Does this mean that classis adopts it and it becomes classis' ap-

peal, or does this mean that classis simply endorses it so that the original sender may now forward it to synod?

In light of the above, the SIC recommends that synod expand the mandate of the SIC relative to studying the appeal process to include the matter of clarifying Church Order Supplement, Article 28, C and D.

IV. DEADLINES FOR MATERIAL FOR THE PRINTED AGENDA FOR SYNOD

In order to meet the April 10 deadline for the publication of the printed *Agenda for Synod* CRC Publications must have camera-ready material by March 20. Currently the deadline for overtures is March 15. Some classes meet as late as mid March. The SIC suggested that the stated clerk contact the stated clerks of such classes, inform them of the deadlines for synodical materials, and encourage them to schedule an earlier date for their meetings.

Reports from agencies come into the office of the stated clerk as late as the first week of March. This puts a real squeeze on the synodical office staff to process the material, that is, to edit, keystroke, and copyread it prior to March 20. A more reasonable time frame is necessary during which the *Agenda for Synod* may be prepared for publication.

Recommendation: That synod alter *Rule for Synodical Procedure*, V, H to read: "All such material shall be in the hands of the stated clerk not later than the deadlines: February 15 for the reports of standing committees and authorized representatives; ten days after the conclusion of board meetings for board reports, *but not later than March 1*; and March 15 for overtures and appeals."

Grounds

1. This provides the time and distribution of deadlines needed to process the material for printing by the April 10 publication date of the *Agenda for Synod*.
2. There are now adequate meeting facilities available for boards to enable them to schedule their meetings to meet the proposed deadline.

V. THREE-YEAR STUDY COMMITTEES

In 1985 Overture 6 addressed the problems caused by the short period of time between the reception of the *Agenda for Synod* and the meeting of synod. The overture addressed the concern that considering approximately five hundred pages on diverse subjects within six or seven weeks is a formidable task. Furthermore, the overture noted that classes which meet only twice a year cannot send communications to synod concerning the reports issued. (See *Acts of Synod 1985*, pp. 801-02.)

In response, Synod 1985 decided that all reports of study committees and recommendations of boards or standing committees affecting doctrinal, ethical, or Church Order statements shall be in the hands of the churches for at least six months prior to being acted upon by synod. Thereupon Synod 1985 set October 15 as the deadline for submitting study-committee reports to the office of the stated clerk and December 1 as the deadline for distribution of such reports to the churches. This policy was implemented beginning with the Synod of 1987.

Since that time several two-year study committees have experienced difficulty completing their work in the allotted time.

It must be understood that a committee given two years to study has in actuality only one year and four months to do its work, provided the committee begins to do its work early in July, the month following the synod which appointed the committee. Ordinarily study committees do not find it possible to begin their work that early. It takes time for the convener to assemble the committee, and vacations and other conflicts often make it difficult for the committee to begin its work before September of the year of its appointment.

The study committee scheduled to report in 1988 on the subject of clergy confidentiality experienced a shortage of time. That committee requested that synod review and revise its policy. Overture 52 of Synod 1988 also requested a revision of the Rules for Synodical Procedure.

Synod 1988 did not see fit to alter the regulations adopted in 1985. Synod 1988 gave as its grounds:

- a. Study committee deadlines are well placed but require greater adherence.
- b. Delay of committee findings will not necessarily serve the church's best interest.
- c. Present rules allow for extension of deadlines if needed.

Since the policy adopted in 1985 has been in place, several committees have requested more time to study: the Committee to Study Headship, the World Ministries Review Committee, and the Structure Review Committee. In fact, the Structure Study Committee, which reported in 1987, already found that their time to study was abbreviated by the decision of 1985.

The Synod of 1988 decided to grant the Committee to Study Creation and Science three years to do its work, but report deadlines cut that time to two years and four months. Several overtures addressing Synod 1989 have requested that the Committee to Study Creation and Science report in 1990 rather than in 1991. However, the committee would have only three and one-half months following Synod 1989 to complete its work if such a recommendation would be adopted.

Recommendations:

1. That synod require study committees to submit their reports for consideration by the synod which meets three years after the synod by which the study committee was appointed and in keeping with established guidelines.

Grounds:

Such a revised policy would:

- a. Give study committees two years to do their work.
- b. Help to facilitate existing regulations relating to study committee reports:
 - 1) Making it possible for churches to receive the reports six months prior to the synod at which the report would be considered.
 - 2) Giving classes the opportunity to respond to matters in the printed/distributed agenda.

- c. Provide the church with a period during which discussion of issues could lead toward a harmonious resolution of the matters.
2. That the following changes be made in the deadline dates for study committee reports in Rules for Synodical Procedure V, G and H:
 - a. That the October 15 deadline in V, G be changed to September 15.
 - b. That the December 1 deadline in V, H be changed to November 1.
3. That this policy become effective with study committees appointed by Synod 1989.

VI. MULTIETHNIC CONFERENCE FOR 1990

A planning committee has been formed, made up of representatives of various ethnic groups, representatives of Home Missions and Calvin Seminary, and the stated clerk. Mr. Al Brewton, who served as conference coordinator for the 1988 Multiethnic Conference, has consented to serve as conference coordinator for the 1990 conference as well.

At its September 1989 meeting the Synodical Interim Committee will consider a procedure by which the conference may be evaluated.

VII. AGENCY COORDINATION

A. Interagency Advisory Council (IAC)

The IAC met on July 6, September 14, December 14, 1988, and January 5, March 29, 1989. The IAC is scheduled to meet on June 28, 1989. The executives of the denominational agencies report on programs, highlighting those activities which involve other agencies. Discussion has focused on a cooperative agency committee for effective ministry, stewardship issues, the CRC and the media, and other matters of mutual interest and concern.

B. Missions Coordination Council (MCC)

The MCC is scheduled to meet on June 28, 1989. The MCC is made up of the executives and board chairmen of the Back to God Hour, Christian Reformed Home Missions, Christian Reformed World Missions, and the Christian Reformed World Relief Committee. The Mission Integration Team (MIT), made up of the administrative heads of the four missions agencies, plus a chairperson designated by MCC, meets regularly to better fulfill MCC's original mandate and as an appropriate response to the SIC's rules relating to agency coordination.

VIII. MINISTERS' COMPENSATION SURVEY 1989

The survey of ministers' compensation throughout the United States (in U.S. dollars) and Canada (in Canadian dollars) has been compiled and published in pamphlet form for use by our churches. Upon synod's approval it will be distributed as a part of the CRC handbook, "Your Church in Action."

The information regarding cash salaries is used by our churches for salary comparisons and by the Ministers' Pension Fund Committee for determining ministers' pensions. It is therefore necessary that the churches respond promptly to the questionnaire sent each December. The SIC requests Synod 1989 to urge the churches' participation in the survey.

IX. FINANCIAL MATTERS

The Synodical Interim Committee has completed its review of year-end financial reports (1988), audited financial statements (1988), current year's budgets (1989), proposed budgets (1990), and denominational quota requests for 1990.

An *Agenda for Synod 1989—Financial and Business Supplement* has been prepared for all synodical delegates. It is also available to churches at their request. The agenda includes uniform financial statements of all denominational agencies, showing use of funds contributed as related to agencies' programs and supportive services. The agenda also contains summary financial information regarding the nondenominational agencies recommended for financial support.

The Finance Committee again this year has spent considerable time with denominational agencies' staff and board representatives, reviewing their sources and use of funds. This was done initially in individual meetings—Finance Committee members and agency staff. Then later an all-day meeting was held in which agencies' staff and board representatives met in full session with the Finance Committee on a prearranged time schedule. Approximately forty persons were involved in the meetings, held on April 27, 1989. Following that the Finance Committee met in executive session on May 2, 1989, and prepared its recommendations as shown on the statistical report in Appendices.

A. Denominational Agencies—Quotas

The requested quotas for 1990 totaled \$481.95, an increase of \$27.40 or 6.0 percent over the 1989 quotas of \$454.55. Only after careful deliberation of each individual request has the committee arrived at its recommendations, which total \$476.58, or 4.8 percent increase over 1989. Note that Calvin College and Seminary quotas are shown separately for the first time. Discussions with college and seminary personnel were likewise held in separate sessions. Also, please note that the quota requests/recommendations for Pastor-Church Relations Services and Committee on Disability Concerns are shown separately. Although the accounting for these committees will still be done through the Denominational Services system, the quota amounts are being reported individually. Two of the agencies are requesting that their quotas for 1990 be lowered from 1989. The Chaplain Committee will be using some of its working capital to fund 1990 expenditures. Its quota request for 1990 is \$8.50, compared with \$8.90 for 1989. The Fund for Smaller Churches anticipates fewer subsidy payments in 1990, in view of the quota reduction offered smaller churches, and it has reduced its quota request to \$18.00 for 1990, compared with \$20.50 for 1989.

The Synodical Interim Committee recommendations for 1990 denominational agencies' quotas are shown on page 1 of the Appendix. The Appendix also includes comparative quota data and data relating to the impact of inflation on quotas since 1970.

B. Denominational and Denominationally Related Agencies Recommended for One or More Offerings

Denominational Agencies

Back to God Hour—

1. above-quota needs
2. an additional jubilee offering on Sunday, December 17, 1989, the very date of the first broadcast over WJJD Chicago in 1939
3. CRC TV—above-quota needs

Home Missions—

1. above-quota needs
2. Rehoboth Christian School Endowment Fund

Calvin Theological Seminary Revolving Loan Fund

Chaplain Committee—above-quota needs

Committee on Disability Concerns—above-quota needs

Committee for Educational Assistance to Churches Abroad—above-quota needs

Synodical Committee on Race Relations

1. above-quota needs
2. Multiracial Student Scholarship Fund

World Literature Ministries—above-quota needs

World Missions Committee—above-quota needs

World Relief Committee

Denominationally Related Agencies

Calvinettes

Calvinist Cadet Corps

Young Calvinist Armed Services Ministry

Young Calvinist Federation

C. 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 Psychhealth System
- Calvary Rehabilitation Center
- Christian Health Care Center
- Elim Christian School
- International Aid, Inc.
- Luke Society
- Pine Rest Christian Hospital Association

2. *Educational Agencies*

- Canadian Christian Education Foundation Inc.
- Center for Public Justice
(formerly Association for Public Justice Education Fund)
- 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 (Philadelphia)
(Westminster Theological Seminary—California)

3. Miscellaneous

American Bible Society
Canadian Bible Society (Canadian churches only)
Christian Labour Association of Canada (Canadian churches only)
Evangelical Fellowship of Canada
Faith, Prayer & Tract League
Friendship Foundation
Friendship Groups—Canada
Gideons International—USA (Bible distribution only)
Gideons International—Canada (Bible distribution only)
International Bible Society
InterVarsity Christian Fellowship—USA
InterVarsity Christian Fellowship—Canada
Lord's Day Alliance—USA
Metanoia Ministries
People for Sunday Association of Canada (Canada only)
The Evangelical Literature League (TELL)
World Home Bible League—USA
World Home Bible League of Canada
Wycliffe Bible Translators, Inc. & Affiliates
Wycliffe Bible Translators of Canada (Canada only)

4. Proposed Added Causes

Four agencies are seeking denominational accreditation. These have not been accredited before.

Beginnings Counseling and Adoption Services (Hamilton, Ontario)

Mid-America Reformed Seminary (Orange City, Iowa)

The SIC recommends that synod approve the above causes to be added as nondenominational agencies recommended for financial support.

Bread for the World Institute

The SIC recommends that this agency not be denominationally accredited because its work appears to duplicate that which CRWRC carries out.

Seminary Consortium for Urban Pastoral Education (SCUPE)

The SIC recommends that this agency not be denominationally accredited because neither its program nor its financial status warrants denomination-wide support.

X. RECOMMENDED SALARY RANGES 1990

The Synod of 1984 directed that "compensation ranges be recommended annually by the Synodical Interim Committee." Accordingly, the Synodical Interim Committee recommends the following salary ranges for 1990.

Note:

Report 17, Section XIII, page 237, Consolidated Group Insurance, should have read as follows:

The comprehensive aspect of the plan was accomplished by having *all* expenses (doctor, hospital, supplies, etc.) subject to a \$100 per person (\$200 for a family) annual deductible with an 80 percent co-pay for the next \$1,250, (\$2,500 for a family) of expenses, after which the plan pays 100 percent.

APPENDIX I - 1

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Denominational Agencies Quota Detail

	1987 Quota	1988 Quota	1989 Quota	1990 Quota Request	1990 S.I.C. Recomm.	Change from 1989 Quota \$	%
Back to God Hour	\$ 52.20	\$ 54.35	\$ 56.50	\$ 59.95	\$ 59.55	\$3.05	5.4%
CRC TV	17.05	17.65	18.50	19.60	19.45	.95	5.1
Home Missions	91.85	95.05	99.50	106.75	106.00	6.50	6.5
CRC Publications	2.10	2.10	2.10	2.10	2.10	-	-
World Literature Committee	.40	1.40	2.00	2.00	2.00	-	-
Calvin College	45.25	45.79	46.95	49.92	49.30	2.35	5.0
& Seminary	22.75	24.46	26.05	35.33	32.70	6.65	25.5
Chaplain Committee	8.30	8.60	8.90	8.50	8.50	(.40)	(4.5)
CRC in NA Denominational Services ¹	24.60	26.35	23.33	23.69	23.70	.37	1.6
Comm. on Disability Concerns			1.13	1.39	1.13	-	-
World Relief	-	-	-	-	-	-	-
CEACA	.75	.75	.75	.75	.75	-	-
Fund for Smaller Churches	15.00	19.00	20.50	18.00	18.00	(2.50)	(12.2)
Supplemental Fund			1.00	1.00	1.00	-	-
Ministers' Pension Fund	42.35	40.00	42.00	44.00	43.50	1.50	3.6
Supplemental Fund	1.05	1.00	1.50	2.50	2.50	1.00	66.7
Pastor-Church Relations			2.24	2.42	2.35	.11	4.9
SCORR	5.05	5.95	5.95	6.10	6.10	.15	2.5
World Missions	89.05	92.05	95.65	97.95	97.95	2.30	2.4
TOTAL	\$417.75	\$434.50	\$454.55	\$481.95	\$476.58	\$22.03	4.8%
Increase over previous year actual	3.8%	4.0%	4.6%	6.0%	4.8%		

¹ Denominational Services Quota restated for 1989, 1990: Comm. on Disability Concerns and Pastor-Church Relations Services now shown as separate line items.

APPENDIX I - 2

COLLEGE - SCHEDULE B

CALVIN COLLEGE

Quota Computation and Distribution for 1990

	Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	Portion per Family	1989 Rounded Off	Total Projected Receipts
Area #1	29.9%	\$1,095,000	12,760	\$85.82	\$85.80	\$1,094,800
Area #2	27.6%	1,010,700	12,288	\$82.25	82.30	1,011,300
Area #3	11.6%	422,500	7,708	\$54.81	54.80	422,400
Area #4	3.8%	139,500	9,324	\$14.96	15.00	139,900
Area #5	5.8%	211,900	3,057	\$69.32	69.30	211,900
Area #6	11.4%	415,900	9,654	\$43.08	43.10	416,100
Area #7	7.4%	271,100	12,999	\$20.86	20.90	271,700
Area #8	2.4%	89,500	6,366	\$14.06	14.10	89,800
	100.0%	\$3,656,100	74,156		Projected Total Gross for 1990	3,657,900
					Less Estimated 19.0% Shortfall	(695,000)
					Projected Total Net for 1989	\$2,962,900
1990	3,656,000 =	\$49.30				
	74,156				Quota Computation for Fiscal 1988-89	
1989	3,446,000 =	\$46.97			From 1989 Quota -- 50.0% of	\$2,841,500
	73,365				From 1990 Quota -- 50.0% of	\$2,962,900
					Total Net Quota Income for 1989-90	\$2,902,300
Increase		\$2.33				
Percentage Increase		5.0%				

APPENDIX 1 - J

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

DENOMINATIONAL QUOTAS

<u>YEAR</u>	<u>TOTAL REQUESTED BY DENOMINATIONAL AGENCIES</u>	<u>% OF PRIOR YEAR ACTUAL</u>	<u>TOTAL RECOMM 8Y FC</u>	<u>% OF PRIOR YEAR ACTUAL</u>	<u>ACTUAL APPROVED 8Y SYNOD</u>	<u>% OF PRIOR YEAR ACTUAL</u>
1990	\$ 481.95	6.0%	\$ 476.58	4.8%	\$	
1989	458.73	5.6	454.80	4.7	434.50	4.6%
1988	444.49	6.4	432.50	3.5	434.50	4.0
1987	429.15	6.6	418.00	3.8	417.75	3.8
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

APPENDIX II

CHRISTIAN REFORMED CHURCH IN N.A.
Quotas - Denominational Agencies
1970 - 1989

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	132.4	124.66
1987	417.75	340.4	142.73	138.2	123.93
1988	434.50	354.5	142.55	143.8	123.88
1989	454.55	372.2 *	142.03	151.0 *	123.42
	(1)	(2)	(3)	(4)	(5)

(1) Quotas - as approved by Synod 1970 - 1988

(2) Consumer Price Index - United States 1967-1969 = 100

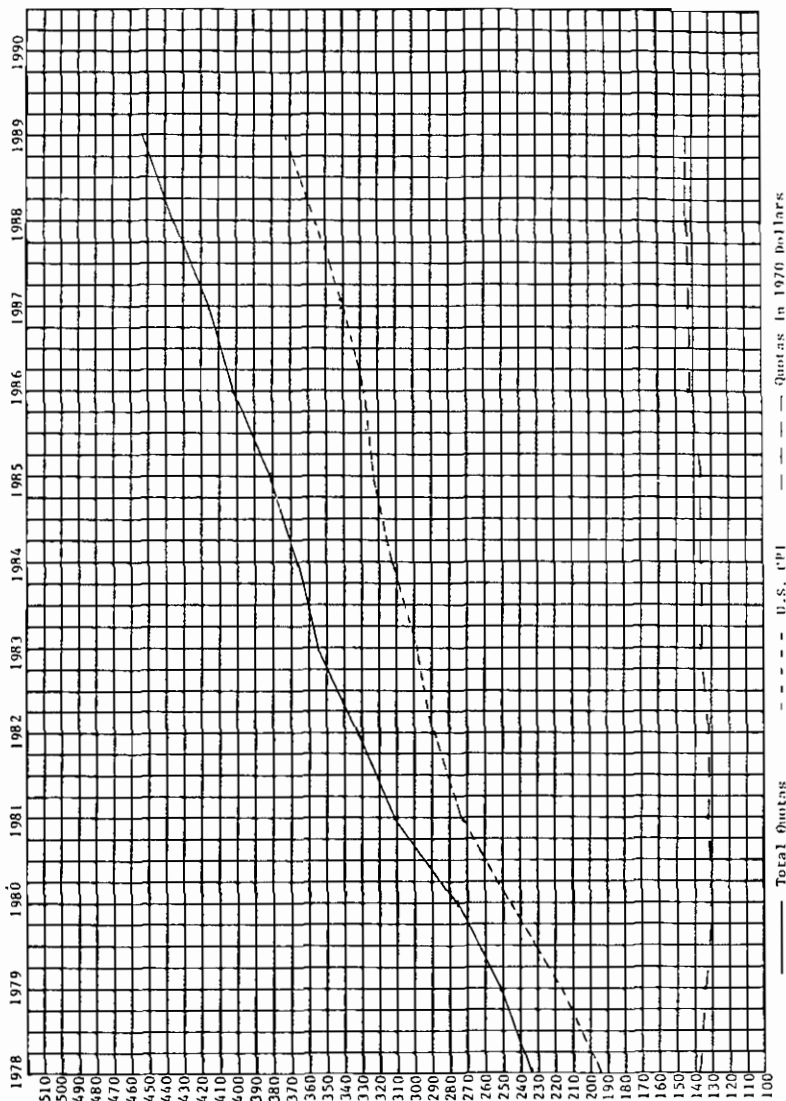
(3) Yearly Quotas expressed in 1970 U.S. Dollars

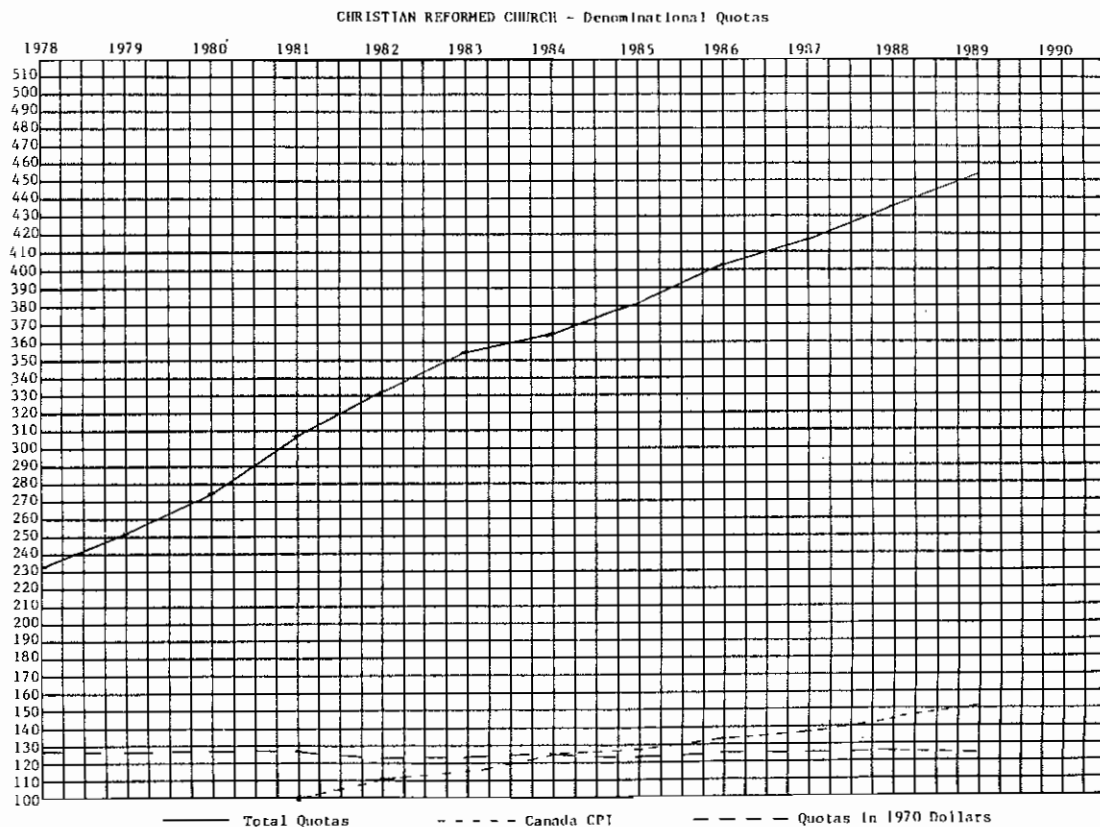
(4) Consumers Price Index - Canada 1981 = 100

(5) Yearly Quotas expressed in 1970 Canadian Dollars

* Estimated Inflation Rate: U.S. 5.0% Canada 5.0%

CHRISTIAN REFORMED CHURCH - Denominational Quotas





OVERTURES

OVERTURE 35: Repudiate *Ad Hoc* Committee Report and Its Calvin Board Approval

Classis Illiana overtures synod to repudiate the *ad hoc* committee report and its approval by the Board of Trustees of Calvin College and Seminary.

Grounds:

1. The *ad hoc* committee report allows for an interpretation of Holy Scripture which is contrary to Scripture's own interpretation of itself (Matt. 19:4-6, 24:37-39; Mark 2:27-28, 10:6; Luke 3:23-38, 17:26ff.; John 8:44; Rom. 5:12-19; I Cor. 11:7-12, 15:21-22, 44-49; Eph. 2:3, 5:31; I Tim. 2:13-14; Heb. 11:3-7; James 3:9; I Pet. 3:20; II Pet. 2:5, 3:5-6; I John 3:8, 12; Jude 14-15).
2. The *ad hoc* committee report breaks the unity of Holy Scripture which God tells us may never be done (John 10:35).
3. The *ad hoc* committee report allows for an interpretation of Holy Scripture which violates the creeds of the church (Belgic Confession Arts. 9, 12, 14, 15; Heidelberg Catechism: L.D. 3, 4, 7, 9).
4. The *ad hoc* committee report establishes a "categorical complementarity" of general revelation and special revelation, which is not allowed by Holy Scripture and the creeds (Rom. 1:21-22, 8:5-8; Eph. 4:17; Col. 2:18; I Tim. 6:5; Tit. 1:15; Canons of Dort III-IV, Arts. 1 and 4).

Classis Illiana

Rein Leestma, stated clerk

Note: This overture, adopted in January 1989, is presented to synod by Classis Illiana along with a copy of the February 1989 letter of the Synodical Interim Committee.

OVERTURE 36: Reject Recommendation B of Committee for Organization of the Church Order

Classis Illiana overtures synod to reject recommendation B of Report 26 of the Committee for Organization of the Church Order and to dismiss the committee.

Grounds:

1. The consideration of this matter came to Synod 1987 and was acted upon by that synod in violation of the fundamental rules of synodical procedure. We prefer that some of the matters included be brought to synod by way of overture from a consistory.

2. Although we consider the recommendations relative to the matter of "Substantial Changes" to be helpful, the definitions presented by the report establish a synodical hegemony which has no basis in Scripture or the creeds (Belgic Confession, Arts. 7, 29, and 32).

Classis Illiana

Rein Leestma, stated clerk

OVERTURE 37: Appoint Members of Study Committee on Children at the Lord's Supper to Work with Worship Committee

The council of Immanuel CRC, Orange City, IA, overtures synod to appoint two or three members of the previous study committees on children at the Lord's Supper to work with the Worship Committee in examining the questions which they have raised regarding profession of faith (*Agenda for Synod 1989*, pp. 63-68).

Grounds:

1. The questions raised by the Worship Committee are significant and deserve careful study before changes in the forms for profession of faith are made.
2. The Worship Committee has indicated that the nature of profession of faith cannot be separated from the issues of admission to the Lord's Supper.
3. The church should take advantage of the expertise and research on the subject developed by the previous committees which studied these issues from 1984-88.

Immanuel CRC Council, Orange City, IA
Gervin Bonnema, clerk

Note: This overture could not be presented to classis because no meeting of Classis Orange City was scheduled between the publication of the *Agenda for Synod* and the meeting of synod.

OVERTURE 38: Reject Recommendations of Report 26

Classis Kalamazoo overtures synod to *reject* the recommendations contained in Report 26.

Classis Kalamazoo contends that this report should not be accepted, on both procedural and substantive grounds.

I. PROCEDURAL

This matter is not legally before synod pursuant to Church Order Article 28 and Supplement, Article 28.

Grounds

1. The study committee itself acknowledged that it was on shaky ground when it said: "This recommendation was made by the officers of the

Synod of 1987 during the closing moments of the synodical sessions and presented to the synod without following the synodical rules for the placement of items on the agenda of synod. There was neither overture nor study committee recommendation; nor had synod assigned the officers to bring such a recommendation. No advisory committee considered the recommendation in order to give advice in the matter and make a studied recommendation with proper grounds to the synod. We consider this action of the officers of synod to have been highly irregular."

2. It is not contemplated in the Church Order that matters begin in synod. Ordinarily they end there—much like a supreme court. In this case, contrary to Article 28, this request came from the officers of Synod 1987, not as "Overtures, or communications of individuals or consistories or classes on matters which have been carried as far as possible in the minor assemblies." (See *Acts of Synod 1959*, p. 23; Church Order Article 28, Supplement.)
3. In our view, this is reason enough to take no action on this report and its recommendations.

II. SUBSTANTIVE

The recommendation of this report does little to make a "clear and stable statement of church government." In deference to the committee, that is likely an impossible task.

A. The first set of recommendations has to do with Church Order Article 47. These recommendations are the least opprobrious, but we still recommend they not be adopted.

Grounds:

1. They are incorrectly stated. Article 47 speaks of "substantial alterations" and "prior opportunity"; the committee speaks of substantial "changes" and "adequate" opportunity. They are asking synod to define phrases that do not appear in Article 47.
2. The committee cites no instance where there has been a problem. Indeed, their recommendations, to the best of our knowledge, have been the general practice. There is no evidence cited that supports their statement that this article "... creates confusion in the mind of the churches, calls into question the right of a synod to make final decisions and unnecessarily delays affirmative action on minor changes proposed and adopted."
3. The one phrase this committee does suggest be added is a substantial alteration, when it says each synod, when it adopts a recommendation, shall

"b. declare whether or not such a change(s) is a substantial change which requires ratification by a following Synod" (Report 26, p. 265, A, 3, 6). If this were adopted, a truly reform-minded synod could change each act of the Church Order and state, "These actions are in keeping with the Bible and do not require ratification by a following synod." In other words, leaving to the synod making the alteration the decision whether ratification is required by another synod, would be a substantial deviation from current practice.

B. The committee does not like the phrase "Supplements" or "Supplement to the Church Order." Instead, it recommends that Synod 1989 substitute the phrase "Synodical Regulations and Decisions Governing Interpretations and Applications of the Church Order." This is progress? We ask that synod reject these recommendations, found under B. Church Order "Supplements," in their report.

Grounds:

1. Substituting twelve words for five is not progress and certainly not a "clear and stable statement." This is obfuscation and not clarification.
2. "Supplement to the Church Order" is clear enough. We take it to mean something that adds to or helps explain an article of the Church Order by reference to a prior decision of synod.
3. Hidden in these recommendations is one which suggests that "this document" *shall* consist of
 - a. "additions made by the stated clerk in consultation with the Synodical Interim Committee." We know of no authority for permitting the stated clerk or the Synodical Interim Committee to make such additions to the Church Order, rules of synod, or synodical decisions. This is a radical departure from current practice, in our view.

C. The recommendations regarding *terminology* are the least persuasive of all the recommendations. Words, or more precisely, the decisions in which they appear should be self-defining. Synod should not be in the business of publishing a dictionary by defining words in advance. We ask Synod 1989 to reject these recommendations.

Grounds:

1. The words recommended for use by the committee are only more terms; they are no more precise.
2. Definitions containing words like *force of law* (are synods doing this?), *binding determination*, *binding advice*, and *regulative guidelines* will not help this consistory or classis obtain a "clear and stable statement of church government."
3. The churches would be better served by simple numerical, 1-to-5 ranking, as follows: This synodical decision is a "1"—*Follow it*; or this decision is a "5"—*Take it or leave it*.

Classis Kalamazoo

Harlan R. Roelofs, stated clerk

OVERTURE 39: Reject Recommendations of Report 27

Classis Kalamazoo overtures synod to *accept* Report 27 of this committee, but to *reject* (or not adopt) its *recommendations* contained under roman numeral X on pages 282-83.

Grounds:

1. The study committee was appointed to "study the matter of selecting officebearers by lot." The mandate is to "*Report* to the Synod of

1989 . . ." (emphasis added). Nowhere was this committee requested, directed, or asked to make *recommendations*.

2. The report itself says:

"Though the Scriptures lay down qualifications for office, they do not prescribe a particular method for the selection of officebearers, aside from the ones mentioned in Acts 1:26 (the election of Matthias as an apostle by lot) and in Titus 1:5 and Acts 13:1-32 (the appointments by already existing leaders). Except for these instances, the Scriptures do not enter into the mechanics of the final selection. They neither recommend nor forbid the use of the lot for the selection of officebearers, nor do they recommend or forbid our current method of electing officebearers by majority and secret vote from a double number" (Report 27, IX, B, 1, p. 281).

3. If Scripture is silent on this issue (i.e., neither recommends nor forbids it), synod would do well to follow that lead. Indeed, we could do no better.
4. The CRC does *not* need further regulation by synod. This issue appears best left to the consistory (council) which has "original" authority (Church Order Art. 27) and which is "responsible for the general government of the church" (Church Order Art. 35).
5. Not every issue requires synodical *regulation*. Synod may, can, and should decide not to make a regulation on every issue. In this case, a *report* is sufficient.

Classis Kalamazoo

Harlan R. Roelofs, stated clerk

OVERTURE 40: Clarify and Alter the Mandate of the Structure Review Committee

Believing that the subject of the overture presented below is relevant to the report of the Synodical Interim Committee (see *Agenda for Synod 1989*, Section VII, pp. 231-32), Classis Grand Rapids East presents the following overture to synod for its consideration.

Classis Grand Rapids East overtures synod to clarify and amend the mandate of its Committee on Structure Review in the following ways:

1. In fulfilling its 1987 mandate, the committee is expected to consider alternative models of administration.
2. The committee is requested to consider the alternative model proposed by Neland Avenue CRC, Grand Rapids, MI (copy of Neland Avenue's overture to Classis Grand Rapids East is attached).

Grounds:

1. "Vision 21" involves such a radical restructuring of the administration of denominational ministries that all possible alternatives should be thoroughly explored.
2. The committee's postponement of its report (to the Synod of 1990) makes such a clarification and amendment of its mandate feasible.

3. The alternative model proposed by Neland Avenue CRC addresses legitimate concerns for denominational coordination and efficiency.
4. The concerns raised with respect to the "Vision 21" report by the many overtures to Synod 1987 do not discredit the proposed model (e.g., theological/ecclesiological questions about a more *hierarchical* structure, negative effects of further removal of denominational ministries from synodical review and decision, dangers of concentrating power in a single *board* with a single executive director, and fears that the new system would be too costly).

Classis Grand Rapids East
John Vanden Berg, stated clerk

OVERTURE 41: Sever Ties with Reformed Churches in South Africa

Believing that the subject of the overture presented below is relevant to the report of the Interchurch Relations Committee (see *Agenda for Synod 1989*, pp. 180-83), Classis Grand Rapids East presents the following overture to synod for its consideration:

Classis Grand Rapids East overtures synod to sever ties of ecclesiastical fellowship with the Reformed Churches in South Africa until it clearly disavows the sin of apartheid.

Grounds:

1. The RCSA continues to endorse apartheid even in the revised statements on church and diversity. (See *Agenda for Synod 1989*, p. 182, 3.)
2. Classis Grand Rapids East (First CRC) has a significant ministry in a multiracial community, and continuing the relationship with the RCSA is a stumbling block to this ministry and to our Black members.
3. Although the Synod of 1985 informed the RCSA that "the relationship of ecclesiastical fellowship between our churches is in grave danger" (*Acts of Synod 1985*, Art. 82, C, 1, p. 756), the "Committee of Four" still has no clear recommendations. The "illuminating" contact expected at a consultation on race relations in March 1989 (*Agenda for Synod 1989*, Report 12, IV, pp. 182-83) did not occur because the RCSA failed to send representatives.
4. One of the grounds given in 1985 for not severing our fellowship with the RCSA was that severing would "... separate us from the Coloured and Black members of the Reformed Churches in South Africa ..." (*Acts of Synod 1985*, Art. 82, C, 3, b, (1), p. 756). Now we find that we presently are *not* related to these members but that we can relate to their national synods without a relationship to the RCSA (*Agenda for Synod 1989*, Report 12, V, A, p. 176).

Classis Grand Rapids East
John Vanden Berg, stated clerk

OVERTURE 42: Reject Worship Committee Recommendations and Mandate a Study

The consistory of First CRC of Sioux Center, Iowa, overtures synod to reject recommendations 1, 2, and 3 of the CRC Worship Committee and to request the committee to study and review the profession of faith forms in the light of the 1988 Synod's recommendation that the adult responsibilities (e.g., congregational voting, financial support, etc.) be separated from profession of faith.

Grounds:

1. The CRC Worship Committee has exceeded the mandate given it by the 1988 Synod in this matter.
2. Church Order Article 59 requires that all public professions of faith be in accordance with the Reformed creeds. The recommendations adopted by the 1988 Synod do not clearly direct any departure from this practice.
3. The guidelines and recommendations proposed by the CRC Worship Committee may shift the CRC away from its historical practice of professing the faith of the Christian religion as taught in the Bible and as summarized in the confessions of the church.

First CRC, Sioux Center, IA, Council
Duane Koele, clerk

OVERTURE 43: Reject Recommendation of SCORR re RCSA

The council of Calvin CRC, Oak Lawn, IL, overtures synod not to accept the recommendation of SCORR "to sever ties of ecclesiastical fellowship with the Reformed Church of South Africa."

Grounds:

1. Our council shares with SCORR a deep concern for the situation in South Africa. We abhor the sin of apartheid and agree that intervention is necessary in order to facilitate change. However, we disagree with severing ties of ecclesiastical fellowship with the RCSA and consequently having no impact on the process of facilitating change.
2. Our ecclesiastical fellowship with the RCSA provides the CRC with unique opportunities to encourage and assist our sister churches in their difficult struggle to dismantle apartheid in a volatile political and social climate.
3. The RCSA, in its revised race policy, has given evidence that it is taking positive steps to distance itself from the offensive policy of apartheid.
4. The articles in this revised policy on race which are still ambiguous and open to misunderstanding have been submitted by the church for reformulation.
5. Other churches belonging to the Reformed family of churches are also involved in a difficult struggle to dismantle apartheid. We must foster rather than sever our ecumenical ties with the Reformed family of churches to assure them of our prayers and assistance in this struggle.

6. The General Synodical Commission of the NGK, a denomination with which the CRC and the RCSA share ecumenical relations through the Reformed Ecumenical Council, accepted the following statement on apartheid:
 - a. We confirm with humility and sorrow the participation of our church in the introduction and legitimization of the ideology of apartheid and the subsequent suffering of people.
 - b. We declare that, since any ideology speaks decisively above and alongside the truth of the Bible, the ideology of apartheid is a political and social system whereby human dignity is adversely affected and whereby one particular ethnic group is detrimentally oppressed by another and cannot be accepted on Christian ethical grounds.
7. The Interchurch Relations Committee, in its report to the synod of the CRC, has also noted hopeful signs on some crucial racial issues in the RCSA. The improvements include the developing multiracial "Algemene Sinode" and the pending revision of the statements regarding race relations. The committee recommended to the synod of the CRC that "a continuing defensiveness regarding racial segregation and the need for greater vigor and clarity in combatting societal injustice should remain on the agenda between the CRC and the RCSA. While such movement as we have noted is going on, relationships should not be severed. The RCSA, like the CRC, is in a continual process of address to matters of integrity and obedience to Scripture. This is not the time or occasion for abandoning one another in this effort."

Calvin CRC, Oak Lawn, IL, Council
Roger D. De Groot, clerk

Note: This overture was submitted to Classis Chicago South but was not adopted.

PROTESTS AND APPEALS

2. Classis Georgetown Appeals Decision of Calvin Board of Trustees

Classis Georgetown appeals to synod from the decision of the Board of Trustees of Calvin College and Seminary (February 22, 1989) in its response to the charge against Dr. Howard Van Till brought by Classis Georgetown on January 19, 1989.

Grounds:

1. The Board of Trustees' action has not determined "the validity of this charge."
2. The Board of Trustees has informed Classis Georgetown that it believes that synod's actions have preempted its invoking the judicial process of the tenure document.

Classis Georgetown

Neal R. Rylaarsdam, stated clerk

Enclosures:

- (1) Copy of the charge brought by Classis Georgetown to the Board of Trustees on January 19, 1989.
- (2) Copy of the Board of Trustees' response to the charge, dated February 22, 1989.

3. Appeal from Decision of the Fund for Smaller Churches Committee

Classis Thornapple Valley appeals the 1988 decision of the Fund for Smaller Churches (FSC) Committee to terminate salary subsidy at the end of June 1989 to New Life CRC, Ionia, MI.

Classis received an appeal to synod from New Life Church for the processing and endorsement of classis in accord with the synodical regulations for FSC.

Classis Thornapple Valley realizes that technically the appeal is late for inclusion in the 1989 synodical agenda. However, the final confirmation from FSC to end the salary subsidy to New Life Church was received in October 1988. Thereupon classis was consulted through its Home Missions Committee, church visitors, and the Interim Committee, and discussions were held regarding possible options. This process is time-consuming. Therefore, classis is satisfied that there was no reasonable way this appeal could have been presented to the January 1989 meeting of classis. As the situation is outlined below, this appeal cannot be postponed another year, and we urge you to include it in your 1989 agenda.

Classis Thornapple Valley has been well-informed of New Life CRC's situation throughout and therefore submits this appeal to synod.

HISTORY/BACKGROUND (submitted by New Life CRC)

New Life CRC was organized with eleven families in November 1984. The "new" congregation was formed of members of Portland CRC and Dildine Chapel. For a number of years, the Portland church received subsidy from Fund for Needy Churches (FNC). Already in 1980, FNC and our classis advised and encouraged us to seek alternate avenues of ministry. In consultation with Neland Avenue CRC of Grand Rapids, Michigan (the sponsoring church of Dildine), the decision was made to merge the two small congregations and to relocate to the city of Ionia.

Our present pastor, Rev. Julius Vigh, was called by the Portland church in 1978, and he also served jointly the Dildine Chapel for three years while the building, planning, relocation, and merger were in process.

In 1984 FNC agreed to continue the salary subsidy to our newly formed congregation. The merger and relocation to the city were beneficial. In four and one-half years the average number of worshipers increased 35 percent and our family count, 70 percent (from eleven to nineteen families).

In 1987 synod declared that a church normally cannot qualify for salary subsidy from FSC if it has fewer than twenty families (*Acts of Synod 1987*, Art. 38). In 1988 synod adopted this declaration as part of the Synodical Regulations for FSC (*Acts of Synod 1988*, Art. 88).

In 1987 the FSC Committee notified us and our classis that the salary subsidy will terminate at the end of 1990. New Life CRC appealed to FSC. However, the committee refused to reconsider its decision. Furthermore, in August 1988, the FSC Committee informed us that the termination date is not the end of 1990, but June 1989. The rationale given for this was that the 1988 Synod did not include the exception clause which was adopted in 1987, "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" (*Acts of Synod 1987*, Art. 38, II, C, 8, p. 563).

Because of these developments and newly adopted synodical rules, our pastor was declared eligible for a call in December 1988. However, to date he has not received a call, and if the subsidy is terminated, we are not able to provide the difference at this time. We are working with our classis to explore alternate ways of ministry after our pastor leaves, and we have requested a "Ministry Review" by the Home Missions board and Grand Rapids Area Ministries for July 1989.

In the meantime, we ask synod to help with the proper support of a minister and his family in our denomination, with the transition to whatever alternative will be decided, and with our attempt to comply with synod's mandate.

Therefore, Classis Thornapple Valley of the CRC appeals to synod to instruct the Fund for Smaller Churches Committee (FSC) to amend its decision to terminate salary subsidy to New Life CRC, Ionia, MI, at the end of June 1989 and to continue the present level of subsidy to New Life CRC until December 31, 1990, or until the present pastor, Rev. Julius Vigh, receives and accepts a call, or whichever comes first, and thus to assist New Life Church in the transition and thereby to act in compliance with 1987 Synod's decision "That Synod declare that a church receiving FNC salary subsidy shall normally not qualify for subsidy if its family count is fewer than twenty" (*Acts of Synod 1987*, Art. 38, II, C, 8, p. 563).

Grounds:

1. The synodical regulations for FSC allow for such an appeal (*Acts of Synod 1988*, Art. 88, XI, A, p. 573).
2. The FSC Committee suggested such an appeal after it refused to reconsider its decision, in correspondence dated August 11, 1988.
3. Because of the subsidy termination, by mutual agreement between the consistory and the pastor, he was declared eligible for a call five months ago, and he is actively seeking a call.
4. The Synod of 1987 did make allowance for such a situation: "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 (*Acts of Synod 1987*, Art. 38, II, C, 8, a, p. 563).
5. According to the provisions of the Church Order, it would be unjust for a church to release a pastor without proper support or without a call to another church because salary subsidy from FSC was terminated.
6. The rules adopted by Synod of 1988 re Fund for Smaller Churches' termination of subsidy to churches under twenty families creates a situation not envisioned in the Church Order and is unfair to the pastors and churches involved.

Classis Thornapple Valley

Roger Timmerman, alternate stated clerk

On file in the office of the stated clerk of synod:

FSC letter	March 1988
New Life CRC appeal	May 1988
New Life request to classis	May 1988
Classis endorsement of appeal	May 1988
FSC reply to appeal	August 1988
Recommendations of classis	January 1989

— Appeal to the Synod of the Christian Reformed Church re the Decision of Classis Grand Rapids East to Uphold Dr. Melvin Hugen in the Matter of the Form of Subscription*

Submitted by Norman De Jong, Ph.D.

I appeal the classical action of Grand Rapids East, on these grounds:

1. By affirming the decision of the Eastern Avenue Consistory, Classis Grand Rapids East has implicitly admitted that the matter of women in ecclesiastical office is indeed a creedal and/or confessional matter. By citing grounds a and b for their decision regarding Dr. Hugen, they admit that the matter is truly covered in the creeds. Because the matter of women in ecclesiastical office is conceded by the respondent, by his consistory, and now also by his classis, to be a creedal/confessional matter, "any difficulties or different sentiments respecting the aforesaid doctrines [which] should arise in our minds,"

THE BACK TO GOD HOUR/FAITH 20
Financial Report Summary
1988 - 1989 - 1990

	9-01-87 8-31-88 Actual	9-01-87 8-31-88 Budget	Favorable (Unfavorable)	9-01-88 8-31-89 Budget	9-01-89 8-31-90 Proposed	Increase (Decrease)
Expenditures						
Program Services						
English	2,406,292	2,453,000	46,708	2,518,000	2,587,000	69,000
Spanish	578,570	585,000	6,430	600,000	620,000	20,000
Portuguese	192,412	209,000	16,538	212,000	226,000	14,000
Arabic	480,512	542,000	61,488	551,000	570,000	19,000
French	336,476	313,000	(23,476)	317,000	348,000	31,000
Japanese	340,196	328,000	(12,196)	376,000	392,000	16,000
Indonesian	126,693	138,000	11,307	144,000	154,000	10,000
Chinese	303,261	334,000	30,739	339,000	355,000	16,000
Russian	47,044	79,000	31,956	81,000	83,000	2,000
Television	1,752,707	1,900,000	147,293	1,985,000	2,036,000	51,000
Total Program Services	6,564,213	6,881,000	316,787	7,123,000	7,371,000	248,000
% of Total Expenditures	87.0%	85.0%		84.1%	83.8%	
Supportive Services						
Management, General	356,250	404,000	47,750	422,000	437,500	15,500
Fund Raising	376,714	464,000	87,286	485,000	507,000	22,000
Total Supportive Services	732,964	868,000	135,036	907,000	944,500	37,500
% of Total Expenditures	9.7%	10.7%		10.7%	10.7%	
Capital and Debt Service						
Interest Expense	16,338	10,000	(6,338)	10,000	17,500	7,500
Capital Purchases	134,338	100,000	(34,338)	160,000	160,000	
Annuities	97,328	91,000	(6,328)	95,000	100,000	5,000
General Expense --	3,500	150,000	146,500	175,000	200,000	25,000
Ministerial Succession						
Total Capital and Debt	251,504	351,000	99,496	440,000	477,500	37,500
% of Total Expenditures	3.3%	4.3%		5.2%	5.4%	
Total Expenditures	7,548,680	8,100,000	551,320	8,470,000	8,793,000	323,000
Income						
Quotas	4,222,109	4,142,000	80,109	4,318,000	4,500,000	182,000
% of Total Income	52.8%	51.1%		51.0%	51.2%	
Non Quota						
Voluntary Gifts	1,872,215	2,100,000	(227,785)	2,250,000	2,200,000	(50,000)
Church Collections	461,386	450,000	11,386	450,000	495,000	45,000
Missionary Support	835,517	898,000	(62,483)	935,000	945,000	10,000
Special Contributions	602,827	510,000	92,827	517,000	653,000	136,000
Total Non Quota	3,771,945	3,958,000	(186,055)	4,152,000	4,293,000	141,000
% of Total Income	47.2%	48.9%		49.0%	48.6%	
Total Income	7,994,055	8,100,000	(105,945)	8,470,000	8,793,000	323,000
Surplus (Deficit)	445,374		445,374			

CALVIN COLLEGE
Financial Reports Summary
1988, 1989, 1990

	Sept 1, 1987* Aug 31, 1988 Actual	Sept 1, 1987* Aug 31, 1988 Budget	Favorable (Unfavorable)	Sept 1, 1988* Aug 31, 1989 Budget	Sept 1, 1989* Aug 31, 1990 Budget	Increase (Decrease)
Expenditures						
Program Services						
Instructional	\$13,057,680	\$12,377,900	(\$679,780)	\$14,252,300	\$15,495,200	\$1,242,900
Academic Support	2,298,099	2,892,400	594,301	3,457,300	3,938,400	481,100
Student Aid	3,898,549	3,411,000	(487,549)	3,883,100	4,757,000	873,900
Student Service	2,064,058	2,071,700	7,642	2,190,400	2,427,300	236,900
Total Program Services	21,318,386	20,753,000	(565,386)	23,783,100	26,617,900	2,834,800
% of Total Expenses	78.2%	77.3%	139.3%	78.6%	79.8%	91.7%
Support Services						
Management - General	2,141,315	2,188,700	47,385	2,478,300	2,482,500	4,200
Fund Raising	907,218	1,027,300	120,082	1,050,800	1,145,100	94,300
Plant Operations	2,895,059	2,887,000	(8,059)	2,929,500	3,094,500	165,000
Total Support Services	5,943,592	6,103,000	159,408	6,466,600	6,722,100	255,500
% of Total Expenses	21.8%	22.7%	-39.3%	21.4%	20.2%	8.3%
TOTAL EXPENDITURES	\$27,261,978	\$26,856,000	(\$405,978)	\$30,249,700	\$33,340,000	\$3,090,300
Income						
Quotas	\$2,875,255	\$2,745,000	\$130,255	\$2,783,000	\$2,920,000	\$137,000
% of Total Income	10.5%	10.2%	23.6%	9.2%	8.8%	4.4%
Non-Quota Contributions						
Voluntary Contributions	90,901	90,000	901	90,000	90,000	0
Special Contributions	610,396	500,000	110,396	550,000	550,000	0
Total Non-Quota Contributions	701,297	590,000	111,297	640,000	640,000	0
% of Total Income	2.6%	2.2%	20.2%	2.1%	1.9%	0.0%
Other Income - Tuition, Endowment Income, Sales and Services	23,831,428	23,521,000	310,428	26,826,700	29,780,000	2,953,300
% of Total Income	87.0%	87.6%	56.2%	88.7%	89.3%	95.6%
TOTAL INCOME	\$27,407,980	\$26,856,000	\$551,980	\$30,249,700	\$33,340,000	\$3,090,300
SURPLUS	\$146,002	\$0	\$146,002	\$0	\$0	\$0

* Note: Effective with the 1987 - 1988 fiscal year budget, tuition is no longer netted by denominational grant-in-aid. DCIA is now included with Student Aid.

WORLD LITERATURE MINISTRIES
FINANCIAL REPORT SUMMARY
1988, 1989, 1990

	9-1-88 8-31-88 Actual	9-1-87 8-31-88 Budget	Favorable (Unfavorable)	9-1-88 8-31-89 Budget	(IN THOUSANDS) 9-1-89 8-31-90 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Arabic	\$ (21,287)	\$ 5,000	\$ 26,287	\$ 10	\$ 12	\$ 2
Chinese	10,687	15,000	4,313	10	13	3
French	23,884	40,000	16,116	25	29	4
Hausa	16,797	25,000	8,203	13	15	2
Spanish	64,104	95,000	30,896	53	56	3
Other	--	--	--	3	3	--
Basic English	--	--	--	3	3	--
Total Program Services	\$ 94,185	\$ 180,000	\$ 85,815	\$ 117	\$ 131	\$ 14
% of Total Expenditures	56.6%	73.8%	--	73.6%	75.7%	--
Supportive Services						
Management/General	\$ 67,031	\$ 59,000	\$ (8,031)	\$ 35	\$ 35	--
Fund Raising	5,214	5,000	(214)	7	7	--
Total Supportive Services	\$ 72,245	\$ 64,000	\$ (8,245)	\$ 42	\$ 42	--
% of Total Expenditures	43.4%	26.2%	--	26.4%	24.3%	--
TOTAL EXPENDITURES	\$ 166,430	\$ 244,000	\$ 77,570	\$ 159	\$ 173	\$ 14
INCOME						
Quotas	\$ 75,165	\$ 56,000	\$ 19,165	\$ 97	\$ 113	\$ 16
% of Total Income	61.8%	47.5%	--	65.1%	65.3%	--
Non-Quota						
Sales	\$ 27,759	\$ 30,000	\$ (2,241)	\$ 35	\$ 45	\$ 10
Other Receipts	18,694	32,000	(13,306)	17	15	(2)
Total Non-Quota	\$ 46,453	\$ 62,000	\$ (15,547)	\$ 52	\$ 60	\$ 8
% of Total Income	38.2%	52.5%	--	34.9%	34.7%	--
TOTAL INCOME	\$ 121,618	\$ 118,000	\$ 3,618	\$ 149	\$ 173	\$ 24
SURPLUS (DEFICIT)	\$ (44,812)	\$ (126,000)	\$ 81,188	\$ (10)	--	\$ 10

WLCFinRpt (1/16/89)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
FINANCIAL REPORT SUMMARY
1988-1989-1990

(In Thousands)	Sept. 1, 1987 to Aug. 31, 1988			Sept. 1, 1988 to Aug 31, 1989	Sept. 1, 1989 to Aug 31, 1990
	Actual	Budget	Favorable (Unfavorable)		
EXPENDITURES					
Program Services					
Evangelism	\$ 699.3	\$ 618.3	\$ (81.0)	\$ 797.5	\$ 658.5
Type A Ministries	1,790.6	1,884.8	94.2	1,700.0	1,758.6
Type B Ministries	1,704.0	1,600.7	(103.3)	1,574.4	1,545.8
Type C Ministries	<u>4,440.5</u>	<u>4,410.2</u>	<u>(30.3)</u>	<u>4,108.9</u>	<u>4,293.0</u>
Total Program Services	\$8,634.4	\$8,514.0	\$ (120.4)	\$8,097.4	\$8,394.9
% of Total Expenditures	89.9	90.5		89.6	89.2
Supportive Services					
Management-General	\$ 702.6	\$ 628.0	\$ (74.6)	\$ 655.2	\$ 700.8
Fund Raising	<u>266.2</u>	<u>269.0</u>	<u>2.8</u>	<u>289.4</u>	<u>319.3</u>
Total Supportive Services	\$ 968.8	\$ 897.0	\$ (71.8)	\$ 944.6	\$1,020.1
% of Total Expenditures	10.1	9.5		10.4	10.8
TOTAL EXPENDITURES	<u>\$9,603.2</u>	<u>\$9,411.0</u>	<u>\$ (192.2)</u>	<u>\$9,042.0</u>	<u>\$9,415.0</u>
INCOME					
Quotas	\$5,772.9	\$5,872.0	\$ (99.1)	\$6,021.0	\$6,220.0
% of Total Income	64.6	67.0		66.6	66.1
Above Quota					
Churches & Individuals	\$ 693.0	\$ 650.0	\$ 43.0	\$ 735.0	\$ 800.0
Missionary Support	1,236.4	1,275.0	(38.6)	1,283.0	1,375.0
Land Grants	<u>451.1</u>	<u>300.0</u>	<u>151.1</u>	<u>300.0</u>	<u>300.0</u>
Total Above Quota	\$2,380.5	\$2,225.0	\$ 155.5	\$2,318.0	\$2,475.0
% of Total Income	26.6	25.4		25.6	26.3
Other					
Evangelism	\$ 364.0	\$ 333.0	\$ 31.0	\$ 383.0	\$ 400.0
Note Repayments	256.8	210.0	46.8	170.0	170.0
Interest & Other	<u>165.7</u>	<u>125.0</u>	<u>40.7</u>	<u>150.0</u>	<u>150.0</u>
Total Other	\$ 786.5	\$ 668.0	\$ 118.5	\$ 703.0	\$ 720.0
% of Total Income	8.8	7.6		7.8	7.6
TOTAL INCOME	\$8,939.9	\$8,765.0	\$ 174.9	\$9,042.0	\$9,415.0
SURPLUS (DEFICIT)	<u>\$ (663.3)</u>	<u>\$ (646.0)</u>	<u>\$ (17.3)</u>	<u>\$ -</u>	<u>-</u>

CHAPLAIN COMMITTEE OF CRCNA

FINANCIAL REPORT SUMMARY

87/88, 88/89, 89/90

	9/1/87- 9/31/88 <u>ACTUAL</u>	9/1/87- 8/31/88 <u>BUDGET</u>	12 MONTHS FAVORABLE (UNFAVORABLE)	9/1/88- 8/31/89 <u>BUDGET</u>	9/1/89- 3/31/90 <u>BUDGET</u>
<u>EXPENDITURES</u>					
Program Services					
Military	\$ 96,325.20	\$112,655.00	\$ 16,329.80	\$113,082.00	\$123,970.00
Institutional	269,710.52	315,450.00	45,739.48	316,621.00	347,120.00
Industrial	19,265.91	22,545.00	3,279.99	22,613.00	24,796.00
Total Program Service	<u>\$385,300.73</u>	<u>\$450,650.00</u>	<u>\$ 65,349.27</u>	<u>\$452,316.00</u>	<u>\$495,886.00</u>
% To Total Expenses	92%	92%		92%	92%
Supportive Services	\$ 32,635.40	\$ 39,470.00	\$ 6,834.60	\$ 38,424.00	\$ 44,654.00
% To Total Expenses	8%	8%		8%	8%
Debt Retirement					
Total Expenditures	<u>\$417,936.13</u>	<u>\$490,120.00</u>	<u>\$ 72,183.87</u>	<u>\$490,740.00</u>	<u>\$540,540.00</u>
<u>INCOME</u>					
Quotas	\$481,598.12	\$471,600.00	\$ 9,998.12	\$473,000.00	\$490,000.00
% To Total Income	94%	97%		97%	96%
Voluntary Contributions	15,830.66	10,000.00	5,830.66	12,000.00	12,000.00
Interest	11,345.87	3,000.00	8,345.87	6,000.00	10,000.00
Other					
Total Non-Quota	27,176.53	13,000.00	14,176.53	18,000.00	22,000.00
% To Total Income	5.3%	3%		3%	4%
Total Income	<u>\$508,774.65</u>	<u>\$484,600.00</u>	<u>\$ 24,174.65</u>	<u>\$491,000.00</u>	<u>\$512,000.00</u>
<u>SURPLUS (DEFICIT)</u>	\$145,493.95	\$(5,520.00)	\$151,013.950	\$ 260.00	\$(28,540.00)

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CHRISTIAN REFORMED CHURCH LOAN FUND, INC. - U.S.

BALANCE SHEETS

	<u>December 31</u>	
	<u>1988</u>	<u>1987</u>
<u>UNITED STATES FUND</u>		
<u>ASSETS</u>		
Cash	\$ 471,648	\$ 363,831
Certificates of deposit	400,000	500,000
Loans receivable:		
Non-interest bearing (less reserve for		
loan losses of \$20,000 in 1988 and 1987)	878,180	1,057,541
Interest bearing	2,140,140	1,291,473
Accrued interest receivable	9,458	14,614
Due from Canadian Fund (\$3,351 Canadian)		2,576
Other		<u>2,374</u>
	<u>\$3,899,426</u>	<u>\$3,232,409</u>
<u>LIABILITIES AND FUND BALANCE</u>		
Accounts payable	\$ 2,800	\$ 3,100
Promissory notes payable (Note C)	1,698,500	1,038,000
Fund balance	<u>2,198,126</u>	<u>2,191,309</u>
	<u>\$3,899,426</u>	<u>\$3,232,409</u>
<u>CANADIAN FUND</u>		
<u>ASSETS</u>		
Cash	\$ 9,653	\$ 32,045
Certificate of deposit	160,000	100,000
Loans receivable, non-interest bearing	166,552	195,937
Accrued interest receivable	<u>1,393</u>	<u>789</u>
	<u>\$ 337,598</u>	<u>\$ 328,771</u>
<u>LIABILITIES AND FUND BALANCE</u>		
Due to U.S. Fund (\$2,576 U.S.)		\$ 3,351
Fund balance	<u>\$ 337,598</u>	<u>325,420</u>
	<u>\$ 337,598</u>	<u>\$ 328,771</u>

See notes to financial statements.

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD
Financial Reports Summary
1988 - 1989 - 1990

	Fiscal 1988 Actual	Fiscal 1988 Budget	Fiscal 1988 Favorable (Non-Favorable)	Fiscal 1989 Budget	Fiscal 1990 Budget	Increase (Decrease)
<u>EXPENDITURES</u>						
Program Services	\$100,805.00	\$141,100.00	\$ 40,295.00	\$142,100.00	\$142,100.00	
Library Assistance	2,537.00	1,200.00	(1337.00)	1,500.00	2,500.00	1,000.00
Total Program Services	103,142.00	142,300.00	39,158.00	143,600.00	144,600.00	
% to Total Budget	86.0%	92.0%		90.0%	90.0%	
Support Services	16,539.00	14,000.00	(2,539.00)	16,700.00	16,700.00	
% to Expenses	14.0%	8.0%		10.0%	10.0%	
Total Expenditures	<u>\$119,881.00</u>	<u>\$156,300.00</u>	<u>\$ 36,419.00</u>	<u>\$160,300.00</u>	<u>\$161,300.00</u>	<u>\$ 1,000.00</u>
<u>INCOME</u>						
Quota	\$ 52,231.00	\$ 54,450.00	\$ (2,219.00)	\$ 55,000.00	\$ 55,600.00	600.00
% to Income	40.0%	35.0%		35.0%	41.0%	
Voluntary Contributions	8,642.00	11,000.00	(2,358.00)	11,000.00	11,000.00	
Church Collections	8,209.00	17,000.00	(8,791.00)	17,000.00	10,000.00	(7,000.00)
Agencies, Foundations		5,000.00	(5,000.00)			
Calvin College	45,000.00	54,000.00	(9,000.00)	54,000.00	40,000.00	(14,000.00)
Other	<u>16,747.00</u>	<u>14,850.00</u>	<u>1,897.00</u>	<u>18,000.00</u>	<u>19,000.00</u>	<u>1,000.00</u>
Total Non-Quota	\$ 78,598.00	\$101,850.00	\$(23,252.00)	\$100,000.00	\$80,000.00	
% to Total Income	60.0%	65.0%		65.0%	59.0%	
Total Income	<u>\$130,829.00</u>	<u>\$156,300.00</u>	<u>\$(25,471.00)</u>	<u>\$155,000.00</u>	<u>\$135,600.00</u>	<u>\$(19,400.00)</u>
FROM FUND BALANCE	\$ 10,948.00		\$(10,948.00)	\$5,300.00	\$25,700.00	

FUND FOR SMALLER CHURCHES COMMITTEE
FINANCIAL REPORTS SUMMARY
1988, 1989, 1990

	9-1-87 to 8-31-88 <u>ACTUAL</u>	9-1-87 to 8-31-88 <u>BUDGET</u>	FAVORABLE (UNFAVORABLE)	9-1-88 to 8-31-89 <u>BUDGET</u>	9-1-89 to 8-31-90 <u>BUDGET</u>	INCREASE (DECREASE)
EXPENDITURES						
Program Services:						
Salaries and Allowances	\$1,426,830	\$1,393,686	(33,144)	\$1,250,000	\$ 946,000	(304,000)
% to Total Expenditures		99.6%		98.7%	99.1%	
Supportive Services:						
Management, General	7,692	6,000	(1,692)	6,000	9,000	3,000
Interest	-----	-----	-----	10,000	-----	(10,000)
Total Supportive Services	7,692	6,000	(1,692)	16,000	9,000	(7,000)
% to Total Expenditures		.4%		1.3%	.9%	
TOTAL EXPENDITURES	\$1,434,522	\$1,399,686	(34,836)	\$1,266,000	\$ 955,000	(311,000)
INCOME						
Quotas	\$1,029,676	\$1,024,767	4,909	\$1,200,005	\$1,137,500	(62,505)
% to Total Income		97.7%		99.8%	99.1%	
Offerings, Gifts and Bequests	5,384	2,000	3,384	2,000	2,000	0
Interest Income	25,002	22,000	3,002	1,000	8,000	7,000
Gain in exchange rate	9,528	-----	9,528	-----	-----	-----
Total non-quota income	39,914	24,000	15,914	3,000	10,000	7,000
% to Total Income		2.3%		.2%	.9%	
TOTAL INCOME	\$1,069,590	\$1,048,767	20,823	\$1,203,005	\$1,147,500	(55,505)
EXPENDITURES OVER/UNDER INCOME	(364,932)	(350,919)	(14,013)	(62,995)	192,500	255,495
() = Deficit						

U.S. AND SHARED MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1987 - 1990

	Fiscal 1987 <u>Actual</u>	Fiscal 1988 <u>Actual</u>	Fiscal 1989 <u>Budget</u>	Fiscal 1990 <u>Budget</u>
EXPENDITURES:				
<u>Program Services:</u>				
Pension payments to disabled & retired ministers & widows % of Total	\$1,854,478 32.2%	\$2,054,631 71.9%	\$2,150,000 44.3%	\$2,365,000 44.9%
<u>Supportive Services:</u>				
Administrative Expenses:				
Salaries and Fringes	\$ 36,993	\$ 37,626	\$ 37,450	\$ 37,610
Other Administrative Expenses	147,279	189,752	146,654	170,804
Total Administrative % of Total	\$ 184,272 3.2%	\$ 227,378 8.0%	\$ 184,104 3.8%	\$ 208,414 4.0%
<u>Payments to Financial Institutions For Funding Past Service Costs</u>	\$3,729,302 64.7%	\$577,099 20.2%	\$2,519,057 51.9%	\$2,691,533 51.9%
Total Expenditures	<u>\$5,768,052</u>	<u>\$2,859,108</u>	<u>\$4,853,161</u>	<u>\$5,264,947</u>
INCOME:				
<u>Quotas</u>	\$2,052,907	\$2,045,797	\$1,862,161	\$2,207,447
<u>Participant Assessments</u>	652,321	717,388	681,000	747,500
Total Quotas & P.A. % of Total	\$2,705,228 46.9%	\$2,763,185 96.6%	\$2,543,161 52.4%	\$2,954,947 56.1%
<u>Non Quota:</u>				
<u>Investment Income</u>	3,005,646 52.1%	37,704 1.3%	2,310,000 47.6%	2,310,000 43.9%
<u>Quota Equalization</u>	57,178 1.0%	58,219 2.0%	-	-
Total Income	<u>\$5,768,052</u>	<u>\$2,859,108</u>	<u>\$4,853,161</u>	<u>\$5,264,947</u>

CANADA MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1987 - 1990

EXPENDITURES:	Fiscal 1987 <u>Actual</u>	Fiscal 1988 <u>Actual</u>	Fiscal 1989 <u>Budget</u>	Fiscal 1990 <u>Budget</u>
<u>Program Services:</u>				
Pension payments to disabled & retired ministers & widows	\$ 313,305	\$ 351,628	\$ 390,000	\$ 440,700
% of Total	22.5%	42.6%	29.8%	32.3%
<u>Supportive Services:</u>				
Administrative Expenses:				
Salaries and Fringes	\$ 9,988	\$ 15,364	\$ 16,692	\$ 16,842
Other Administrative Expenses	67,119	80,278	90,504	96,839
Total Administrative	\$ 77,107	\$ 95,642	\$ 107,196	\$ 113,681
% of Total	5.5%	11.6%	8.2%	8.3%
<u>Quota Equalization</u>	76,400	73,324	-	75,000
% of Total	5.5%	8.9%	-	5.5%
<u>Payments to Financial Institutions For Funding Past Services</u>	928,546	305,233	809,549	734,760
% of Total	66.5%	37.0%	62.0%	53.9%
Total Expenditures	<u>\$1,395,358</u>	<u>\$ 825,827</u>	<u>\$1,306,745</u>	<u>\$1,364,141</u>
 INCOME:				
<u>Quotas</u>	\$ 711,794	\$ 725,164	\$ 688,745	\$ 663,641
<u>Participant Assessments</u>	89,712	109,823	79,000	112,509
Total Quotas & P.A.	\$ 801,506	\$ 834,987	\$ 767,745	\$ 776,141
% of Total	57.5%	101.1%	58.8%	56.9%
<u>Non Quota:</u>				
<u>Investment Income</u>	\$ 593,852	\$ (9,160)	\$ 539,000	\$ 588,000
% of Total	42.6%	-1.1%	41.2%	43.1%
Total Income	<u>\$1,395,358</u>	<u>\$ 825,827</u>	<u>\$1,306,745</u>	<u>\$1,364,141</u>

MINISTERS' PENSION COMMITTEES
SUPPLEMENTAL FUND - FINANCIAL REPORTS SUMMARY
FISCAL YEAR ENDED AUGUST 31, 1988

	U.S. and Shared Minister Fund			Canada Pension Fund		
	Fiscal Year Ended Aug. 31, 1988			Fiscal Year Ended Aug. 31, 1988		
	Actual	Budget	Favorable (Unfavorable)	Actual	Budget	Favorable (Unfavorable)
EXPENDITURES:						
<u>Program Services:</u>						
Emergency Assistance Payments	\$ 8,640	\$15,000	\$ 6,360	\$25,878	\$27,300	\$1,422
Moving Expenses	68,785	32,000	(36,785)	18,001	14,000	(4,001)
Total Program Services	\$77,425	\$47,000	(\$ 30,425)	\$43,879	\$41,300	(\$ 2,579)
% of Total Income	160.4%	93.2%		267.4%	92.6%	-
Transfer to Canada Supplemental Fund	-	20,000	20,000	-	-	-
% of Total	-	39.7%				
<u>Supportive Services:</u>	4,231	2,400	(1,831)	7,145	3,300	(3,845)
% of Total	8.8%	4.9%		43.5%	7.4%	
Total Expenditures	<u>\$81,656</u>	<u>\$69,400</u>	<u>\$(12,256)</u>	<u>\$51,024</u>	<u>\$44,600</u>	<u>(\$ 6,424)</u>
INCOME:						
<u>Quotas</u>	\$ 48,047	\$ 46,808	\$1,239	\$ 16,411	\$17,225	(\$ 814)
% of Total	89.7%	92.9%		100.0%	100.0%	
<u>Non-Quota Interest Income</u>	123	2,400	(2,277)	-	375	(375)
<u>Special Gifts</u>	-	1,200	(1,200)	-	-	-
Total Non-Quota Income	<u>123</u>	<u>3,600</u>	<u>(3,477)</u>	<u>-</u>	<u>375</u>	<u>(375)</u>
% of Total Income	-.3%	7.1%		-	.8%	
<u>Transfer From U.S. Supplemental Fund</u>	-	-	-	-	27,000	(27,000)
% of Total	-	-		-	60.6%	
TOTAL INCOME	<u>\$ 48,259</u>	<u>\$ 50,408</u>	<u>(\$ 2,149)</u>	<u>\$ 16,411</u>	<u>\$44,600</u>	<u>(\$ 28,189)</u>
SURPLUS (DEFICIT)	<u>\$(33,397)</u>	<u>\$(18,892)</u>	<u>\$(14,405)</u>	<u>\$(34,613)</u>	<u>-0-</u>	<u>\$(34,613)</u>
% of Total	(62.2%)	(37.7)		(210.9%)	-	

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Financial Report Summary

	1987/88	1988/89	1989/90			
	Sept. 1, 1987 Aug. 31, 1988 Actual	Sept. 1, 1987 Aug. 31, 1988 Budget	Favorable (Unfavorable)	Revised Sept. 1, 1988 Aug. 31, 1989 Budget	Sept. 1, 1989 Aug. 31, 1990 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Leadership Development	123,980	204,315	80,335	144,080	166,945	22,865
Churches in Transition	22,210	25,795	3,585	21,705	25,865	4,160
Multiracial Churches	43,810	51,480	7,670	46,285	54,565	8,280
Educational & Gen. Program	139,165	62,505	(76,660)	214,655	239,955	25,300
Total Program Services	329,165	344,095	14,930	426,725	487,330	60,605
% of Total Expenses	87.2%	84%		89.7%	89.2%	
Supportive Services						
Management General	27,062	29,885	2,823	26,126	31,780	5,654
Fund Raising	21,090	37,670	16,580	23,045	27,390	4,345
Total Supportive Services	48,152	67,555	19,403	49,171	59,170	9,999
% of Total Expenses	12.8%	16%		10.3%	10.8%	
Total Expenditures	377,317	411,650	34,333	475,896	546,500	70,604
INCOME						
Quotas	311,556	291,000	20,556	291,000	345,000	54,000
% of Total Income	78.7%	70%		70%	73%	
Non-Quota						
Voluntary Contributions	40,793	70,000	(29,207)	60,000	60,000	-0-
Church Collections	37,306	48,000	(10,694)	57,600	57,600	-0-
Special Contributions	-0-	5,000	(5,000)	5,000	5,000	-0-
Non-Quota Total	78,099	123,000	(44,901)	122,600	122,600	-0-
% of Total Income	19.7%	30%		29%	26%	
Other Receipts						
Agency Payment	1,118	-0-	1,118	-0-	-0-	-0-
Miscellaneous	5,222	-0-	5,222	4,000	4,000	-0-
Total Other Receipts	6,340	-0-	6,340	4,000	4,000	-0-
% of Total Income	1.6%			1%	1%	
Total Income	395,995	414,000	(18,005)	417,600	471,600	54,000
Surplus (Deficit)	18,678	2,350	16,328	(58,296)	(74,900)	(16,604)

NB1: SUMMARY-87

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

 Denominational Services
 Financial Reports Summary
 1988 - 1989 - 1990

	Sept 1, 1987 Aug 31, 1988 <u>Actual</u>	Sept 1, 1987 Aug 31, 1988 <u>Revised Budget</u>	12 months Favorable (Unfavorable)	Sept 1, 1988 Aug 31, 1989 <u>Revised Budget</u>	Sept 1, 1989 Aug 31, 1990 <u>Proposed Budget</u>	Increase (Decrease)
<u>Expenditures</u>						
Program Services:						
Synod Assembly	\$ 222,479	\$ 245,620	\$ 23,141	\$ 273,900	\$ 283,400	\$ 9,500
Synodical Interim & Deputies	32,387	36,000	3,613	40,000	40,000	-
Standing & Service Committees	283,929	291,025	7,096	323,675	346,200	22,525
Study Committees	85,106	91,350	6,244	32,300	30,700	(1,600)
Assistance and Grants	31,956	47,500	15,544	86,000	77,500	(8,500)
U.S. Building Operations	597,817	661,000	63,183	669,400	661,000	(8,400)
Can. Building Operations	39,978	73,500	38,622	59,600	40,000	(19,600)
Coordinated Air Trans.	122,736	93,000	(29,736)	94,000	95,000	1,000
Total Program Services	\$1,416,188	\$1,543,995	\$ 127,807	\$1,578,875	\$1,573,800	\$ (5,075)
% to Total Expense	83.8%	86.0%		85.8%	84.4%	
Supportive Services						
Management & General	273,017	252,560	(20,457)	260,360	291,800	31,440
% to Total Expenses	16.2%	14.0%		14.2%	15.6%	
Total Expenditures	\$1,689,205	\$1,796,555	\$ 107,350	\$1,839,235	\$1,865,600	\$ 26,365
<u>Income</u>						
Quotas	\$1,472,734	\$1,421,600	\$(51,134)	\$1,540,000	\$1,575,000	\$ 35,000
% to Total Income	84.6%	79.1%		83.7%	84.4%	
Non-Quota and Other	267,171	374,955	(107,784)	299,235	290,600	(8,635)
% to Total Income	15.4%	20.9%		16.3%	15.6%	
Total Income	\$1,739,905	\$1,796,555	\$ (56,650)	\$1,839,235	\$1,865,600	\$ 26,365
<u>Surplus (Deficit)</u>	\$ 50,700	\$ -	\$ 50,700			

PRAYER SERVICE FOR SYNOD 1989

Monday, June 12, 1989 - 8:00 p.m.
West Leonard Street Christian Reformed Church

Service of Gathering

Organ Prelude: "Praise the Lord, Ye Heavens Adore Him"

—arr. Anna Laura Page

Ministry of Music West Leonard Women's Quartet
"Praise the Lord" —arr. Hal H. Hopson

Welcome: Mr. Marvin De Boer
Psalter Hymnal No. 8

"Lord, Our Lord, Your Glorious Name"

- 1 Lord, our Lord, your glorious name all your wondrous works proclaim;
in the heavens with radiant signs evermore your glory shines.
How great your name!

Refrain:

Lord, our Lord, in all the earth, how great your name!
Yours the name of matchless worth, excellent in all the earth.
How great your name!

- 2 Infant voices chant your praise, telling of your glorious ways;
weakest means work out your will, mighty enemies to still.
How great your name! (Refrain)
- 3 Moon and stars in shining height nightly tell their Maker's might;
when I view the heavens afar, then I know how small we are.
How great your name! (Refrain)
- 4 Who are we that we should share in your love and tender care—
raised to an exalted height, crowned with honor in your sight!
How great your name! (Refrain)
- 5 With dominion crowned, we stand o'er the creatures of your hand;
all to us subjection yield, in the sea and air and field.
How great your name! (Refrain)

Call to Prayer: Rev. Ren Vande Steeg

Leader: As the convener for the Synod of 1989, the West Leonard Street 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, and that his name will be glorified.

People: Our help is in the name of the Lord, who made heaven and earth.

Leader: Let us look to the Lord for guidance as a unified body of believers. Let us begin by together professing our faith with the words of the Apostles' Creed.

All: I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.

The third day he rose again from the dead.

He ascended to heaven

and is seated at the right hand of God the Father almighty.

From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

God's Greeting

Mutual Greetings

Service of Prayer

Reading: Article 44, "Our World Belongs to God"

—page 1033

Prayer for the Church's Mission in the World

Response: *Psalter Hymnal* No. 625

"Lord, Listen to Your Children Praying"

Lord, listen to your children praying,

Lord, send your Spirit in this place;

Lord, listen to your children praying,

Send us love, send us power, send us grace!

Reading: Articles 42, 43, "Our World Belongs to God"

—page 1032

Prayer for Unity in the Church

Response: *Psalter Hymnal* No. 625

"Lord, Listen to Your Children Praying"

Reading: Psalm 121

Prayer for the Delegates to Synod 1989

Response: *Psalter Hymnal* No. 625

"Lord, Listen to Your Children Praying"

Ministry of Music West Leonard Women's Quartet
"The Lord's Prayer" —arr. Jack Schrader

Service of Dedication

Bible Reading: I Corinthians 10:23-33

Sermon: **Whatever You Do, Do All to the Glory of God**

Prayer of Dedication

Offering: Christian Reformed Church Denominational Services

Offertory: "Be Thou My Vision" —arr. Hal H. Hopson

Service of Dismissal

Psalter Hymnal No. 555

"Lead On, O King Eternal"

- 1 Lead on, O King eternal, the day of march has come;
henceforth in fields of conquest your tents will be our home.
Through days of preparation your grace has made us strong;
and now, O King eternal, we lift our battle song.
- 2 Lead on, O King eternal, till sin's fierce war shall cease,
and holiness shall whisper the sweet amen of peace.
For not with swords' loud clashing or roll of stirring drums—
with deeds of love and mercy the heavenly kingdom comes.
- 3 Lead on, O King eternal; we follow, not with fears,
for gladness breaks like morning where'er your face appears.
Your cross is lifted o'er us, we journey in its light;
the crown awaits the conquest; lead on, O God of might.

Benediction

Doxology: *Psalter Hymnal* No. 634

"Father, We Love You"

Father, we love you, we worship, we adore you,
glorify your name in all the earth.
glorify your name, glorify your name,
Glorify your name in all the earth.

Jesus, we love you . . .

Spirit, we love you . . .

Participating in the Service

Minister: Rev. Ren Vande Steeg

Associate Pastor of West Leonard CRC and U.S. Air Force Chaplain

Prayer Leaders:

Rev. Ren Vande Steeg

Rev. Henry Entingh, Pastor of Twelfth Street Chr. Ref. Church

Mr. Marvin DeBoer, Vice President of West Leonard CRC Consistory

Organist: Mary Vande Guchte

Women's Quartet:

Joan Bouwense, Ruth DeJager, Linda Gritter, Linda Rienstra

MINUTES OF 1989 SYNOD

TUESDAY MORNING, JUNE 13, 1989

First Session

ARTICLE 1

Rev. Marinus Vande Steeg, pastor of West Leonard Christian Reformed Church of Grand Rapids, MI, the convening church, as president *pro tem*, calls the assembly to order. On behalf of the convening church, the president *pro tem* welcomes the delegates to the Synod of 1989.

ARTICLE 2

The assembly unites in singing *Psalter Hymnal* number 438, "When Morning Gilds the Sky." The president *pro tem* offers an opening prayer and reads from Joshua 1:1-11. He briefly addresses the assembly, encouraging the delegates to keep their eyes focused on the Lord, to pray, and to encourage others. "Settle for God's best and may God bless you in all that you do." The assembly sings *Psalter Hymnal* number 483, "How Great Thou Art."

ARTICLE 3

The president *pro tem* requests the stated clerk to call the roll of delegates; the credentials of the forty-four classes indicate that the following delegates are present:

DELEGATES TO THE SYNOD OF 1989

Classis	Ministers	Elders
Alberta North	Peter J. Boodt	Simon Pronk
	Cecil Van Niejenhuis	Jake Den Oudsten
Alberta South	Roger W. Sparks	Peter de Groot
	Jacob (Jack) M. Van de Hoef	William Hummel
Arizona	Frederick J. Walhof	Rodney J. Hugen
	Timothy B. Toeset	Jan Faber
Atlantic Northeast	Robert D. Steen	Albert G. De Bleeck
	Peter Vander Weide	John Fylstra
B.C. North-West	Henry Jonker	A. Edward M. Morbey
	Fred Koning	Stef De Villiers
B.C. South-East	Wout Brouwer	Hank Luymes
	Arie C. Leegwater	Dick Bouwsema
Cadillac	Norman J. Thomasma	John Monsma
	John Morren	Matthew H. Morrison
California South	Herman J. Schutt	Richard H. Suwyn
	W. Dean Dyk	Ralph F. Deems
Central California	Winston C. Boelkins	Victor Shen
	Jack Huttinga	Charles S. Viss
Chatham	John W. Jongsma	Jack Geschiere
	Henry J. Boekhoven	John L. Joosse

Classis	Ministers	Elders
Chicago South	Anthony (Tony) Van Zanten Jack Reiffer	John Rosier Timothy H. Larson
Columbia	J. Peter Vosteen Douglas R. Vander Wall	Robert A. Ver Burg Marvin Feddes
Eastern Canada	A. Carel Geleynse Henry G. Gunnink	Ed Vander Veer H. Mitchell Bell
Florida	Farquhar J. MacLeod John A. Nash	Leonard J. Gabrielse Jose A. Tagle, Jr.
Georgetown	John L. Witvliet Calvin Bolt	Warren T. Faber Dan F. Bloem
Grand Rapids East	Morris N. Greidanus Mark D. Vermaire	Kornelius Van Goor Alvin J. Vander Lugt
Grand Rapids North	Donald J. Van Beek John H. Bergsma	Phillip Brink Ronald L. Springvloed
Grand Rapids South	John M. Hofman Douglas M. MacLeod	W. David Luikaart Jack W. Stoeper
Grandville	Douglas A. Kamstra Leonard Van Drunen	Howard Nyenhuis John Morren
Hackensack	Gordon D. Negen John A. Algera	Robert Tanis Elmer Hubers
Hamilton	Jacob A. Quartel Kenneth A. Baker	John Elgersma John Vander Hoek
Holland	Edward J. Blankespoor Henry Dykema	Barry L. Bandstra Roger N. Brummel
Hudson	Richard J. Kuiken Douglas R. Zimmerman	Garret J. Dykhous
Huron	Nelson Slager Jacob Kuntz	John Slotegraaf Lenard Bakelaar
Iakota	Dirk Miedema Peter De Jong	John H. Van Zanten Warren Snieder
Illiana	Robert J. Timmer Laryn G. Zoerhof	Richard Vander Zee Andrew R. Blystra
Kalamazoo	Lugene A. Bazuin Charles Terpstra	John H. Hofman Henry Van Elderen
Lake Erie	Harry G. Arnold Alvin L. Hoksbergen	Earl E. Bristow John R. Van Andel
Minnesota North	Bartel N. Huizenga John Joldersma	Alton L. Greenfield Jacob J. Van't Land
Minnesota South	James D. Osterhouse Paul E. Bakker	Tom N. Vanden Bosch Clarence Feikema
Muskegon	Daniel W. De Groot Leonard P. Troast	Henry E. Slings Ronald J. Kunnen
Niagara	John G. Van Ryn Henry Katerberg	Henry Koetsier John Shrimmer
Northcentral Iowa	Adrian A. Van Geest Arthur J. Stienstra	Nick L. Verbrugge John M. Eekhoff
Northern Illinois	Thomas J. Vos Lee A. Koning	Everett Van Reken Donald R. Vos
Orange City	Hendrik (Henry) De Vries Aldon L. Kuiper	Fred Ten Napel Harvey Obbink
Pacific Northwest	Bernard J. Haan, Jr. Kenneth D. Koeman	Frank G. Bouwman Fred Boonstra
Pella	Robert Koornneef John P. Gorter	James P. Jonker Harold Van Maanen
	Jacob P. Boonstra	

Classis	Ministers	Elders
Quinte	Charles R. Cornelisse Peter J. De Vries	Keith Knight Bert Stam
Red Mesa	Gordon T. Stuit Anthony Begay	Benjamin Musket, Jr. Jerome Sandoval
Rocky Mountain	Thomas J. De Vries James R. Kok	George Anema Marvin Van Essen
Thornapple Valley	John C. Medendorp Virgil L. Michael	Gerald Knol Sidney Cnossen
Toronto	Peter Nicolai Bert Slofstra	John Kamerman Walter Weening
Wisconsin	Wendell M. Gebben Theodore L. Brouwer	Al Van Dyken Gerald D. Baas
Zeeland	Bernard F. Tol Dennis W. Royall	Gary De Haan Peter Keyzer

The roll call indicates that Elder Jose Tagle, Classis Florida, is absent. Rev. Eugene A. Bazuin, Classis Iliana, Rev. John Joldersma, Classis Minnesota North, and Elder Allen Van Dyken, Classis Wisconsin, are absent with notice.

ARTICLE 4

The president *pro tem* declares that synod is now constituted and the assembly proceeds to elect officers by ballot.

The following are elected as officers:

President: Rev. Calvin Bolt

Vice President: Rev. James R. Kok

First Clerk: Rev. Morris N. Greidanus

Second Clerk: Dr. Harry G. Arnold

ARTICLE 5

The stated clerk, Rev. Leonard J. Hofman, makes the following announcements:

I. Dr. Allan Boesak, scheduled to speak at the Wednesday and Thursday joint CRC-RCA morning devotions, will not be present with us. Dr. Lewis B. Smedes will be the speaker for morning devotions hosted by the CRC on June 15.

II. TAPING OF SYNODICAL SESSIONS

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

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

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

III. CONFIDENTIALITY OF THE EXECUTIVE SESSIONS OF SYNOD

The Synodical Interim Committee calls the matter of confidentiality to the attention of the Synod of 1988 and urges that all necessary precautions be taken to prevent violations of confidentiality.

The Synod of 1952, which drafted rules for executive sessions, stated that "the various principles of executive sessions, or sessions that are not open to the public, involve the practical implication that reporters may not 'report.'" If reporters are not permitted to report on executive sessions of synod, it is certainly a breach of confidentiality also for delegates to the synodical assembly to report—publicly, orally, or in print—on the discussions held in an executive session of synod.

(*Acts of Synod 1982*, Art. 11, pp. 15-16)

ARTICLE 6

The president *pro tem* expresses his appreciation to the synod for the opportunity of participating in the opening of Synod 1989.

The president of synod, Rev. Calvin Bolt, expresses the appreciation of synod to the congregation of West Leonard Christian Reformed Church and to the president *pro tem*, Rev. Marinus Vande Steeg, for his services both in the inspiring prayer service and the opening of synod. He acknowledges the services of all who participated in the prayer service and thanks the tally committee. He also thanks the delegates for the confidence placed in the four officers elected.

ARTICLE 7

The president, having requested the delegates to rise, reads the Public Declaration of Agreement with the Forms of Unity, to which the delegates respond with their assent.

ARTICLE 8

The president of synod welcomes the denominational officers, the presidents of Calvin College and Seminary, the seminary faculty advisors, the representatives of denominational boards, the editors of church periodicals, and the fraternal delegates who are present.

The stated clerk welcomes and introduces fraternal delegates Prof. V. E. D'Assonville and Prof. J. L. Helberg from the Reformed Churches in South Africa and fraternal observer Rev. Ruben Santos from the Christian Reformed Church in Puerto Rico.

ARTICLE 9

The following time schedule is adopted: morning session, 8:30-11:45; afternoon, 1:30-5:45; evening, 7:30-9:30; coffee breaks at 10:00 a.m., 3:30 p.m., and 9:30 p.m.

ARTICLE 10

The stated clerk presents the Agenda Directory for the Synod of 1989, which contains a complete listing of every matter on the agenda for synodical action, and indicates where the materials may be found and to which advisory committee each item has been assigned.

ARTICLE 11

The stated clerk presents the report of the Program Committee, recommending the following advisory committees for the Synod of 1989:

COMMITTEE I—*Church Order I*

Chairman: Leonard Van Drunen; reporter: Edward J. Blankespoor; ministers: Peter J. Boodt, Bernard J. Haan, Jr., John C. Medendorp, Gordon T. Stuit, Leonard P. Troast, Adrian A. Van Geest, Mark D. Vermaire; elders: Gerald D. Baas, H. Mitchell Bell, Dan F. Bloem, William Hummel, Nelson Slager, Henry Van Elderen, Nick L. Verbrugge; faculty advisor: Henry De Moor, Jr.

COMMITTEE II—*Church Order II*

Chairman: Theodore L. Brouwer; reporter: John G. Van Ryn; ministers: Jacob P. Boonstra, Henry Dykema, Douglas A. Kamstra, Farquhar J. MacLeod, Peter Nicolai, Robert J. Timmer, Bernard F. Tol; elders: John H. Hofman, Harvey Obbink, Tom N. Vanden Bosch, John Vander Hoek, Ed Vander Veer, Robert A. Ver Burg, Charles S. Viss; faculty advisor: David E. Holwerda.

COMMITTEE III—*Church Order III*

Chairman: John L. Witvliet; reporter: John H. Bergsma; ministers: Wout Brouwer, Charles R. Cornelisse, Peter De Jong, John P. Gorter, Robert Koornneef, Bert Slofstra; elders: George Anema, Andrew R. Blystra, Jan Faber, Henry Koetsier, Timothy H. Larson, John Monsma, John Morren, Henry E. Slings; faculty advisor: James A. De Jong.

COMMITTEE IV—*Radio/Publications*

Chairman: Eugene A. Bazuin; reporter: Paul E. Bakker; ministers: Hendrik De Vries, John W. Jongsma, Aldon L. Kuiper, Herman J. Schutt, Jacob Van de Hoef, Peter Vander Weide; elders: Sidney Cnossen, Alton L. Greenfield, James P. Jonker, Keith Knight, Benjamin Musket, Jr., Simon Pronk, John Rosier, Jose A. Tagle, Jr.; faculty advisor: Wilbert M. Van Dyk.

COMMITTEE V—*Domestic Ministries*

Chairman: Gordon D. Negen; reporter: Alvin L. Hoksbergen; ministers: Henry Katerberg, John A. Nash, Dennis W. Royall, Roger W. Sparks, Douglas Vander Wall, Anthony Van Zanten; elders: Frank G. Bouwman, Jake Den Oudsten, Clarence Feikema, Jack W. Stoepker, Alvin J. Vander Lugt, Marvin Van Essen, Walter Weening; faculty advisor: Stanley Mast.

COMMITTEE VI—*World Ministries*

Chairman: Donald J. Van Beek; reporter: Jack Reiffer; ministers: John A. Algera, Peter J. De Vries, Jack Huttinga, Arie Leegwater, James D. Oster-

house, Timothy B. Toeset; elders: Peter de Groot, Leonard J. Gabrielse, Peter Keyzer, W. David Luikaart, John Shrimer, John R. Van Anel, Allen Van Dyken; faculty advisor: John Cooper.

COMMITTEE VII—*Educational Matters*

Chairman: John Morren; reporter: Laryn G. Zoerhof; ministers: W. Dean Dyk, Virgil L. Michael, Dirk Miedema, Cecil Van Niejenhuis, J. Peter Vosteen; elders: Barry L. Bandstra, Fred Boonstra, Earl E. Bristow, Stef De Villiers, John L. Joesse, Warren Snieder, Robert Tanis, Everett Van Reken; faculty advisors: James A. De Jong, Anthony J. Diekema.

COMMITTEE VIII—*Interdenominational Matters*

Chairman: Jacob Kuntz; reporter: John M. Hofman; ministers: Anthony Begay, Henry J. Boekhoven, Daniel W. De Groot, Fred Koning, Richard J. Kuiken, Arthur J. Stienstra; elders: Roger N. Brummel, John Elgersma, Marvin Feddes, Victor Shen, Richard H. Suwyn, Richard Vander Zee, Kornelius Van Goor, Donald R. Vos; faculty advisor: Cornelius Plantinga, Jr.

COMMITTEE IX—*Pastoral Concerns*

Chairman: Kenneth D. Koeman; reporter: Kenneth A. Baker; ministers: Henry G. Gunnink, Bartel N. Huizenga, Norman J. Thomasma, Thomas J. Vos, Frederick J. Walhof; elders: Lenard Bakelaar, Albert G. de Blicke, Ralph F. Deems, Jack Geschiere, Ronald J. Kunnen, Jerome Sandoval, Ronald L. Springvloed, Jacob J. Van't Land; faculty advisor: Stanley Mast.

COMMITTEE X—*Synodical Services*

Chairman: Charles Terpstra; reporter: John Joldersma; ministers: Thomas J. De Vries, Wendell M. Gebben, A. Carel Geleynse, Douglas M. MacLeod, Jacob A. Quartel, Douglas R. Zimmerman; elders: Phillip Brink, John M. Eekhoff, John Flystra, Elmer Hubers, Hank Luymes, A. Edward M. Morbey, Matthew H. Morrison, John Slotegraaf; advisor: Leonard J. Hofman.

COMMITTEE XI—*Financial Matters*

Chairman: Howard Nyenhuis; reporter: Warren T. Faber; ministers: Winston C. Boelkins, Henry Jonker, Lee A. Koning, Robert D. Steen; elders: Dick Bouwsema, Gary De Haan, Garret J. Dykhouse, Rodney J. Hugen, John Kamerman, Gerald Knol, Bert Stam, Fred Ten Napel, Harold Van Maanen, John H. Van Zanten; advisor: Harry J. Vander Meer.

COMMITTEE XII—*Judicial Code Committee*

Committee members: Chairman, David Vander Ploeg, Sarah Cook, Alvin L. Hoksbergen, Henry Ippel, Jacob Kuntz, Wietse Posthumus, John H. Primus, Bert Slofstra, William B. Weidenaar.

—*Adopted*

ARTICLE 12

The denominational financial coordinator, Harry J. Vander Meer, makes a presentation to delegates explaining why Joint-Ministries Agreements are

needed to comply with Revenue Canada and the impact of such agreements on denominational agencies and standing committees.

ARTICLE 13

President Rev. Calvin Bolt leads in prayer, and synod adjourns at 11:45 a.m. to meet in advisory committees and will reassemble on Wednesday at 8:30 a.m.

WEDNESDAY MORNING, JUNE 14, 1989

Second Session

ARTICLE 14

Following worship with the RCA at 8:30 a.m., synod convenes for business at 9:40 a.m.

The roll call reveals Elder Jose A. Tagle, Jr., Classis Florida, is absent.

Rev. Eugene Bazuin, Classis Illiana, Rev. John Joldersma, Classis Minnesota North, and Elder Allen Van Dyken, Classis Wisconsin, are present and rise to express agreement with the Forms of Unity.

The minutes of the session of June 13, 1989, are read and approved.

The stated clerk welcomes and introduces fraternal delegates Prof. Dr. K. Runia from the Reformed Churches in the Netherlands and Rev. Christopher Rabali from the Reformed Churches in South Africa.

ARTICLE 15

Advisory Committee 12, *Judicial Code Committee*, Mr. David Vander Ploeg reporting, presents the following:

I. APPEAL OF N. DE JONG FROM THE DECISION OF CLASSIS GRAND RAPIDS EAST

A. *Material*: Report of Committee of Protests and Appeals (Judicial Code Committee)

David Vander Ploeg, reporter, first reads the appeal of Dr. N. De Jong in its entirety (see Supplementary Materials, pp. 401-02). He then reads the report of the committee as follows:

In the matter of the appeal of Norman De Jong to the synod of the CRC re the decision of Classis Grand Rapids East to not sustain the charges filed against Dr. Melvin Hugen regarding the Form of Subscription:

This matter comes before the Committee of Protests and Appeals, also known as the Judicial Code Committee of the Christian Reformed Church in North America, by way of Article 22 of the Judicial Code.

Dr. Norman De Jong (sometimes referred to as "Complainant"), a member and former elder of Palos Heights, Illinois, CRC, on January 11, 1988, directed a complaint to the consistory of Eastern Avenue CRC re the contents of a speech entitled "Why I Believe the Bible Requires Women in Office," given by Dr. Melvin Hugen (sometimes referred to as "Respondent"), a mem-

ber of Eastern Avenue CRC, Grand Rapids, Michigan, and a professor at Calvin Seminary, at a Sunday Evening Soapbox Series at Palos Heights CRC on November 22, 1987. In the judgment of the Complainant, Dr. Hugen was guilty of violating the Form of Subscription by "teaching and publicly advocating positions contrary to our creeds and to repeated decisions of the Christian Reformed synods." The consistory of Eastern Avenue CRC considered the complaint in regular session on November 9, 1988. Its conclusion was:

After careful consideration of Article 5 of the Church Order, Article 5 of the Supplement, and the Form of Subscription, it is our judgment that these all refer to "doctrines contained in the standards of the church" (Supplement, Art. 5) and not to each and every decision made by the synod of the Christian Reformed Church. The matter of women in ecclesiastical office we judge to be not a doctrine of the church, but a church order matter. Consequently, we believe that Dr. Hugen is free to present his views on this matter within the church and we encourage him to do so.

On February 22, 1988, the Complainant appealed the decision of Eastern Avenue CRC to Classis Grand Rapids East. At the May 19, 1988, meeting of Classis Grand Rapids East, the classis accepted the recommendation of the Classical Interim Committee: "Having studied this question in its capacity as an advisory committee to classis (see minutes of January 21, 1988, Art. 5.4), the Classical Interim Committee recommends that classis not consider Dr. De Jong's request at this time, but refer it back to Eastern Avenue for further proceedings" (Minutes of Classis Grand Rapids East, May 19, 1988, Art. 12.1, 2, 3, 4).

On August 19, 1988, the Complainant submitted a more formal charge against Dr. Melvin Hugen to Eastern Avenue CRC. The formal charge stated that the statements made by Dr. Hugen on November 22, 1987, are "in conflict with the Belgic Confession Article 30 in which the church confesses that 'everything will be carried on in the Church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his Epistle to Timothy.'" The Complainant requested the Eastern Avenue consistory (1) "to declare that the matter of women in ecclesiastical office is indeed a creedal and/or confessional matter and (2) to advise Dr. Hugen . . . please refrain from any further speeches, actions, writings, or teachings of your views on this matter until such time as the issues are properly adjudicated through all ecclesiastical assemblies . . ."

The decision of Eastern Avenue Christian Reformed consistory in session on August 30, 1988, "after full deliberation unanimously found Dr. Melvin Hugen not guilty of the charges brought by Dr. Norman De Jong. It was determined that

1. Dr. De Jong has not met the burden of proof in establishing that Dr. Hugen violated the Form of Subscription by speaking publicly in support of women in all offices of the church on November 22, 1987, in Palos Heights CRC, as
 - a. Belgic Confession Article 30 does not specify the gender of those who may hold the offices of minister, elder, or deacon; and
 - b. Belgic Confession Article 30 does not specify an interpretation of I Timothy 3, but merely refers to the passage.

2. In order to uphold the charge of Dr. De Jong against Dr. Hugen, the Eastern Avenue consistory would in effect have to judge that synod is in violation of the confessions in that synod has permitted the ordination of women deacons without any change in Belgic Confession Article 30."

An appeal to Classis Grand Rapids East re the decision of the Eastern Avenue council to uphold Dr. Melvin Hugen in the matter of the Form of Subscription was submitted by the Complainant on September 15, 1988.

Classis Grand Rapids East in session on September 15, 1988, in its judicial capacity heard the appeal with statements from the Complainant and the Respondent. Classis found Dr. Hugen "not guilty" of the charges, and a motion passed to affirm the decision of the Eastern Avenue consistory (Minutes of Classis Grand Rapids East, September 15, 1988, Arts. 14.8 and 14.9). The Complainant submitted an appeal to the synod of the Christian Reformed Church re the decision of Classis Grand Rapids East to uphold Dr. Melvin Hugen in the matter of the Form of Subscription on October 31, 1988.

At a hearing on June 12, 1989, the Judicial Code Committee heard oral arguments of Dr. De Jong and Dr. Hugen and reviewed all of the written materials submitted by each of the parties.

B. Recommendation:

That synod not sustain the appeal of Dr. Norman De Jong re the September 15, 1988, decision of Classis Grand Rapids East.

Grounds:

1. There is no evidence that Dr. Melvin Hugen has violated any of the creeds of the Christian Reformed Church by advocating that the offices in the church be open to women.
2. Decisions made by synod at least since 1978 indicate that the "women in office" issue has not been regarded as a creedal matter, but as a church order matter.
3. The word "persons" as used in Article 30 of the Belgic Confession represents a change from the use of the word "men" in an earlier translation. The new translation of the Belgic Confession was adopted by the Synod of 1985, and the change of "men" to "persons" in Article 30 was specifically addressed in its response to Overture 59 (*Acts of Synod 1985*, pp. 639, 787-88).
4. The committee is not satisfied that it has the jurisdiction to review the decision of synod referred to in three (3) above nor indeed synod's implied interpretation of I Timothy 3 or other scriptural passages. In our opinion, such a review should only occur in answer to an overture and/or gravamen and not by way of personal charges brought against an individual.

—Adopted

Richard J. Kuiken registers his negative vote with the following statement: "Ground 2 makes the assertion that the 'women in office' issue has not been regarded as 'a creedal matter,' implying that neither is it a biblical matter (after all, the confessions are a systematic exposition of the Scriptures), but rather, simply a matter of Church Order. With this I strongly disagree."

ARTICLE 16

Rev. Douglas Vander Wall leads in prayer and synod adjourns at 10:30 a.m. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 8:30 a.m. on Thursday.

THURSDAY MORNING, JUNE 15, 1989

Third Session

ARTICLE 17

Following worship with the RCA at 8:30 a.m., synod convenes for business at 9:25 a.m.

The roll call indicates that Elder Jose A. Tagle, Jr., Classis Florida, is absent.

The minutes of the session of June 14, 1989, are read and approved.

The stated clerk welcomes and introduces fraternal delegates ds. P. den Butter and Rev. J. C. L. Starreveld of the Christelijke Gereformeerde Kerken in Nederland.

ARTICLE 18

Advisory Committee 7, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. INTERVIEWS FOR SEMINARY FACULTY APPOINTEES

A. Materials:

1. Report 2, pp. 39-42
2. Report 2-A, pp. 350, 352

B. Recommendations:

1. That synod interview Rev. Arie C. Leder with a view to approving his appointment as Assistant Professor of Old Testament for three years, commencing with the 1990-91 academic year, with the understanding that his rank be raised to that of Associate Professor at the time he is awarded the Th.D. degree.
 - a. That this interview be scheduled on Thursday, June 15, 1989, at 9:30 a.m. and be held according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69-70) and implemented as follows:
 - 1) That on behalf of synod Dr. Barry Bandstra 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. Arie C. Leder subject to satisfactory interview.

—Adopted

2. That synod interview Rev. Carl J. Bosma, with a view to approving his appointment as Assistant Professor of Old Testament for three years, commencing with the 1990-91 academic year.

- a. That this interview be scheduled on Friday, June 16, 1989, at 8:45 a.m. and be held according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69-70) and implemented as follows:
 - 1) That on behalf of synod Dr. Barry Bandstra 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. Carl J. Bosma subject to satisfactory interview.

—Adopted

3. That synod interview Dr. Sidney Greidanus with a view to approving his appointment as Associate Professor of Homiletics for two years, commencing with the 1990-91 academic year.

- a. That this interview be scheduled on Friday, June 16, 1989, 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. Peter Vosteen serve as primary questioner with a maximum time of thirty minutes.
 - 2) That questions be allowed from the delegates with maximum time of thirty minutes.
- b. That synod approve the appointment of Dr. Sidney Greidanus subject to satisfactory interview.

—Adopted

II. SEMINARY FACULTY APPOINTMENT

Material: Report 2, VI, A, a, p. 39

Rev. Arie C. Leder, nominee for the position of Assistant Professor of Old Testament, is introduced to synod. Dr. Barry L. Bandstra interviews Rev. Leder, who also responds to questions from the floor.

Recommendation:

That synod approve the appointment of Rev. Arie C. Leder as Assistant Professor of Old Testament for three years, commencing with the 1990-91 academic year.

—Adopted

The president of synod congratulates Rev. Leder and assures him of the prayers of the assembly. Rev. Leder responds with gratitude.

(The report of Advisory Committee 7 is continued in Article 29.)

ARTICLE 19

Advisory Committee 4, *Radio/Publications*, Rev. Paul E. Bakker reporting, presents the following:

CRC PUBLICATIONS

A. *Material*: Report 3, pp. 43-79

B. *Recommendations*:

1. That synod grant the privilege of the floor to the following people when CRC Publications Board matters are discussed:

For the board:

Rev. Alvin Hoksbergen, president
Rev. Howard Vanderwell, secretary
Mr. Gary Mulder, executive director

For *The Banner*:

Rev. Andrew Kuyvenhoven, editor in chief

For Business:

Mr. Allen Van Zee, finance director

For Education:

Dr. Harvey Smit, editor in chief
A member of the Worship Committee

—*Granted*

2. That synod recognize Rev. Andrew Kuyvenhoven's contributions as *Banner* editor at the synodical testimonial dinner.

—*Adopted*

3. That Rev. Andrew Kuyvenhoven be given the privilege of addressing synod briefly at a time of synod's own choosing.

—*Adopted*

4. Recommendations concerning procedure for selecting *Banner* editor

a. That synod consider the two candidates presented by the CRC Publications Board for the position of *Banner* editor. If synod believes that new or additional candidates should be considered, it should request the CRC Publications Board to submit new candidate(s) to the 1990 Synod. Nominations from the floor will not be accepted.

—*Adopted*

b. That synod interview in open session each candidate for up to one hour. Interviews will be initiated by a member of synod selected by synod's advisory committee. The questions to be asked shall be selected by the advisory committee.

1) That the same prepared questions shall be asked of each nominee in the absence of the other.

2) That following the prepared questions the candidate(s) will be open to delegates' questions from the floor.

—*Adopted*

c. That following the interviews the president shall give ample opportunity in executive session for discussing the qualifications of the candidate(s) for the position, after which synod will vote to proceed with balloting.

—*Adopted*

d. That the vote by which the new *Banner* editor will be selected be done in open session by ballot.

—*Adopted*

5. That synod express its thanks to the CRC Publications Board and to the *Banner* Editor Search Committee and its chairman, Rev. Jacob D. Eppinga, for

their thorough and comprehensive work in securing candidates for the *Banner* editor position.

—Adopted

(The report of Advisory Committee 4 is continued in Article 25.)

ARTICLE 20

Advisory Committee 10, *Synodical Services*, Rev. John Joldersma reporting, presents the following:

I. HISTORICAL COMMITTEE

A. *Material*: Report 11, pp. 165–66

B. *Recommendation*:

That synod recognize the loss of the committee secretary, Rev. John Leugs, and express its sympathy to Mrs. Leugs and her family.

—Adopted

II. DORDT COLLEGE

A. *Material*: Report 19, pp. 245–46

B. *Recommendation*:

That synod note with gratitude that Dordt College promotes excellence in education, as evidenced in the rating as one of the nation's best colleges by *U.S. News and World Report*.

—Adopted

III. INSTITUTE FOR CHRISTIAN STUDIES

A. *Material*: Report 20, pp. 247–48

B. *Recommendation*:

That synod note with gratitude that the Institute for Christian Studies rejoices in increased student enrollment and financial support.

—Adopted

IV. REDEEMER COLLEGE

A. *Material*: Report 21, p. 249

B. *Recommendation*:

That synod note that Redeemer College completed the first year of additional pre-seminary training and that the college enjoyed a 20 percent increase in enrollment.

—Adopted

V. REFORMED BIBLE COLLEGE

A. *Material*: Report 22, pp. 251–53

B. Recommendation:

That synod note with gratitude that the Reformed Bible College celebrates its fiftieth anniversary this year and that it hopes to move to a new campus in the near future.

—*Adopted*

VI. THE KING'S COLLEGE

A. Material: Report 23, p. 255

B. Recommendation:

That synod note with gratitude that The King's College experienced spectacular growth in student enrollment and that synod encourage The King's College in its search for permanent facilities.

—*Adopted*

VII. TRINITY CHRISTIAN COLLEGE

A. Material: Report 24, pp. 257-58

B. Recommendation:

That synod note with gratitude the college's record student enrollment for the past academic year.

—*Adopted*

VIII. UNITED CALVINIST YOUTH

A. Material: Report 25, pp. 259-61

B. Recommendation:

That synod note with gratitude the seventy years of service of the Young Calvinist Federation.

—*Adopted*

IX. TRANSFER COOPERSVILLE CRC TO CLASSIS ZEELAND

A. Materials:

1. Overture 4, p. 311
2. Communication 3

B. Recommendation:

That synod grant the request of Coopersville, MI, CRC that it be transferred to Classis Zeeland, effective January 1, 1990.

Grounds:

1. Coopersville CRC is located in close proximity to many of the churches of Classis Zeeland, whereas it is located at considerable distance from the churches of Classis Grand Rapids North.
2. With the synodical realignment of Classes Grandville and Zeeland and the formation of Classis Georgetown in 1988, Classis Zeeland became one of the smaller classes of the denomination, whereas Grand Rapids North is a large classis.

3. The children of Coopersville CRC attend Allendale Christian School and Unity Christian High School in Hudsonville along with many children from churches in Classis Zeeland.
4. Coopersville CRC Cadets are members of the Grand River Council, as are Cadets of all Classis Zeeland churches, and the young people of Coopersville CRC are members of the Young Calvinist organization of Classis Zeeland.
5. The precedent for granting such a request has already been established, for example, in the transfers to other classes of Mayfair CRC, Grand Rapids, MI, in 1977 and Bauer CRC, Zeeland, MI, in 1979.

—*Adopted*

X. TRANSFER EASTMANVILLE CRC TO CLASSIS ZEELAND

A. Materials:

1. Overture 5, p. 311
2. Communication 3

B. Recommendation:

That synod grant the request of Eastmanville, MI, CRC to be transferred to Classis Zeeland, effective January 1, 1990.

Grounds:

1. Eastmanville CRC is located close to many of the churches of Classis Zeeland, two of which are within three miles of the Eastmanville church, and four others are within eight miles.
2. Many children of Eastmanville CRC attend Allendale Christian School and later Unity Christian High School in Hudsonville with many children who are members of churches in Classis Zeeland.
3. The Eastmanville Cadets are members of the Grand River Cadet Council, together with Cadets from First Allendale, Second Allendale, North Blendon, and Rusk CRCs, which are all member churches of Classis Zeeland.
4. The rural community setting of Eastmanville CRC is compatible with the setting of a large percentage of the churches of Classis Zeeland.
5. There is precedent for such a transfer to another classis: Mayfair CRC in 1977 and Bauer CRC in 1979.

—*Adopted*

XI. TRANSFER LAMONT CRC TO CLASSIS ZEELAND

A. Materials:

1. Overture 6, p. 312
2. Communication 3

B. Recommendation:

That synod grant the request of Lamont, MI, CRC to be transferred to Classis Zeeland, effective January 1, 1990.

Grounds:

1. Lamont CRC is located close to the churches of Classis Zeeland. As a result members of the Lamont church:
 - a. share many ties (social, economic, political, and family) with the people of those churches;
 - b. join hands with those churches in various forms of witness and ministry in their part of Ottawa County; and
 - c. labor together with those people in the work of the Christian day schools of the area, both elementary and secondary (Lamont Christian School, Unity Christian High School).
2. The formation of a new classis from the churches of Classis Grandville and Classis Zeeland has now reduced Classis Zeeland to the smallest of the area classes, with fifteen churches, whereas Classis Grand Rapids North is now the largest, with twenty-three.

—Adopted

XII. DIVIDE CLASSIS CALIFORNIA SOUTH INTO TWO CLASSES

A. Materials:

1. Overture 7, p. 313
2. Communication 4

B. Recommendation:

1. That synod approve the formation of two separate classes from the churches presently within Classis California South.

—Adopted

2. That the classis be divided into a West Classis and East Classis as follows:

WEST CLASSIS		EAST CLASSIS	
<i>Congregation</i>		<i>Congregation</i>	
Anaheim	71	Barstow, Hi-Desert	16
Anaheim, Latin American	20	Chino, Bethel Korean	22
Arcadia	50	Chino, Calvary	268
Arleta, Valley	50	Riverside	40
Artesia, First	97	Chino, First	238
Artesia, Trinity	69	Chula Vista	17
Bellflower, Bethany	174	Escondido	193
Bellflower, First	165	Fullerton, Orange Korean	105
Bellflower, Rosewood	138	Hacienda Heights, Immanuel	21
Bellflower, Sheepgate	19	Garden Grove, Dong San	21
Fountain Valley, Community	38	Garden Grove, So Mang	20
Cerritos, Seafarers Ministry	23	Ontario	113
Honolulu, Pacific Community	27	Orange City, Korean Church	31
Long Beach	81	San Diego, Christ's Comm.	
Long Beach, Korean	22	San Diego	91
Los Angeles, Chinese	11	Orange County, Korean Amer.	30
Los Angeles, Community	27	Otay Mesa	16
Los Angeles, Crenshaw	14	Ramona	
Los Angeles, Korean	147	Redlands, First	116
Los Angeles, West Bethel	50	Redlands, Highland Avenue	78
Sun Valley, Bethel	49	San Marcos	24
Sun Valley, Sol Del Valle	15		
Westminster, Saigon	45		
Total Families	1402	Total Families	1460

Notes:

1. Each classis would be approximately the same size. The West Classis would have 23 churches with 1,402 families, and the East Classis would have 21 churches with 1,460 families.
2. Each classis would have a fairly consistent ethnic mix. The West Classis would have ten Anglo churches and twelve ethnic churches. The East Classis would have fifteen Anglo churches and seven ethnic churches.
3. The potential for growth and church planting would be about the same for all ethnic groups on each side of the line.
4. This division takes into consideration the strong historical ties between churches, i.e., Los Angeles Community and Anaheim with the Bellflower and Artesia churches.
5. This division recognizes the uniqueness of existing groups, namely CRUCIAL (Christian Reformed Urban Churches In and Around Los Angeles).

Grounds:

1. Size of classis:
 - a. Classis California South is the largest classis within the Christian Reformed denomination. It has thirty-seven organized churches and approximately twelve unorganized and affiliating churches.
 - b. Classis California South has nearly 3,000 families. Only two of the forty-four classes in the Christian Reformed Church have more, and they are in areas where there is a very heavy concentration of Christian Reformed people.
2. Potential for growth:
 - a. Although it is already large, Classis California South appears to have almost unlimited potential for growth because Southern California is one of the fastest-growing areas in the country. We can expect an influx of people and the springing up of new communities throughout Southern California and therefore an increasing need to plant churches.
 - b. The growth in Southern California has the potential of coming from a variety of groups. At present we have congregations which are basically Anglo, Korean, Black, Vietnamese, Chinese, and Hispanic.
3. Ministry within classis:
 - a. A smaller number of churches in a classis should mean better care for one another as well as increased efficiency.
 - b. A smaller number of churches in each classis would lead to the involvement of more people at the classical level.
 - c. Meaningful affiliation with and integration into the CRC by the Korean segment can best be accomplished in a smaller classis.
4. Representation:

The division of classis would ensure more adequate representation on denominational boards and at synod.

—Adopted

XIII. SYNODICAL INTERIM COMMITTEE

A. Materials:

1. Report 17, pp. 223-40
2. Report 17-A, pp. 375-84

B. Recommendations:

1. That synod honor the request of the SIC that Rev. Peter W. Brouwer, 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.

—*Granted*

2. That synod approve the SIC interim appointments to various boards and committees (Report 17, III, pp. 226-27; Report 17-A, I, p. 375).

(Correction, III, A, p. 226: CRC Publications, Classis Grandville, Member, Rev. D. A. Kamstra, Alternate Member, Rev. R. A. Heerema; correction, III, B, p. 227: Rev. B. Nederlof replaces Rev. E. Gritter.)

—*Adopted*

3. That synod note that the SIC appointed a committee to clarify the extent of synod's delegation of responsibility to the Board of Trustees in the candidacy process and to undertake a study to determine the desirability of revising the Church Order (and the Judicial Code, as applicable) to allow a broader appeal procedure (Report 17, IV, A, p. 227).

—*Adopted*

4. That synod expand the mandate of the SIC relative to studying the appeal process to include the matter of clarifying Church Order Supplement, Article 28, C and D (Report 17-A, pp. 375-76).

Ground: There is a lack of clarity in the personal appeal process and ambiguity of language in related rules for synodical procedure (e.g., see Report 17-A, III, pp. 375-76, last 3 paragraphs).

—*Adopted*

5. That synod approve the SIC's appointment of a Committee to Study Youth/Young Adult Ministry (Report 17, IV, B, pp. 227-28). Committee members are Dr. Harvey Smit, convener; Ms. Norma Coleman, Rev. Dale Cooper, Rev. Ed Den Haan, Mrs. Jeanette De Jong, Dr. Douglas Kamstra, and Mr. David Larsen.

—*Adopted*

XIV. THREE-YEAR STUDY COMMITTEES

A. *Material:* Report 17-A, pp. 376-78

B. *Background:*

In 1985 Overture 6 addressed the problems caused by the short period of time between the reception of the *Agenda for Synod* and the meeting of synod.

The overture addressed the concern that considering approximately five hundred pages on diverse subjects within six or seven weeks is a formidable task. Furthermore, the overture noted that classes which meet only twice a year cannot send communications to synod concerning the reports issued. (See *Acts of Synod 1985*, pp. 801-02.)

In response, Synod 1985 decided that all reports of study committees and recommendations of boards or standing committees affecting doctrinal, ethical, or Church Order statements shall be in the hands of the churches for at least six months prior to being acted upon by synod. Thereupon Synod 1985 set October 15 as the deadline for submitting study-committee reports to the office of the stated clerk and December 1 as the deadline for distribution of such reports to the churches. This policy was implemented beginning with the Synod of 1987.

Since that time several two-year study committees have experienced difficulty completing their work in the allotted time.

It must be understood that a committee given two years to study has in actuality only one year and four months to do its work, provided the committee begins to do its work early in July, the month following the synod which appointed the committee. Ordinarily study committees do not find it possible to begin their work that early. It takes time for the convener to assemble the committee, and vacations and other conflicts often make it difficult for the committee to begin its work before September of the year of its appointment.

The Synod of 1988 decided to grant the Committee to Study Creation and Science three years to do its work, but report deadlines cut that time to two years and four months. Several overtures addressing Synod 1989 have requested that the Committee to Study Creation and Science report in 1990 rather than in 1991. However, the committee would have only three and one-half months following Synod 1989 to complete its work if such a recommendation would be adopted.

C. Recommendations:

1. That synod require study committees to submit their reports for consideration by the synod which meets three years after the synod by which the study committee was appointed, in keeping with established deadlines.

Grounds:

Such a revised policy would:

- a. Give study committees two years to do their work. (See paragraph four above.)
- b. Help to facilitate existing regulations relating to study committee reports:
 - 1) Making it possible for churches to receive the reports six months prior to the synod at which the report would be considered.
 - 2) Giving classes the opportunity to respond to matters in the printed/distributed agenda.
- c. Provide the church with a period during which discussion of issues could lead toward a harmonious resolution of such matters.

—Adopted

2. That synod approve the following changes in the deadline dates for study committee reports in Rules for Synodical Procedure V, G and H:

- a. That the October 15 deadline in V, G be changed to September 15.
- b. That the December 1 deadline in V, H be changed to November 1.

—Adopted

3. That this policy become effective with study committees appointed by Synod 1989.

—Adopted

XV. MINISTERS' COMPENSATION SURVEY 1989

A. *Material*: Report 17-A, VIII, p. 378

B. Recommendation:

That synod urge the churches to participate in the annual survey of ministers' compensation by promptly responding to the questionnaire sent each December.

—Adopted

XVI. AUDIO AND VIDEO RECORDINGS OF SYNOD

A. *Material*: Report 17, pp. 230-31

B. Background:

The following policy with respect to the audiorecordings of synod has been in effect since such recordings have been made:

The stated clerk has been given the responsibility by synod of editing the *Acts of Synod* and has also been designated "to be responsible for the usage and storage" of the official audiorecordings of the entire proceedings of the general sessions of synod (see Job Description of the stated clerk, Sections V, A, 2, and *Acts of Synod* 1979, p. 13).

If the stated clerk finds the minutes to be clearly inaccurate in view of a hearing of the audiorecording, he takes whatever action he believes to be reasonable and just. He should report this action to the SIC, which endorses or does not endorse this action. In his report to synod, the stated clerk presents as information the action which he has taken. The record of the new synod would then indicate that the synod takes note of such and such a matter brought to its attention through the stated clerk's report. Such a notation would take care of the written record and the proper involvement of the current synod in the matter. If that synod wishes to take additional or different action, which is always its prerogative, it will then have the necessary material and basis to take such action (SIC Minutes, SCM 600, A).

This policy has been strictly followed. Copies of parts of the synodical recording have not been released to people who have asked for copies. The official record of the actions of a given synod are recorded in the minutes or *Acts of Synod*. Speeches made on the floor of synod may help to bring the delegates to a certain conclusion, but a given speech by a certain delegate does not reflect the mind of synod nor necessarily the mind of that delegate after he has heard additional discussion of the issue being addressed.

This past year a number of requests were made for various portions of the audiorecording of Synod 1988: addresses of multiethnic conferees, an interview, and the proceedings of the afternoon the Calvin matter was discussed.

For approximately the past twenty years there has been a policy prohibiting people in the gallery from taping synodical sessions. This has been difficult to monitor or to control, especially because no notice has been posted alerting visitors to the prohibition.

In recent years we have not been consistent. Although people in the gallery are not to make tape recordings of synod on their personal equipment, the media is admitted to the public sessions of synod. Videorecorders are brought in, and the videotapes are used subsequently on newscasts.

In light of such a practice and the availability to the public of advanced technological equipment, the SIC adopted the following regulations:

1. The original and stated purpose of making an audiorecording of synodical proceedings is to be honored, namely, that the recording serve to verify the written record of the synodical proceedings. The stated clerk is responsible for the usage and storage of those audiorecordings.

2. Representatives of the media are permitted to make videorecordings of synodical proceedings provided they observe the restrictions placed upon them by the synodical news office under the direction of the stated clerk of synod.

3. Visitor Privileges

- a. Members of the gallery (visitors) are at liberty to make audiorecordings of the public proceedings of synod provided it is done unobtrusively (i.e., that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons in the gallery).
- b. Videorecordings are permitted provided the following restrictions are observed:
 - 1) Video cameras are permitted only at the entrances at the mezzanine level, not backstage or in the wings.
 - 2) Auxiliary lighting is not permitted.
 - 3) Videotaping is to be done unobtrusively (i.e., in such a way that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons in the gallery).

C. Recommendation:

That synod approve the above regulations recommended by the SIC relative to audio and videorecordings of the synodical sessions.

—Adopted

(The report of Advisory Committee 10 is continued in Article 23.)

ARTICLE 21

The morning session is adjourned, and Elder Dan F. Bloem leads in closing prayer.

ARTICLE 22

The president of synod announces that a death has occurred in the family of Elder John Eekhoff, Classis Northcentral Iowa, and asks for the prayers of the assembly in his behalf.

Elder Harold Van Maanen announces *Psalter Hymnal* number 620, "By the Sea of Crystal." He reads from I Thessalonians 1:1-10 and leads in opening prayer.

ARTICLE 23

(The report of Advisory Committee 10 is continued from Article 20.)

Advisory Committee 10, *Synodical Services*, Rev. John Joldersma reporting, presents the following:

I. ONE-YEAR EXTENSIONS GRANTED TO STUDY COMMITTEES

A. *Material*: Report 17, VII, pp. 231-32

B. *Recommendation*:

That synod ratify the action of the SIC in granting one-year extensions to the Structure Review Committee and the World Ministries Review Committee.

—Adopted

II. MULTIETHNIC CONFERENCE

A. *Material*: Report 17, VIII, pp. 232-33

B. *Background*:

The Synod of 1986 endorsed the development of a biennial orientation conference/ethnic planning workshop for the various ethnic minority groups in the CRC, to be held in Grand Rapids simultaneously with the first week of synod. The stated clerk was instructed to participate in planning these conference/workshops and to arrange for appropriate interaction between the conference/workshop and synod. A planning committee was appointed to plan and organize the first synodically sponsored conference. The first such multiethnic conference was held during the first week of synod in June 1988.

C. *Recommendation*:

That synod take note of the report of the 1988 Multiethnic Conference and of the plans for such a conference in 1990.

—Adopted

IV. AGENCY COORDINATION

A. *Material*: Report 17, IX, p. 233

B. *Recommendation*:

That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council and the Missions Coordination Council.

—*Adopted*

V. DENOMINATIONAL MAILING LIST

A. *Material*: Report 17, X, p. 233

B. *Recommendation*:

That synod take note of the decisions of the SIC not to include telephone numbers on the mailing labels that are provided upon request.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 44.)

ARTICLE 24

The president of synod welcomes and introduces to synod Rev. Dr. Wilbur Washington, moderator of the Reformed Church in America synod. He brings greetings from the Reformed Church in America. He concludes his remarks by leading all to say, "We are family; we are family. Amen."

ARTICLE 25

(The report of Advisory Committee 4 is continued from Article 19.)

Advisory Committee 4, *Radio/Publications*, Rev. Paul E. Bakker reporting, presents the following:

I. BANNER EDITOR INTERVIEWS

Material: Report 3, pp. 46-48

A. Rev. Robert De Moor, nominee for *The Banner* editor, is introduced to synod by Rev. Eugene A. Bazuin, who interviews Rev. De Moor. He also responds to questions from the floor.

B. Rev. Galen Meyer, nominee for *The Banner* editor, is introduced to synod by Rev. Eugene A. Bazuin, who interviews Rev. Meyer. He also responds to questions from the floor.

Synod enters into executive session to discuss the qualifications of the candidates.

A motion is made that synod proceed to ballot for the two nominees.

—*Adopted*

Synod returns to open session.

The vice president Rev. James R. Kok leads the assembly in prayer, asking for God's guidance in the selection of *The Banner* editor. Delegates proceed to ballot.

Rev. Galen Meyer is elected. The president extends congratulations on behalf of synod to Rev. Meyer as editor in chief of *The Banner*. He expresses gratitude that God has given him the gifts to perform this work and prays for God's blessing upon him. Rev. Meyer responds, expressing his gratitude and humility to the delegates for electing him to this position, and asks for the prayers and support of the delegates.

The president expresses gratitude to Rev. Robert De Moor for allowing his name to be placed on nomination for editor in chief of *The Banner*.

(The report of Advisory Committee 4 is continued in Article 49.)

ARTICLE 26

The afternoon session adjourns at 5:00 p.m. in order to attend a CRC-RCA concurrent synod "Celebration of Praise and Unity" at 8:15 p.m. at LaGrave Avenue CRC. Elder Henry Van Elderen leads in closing prayer.



**CRC/RCA CONCURRENT SYNOD
CELEBRATION OF PRAISE AND UNITY**
LaGrave Avenue Christian Reformed Church
Thursday, June 15, 1989
8:15 p.m.

Prelude: *The Fiery Sun Doth Now Decline* Bruce Simonds

Processional Hymn: *Christ Is Made the Sure Foundation* (*Rejoice in the Lord* 392, tune *Psalter Hymnal* 612)

Christ is made the sure foundation: Christ the head and cornerstone,
Chosen of the Lord and precious, binding all the church in one,
Holy Zion's help forever and her confidence alone.

To this temple where we call thee, come, O Lord of hosts, today;
With thy wonted loving-kindness, hear thy people as they pray,
And thy fullest benediction shed within its walls for aye.

Here vouch-safe to all thy servants what they ask of thee to gain,
What they gain from thee forever with the blessed to retain,
And hereafter in thy glory evermore with thee to reign.

Laud and honor to the Father, laud and honor to the Son,
Laud and honor to the Spirit, ever three and ever one:
One in might and one in glory while unending ages run.

Invocation/Greeting: Wilbur Washington

Introductions

Opening Song: *Sing, Sing a New Song to the Lord God* (PH 98, RL 119)

All: Sing, sing a new song to the Lord God
For all the wonders he has wrought;
His right hand and his arm most holy
The victory to him have brought.
The Lord made known his great salvation,
Showed faithfulness to Israel;
Revealed in sight of every nation
His ways in righteousness excel.

Choir: Then make a joyful noise before him,
O all the earth, his praises sing;
With harp and with the trumpet voicing
A joyful noise to God, the King.
Let oceans roar with all their fullness
The world and all who dwell therein,
Proclaim the power of God with boldness,
Exalt him ever and again.

All: Let all the streams in joyous union
Now clap their hands and praise accord,
The hills rejoice in glad communion,
And skip for joy before the Lord.
He comes, he comes to judge the people,
Arrayed in truth and equity;
The world he shall redeem from evil,
And righteous shall his judgment be.

Opening Litany: from *Our World Belongs to God* (CRC)

L: In our world, bent under the weight of sin,
Christ gathers a new community.
Satan and his evil forces
seek whom they may confuse and swallow;

P: **but Jesus builds his church,**
his Spirit guides,
and grace abounds.

L: Our new life in Christ
is celebrated and nourished
in the fellowship of congregations

P: **where God's name is praised,**
his Word proclaimed,
his way taught;
where sins are confessed,
prayers and gifts are offered,
and sacraments are celebrated.

L: The Spirit empowers each member
to take part in the ministry of all,
P: so that hurts are healed
and all may rejoice
in the life and growth of fellowship.

L: The church is a gathering
of forgiven sinners,
called to be holy,
dedicated to service.

P: Saved by the patient grace of God,
we deal patiently with others.
Knowing our own weakness and failures,
we bring good news to all sinners
with understanding of their condition,
and with hope in God.

L: We grieve that the church
which shares one Spirit, one faith, one hope,
and spans all time, place, race, and language
has become a broken communion in a broken world.

When we struggle for the purity of the church
and for the righteousness God demands,

P: we pray for saintly courage.

L: When our pride or blindness blocks
the unity of God's household,

P: we seek forgiveness.

L: We marvel that the Lord gathers the broken pieces
to do his work,

P: and that he blesses us still
with joy, new members,
and surprising evidences of unity.
We commit ourselves to seeking and expressing
the oneness of all who follow Jesus.

Old Testament Reading: Psalm 133 (choral chant)

A brief address by Albertus Christiaan Van Raalte

Hymn: *All People That on Earth Do Dwell—The Old Hundredth Psalm Tune*
(PH 100, RL 120) Arranged by R. Vaughan Williams

All: All people that on earth do dwell
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forth tell.
Come Ye before him, and rejoice.

Choir: The Lord, ye know, is God indeed,
Without our aid he did us make;

We are his flock, he doth us feed,
And for his sheep he doth us take.

Choir: O enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud, and bless his name always,
For it is seemly so to do.

Choir: For why? the Lord our God is good;
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

All: To Father, Son, and Holy Ghost,
The God whom heaven and earth adore,
From men and from the angel host
Be praise and glory evermore.
Amen.

New Testament Reading: I Corinthians 12:4-11

Meditation: Lewis Smedes, *What Took Us So Long?*

Hymn: *In Christ There Is No East or West* (PH 450, RL 410)

All: In Christ there is no east or west, in him no pride of birth;
The chosen family God has blessed now spans the whole wide
earth.

Men: For God in Christ has made us one from every land and race;
He reconciled us through his Son and met us with his grace.

Women: It is by grace we are assured that we belong to him;
The love we have in Christ our Lord, the Spirit works within.

All: So, brothers, sisters, praise his name who died to set us free
From sin, division, hate, and shame, from spite and enmity.

All: In Christ there is no east or west—he breaks all barriers down;
By Christ redeemed, by Christ possessed, in Christ we live as one.

Litany of Unity: from *Our Song of Hope* (RCA)

L: We sing to our Lord a new song;
We sing in our world a sure Hope:

P: **Our God loves His world,**
He called it into being,
He renews it through Jesus Christ,
He governs it by His Spirit.

L: God is the world's true Hope.

- L: We are a people of hope
P: waiting for the return of our Lord.
- L: He has come to us
P: through the ancient people of Israel,
as the true Son of God, Jesus of Nazareth,
as the Holy Spirit at work in our world.
- L: He speaks to us now through His inspired Scriptures.
P: He is with us day by day.
- L: Christ elects His church
P: to proclaim His Word and celebrate the sacraments,
to worship His name,
and to live as His disciples.
- L: He creates His community
P: to be a place of prayer,
to provide rest for the weary,
and to lead people to share in service.
- L: The Spirit sends His church
to call sinners to repentance,
to proclaim the good news
P: that Jesus is personal Savior and Lord.
- L: He sends it out in ministry
P: to preach the good news to the poor,
righteousness to the nations,
and peace among mankind.
- L: The Spirit builds one church,
P: united in one Lord and one hope,
with one ministry around one table.
- L: He calls all believers in Jesus
P: to respond in worship together,
to accept all the gifts from the Spirit,
to learn from each other's traditions,
to make unity visible on earth.
- L: Come, Lord Jesus:
P: We are open to your Spirit.
We await your full presence.
Our world finds rest in you alone.

Prayer: Andrew Kuyvenhoven

Anthem: *Precious Lord, Take My Hand* (PH 493)

Hymn Response: *He Is Lord* (PH 633) (Sing twice)

He is Lord, he is Lord, he is risen from the dead, and he is Lord!
Every knee shall bow, every tongue confess
That Jesus Christ is Lord.

Spoken Blessing: Wilbur Washington

Recessional Hymn: *Lift High the Cross* (PH 373, RL 415)

Refrain:

Lift high the cross, the love of Christ proclaim
Till all the world adore his sacred name.

All: Come, Christians follow where our Saviour led.
Our King victorious, Jesus Christ, our Head.

Refrain

All: All newborn servants of the Crucified
Bear on their brows the seal of him who died.

Refrain

Women: From north and south, from east and west we raise
In growing unison our song of praise.

Refrain

Men: O Lord, once lifted on the tree of pain,
Draw all the world to seek you once again.

Refrain

Women: Let every race and every language tell
Of him who saves our lives from death and hell.

Refrain

Men: Set up your throne, that earth's despair may cease
Beneath the shadow of its healing peace.

Refrain

All: So shall our song of triumph ever be:
Praise to the Crucified for victory!

Refrain

Postlude: *Crown Imperial* Sir William Walton

Organist: Leslie Peart

Choir Director: Anton Armstrong

Pianist: Debra Perry

Trumpets: Rob Langejans, Douglas Rosema

Moderator: Wilbur Washington

Liturgists: John Kim, Ynés Byam

Prayer: Andrew Kuyvenhoven

Scripture: Audrey Den Herder

Albertus Van Raalte: Robert Meyering

Program Committee: RCA—Vernon Hoffman, Ralph Robrahn, Sally Tapley,
Susan Van Kuiken; CRC—William Buursma, Thelma Meyer, Darlene
Meyering, Robert Meyering

RCA Banner: Laura Tarbous

CRC Banner: Susan Van Kuiken

The committee wishes to thank:

LaGrave Avenue Christian Reformed Church for the use of its facilities.
Holland American Wafer Company, Arnie's Bakery, Community Bakery,
and Gordon Foods for refreshments.

FRIDAY MORNING, JUNE 16, 1989
Fifth Session

ARTICLE 27

Rev. Robert J. Timmer announces *Psalter Hymnal* number 400, "Praise the Savior, Now and Ever." He reads from Daniel 12 and leads in opening prayer. The assembly sings *Psalter Hymnal* number 424, "Spirit of the Living God."

The roll call reveals that Elder Jose Tagle, Jr., Classis Florida, is absent and will not be attending synod. No alternate is available.

The minutes of the sessions of June 15, 1989, are read and approved.

ARTICLE 28

Advisory Committee 5, *Domestic Ministries*, Rev. Alvin L. Hoksbergen reporting, presents the following:

I. CHAPLAIN COMMITTEE

A. *Material*: Report 6, pp. 139-147

B. *Recommendations*:

1. That synod grant the privilege of the floor to the executive director, Rev. Harold Bode, and the assistant executive director, Dr. Melvin Flikkema, on matters affecting the Chaplain Committee.

—*Granted*

2. That the chaplains who may be present while synod is in session be presented to synod immediately after the noon recess on June 16, 1989, and that two of them be allowed to speak briefly to synod.

—*Adopted*

(The report of Advisory Committee 5 is continued in Article 77.)

ARTICLE 29

(The report of Advisory Committee 7 is continued from Article 18.)

Advisory Committee 7, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. CANDIDATES

A. *Materials*: 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:

Michael F. Abma
Bert A. Amsing
Randall R. Bergsma
James M. Boer
Eugene A. De Jong
Paul R. De Vries
S. John Gerriets
Wick Hubers
Michael S. Johnson
Daryl E. Kats
Jacob Kerkhof
John Liu
Kirk M. MacNeil
Keith A. Mannes
Robert L. Offringa
Alexander P. Pak

Brent A. Pennings
John Roke
Norman D. Rozenboom
Robert A. Sizemore
Terry D. Slachter
Henry F. Steenberg
Steven R. Sytsma
Kent A. Van Til
Harold Vander Sluis
Jack E. Vander Veer
Michael Veenema
Norman J. Visser
Kurt K. Volbeda
Michael G. Winnowski
Harry D. Zantingh

—*Adopted*

2. That synod declare the above candidates eligible for call to the churches on June 30, 1989.

—*Adopted*

3. That synod declare the following persons as candidates for the ministry of the Word in the Christian Reformed Church contingent upon the completion of their academic requirements:

Robert M. Brenton
Joel A. De Boer
Kuldip Gangar
Daniel S. Hoekstra
Timothy R. Hull
Stephen J. Kelley

Kook Sung Kim
Arlan W. Koppendrayer
Daniel Young-Don Park
Dale L. Piers
Siemen A. Speelman

—*Adopted*

4. That synod extend the candidacy of the following persons for one year:

Carl Bolt
Mark Stephenson
Andrew Van Muyen
Mark R. Van't Hof

—*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 16, 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*

II. SEMINARY FACULTY APPOINTMENT

A. *Material*: Report 2-A, B, 1, a, p. 350

Rev. Carl J. Bosma, nominee for the position of Assistant Professor of Old Testament, is introduced to synod. Dr. Barry L. Bandstra interviews Rev. Bosma, who also responds to questions from the floor.

B. *Recommendation*:

That synod approve the appointment of Rev. Carl J. Bosma as Assistant Professor of Old Testament for three years, commencing with the 1990-91 academic year.

—*Adopted*

The president of synod congratulates Rev. Bosma and wishes him God's blessing in his appointment. Rev. Bosma responds.

(The report of Advisory Committee 7 is continued in Article 39.)

ARTICLE 30

The president announces that Elder Raymond H. Dykstra, Classis Grandville, has replaced delegate John Morren for the remainder of the sessions today and Saturday. He rises to express agreement with the Forms of Unity.

ARTICLE 31

The president rules that the missionaries of both CRWM and CRWRC who are presently in North America be presented and acknowledged at synod.

—*Granted*

ARTICLE 32

Elder John Kamerman, for the Reception Committee, introduces Dr. Joel Nederhood of the Back to God Hour.

December 17, 1989, marks the fiftieth anniversary of *The Back to God Hour* broadcasts. Dr. Nederhood introduces the following ministry staff personnel of the Back to God Hour, who briefly address synod: Rev. Bassam M. Madany, Minister of Arabic Broadcasting; Rev. Henry Bruinooge, Broadcast Minister for Listener Contact; Rev. Aaron Kayayan, French-Language Minister; Rev. Juan S. Boonstra, Minister of Spanish-Language Broadcasting. Mrs. Madany, Mrs. Bruinooge, Mrs. Boonstra, and Mrs. Nederhood are introduced. Mr. David Vander Ploeg, executive director, Mr. Jerry Jonker of RACOM Associates, and Mr. Jim Haan, Western Michigan Follow-up Coordinator, are also introduced.

The new film *No Greater Power* is shown. Dr. Nederhood addresses synod, concluding the one-hour jubilee presentation of the Back to God Hour. The president of synod responds.

ARTICLE 33

The stated clerk reads a letter of acceptance from Rev. Arie C. Leder to the position of Assistant Professor of Old Testament.

ARTICLE 34

The stated clerk gives instruction on the voting procedure for the master ballot, and delegates proceed to vote on ballot number 1.

ARTICLE 35

The morning session is adjourned with Dr. Henry J. Boekhoven leading synod in closing prayer.

FRIDAY AFTERNOON, JUNE 16, 1989

Sixth Session

ARTICLE 36

Rev. Jack Van de Hoef announces *Psalter Hymnal* number 502, "The Church's One Foundation." He reads from Luke 6:46-49 and leads in opening prayer.

ARTICLE 37

Rev. John C. Medendorp, for the Reception Committee, introduces Rev. Harold Bode, executive director of the Christian Reformed Chaplain Committee, who briefly reports on the work of the committee. He presents Dr. Melvin Flikkema, assistant executive director of the Chaplain Committee, and Rev. Ren Vande Steeg, representing military chaplains, who address synod. He also presents the following chaplains (and, in some instances, their wives):

Institutional Chaplains

Stanley J. Bultman

John L. and Evelyn Meppelink

Military Chaplains

Ren and Carol Vande Steeg

Lewis and Fran Kok

Reserve and National Guard Chaplains

Anthony Begay

Charles R. Cornelisse

Melvin J. Flikkema

Theodore Verseput

Harold Bode

World War II Chaplain

Marinus Goote

Note: Because the Chaplains' Retreat was held one week prior to synod, most chaplains were not present.

ARTICLE 38

Rev. John C. Medendorp, for the Reception Committee, introduces Dr. Roger S. Greenway, executive director of World Ministries, who addresses synod briefly. He challenges the delegates to go home and recruit people for the work of missions.

Dr. Greenway introduces the following missionaries from World Missions and World Relief:

Africa

Larry and Linda Lobdell, Nigeria, teacher, RTCN
Douglas and Gail Seebeck, East Africa regional director
Peter Vander Meulen, West Africa regional director
Gertrude Van Haitsma, Sierra Leone, retired

Asia

JAPAN

Michiel and Trudy De Berdt, church developer
Paul Theule, teacher/administrator, Christian Academy

PHILIPPINES

Gerrit and Ruth Koedoot, administrator, CR Seminary and Bible College

GUAM

Julius and Arlene Kuiper, manager of Faith Bookstore

Latin America

James and Kathy Boldenow, Latin America regional director

BRAZIL

Carl and Anneke Bosma, church developer

DOMINICAN REPUBLIC

Jeff and Kathy De Jong, teacher, D.R. Christian Schools

Casper and Leanne Geisterfer, agriculturalist

Gary and Pam Van Veen, new appointee, church developer

Joel Zwier, Dominican Republic field director

COSTA RICA

Kent and Kathy Van Til, new appointee, church developer

CENTRAL AMERICA

Ernest Langendoen and Betsy Doepp, new appointee, church developer
(to be married June 24)

Regional Representatives

Fran Karnemaat, Region Four, Great Lakes Region

H. Mitchell Bell, Region One, Eastern Canada Region (delegate to synod, Classis Eastern Canada)

Dr. Henry J. Evenhouse, who formerly served as director of World Missions, is recognized. Dr. Greenway informs synod that Rev. Maas and Mrs. Eloise Vander Bilt are retiring after thirty-seven years of service to World Missions and that Rev. Ralph and Mrs. Verna Baker are retiring after thirty-five years of service.

Dr. Greenway introduces Rev. William Van Tol, director of World Missions, who calls on Rev. Merle Den Bleyker, foreign director, World Missions, to bring greetings on behalf of the missionaries.

Dr. Greenway also introduces Mr. John De Haan, director of CRWRC, who addresses synod briefly. Mr. De Haan introduces Mr. Peter Vander Meulen, regional director for West Africa, who addresses synod.

ARTICLE 39

(The report of Advisory Committee 7 is continued from Article 29.)

Advisory Committee 7, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

NEW SEMINARY FACULTY APPOINTMENT

Material: Report 2, VI, A, 1, b, p. 39

Dr. Sidney Greidanus, nominee for the position of Associate Professor of Homiletics, is introduced to synod. Rev. J. Peter Vosteen interviews Dr. Greidanus, who also responds to questions from the floor.

Recommendation:

That synod approve the appointment of Dr. Sidney Greidanus as Associate Professor of Homiletics for two years, commencing with the 1990-91 academic year.

—*Adopted*

The president extends congratulations to Dr. Greidanus and wishes him God's blessing in his position at the seminary. Dr. Greidanus responds with gratitude.

(The report of Advisory Committee 7 is continued in Article 43.)

ARTICLE 40

Dr. James De Jong, president of Calvin Seminary, introduces a number of the men (together with their families) who were declared candidates for the ministry of the Word on Friday morning, June 16.

President Bolt congratulates the candidates and their wives and families. He challenges them with three "Rs," to rejoice, to reflect, and to take a risk.

Rev. Morris N. Greidanus, first clerk of synod, leads the assembly in the following litany:

LITANY FOR SEMINARY CANDIDATES

Leader: Our risen Lord said that, after his death and resurrection, repentance and forgiveness of sins should be preached in his name to all nations.

Synod: This is a time for preaching.
We rejoice that God has prepared you
To call to repentance,
To tell good news,
To lift up the name of Jesus.

Candidates: But how can humans speak for God?
(and families) How can we do what God and people expect?
(and friends)

Synod: We encourage you to go in faith, with joy,
for our Lord will dress you in power from above.
Knowing the strains on preachers,
their children, and their wives,
our church will carry you in prayer.

The vice president, Rev. James R. Kok, offers a prayer of thanksgiving and intercession and announces *Psalter Hymnal* number 195, "Our God Reigns."

ARTICLE 41

The stated clerk reports the results of ballot number 1.

ARTICLE 42

The president of synod introduces Rev. Arie G. Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, who addresses synod. The president of synod responds.

ARTICLE 43

(The report of Advisory Committee 7 is continued from Article 39.)

Advisory Committee 7, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. CALVIN SEMINARY

A. *Material*: Report 2, pp. 39-42

B. *Recommendations*:

1. That synod approve the following reappointments:

- a. Dr. Richard C. Gamble as Director of the H. Henry Meeter Center for two years, with concurrent appointment as Professor of Historical Theology.

—*Adopted*

- b. Rev. Wilbert M. Van Dyk, as Academic Dean for two years, with concurrent appointment as Associate Professor of Homiletics.

—*Adopted*

2. That synod approve the Ethnic Minority Program for Ministerial Candidacy (EMPMC) (Report 2, III, B, 4, pp. 32-33).

Grounds:

- a. This is responsive to a need that was not envisioned when the original Special Program for Ministerial Candidacy (SPMC) was approved.

- b. This provides an avenue into Christian Reformed candidacy that is implied but not specifically opened by Church Order Articles 6, 7, and 8.
- c. This guarantees a responsible orientation to Christian Reformed ministry for those whose gifts for ministry have already been demonstrated.
- d. This program meets the threefold purpose of the original Special Program for Ministerial Candidacy.

—*Adopted*

3. That synod approve the change in wording of the policy for the appointment of the seminary president, to clarify procedures involved in appointing someone from outside the faculty:

In case the president-elect is not already a full professor with permanent tenure at Calvin Seminary, he shall, on assuming the office of president, be given that rank and indefinite tenure in the academic discipline which he selects in consultation with the academic dean and with the concurrence of the department and division involved. This rank and tenure he shall retain only as long as he remains in the office of the president. If the president-elect is already a full professor with permanent tenure on the Calvin Seminary faculty, he shall keep that rank and that tenure in his academic discipline. In either case, his initial appointment as president shall be for a term of four years, after which he shall, if reelected, hold indefinite tenure in that office (Report 2, III, A, 8, pp. 29-30).

—*Adopted*

4. That synod take appropriate recognition of the dedicated service of Mr. Peter De Klerk on the occasion of his retirement, and confer upon him the title, Theological Librarian, Emeritus, and that he be recognized at a testimonial dinner to be held on Tuesday, June 20, 1989.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 83.)

ARTICLE 44

(The report of Advisory Committee 10 is continued from Article 23.)

Advisory Committee 10, Rev. John Joldersma reporting, presents the following:

I. PUBLICATIONS AND SERVICES

A. *Material*: Report 17, pp. 234-36

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*

II. AGENDA FOR SYNOD 1989—FINANCIAL AND BUSINESS SUPPLEMENT

A. *Material*: Report 17, XIII, A, p. 237

B. *Recommendation*:

That synod take note of the *Agenda for Synod 1989—Financial and Business Supplement*.

—Adopted

III. CRC IN NA AND COMPLIANCE WITH REVENUE CANADA

A. *Materials*:

1. Report 17, p. 238
2. Report 17-A, XI, p. 382

B. *Background*:

The *Acts of Synod 1988* record that in consultation with U.S. and Canadian legal counsel, a joint-venture agreement has been completed and made available to the agencies for their use. To implement the agreement between the CRC in NA Michigan Corporation and the CRC in NA Ontario Corporation, Synod 1989 is requested to approve the actions of the Synodical Interim Committee.

C. *Recommendation*:

That synod approve the following actions of the Synodical Interim Committee to implement the agreement between the CRC in NA Michigan Corporation and the CRC in NA Ontario Corporation.

1. To amend the constitution of the CRC in NA Michigan Corporation and the CRC in NA Ontario Corporation to reflect separate membership (U.S. members for Michigan Corporation; Canadian members for Ontario Corporation) and status.
2. To increase the number of Canadian members from three to four for a total of fifteen members comprising the Joint Ministries Management Committee/Synodical Interim Committee, the additional member being a nonclergy member.
3. To adopt the Joint Ministries Management Agreement as amended.
4. That the CRC in NA Ontario Corporation obtain authority from the following agencies who have no Canadian registration to act in their behalf in the negotiations and preparation of joint-ministry agreements to meet compliance with Revenue Canada regulations:

Chaplain Committee
Committee for Educational Assistance to Churches Abroad
Committee on Disability Concerns
CRC Publications
Fund for Smaller Churches
Pastor-Church Relations Services
Synodical Committee on Race Relations

—Adopted

IV. DEADLINES FOR MATERIAL FOR THE PRINTED AGENDA FOR SYNOD

A. *Material*: Report 17-A, p. 376

B. *Background*:

In order to meet the April 10 deadline for the publication of the printed *Agenda for Synod*, CRC Publications must have camera-ready material by March 20. Currently the deadline for overtures is March 15. Some classes meet as late as mid March. The SIC suggested that the stated clerk contact the stated clerks of such classes, inform them of the deadlines for synodical materials, and encourage them to schedule an earlier date for their meetings.

Reports from agencies come into the office of the stated clerk as late as the first week of March. This puts a real squeeze on the synodical office staff to process the material, that is, to edit, keystroke, and copyread it prior to March 20. A more reasonable time frame is necessary during which the *Agenda for Synod* may be prepared for publication.

C. *Recommendation*:

That synod alter *Rules for Synodical Procedure*, V, H to read: "All such material shall be in the hands of the stated clerk not later than the deadlines: February 15 for the reports of standing committees and authorized representatives; ten days after the conclusion of board meetings for board reports, *but not later than March 1*; and March 15 for overtures and appeals."

Grounds

1. This provides the time and distribution of deadlines needed to process the material for printing by the April 10 publication date of the *Agenda for Synod*.
2. There are now adequate meeting facilities available for boards to enable them to schedule their meetings to meet the proposed deadline.

—Adopted

V. APPROVE FORMATION OF CLASSIS YELLOWSTONE

A. *Materials*:

1. Overture 8, pp. 313-14
2. Overture 9, p. 314

B. *Recommendations*:

1. That synod accede to the overtures from Classes Columbia and Rocky Mountain to form Classis Yellowstone.

—Adopted

2. That Classis Yellowstone include the following churches:

UTAH CHURCHES

Brigham City	25
Ogden	28
Salt Lake City, First	58
Salt Lake City, Immanuel	<u>30</u>
	141 Families

Indian Christian Center	7
Cambodian Church	<u>8</u>
	15 Families

MONTANA CHURCHES

Bozeman	76
Bozeman, Gallatin Gateway	48
Conrad	21
Helena	22
Manhattan, Bethel	141
Manhattan, First	<u>124</u>
	432 Families

IDAHO CHURCH

Boise	<u>40</u>
	40 Families
TOTAL FAMILIES	628

Grounds:

1. **GEOGRAPHIC:** The Montana-Idaho-Utah churches are within 500 miles of each other and are very accessible to each other by ground or air transportation. They are all part of the "Rocky Mountain West" or "Intermountain" area.
 - a. Similar ministry area: These churches are confronted with similar problems which arise from their situations both geographically and religiously. Specifically they are a part of communities that are heavily populated and influenced by a number of cults and other non-Christians.
 - b. Visions for ministry: The Montana-Idaho-Utah churches share a similar vision for continuing existing ministries and for starting new ministries in the Intermountain area. A new classical alignment will allow them to further pursue these directions.
 - c. People from the Montana-Idaho churches have substantial contact with the Salt Lake area, since Salt Lake is a major regional medical center, as well as commercial center.
 - d. The Montana churches have a history of supporting the Utah ministries and feel a part of these ministries.
2. **EFFICIENCY:** The formation of this proposed classis facilitates a more efficient use of time and money.
 - a. Presently, due to travel time, it takes the delegates from Montana three days to attend the fall classis, and two days for the winter classis. When they travel to classis via air, they make their connections in Salt Lake.

- b. The cost of airfare from Utah to Denver has increased. Presently, it costs \$1,600 to fly the Utah delegation to Denver.
- c. Driving to a central meeting location, i.e., Pocatello, which is a three-to four-hour drive for most churches involved, would save considerable time and money.

—*Adopted*

VI. NONDENOMINATIONAL AGENCIES RECOMMENDED FOR FINANCIAL SUPPORT BUT NOT NECESSARILY FOR ONE OR MORE OFFERINGS

A. Material: Report 17-A, IX, C, pp. 380-81

B. Recommendations:

1. That synod accredit the following nondenominational agencies recommended for financial support but not necessarily for one or more offerings. Any amount or offering should be determined by each church.

a. Benevolent Agencies

Bethany Christian Services
Bethesda Psychealth System
Calvary Rehabilitation Center
Christian Health Care Center
Elim Christian School
International Aid, Inc.
Luke Society
Pine Rest Christian Hospital Association

b. Educational Agencies

Canadian Christian Education Foundation Inc.
Center for Public Justice
(formerly Association for Public Justice Education Fund)
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 (Philadelphia)
(Westminster Theological Seminary—California)

c. Miscellaneous

American Bible Society
Canadian Bible Society (Canadian churches only)
Christian Labour Association of Canada (Canadian churches only)
Evangelical Fellowship of Canada
Faith, Prayer & Tract League

Friendship Foundation
Friendship Groups—Canada
Gideons International—USA (Bible distribution only)
Gideons International—Canada (Bible distribution only)
International Bible Society
Inter Varsity Christian Fellowship—USA
Inter Varsity Christian Fellowship—Canada
Lord's Day Alliance—USA
Metanoia Ministries
People for Sunday Association of Canada
The Evangelical Literature League (TELL)
World Home Bible League—USA
World Home Bible League of Canada
Wycliffe Bible Translators, Inc. & Affiliates
Wycliffe Bible Translators of Canada

—*Adopted*

2. That synod approve the Beginnings Counseling and Adoption Services of Hamilton, Ontario, as a nondenominational agency worthy of financial support.

—*Adopted*

3. That synod approve the Mid-America Reformed Seminary of Orange City, Iowa, as a nondenominational agency worthy of financial support.

—*Defeated*

Note: Elder Harvey Obbink registers his affirmative vote.

4. That synod not accredit for financial support the following cause:
Bread for the World Institute

Ground: The agency's work appears to duplicate that which CRWRC carries out.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 48.)

ARTICLE 45

The president announces that prayers have been requested for Rev. Michael De Vries, pastor of Harderwyk CRC, Holland, MI, who is in Holland Hospital because of complications after major surgery.

The afternoon session is adjourned and Elder John Kamerman leads in the closing prayer.

FRIDAY EVENING, JUNE 16, 1989
Seventh Session

ARTICLE 46

Elder Roger N. Brummel announces *Psalter Hymnal* number 425, "Creator Spirit, by Whose Aid." He reads from Matthew 5:3-16 and leads in opening prayer.

ARTICLE 47

Elder John Kamerman, for the Reception Committee, presents Rev. Andrew Kuyvenhoven, retiring editor of *The Banner*, who briefly addresses synod. The delegates respond with a standing ovation. The president of synod responds.

Rev. John C. Medendorp, for the Reception Committee, presents fraternal delegate Rev. J. C. L. Starreveld, from the Christelijke Gereformeerde Kerken in Nederland, who addresses the assembly.

ARTICLE 48

(The report of Advisory Committee 10 is continued from Article 44.)

Advisory Committee 10, *Synodical Services*, Rev. John Joldersma reporting, presents the following:

I. SEMINARY CONSORTIUM FOR URBAN PASTORAL EDUCATION (SCUPE)

A. *Material*: Report 17-A, IX, C, 4, p. 381

B. *Recommendation*:

That synod not approve this agency for denominational accreditation.

Ground: The agency in program and financial status does not warrant denomination-wide support.

—*Defeated*

That synod approve the Seminary Consortium for Urban Pastoral Education as a nondenominational agency for financial support.

—*Adopted*

II. ESTABLISHMENT OF NATIONAL DAY OF PRAYER

A. *Material*: Overture 14, p. 316

B. *Recommendation*:

That synod not accede to Overture 14.

Ground: The United States Government in 1987 designated the first Thursday of May as the National Day of Prayer.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 50.)

ARTICLE 49

(The report of Advisory Committee 4 is continued from Article 25.)

Advisory Committee 4, *Radio/Publications*, Rev. Paul E. Bakker reporting, presents the following:

I. BACK TO GOD HOUR

A. *Material*: Report 1, pp. 15-26

B. *Observation*:

The attention of synod is called to the fact that December 17 of this year marks the fiftieth anniversary of THE BACK TO GOD HOUR broadcasts. On that date in 1939 Professor Henry Schultze of Calvin Seminary presented the first message over station WJJD, Chicago. It is with deep gratitude that synod takes note of God's blessings upon this broadcast of "the historic Christian faith" these past fifty years.

C. *Recommendations*:

1. That synod grant the privilege of the floor to its president, Rev. James R. Kok; the director of ministries, Dr. Joel Nederhood; and the executive director, Mr. David Vander Ploeg, when Back to God Hour matters are discussed.

—Granted

2. That synod set aside one hour for a jubilee presentation of the Back to God Hour.

—Adopted

II. RESPONSE TO OVERTURE 1: EXPLORE COMBINED RADIO AND TV MINISTRY

A. *Material*: Overture 1, p. 309

B. *Recommendation*:

That synod not accede to the overture from Classis Kalamazoo requesting "the Back to God Hour to seek contact with the governing agency of the Word of Hope, the denominational broadcast ministry of the Reformed Church in America, to explore the possibility of a combined radio and television ministry."

Grounds:

- a. Station figures do not reflect much overlap in radio ministry. There is little duplication of ministry, and therefore there would be limited savings in funds.

Observation: Of the 500 stations in the combined networks there are only 20 stations on which both agencies have programs. Of those 20 stations on which both have programs, on only 6 are the programs close together in program schedule.

- b. The two organizations have different philosophies for foreign ministry programming and different methods of government.

- c. The Back to God Hour does communicate and cooperate at a staff level with the Word of Hope in planning and choosing broadcast areas.
- d. Listener response does not reflect evidence of a fragmented Reformed witness.

—*Adopted*

III. CRC PUBLICATIONS—WORSHIP COMMITTEE

A. Materials:

- 1. Report 3, pp. 43–79
- 2. Overture 37, p. 392
- 3. Overture 42, p. 397

B. Recommendations:

- 1. That synod approve the suggested revisions for the Form for the Ordination/Installation of Ministers (1971 and 1986) and the Form for the Ordination of Elders and Deacons (1982) concerning confidential matters.

—*Adopted*

- 2. That the mandate to revise the Form for the Ordination of Evangelists to include a statement regarding the need for confidentiality be recommitted to the Worship Committee for further consideration and recommendation.

Observation: The interview of the Advisory Committee with the Worship Committee members indicated that including a section on confidentiality is awkward not only because the charge consists completely of a scriptural quotation, but also because the body of the form contains no material on the pastoral-care responsibilities of the ordained evangelist, within which the charge of confidentiality must find its context.

—*Adopted*

- 3. Recommendations concerning the report on "Public Profession of Faith for Children:"

- a. That the report and its guidelines for preparing children to profess their faith in preparation to fellowship at the Lord's table be recommended to the churches for study.

—*Adopted*

- b. That the proposed form for admittance to the Lord's table by a public profession of faith for children be recommended for trial use in the churches and that churches offer their reactions to the committee by November 1, 1990.

—*Adopted*

- c. That synod make the observation that since the whole body of the report is being referred to the churches, recommendation number 3 of the Worship Committee "that the concept of a public profession of faith as occurring at more than one occasion in the life of a Christian be affirmed" need not be acted upon.

Note: The Worship Committee concurs with this observation.

—*Adopted*

- d. That the CRC Worship Committee continue to study all the forms for profession of faith and offer a final report and recommendations to the 1988 Synod's mandate in 1991.

—Adopted

- e. That the above recommendations be synod's answer to Overture 42, which requests that synod reject recommendations 1, 2, and 3 of the CRC Worship Committee and that the committee be requested to study and review the profession of faith forms in the light of the 1988 Synod's recommendation that the adult responsibilities be separated from profession of faith.

—Adopted

- f. That synod accede to Overture 37 to appoint three (3) members of the previous study committees on Children at the Lord's Supper to work with the Worship Committee in examining the questions which the Worship Committee has raised regarding profession of faith.

Grounds:

- 1) The questions raised by the Worship Committee are significant and deserve careful study before changes in the forms for profession of faith are made.
- 2) The Worship Committee has indicated that the nature of profession of faith cannot be separated from the issues of admission to the Lord's Supper.
- 3) The church should take advantage of the expertise and research on the subject developed by the previous committees which studied these issues from 1984 to 1988.

—Adopted

IV. SERMONS FOR READING SERVICES

A. *Material:* Report 15, pp. 207-09

B. *Recommendations:*

1. That synod take note, with gratitude to God, of the fifty years of service to the church by this committee.

—Adopted

2. That synod approve publication of *The Living Word* for 1990 to provide sermons for reading services.

—Adopted

3. That synod urge our churches and ministers to consider using these sermon booklets not only for reading services but also for church libraries and for distribution to shut-ins.

—Adopted

V. COMMITTEE ON HEIDELBERG CATECHISM UPDATE

A. Material: Report 29, p. 303

B. Recommendation:

That synod take note that the additional instructions of Synod 1988 to the Committee on Heidelberg Catechism Update have been implemented.

—*Adopted*

VI. CRC PUBLICATIONS—NEW CURRICULUM

A. Material: Report 3, pp. 43–79

B. Recommendation:

That synod approve CRC Publications' developing a new curriculum along the lines outlined in the proposal as contained in Appendix D.

Grounds:

1. By 1992 the BIBLE WAY curriculum will have been in existence for twenty years. Given the limited life cycle of any curriculum, it would be wise to begin development of a second curriculum that would stand beside and perhaps eventually replace BIBLE WAY.
2. During the past fifteen years there have been major changes in the churches that use the BIBLE WAY curriculum in their education programs. The churches now have more diverse and urbanized populations, different family structures, profession of faith and participation in the Lord's Supper at earlier ages, more openness to questioning and imagining, more searching for spiritual experiences, a movement from a technical and analytic to a more holistic way of thinking, and the impact of an ethically and religiously more pluralistic society. A new Reformed and biblical curriculum could respond to such changes.
3. There are several perceived inadequacies in the BIBLE WAY curriculum (discussed in Report 3, Appendix D) that have been pointed out repeatedly over the last fifteen years; a new curriculum could attempt to rectify these.
4. Continued sales of BIBLE WAY curriculum (presently at an all-time high) and anticipated sales of the second curriculum would cover development and production costs.

—*Adopted*

VII. RESPONSE TO OVERTURE 34: AUTHORIZE CRC PUBLICATIONS TO STUDY MAKING THE PSALTER HYMNAL AVAILABLE IN FORM OF TRANSPARENCIES FOR OVERHEAD PROJECTION

A. Material: Overture 34, p. 345

B. Recommendation:

That synod accede to Overture 34 "to authorize the CRC Publications Board to undertake a study into the need and feasibility of making the new *Psalter Hymnal* available in the form of transparencies for use in overhead projection."

Grounds:

1. This is not being considered by CRC Publications.
2. Singing with the use of overheads is becoming widely practiced not only in public worship services but in many convention settings, rallies, and other smaller meetings.
3. It will be much easier for CRC Publications to seek the necessary copyright permissions than for individual congregations or organizations to undertake this task.
4. Congregations and others will be making use of songs from the new *Psalter Hymnal* for overhead use anyway. This would prevent the temptation for illegal copying of such materials.

—*Adopted*

VIII. COMMITTEE ON TRANSLATION OF THE CHURCH ORDER AND THE CONFESSIONS

A. *Material*: Report 30, pp. 305–08

B. *Recommendations*:

1. That Rev. Leonard Hofman and Dr. Fred Klooster be recognized by synod as representatives of the committee and that they be permitted to address the matters included in this report.

—*Granted*

2. That synod not grant the request of this committee that “synod provide the committee with further instructions with respect to its extensive mandate and the desirability of carrying out all parts of it, and, if so, what parts of the mandate should have priority.”

Grounds:

- a. The mandate given by the Synod of 1986 is sufficiently clear.
- b. The mandate as given by the Synod of 1986 already sets initial priorities and authorizes the committee to determine future priorities.

—*Adopted*

3. That synod extend the committee for an additional year in order for it to give attention to synod’s instructions and to consult with other agencies such as CRC Publications, particularly its World Literature Committee.

—*Adopted*

ARTICLE 50

(The report of Advisory Committee 10 is continued from Article 48.)

Advisory Committee 10, *Synodical Services*, Rev. John Joldersma reporting, presents the following:

I. CLARIFY AND ALTER THE MANDATE OF THE STRUCTURE REVIEW COMMITTEE

A. *Material*: Overture 40, pp. 395–96

B. Recommendation:

That synod not accede to Overture 40.

Ground: The concerns raised in the overture were included in the original mandate given to the Structure Review Committee (cf. *Acts of Synod 1987*, pp. 596-97).

—Adopted

II. MINISTERIAL RETIREMENTS

A. Information:

Synod has received notice of the following ministerial retirements because of age (or disability*):

Minister	Classis	Effective Date
Ralph D. Baker	Grand Rapids East	February 1, 1989
Gilmer Compaan	Northcentral Iowa	August 31, 1989
Louis J. Dykstra	Holland	October 16, 1988
John A. Houseward	Northcentral Iowa	March 1, 1988
Bartel N. Huizenga	Lake Erie	January 7, 1990
John Leugs*	Kalamazoo	June 28, 1988
Elton J. Piersma	Muskegon	April 1, 1989
Paul G. Schrotenboer	Thornapple Valley	December 31, 1988
Lammert Slofstra	Hamilton	July 1, 1989
Leonard Sweetman, Jr.	Grand Rapids East	May 18, 1989
Samuel Ten Brink	Minnesota South	October 19, 1987
George D. Vanderhill	Northern Illinois	October 30, 1988
John Van Dyk	Toronto	September 4, 1989
Henry C. Van Wyk, Jr.	Grandville	May 31, 1989
Syburn M. Voortman	Grandville	January 2, 1989
Edwin Walhout	Grand Rapids East	February 28, 1989
Andrew Zylstra	Pella	December 31, 1988

Note: The effective date of the retirement of Rev. John Hanegraaff is changed from July 16, 1988, to February 1, 1988 (*Acts of Synod 1988*, p. 616).

B. Recommendation:

That synod express its appreciation for the faithful labor of these ministers.

—Adopted

III. WORK OF SYNODICAL DEPUTIES

A. Classical Examination of Candidates

Information: Synodical deputies report their concurrence with the decisions of classes to admit the following to the office of minister of the Word:

Candidate	Classis	Synodical Deputies and Classis
Thomas W. Bornhof	Alberta South	C. T. Fennema, Alberta North J. S. Mantel, B.C. South-East B. Nederlof, B.C. North-West
Youn-Kyoo Chung	Grand Rapids North	W. Swets, Grand Rapids South G. Bouma, Thornapple Valley J. W. Uitvlugt, Holland

Candidate	Classis	Synodical Deputies and Classis
Cornelius J. De Boer	Chicago South	J. Bylsma, Wisconsin H. De Vries, Northern Illinois L. G. Zoerhof, Illiana
Steven Jon De Vries	Grand Rapids North	W. Swets, Grand Rapids South G. Bouma, Thornapple Valley J. W. Uitvlugt, Holland
Robert D. Drenten	Pella	R. J. Timmer, Iakota J. W. Dykstra, Chicago South G. Compaa, Northcentral Iowa
Jeong Seok Gho	Northern Illinois	R. Leestma, Illiana G. W. Van Den Berg, Wisconsin J. W. Dykstra, Chicago South
Andrew A. Gorter	Grand Rapids North	M. R. Doornbos, Georgetown W. Swets, Grand Rapids South J. C. Medendorp, Thornapple Valley
Rodney D. Gorter	Minnesota North	N. B. Haan, Minnesota South R. B. Vermeer, Northcentral Iowa G. W. Van Den Berg, Wisconsin
D. Vance Hays	Columbia	G. W. Sheeres, Pacific Northwest J. S. Mantel, B.C. South-East P. Brouwer, B.C. North-West
Calvin R. Hoogendoorn	Chicago South	J. Bylsma, Wisconsin H. De Vries, Northern Illinois L. G. Zoerhof, Illiana
Karl J. House	Quinte	G. Bieze, Eastern Canada L. Slofstra, Hamilton G. Ringnald, Toronto
Edward Jager	Alberta North	G. W. Sheeres, Pacific Northwest P. Brouwer, B.C. North-West J. Tuininga, Alberta South
Dae Yeul Kim	Lake Erie	H. J. Baas, Grand Rapids North E. R. Tigchelaar, Grand Rapids South J. C. Medendorp, Thornapple Valley
Nick A. Negrete	Rocky Mountain	R. D. De Young, California South R. J. Timmer, Iakota N. J. Gebben, Central California
Patrick F. Paas	Toronto	C. A. Persenaire, Quinte L. Slofstra, Hamilton D. Velthuisen, Huron
Timothy P. Palmer	Hudson	B. A. Averill, Atlantic Northeast W. Tolsma, Florida V. Geurkink, Hackensack
John Pasma	Niagara	W. Dykstra, Chatham L. Slofstra, Hamilton G. Ringnald, Toronto
David D. Poolman	Lake Erie	H. J. Baas, Grand Rapids North E. R. Tigchelaar, Grand Rapids South J. C. Medendorp, Thornapple Valley
Norman H. Prenger	Alberta South	C. T. Fennema, Alberta North J. S. Mantel, B.C. South-East P. Brouwer, B.C. North-West
Robert J. Rienstra	Grand Rapids East	H. J. Baas, Grand Rapids North W. Swets, Grand Rapids South J. S. Meyer, Grandville

Candidate	Classis	Synodical Deputies and Classis
Kenneth C. Sanders	Atlantic Northeast	V. Geurkink, Hackensack D. P. Wisse, Hudson G. Bieze, Eastern Canada
Paul O. Sausser	Kalamazoo	W. Swets, Grand Rapids South J. W. Uitvlugt, Holland H. B. Vanden Heuvel, Zeeland
Loren J. Swier	Iakota	N. B. Haan, Minnesota South A. L. Kuiper, Orange City
<i>Note:</i> The third synodical deputy, Rev. R. B. Vermeer, Classis Northcentral Iowa, did not concur with the decision.		
Candidate	Classis	Synodical Deputies and Classis
P. Wayne Townsend	California South	D. Vander Wall, Columbia N. J. Gebben, Central California M. H. Bierma, Rocky Mountain
Gerald W. Vander Hoek	Iakota	N. B. Haan, Minnesota South R. B. Vermeer, Northcentral Iowa A. L. Kuiper, Orange City
Peter Van Elderen, Jr.	Grand Rapids East	W. Swets, Grand Rapids South A. J. Bultman, Grandville J. C. Medendorp, Thornapple Valley
Mark E. Van Houten	Northern Illinois	L. G. Zoerhof, Illiana J. W. Dykstra, Chicago South G. W. Van Den Berg, Wisconsin
Kevin J. Vryhof	Minnesota North	G. W. Van Den Berg, Wisconsin N. B. Haan, Minnesota South G. Compaan, Northcentral Iowa
Brent A. Wassink	Northcentral Iowa	R. J. Timmer, Iakota A. L. Kuiper, Orange City S. Kramer, Pella
Jonathan D. Westra	Lake Erie	H. J. Baas, Grand Rapids North E. R. Tigchelaar, Grand Rapids South J. C. Medendorp, Thornapple Valley
Randal K. Young	California South	D. Vander Wall, Columbia N. J. Gebben, Central California M. H. Bierma, Rocky Mountain

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

B. Classical Examinations via Church Order Article 7

1. Synodical deputies R. J. Timmer (Iakota), G. Compaan (Northcentral Iowa), and N. Shepherd (Minnesota North) concur in the decision of Classis Minnesota South in session September 15, 1988, that a need has not been demonstrated for the services of Mr. Marvin Leese. This decision was reached by a vote of two to one.

2. Synodical deputies D. Vander Wall (Columbia), N. J. Gebben (Central California), and M. H. Bierma (Rocky Mountain), having heard the discussion of Classis California South in session September 21, 1988, and seen the related materials, judge that there is a need to proceed with the first stage ex-

amination for licensure of **Mr. John Jae Hwan Noh** in conjunction with his application for ministry in the CRC via Article 7 of the Church Order.

3. Synodical deputies T. Medema (Arizona), D. Vander Wall (Columbia), and M. H. Bierma (Rocky Mountain), having heard the *colloquium doctum* of **Mr. John Jae Hwan Noh**, concur with the decision of Classis California South in session January 18-19, 1989, that he be declared a candidate for ministry in the Christian Reformed Church. Mr. Noh is being called to ministry in the Orange Korean CRC of Fullerton.

4. Synodical deputies D. Vander Wall (Columbia), N. J. Gebben (Central California), and M. H. Bierma (Rocky Mountain), having heard the examination for licensure to exhort on September 21, 1988, by Classis California South, judge that **Mr. John Jae Hwan Noh** has the necessary spiritual gifts and is qualified to receive licensure to exhort in the churches of the classis as the initial step to ordination in the CRC according to Article 7 of the Church Order.

5. Synodical deputies T. Medema (Arizona), C. Vander Plate (Central California), and M. H. Bierma (Rocky Mountain), having heard the examination of **Mr. John Noh** on May 10, 1989, and believing that he meets the requirements of Article 7 of the Church Order, concur with the decision of Classis California South 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

C. Ministers from Other Denominations, Church Order Article 8

1. Synodical deputies R. J. Timmer (Iakota), A. J. Van Schouwen (Orange City), and S. Kramer (Pella) concur with Classis Northcentral Iowa in session on September 6, 1988, that **Rev. Stephan R. Van Eck** has sustained his *colloquium doctum* in accord with Article 8 of the Church Order and is admitted into the ministry of the Word in the Christian Reformed Church.

2. Synodical deputies R. J. Timmer (Iakota), A. J. Van Schouwen (Orange City), and S. Kramer (Pella) concur with the motion of Classis Northcentral Iowa in session May 3, 1988, endorsing the need for the Iowa Falls, IA, CRC to call a minister from another denomination.

Grounds:

1. Sustained and realistic efforts have been put forth by the Iowa Falls, IA, CRC to find a pastor for over a year now.
2. Obtaining a pastor soon is vital to the present and future ministry of the Iowa Falls church.

3. Synodical deputies R. J. Timmer (Iakota), A. J. Van Schouwen (Orange City), S. Kramer (Pella) concur with the motion of Classis Northcentral Iowa in session September 6, 1988, that there is a need for the Ames Korean CRC to call a pastor from outside the denomination.

Grounds:

1. Efforts are being exhausted in searching for a Korean-speaking pastor in this denomination.
 2. All Korean-speaking candidates for the ministry are committed elsewhere and are not available.
 3. Synod places great priority on the need for securing indigenous leadership in our multiethnic churches.
4. Synodical deputies D. Vander Wall (Columbia), H. Leestma (Pacific Northwest), and R. D. De Young (California South), having heard the *colloquium doctum* of **Rev. Samuel Sonki Ahn**, concur with the decision of Classis Central California in session on September 20, 1988, that he has sustained the examination for entrance into the Christian Reformed Church as an ordained minister.
5. Synodical deputies D. Vander Wall (Columbia), M. H. Bierma (Rocky Mountain), and N. J. Gebben (Central California), having heard the discussion of Classis California South in session September 21, 1988, and having reviewed the available related materials regarding their qualifications and the need for their ordination in the CRC, approve **Rev. C. Hoon Cho**, **Rev. Nam Soo Cho**, **Rev. In Bum Lee**, and **Rev. Seung W. Yoon** as candidates for a *colloquium doctum* at the January 1989 meeting of Classis California South.
6. Synodical deputies D. Vander Wall (Columbia), N. J. Gebben (Central California), and M. H. Bierma (Rocky Mountain), having heard the *colloquium doctum* of **Rev. Ike Chang** and of **Rev. Young Ook Kim** by Classis California South in session on September 22, 1988, judge them qualified and eligible for a call as a minister of the Word in the Christian Reformed Church.
- The synodical deputies also concur with the decision of Classis California South, in session on September 22, 1988, that the need to conduct a *colloquium doctum* with **Rev. Peter J. Chung** is no longer present because Rev. Chung has resigned his position as Education Pastor at the Orange Korean Christian Reformed Church.
7. Synodical deputies J. Tuininga (Alberta South), B. Nederlof (British Columbia North-West), and G. W. Sheeres (Pacific Northwest) concur in the decision of Classis British Columbia South-East in December 1988 that a need has been established for the Zion Christian Reformed Church (Chinese) of Abbotsford, BC, to call Mr. Yiu Tong Chan, pastor of a Chinese Presbyterian Church in Vancouver, BC. Zion CRC needs a minister who speaks both English and Chinese.
8. Synodical deputies T. Medema (Arizona), D. Vander Wall (Columbia), and M. H. Bierma (Rocky Mountain), having heard the *colloquium doctum* of **Rev. Seung W. Yoon**, concur in the decision of Classis California South in session January 18-19, 1989, to receive him into the ministry of the Christian Reformed Church. He is pastor-elect of the Korean-American CRC, Fountain Valley, CA.
9. Synodical deputies D. Vander Wall (Columbia), T. Medema (Arizona), and M. H. Bierma (Rocky Mountain) concur with the decision of Classis Califor-

nia South in session January 18, 1989, to extend the eligibility of **Rev. David Jo** for a call for one year based on the *colloquium doctum* of 1985.

10. Synodical deputies R. J. Timmer (Iakota), A. L. Kuiper (Orange City), and S. Kramer (Pella), having heard the *colloquium doctum* of **Rev. Jae Dong Lee**, concur in the decision of Classis Northcentral Iowa in session February 28, 1989, to admit him to the ministry of the Word in the Christian Reformed Church in North America.

11. Synodical deputies D. Vander Wall (Columbia), G. W. Sheeres (Pacific Northwest), and R. D. De Young (California South) concur with the decision of Classis Central California in session May 16, 1989, to grant permission to the Sacramento, CA, CRC to call **Rev. Samuel Ahn** to the work of pastoring the Sacramento Korean CRC being developed in the Ardenwood area, based on his previously sustained *colloquium doctum* in Classis Central California.

12. Synodical deputies D. Vander Wall (Columbia), G. W. Sheeres (Pacific Northwest), and R. D. De Young (California South) concur with Classis Central California, in session May 16, 1989, that **need** has been established to call **Rev. Samuel Ahn** to the Sacramento Korean CRC being opened in the Ardenwood area.

13. Synodical deputies D. Vander Wall (Columbia), G. W. Sheeres (Pacific Northwest), and R. D. De Young (California South), having heard the *colloquium doctum* of **Dr. In Chung Choo**, concur with the decision of Classis Central California in session May 16, 1989, that he sustained the examination and may be declared eligible for call in the Christian Reformed Church in North America.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

14. Synodical deputies E. R. Tigchelaar (Grand Rapids South), H. J. Baas (Grand Rapids North), and J. C. Medendorp (Thornapple Valley) concur in the decision of Classis Lake Erie, in session October 7, 1988, that the requirements of **need**, as established by Article 8 of the Church Order, have been met by **Rev. Ronald Spoelman**.

Ground: There is sufficient need for him to be declared eligible for a call in the Christian Reformed denomination.

15. Synodical deputies E. R. Tigchelaar (Grand Rapids South), H. J. Baas (Grand Rapids North), and J. C. Medendorp (Thornapple Valley), having heard the *colloquium doctum* of **Rev. Ronald Spoelman**, concur in the decision of Classis Lake Erie in session March 3, 1989, to declare him eligible for call in the Christian Reformed denomination.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 82.)

ARTICLE 51

The vice president reads a letter from Rev. Galen Meyer accepting the position of Editor of *The Banner*.

ARTICLE 52

The evening session adjourns at 9:40 p.m. and Rev. John Algera leads in closing prayer.

SATURDAY MORNING, JUNE 17, 1989

Eighth Session

ARTICLE 53

Elder Timothy H. Larson announces *Psalter Hymnal* number 438, "When Morning Gilds the Sky." He reads I Timothy 6:3-19 and leads in opening prayer.

The vice president James R. Kok assumes the chair.

The roll call indicates that Elder Ed Vander Veer, Classis Eastern Canada, Elder Leonard J. Gabrielse, Classis Florida, Rev. Gordon D. Negen, Classis Hackensack, Elder Warren Snieder, Classis Iakota, and Elder John Eekhoff, Classis Northcentral Iowa, are absent.

The minutes of the sessions of June 16, 1989, are read and approved.

ARTICLE 54

Advisory Committee 11, Elder Warren T. Faber reporting, presents the following:

I. CHRISTIAN REFORMED CHURCH LOAN FUND, INC.—U.S.

A. *Material*: Report 7, pp. 149-50

B. *Recommendations*:

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

—*Granted*

2. That synod thank Canadian board member, Dick Meindersma, who resigned effective October 7, 1988, and that thanks also be extended to *ad hoc* members Harry J. Vander Meer, denominational financial coordinator, and Gerard Borst, finance manager of Home Missions. All three of these persons have been most helpful, and their efforts are sincerely appreciated.

—*Adopted*

II. UNORDAINED EMPLOYEES' PENSION FUND

A. *Material*: Report 18, pp. 241-43

B. Recommendations:

1. That synod grant the privilege of the floor to any committee member when matters of the Unordained Employees' Pension Fund are considered.

—*Granted*

2. That the eligibility requirements for the Unordained Employees' Pension Plan of the Christian Reformed Church (hereinafter referred to as "the Plan") be amended, effective January 1, 1990, to allow entry into the Plan after completion of one (1) year of continuous service as of either January 1 or July 1.

Background:

Since 1986 the committee has been reviewing a number of possible amendments to the Plan. In 1987 the committee appointed a study committee to deal with these matters. The study committee has received input from a number of the participating agencies with respect to these proposed changes.

The study committee has made a number of recommendations to the committee. The committee continues to review certain of these recommendations. The committee currently proposes adoption of the foregoing recommendation at this time for the reasons stated below.

Grounds:

- a. New employees are required to wait longer than one year, in some cases up to almost two years, to become participants in the Plan because a full calendar year of service is required prior to the current enrollment date of January 1 of each year.
- b. The proposed amendment to the Plan would reduce variation in the time employees have to wait before becoming participants in the Plan and would make more fair the treatment of various employees participating in the Plan.
- c. The proposed amendment is consistent with the laws applicable to non-church plans. The committee understands that dual entry dates are common practice for most employers.
- d. The agencies have experienced general employee dissatisfaction and difficulty in recruiting some experienced employees based on the current eligibility requirements of the Plan.
- e. The Plan administrator currently maintains the information necessary to implement the proposed change. Therefore, implementation of the proposed change would create no additional administrative burden with respect to the Plan.
- f. The proposed change would not result in any significant cost increase for the agencies (i.e., increase of less than 1 percent of current cost and no increase in contribution percentage).

—*Adopted*

III. MINISTERS' PENSION FUNDS

A. *Material*: Report 13, pp. 185-99

B. *Recommendations*:

1. That synod grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee; to Dr. Raymond Vander Weele, administrator; and to counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to the Ministers' Pension Plans are discussed.

—*Granted*

2. That synod designate up to 100 percent of the early and normal retirement pension or disability pension for 1989 as housing allowance for United States income tax purposes (IRS Ruling 1.107-1) but only to the extent the pension is used to rent or provide a home.

—*Adopted*

3. That synod approve the following name change for the Supplemental Fund: "Special Assistance and Moving Fund for Retired Ministers and Widows."

Grounds:

- The term "Supplemental Fund" is not descriptive of the purpose of the fund.
- The term "Supplemental Fund" is often confused with funds set up by various classes.
- Although the title is longer, the abbreviation "Special Assistance Fund" will be used.

—*Adopted*

4. That synod grant permission to change the pension plans to conform with legislation which mandates reduced vesting periods.

Grounds:

- Both the United States and Canada are considering making the period for vesting shorter. We will have to comply when the laws are enacted.
- Only plan language will change. There will be no increase in cost to the plan.

—*Adopted*

5. That synod grant Canadian retirees under the former plan an amount based on the difference between average salaries in Canada and those in United States.

—*Adopted*

6. That synod increase the former plan maximum pension in the United States from \$7,380 in 1989 to \$7,560 in 1990 and in Canada from \$7,968 in 1989 to \$8,256 in 1990.

Grounds: This represents a modest 2.4 percent increase in the United States and a 3.5 percent increase in Canada, in partial recognition of the cost-of-living increases in both countries.

—*Adopted*

7. That synod establish Contributions-Other at \$2,500 for 1990.

—*Adopted*

8. That synod express appreciation to the following plan members for their services:

- a. Canadian Ministers' Pension Trustee: Mr. John Van Rooyen, who has served three years, two as chairman. He is eligible for reelection.
- b. United States Ministers' Pension Committee: Rev. Herman Hoekstra, who has served the committee for five years and is eligible to be reappointed for one more year.
- c. Dr. Raymond Vander Weele, who has served both committees as their administrator for the past three years.

—*Adopted*

IV. FUND FOR SMALLER CHURCHES

A. *Material*: Report 10, pp. 161-64

B. *Recommendations*:

1. That Dr. Calvin Bremer, secretary, and Mr. Gerrit Bos, treasurer, be given the privilege of the floor. That in the absence of the secretary or treasurer the same privilege be granted other members of the committee.

—*Granted*

2. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$22,200 for 1990 (\$21,350 in 1989; \$20,500 in 1988; \$19,800 in 1987).

Recommendation 2 is tabled to move to Recommendation 3.

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

—*Adopted*

4. That 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*

Recommendation 2 is placed before synod.

2. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$22,200 for 1990 (\$21,350 in 1989; \$20,500 in 1988; \$19,800 in 1987).

—*Adopted*

5. That a minimum automobile allowance of \$2,000 continue to be granted by congregations to the pastor (see Report 10, III, C, 2, p. 163, Recommendations re Policy).

—*Adopted*

6. That an allowance of up to 14 percent of the salary subsidy continue to be granted each congregation providing its minister with health/dental/life in-

surance comparable to that offered through the Consolidated Group Insurance of the Christian Reformed Church. Insurance coverage of the pastor and family is mandatory for congregations receiving FSC assistance.

—*Adopted*

7. That salary allowance for stated supply be set at \$260 per week for 1990 (\$250 for 1989).

—*Adopted*

8. That the per-family contribution toward the minister's salary in congregations receiving assistance from FSC be not less—and if possible more—than \$375 for 1990 (\$360 in 1989; \$345 in 1988; \$335 in 1987).

—*Adopted*

9. That congregations in the United States receiving assistance from the FSC shall pay a Social Security offset to their pastor in the amount of at least \$2,120 for the year 1990 (\$2,000 in 1989).

—*Adopted*

10. That FSC churches in the United States be assisted in the Social Security offset according to the following formula for 1990: Churches shall receive assistance in the amount of 9.5 percent of the approved salary subsidy for 1990.

—*Adopted*

11. That a cost-of-living differential allowance of 10 percent be added to the minimum salary and allowances paid to pastors serving Canadian congregations assisted by FSC. The Canadian congregations shall also be expected to contribute at a rate of 110 percent of the per-family contribution rate established for 1990.

Grounds:

- a. The present disparity in the cost of living between the United States and Canada makes necessary some adjustment.
- b. Other denominational agencies give some sort of cost-of-living differential to those employed in Canada.

—*Adopted*

12. That synod declare the Continuing Education Allowance for pastors in smaller churches to be \$175 for 1990.

—*Adopted*

C. Recommendations re Policy Changes:

1. That synod approve a Christian-education allowance of \$400 per child for each child in grades 1–12 attending a Christian school.

—*Adopted*

2. That FSC churches be assisted in paying the automobile allowance according to the following formula for 1990:

Churches shall receive assistance at the rate of 9.5 percent of the approved salary subsidy allowance for 1990.

Note: In the past the congregation and the FSC shared equally in the amount of auto allowance. The proposed formula acknowledges greater need for the smaller congregation and greater responsibility for the larger one.

—*Adopted*

V. REVISE QUOTA REDUCTION PLAN FOR FSC CHURCHES

A. Material: Overture 3, pp. 310-11

B. Recommendation:

That synod not accede to the overture.

Grounds:

1. The quota-reduction program was adopted less than a year ago. Additional time is needed to evaluate the program.
2. FSC churches may increase their quota contributions if desired.
3. A program which would allow FSC congregations to choose in December of each year whether or not to participate in the quota-reduction program would make accurate projection for FSC impossible.

—*Adopted*

VI. APPEAL FROM DECISION OF FSC—CLASSIS THORNAPPLE VALLEY

A. Material: Appeal 3, pp. 399-401

B. Recommendations:

1. That synod not sustain the appeal.

Ground: FSC acted in compliance with its subsidy termination policy to the New Life CRC, Ionia, MI.

—*Adopted*

2. That synod instruct FSC to extend the subsidy allowance until September 30, 1989, or until the present pastor, Rev. Julius Vigh, receives and accepts a call, whichever comes first.

Ground: This allows a modest extension of time for the pastor to receive a call.

—*Adopted*

VII. FINANCIAL REPORTS, ACCREDITED AGENCIES, AND QUOTAS

A. Materials:

1. Reports of denominational agencies and the SIC as published in the *Agenda for Synod 1989* and as detailed in the *1989 Financial and Business Supplement*.
2. Report 17-A

B. Recommendations:

1. That synod approve the financial statements of denominational agencies contained in the *Agenda for Synod 1989—Financial and Business Supplement*.

—*Adopted*

2. That synod approve the denominational and denominationally related agencies recommended for one or more offerings from our churches.

Denominational Agencies

Back to God Hour—

1. above-quota needs
2. An additional jubilee offering on Sunday, December 17, 1989, the very date of the first broadcast over WJJD Chicago in 1939
3. CRC TV—above-quota needs

Home Missions—

1. above-quota needs
2. Rehoboth Christian School Endowment Fund

Calvin Theological Seminary Revolving Loan Fund

Chaplain Committee—above-quota needs

Committee on Disability Concerns—above-quota needs

Committee for Educational Assistance to Churches Abroad—
above-quota needs

Synodical Committee on Race Relations

1. above-quota needs
2. Multiracial Student Scholarship Fund

World Literature Ministries—above-quota needs

World Missions Committee—above-quota needs

World Relief Committee

Denominationally Related Youth Agencies

Calvinettes

Calvinist Cadet Corps

Young Calvinist Armed Services Ministry

Young Calvinist Federation

—*Adopted*

3. That synod *review all* quota requests from denominational agencies *before* acting on them.

—*Adopted*

4. That synod adopt the advisory committee's recommendations for per-family quota as listed in Exhibit 1 (see pp. 486–87).

—*Adopted*

(The report of Advisory Committee 11 is continued in Article 66.)

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Denominational Agencies Quota Detail

	1987 Quota	1988 Quota	1989 Quota	1990 Quota Request	1990 S.I.C. Recomm.	1990 Advis. Comm. Recomm.	Change from 1989 Quota \$	%
Back to God Hour	\$ 52.20	\$ 54.35	\$ 56.50	\$ 59.95	\$ 59.55	\$ 59.55	\$3.05	5.4%
CRC TV	17.05	17.65	18.50	19.60	19.45	19.45	.95	5.1
Home Missions	91.85	95.05	99.50	106.75	106.00	106.00	6.50	6.5
CRC Publications	2.10	2.10	2.10	2.10	2.10	2.10	-	-
World Literature Committee	.40	1.40	2.00	2.00	2.00	2.00	-	-
Calvin College	45.25	45.79	46.95	49.92	49.30	49.30	2.35	5.0
& Seminary	22.75	24.46	26.05	35.33	32.70	32.70	6.65	25.5
Chaplain Committee	8.30	8.60	8.90	8.50	8.50	8.50	(.40)	(4.5)
CRC in NA Denominational Services ¹	24.60	26.35	23.33	23.69	23.70	23.70	.37	1.6
Comm. on Disability Concerns			1.13	1.39	1.13	1.13	-	-
World Relief	-	-	-	-	-	-	-	-
CEACA	.75	.75	.75	.75	.75	.75	-	-
Fund for Smaller Churches	15.00	19.00	20.50	18.00	18.00	19.00 ²	(2.50)	(12.2)
Supplemental Fund			1.00	1.00	1.00		-	-
Ministers' Pension Fund	42.35	40.00	42.00	44.00	43.50	43.50	1.50	3.6
Special Assistance Fund	1.05	1.00	1.50	2.50	2.50	2.50	1.00	66.7
Pastor-Church Relations			2.24	2.42	2.35	2.35	.11	4.9
SCORR	5.05	5.95	5.95	6.10	6.10	6.10	.15	2.5
World Missions	89.05	92.05	95.65	97.95	97.95	97.95	2.30	2.4
TOTAL	\$417.75	\$434.50	\$454.55	\$481.95	\$476.58	\$476.58	\$22.03	4.8%
Increase over previous year actual	3.8%	4.0%	4.6%	6.0%	4.8%			

¹ Denominational Services Quota restated for 1989, 1990: Comm. on Disability Concerns and Pastor Church Relations Services now shown as separate line items.

² Advisory Committee recommends that quotas for FSC - \$18.00 and \$1.00 be combined with explanation given in footnote: "Includes quarterly subsidies and Continuing Education Fund"

CALVIN COLLEGE

Quota Computation and Distribution for 1990

	Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	Portion per Family	1989 Rounded Off	Total Projected Receipts
Area #1	29.9%	\$1,095,000	12,760	\$85.82	\$85.80	\$1,094,800
Area #2	27.6%	1,010,700	12,288	\$82.25	82.30	1,011,300
Area #3	12.6%	422,500	7,708	\$54.81	54.80	422,400
Area #4	3.8%	139,500	9,324	\$14.96	15.00	139,900
Area #5	5.8%	211,900	3,057	\$69.32	69.30	211,900
Area #6	11.4%	415,900	9,654	\$43.08	43.10	416,100
Area #7	7.4%	271,100	12,999	\$20.86	20.90	271,700
Area #8	2.4%	89,500	6,366	\$14.06	14.10	89,800
	100.0%	\$3,656,100	74,156		Projected Total Gross for 1990	3,657,900
					Less Estimated 19.0% Shortfall	(695,000)
					Projected Total Net for 1989	\$2,962,900

1990 3,656,000 = \$49.30

74,156

1989 3,446,000 = \$46.97

73,365

Increase \$2.33

Percentage Increase 5.0%

Quota Computation for Fiscal 1988-89

From 1989 Quota -- 50.0% of \$2,841,500 1,420,800

From 1990 Quota -- 50.0% of \$2,962,900 1,481,500

Total Net Quota Income for 1989-90 \$2,902,300

ARTICLE 55

Rev. Peter J. Boodt congratulates Elder Andrew R. Blystra (Classis Illiana) and his wife, who will celebrate their twenty-fifth wedding anniversary on Monday, June 18, announces *Psalter Hymnal* number 566, "In You Is Gladness," and leads in closing prayer.

MONDAY MORNING, JUNE 19, 1989

Ninth Session

ARTICLE 56

President Calvin Bolt reassumes the chair.

The president of synod announces that Rev. Michael De Vries is improving and plans to return home this week. Prayers are requested for Mr. Ted Taylor, whose wife was suddenly taken to glory this weekend. Prayers are also requested for the family of Rev. Larry Doornbos, whose child will undergo major surgery today.

Rev. Bernard J. Haan, Jr., announces *Psalter Hymnal* number 588, "Tell Your Children." He reads from Psalm 127 and leads in opening prayer, remembering those for whom prayers were requested.

The roll call indicates that Elder Howard Cole has replaced Elder Andrew R. Blystra (Classis Illiana). He rises to express agreement with the Forms of Unity. Elder Ed Vander Veer (Classis Eastern Canada), Elder Leonard J. Gabrielse (Classis Florida), Rev. Gordon D. Negen (Classis Hackensack), Elder Warren Snieder (Classis Iakota), and Elder John Eekhoff (Classis Northcentral Iowa) return to synod.

The minutes of the session of June 17, 1989, are read and approved.

ARTICLE 57

Advisory Committee 8, *Interdenominational Matters*, Rev. John M. Hofman reporting, presents the following:

I. REFORMED CHURCHES IN SOUTH AFRICA (RCSA/GKSA)

A. Materials:

1. Report 12, V, A, B, and C, pp. 176-77
2. Report 12-A, Appendix Supplement, pp. 360-74
3. Report 16, III, C, 2 and 3; VI, H, pp. 217-19, 221
4. Overture 41, p. 396

B. Recommendations:

1. That in light of the misunderstanding regarding our ecclesiastical relationships, synod affirm our ecclesiastical fellowship with the Reformed Churches in South Africa (Soutpansberg Synod).

Note: The matter is in process for the Midlands Reformed Churches, and no response has been received from the RCSA Southlands Synod.

—*Adopted*

2. That synod receive Rev. Christopher Rabali as fraternal delegate from the RCSA (Soutpansberg Synod).

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 64.)

ARTICLE 58

Advisory Committee 3, *Church Order III*, Rev. John H. Bergsma reporting, presents the following:

I. RESPONSE TO OVERTURE 17: INSTRUCT WASHINGTON, DC, CRC RE WOMEN SERVING AS ELDERS

A. Materials:

1. Overture 17, pp. 319–20

2. Correspondence:

From Rev. Dennis Royall, Pastor of II Allendale CRC to the Washington, DC, council, dated 8/20/87

From Rev. Tim Limburg, pastor of Washington, DC, CRC to the council of Second CRC, Allendale, MI, dated 11/18/87

From Classis Hackensack to Rev. Dennis Royall, dated 4/7/88

Documents:

Copy of Washington, DC, church bulletin listing two women's names as elders of the church

Communication to Synod 1989, adopted by the Washington, DC, CRC in May 1989

Position Paper, adopted by the congregation of the Washington, DC, CRC in December 1983

Church Visitors' Report to Classis Hackensack, September 1988

Communication from Washington, DC, CRC to Classis Hackensack, March 1989

B. Background:

In a visit to Washington, DC, CRC on a vacation trip, it came to the attention of Rev. Dennis Royall that, contrary to Church Order Article 3, women were serving as elders in the Washington, DC, church. He communicated his concern in this matter to the consistory of the Washington, DC, CRC. Not receiving a response in what he considered reasonable time, he brought the matter to his consistory, which joined him in seeking an explanation from the Washington, DC, church. In due course the correspondence involved Classis Hackensack and its church visitors. Not being satisfied with either the response of the Washington, DC, consistory or Classis Hackensack, the Second Allendale consistory fashioned an overture to Classis Zeeland, which was adopted by Classis Zeeland and directed to Synod 1989.

C. Reflection:

Your advisory committee interviewed Rev. Dennis Royall. It reviewed with him the history behind Overture 17 which indicated that he and his consistory felt obligated to pursue this course because of the lack of response to their and his correspondence and because of what they considered lack of appropriate action by Classis Hackensack. He further expressed the belief that Washington, DC, CRC had broken faith with the rest of the churches in the denomination by not correcting an obvious non compliance with the Church Order (Art. 3) and by not seeking a change in the Church Order through proper channels.

Your committee also interviewed Rev. Timothy C. Limburg, pastor of Washington, DC, CRC, and two members of the church, Dr. and Mrs. Robert (Carol) Poel. They presented a document dated May 1989, which was the Washington, DC, CRC council's approved response to the Zeeland Classis Overture 17, presently before synod. These members of the Washington, DC, church freely admit that the church ordains female elders and has been doing so since 1984. They contend that they have come to this point only after twenty years of prayerful study and numerous appeals and overtures to classis and synod for a change in the Church Order to accommodate what they conscientiously believe is the message of Scriptures, namely, that the offices of the church are open to all confessing and qualified members.

The council of the Washington, DC, church recognizes that this practice of ordaining female elders is contrary to Article 3 of the Church Order but contends that freedom from compliance with Article 3 is granted by Article 29, which reads, "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.*" The council and congregation of the Washington, DC, church see just such a conflict and thus conscientiously believe they are obeying the Word of God when they elect and ordain female elders to serve the Lord and the church. They further believe they are responding positively to many statements of synodical study committees that indicate that partnership of men and women in ecclesiastical offices is possible and even desirable.

The members of the Washington, DC, church indicated that there are practical considerations that make it convenient for them to ordain women as elders, especially the transient nature of their church membership and the unique ministry the DC church provides in its community. However, it is not for these reasons that women have been ordained to the office of elder, but rather because of their firm conviction that this is in keeping with the will of God and their understanding of the Church Order.

The church visitors of Classis Hackensack concluded in a report dated September 21, 1988:

In conclusion, it is the conviction of this council that, according to Article 29, they are living within the framework of the church order to the best of their ability. It is their hope, shared by your church visitors, that Classis Hackensack will be able to acknowledge their deep conviction in this matter, concede the validity for them of their chosen course, and endure with them the inevitable tension that this creates for them and us within the classis and the denomination.

D. Evaluation:

Your committee has a great sense of compassion for the Washington, DC, church in its struggle to perform a positive ministry in a difficult area of the church and in its sincere efforts to be faithful to the Word of God as they see it, while struggling with the areas where their interpretations are in conflict with the declaration and practice of the denomination and its Church Order. At the same time we understand that as members of *one* denomination we have an obligation to share our concerns and continue to consult with one another when our convictions are different on matters which affect us all. In spite of one's weariness one is bound to continue the prescribed process to convince the church of its need for change, if such is one's conviction, rather than continuing with a practice that is in conflict with the denomination.

A motion is made from the floor that the statement prepared by Rev. Timothy C. Limburg, pastor of the Washington, DC, church, who returned to Washington, DC, because of the death of Mrs. Ted Taylor, be read.

—Adopted

A motion is made to read a previous statement from the Washington, DC, council as well.

—Defeated

E. Recommendations:

1. That synod sustain the overture of Classis Zeeland and instruct Washington, DC, CRC to cease its practice of allowing women to serve as elders.

Grounds:

- a. The practice of the Washington, DC, church in ordaining women elders is clearly in conflict with Article 3-a of the Church Order, which states, "Confessing *male* members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist."
- b. The synod has an obligation to speak to the churches when their practice is in conflict with the Church Order and to seek their compliance.
- c. Washington, DC, CRC misinterprets Church Order Article 29 when it finds that Article 29 permits it to act in conflict with Article 3-a because the church finds Article 3-a to be in conflict with the Word of God. Such conflict with the Word of God must be proved to the assemblies, not simply to the objectors. The following quote from the *Manual of Christian Reformed Church Government* elucidates:

The fact that the Church Order may and ought to be altered when the profit of the church so demands in no way diminishes the binding character of the Church Order. Former Article 86 stated further that "no particular congregation" or "classis . . . shall be at liberty to" make alterations in the articles, but they shall show "all diligence in observing them, until it be otherwise ordained by the general synod" (*Manual of Christian Reformed Church Government*, Point 2, p. 149, 1987 edition).

A motion is made from the floor that synod withhold action on the recommendation of Advisory Committee 3 because Classis Hackensack has advised the Washington, DC, church to request a revision of Article 3.

—Defeated

A motion is made from the floor that synod amend the motion by substituting the word "ordaining" in place of "allowing" women to serve as elder.

—*Adopted*

The recommendation now reads: That synod instruct Washington, DC, CRC to cease its practice of ordaining women to the office of elder, with its grounds.

—*Adopted*

Note: The following register their negative vote: Rev. John M. Hofman, Rev. Arthur J. Stienstra.

Rev. Bartel N. Huizenga registers his negative vote with the following statement: "I have recorded my negative vote for the following reasons: (1) Though technically an article of the Church Order is involved, the Church Order is not a constitution. Many housekeeping rules are included which are more in the nature of advice rather than basic principle. (2) The CRC has a long history of allowing exceptions to certain Church Order rules for weighty reasons. There are weighty reasons why we can and should allow an exception in this case."

Rev. Charles Terpstra registers his negative vote with the following statement: "I am committed to the faithful adherence to Church Order regulations. I see the action of synod as moving the matter of ordaining women to the office of elder into the judicial arena. I voted against the above recommendation because I did not want to add to the difficulty and suffering of the CRC of Washington, DC. I believe the Washington, DC, church is guiltless in its 'unlawful' action (see Matthew 12:1-8). I voted against Recommendation 1 of the advisory committee report as a way of showing mercy (see James 2:12-13)."

Rev. John A. Algera (and Rev. Gordon D. Negen) of Classis Hackensack registers his negative vote with the following statement: "I register my negative vote to the decision of Synod 1989 to 'instruct Washington, DC, CRC to cease its practice of ordaining women to the office of elder' for the following reasons: (1) The Washington, DC, church is preparing a 'request for revision' to Synod 1990 at the instruction of Classis Hackensack; (2) the Washington, DC, church is convicted and conscience bound that ordaining women as elder is in accord with Scripture and believes that Scripture must be followed over Church Order according to Article 29; (3) the CRC must allow some latitude in enforcing Church Order in matters where the church has not discovered clear scriptural guidance.

Rev. Gordon D. Negen endorses the statement of his fellow delegate.

Delegate Rev. Leonard P. Troast registers his negative vote with the following statement: "I have recorded my negative vote to the decision of Synod 1989 to 'instruct Washington, DC, CRC to cease its practice of ordaining women to the office of elder' for the following reasons: Washington, DC, CRC is preparing a 'request for revision' to the Synod of 1990 at the instruction of Classis Hackensack. Washington, DC, CRC is convicted and conscience bound that ordaining women as elders is in accordance with Scripture and believes that Scripture must take precedence over Church Order according to Article 29. The CRC must allow some latitude in enforcing the Church Order in matters where the church has not yet discerned clear scriptural guidance."

2. That synod request the consistory of Washington, DC, CRC to inform the Synod of 1990 as to how it has implemented the instruction of the Synod of 1989.

—*Adopted*

3. That synod declare this to be its answer to Overture 17.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 92.)

ARTICLE 59

Rev. John C. Medendorp, for the Reception Committee, presents Rev. Christopher Rabali of the Reformed Churches in South Africa, who addresses synod.

The stated clerk reads letters of greeting from the following churches:

Christian Reformed Church in Nigeria, Mr. Caleb S. Ahima, general secretary

Associate Reformed Presbyterian Church, Rev. Ronald Beard, stated clerk

Dutch Reformed Church in Sri Lanka, Rev. Charles Jansz

Reformed Churches of Australia, Mr. Ray Hoeksema

Reformed Church in Japan, Yoshio Mitani, stated clerk

The Church of Christ in the Sudan Among the Tiv, Rev. Iyortyom Achineku, general secretary

ARTICLE 60

The morning session is adjourned and Elder George Anema leads the assembly in closing prayer.

MONDAY AFTERNOON, JUNE 19, 1989

Tenth Session

ARTICLE 61

Rev. Jacob A. Quartel announces *Psalter Hymnal* number 517, "There's No God as Great." He reads Psalm 20 and leads in opening prayer, especially remembering Mrs. Ellen Van Til, wife of Rev. John Van Til, regional director for the Board of Home Missions, who was recently diagnosed with a serious illness.

The stated clerk introduces and welcomes Rev. Theodore J. Georgian, fraternal delegate from the Orthodox Presbyterian Church.

ARTICLE 62

The president of synod introduces and welcomes Rev. John A. Rozeboom, executive director of Home Missions. He introduces members of the staff and support personnel. He recognizes delegates who are involved in ministries funded by Home Missions. He introduces the following home missionary delegates: Rev. Norman J. Thomasma, New Hope Community,

Kincheloe, MI; Rev. Anthony Van Zanten, Roseland Christian Ministries, Chicago, IL; Rev. Jack Reiffer, Hessel Park CRC, Champaign, IL; Rev. J. Peter Vosteen, Cloverdale CRC, Boise, ID; Rev. Henry G. Gunnink, Community CRC, Kanata, ON; Rev. John Nash, New Hope of Dunwoody CRC, Atlanta, GA; Rev. John Van Ryn, representing ministries sponsored by Fellowship CRC, Big Rapids, MI; Rev. Gordon T. Stuit, Window Rock, AZ, CRC; Rev. Anthony Begay, campus ministry, University of New Mexico, Albuquerque, NM; Elder Jerome Sandoval, Naschitti, NM, CRC; Rev. Bartel N. Huizenga, who represents a campus ministry. He addresses synod, challenging the delegates of synod to pray for the gathering of God's growing family. The president of synod responds.

ARTICLE 63

Elder John Kamerman, for the Reception Committee, introduces Prof. V. E. D'Assonville, fraternal delegate from the Reformed Churches in South Africa, who addresses the assembly.

ARTICLE 64

(The report of Advisory Committee 8 is continued from Article 57.)

Advisory Committee 8, *Interdenominational Matters*, Rev. John M. Hofman reporting, presents the following:

I. INTERCHURCH RELATIONS COMMITTEE

A. Materials:

1. Report 12, pp. 167-83
2. Report 16, Section III, C, 2 and 3, pp. 217-19; VI, H, p. 221
3. Overture 41, p. 396

B. Recommendations:

1. That the president, Dr. Fred H. Klooster; the administrative secretary, Rev. Clarence Boomsma; and Dr. John Kromminga, a representative of the Committee of Four, be permitted to represent the Interchurch Relations Committee at synod.

—*Granted*

2. That synod acknowledge that the IRC has appointed Rev. Gerard and Mrs. Margaret Bouma and Dr. Earl and Mrs. Gertrude Visser to serve as the hospitality committee to host the fraternal delegates and guests who will be present at synod.

—*Adopted*

3. That synod give permission to the IRC to submit supplementary reports to synod or that its communications be included in the *Acts of Synod*.

—*Adopted*

II. INTERCHURCH RELATIONS COMMITTEE—RCSA

A. *Materials:*

1. Appendix Report of "Committee of Four," pp. 180–84
2. Report 12-A, Appendix Supplement, pp. 360–74
3. Supplementary Communication of "Committee of Four," SCORR representatives
4. Report 16, C, 2, 3, pp. 217–19
5. Overture 41, p. 396
6. Overture 43, p. 397–98
7. Communication 2
8. Letter, Council of CRC, Washington, DC

The president grants the privilege of the floor to Rev. Alfred S. Luke and Mr. Bing Goei, director of SCORR.

The advisory committee majority report is presented.

In keeping with Rules for Synodical Procedure the recommendation of the minority report of the advisory committee is read as information by Elder Richard Vander Zee.

Dr. John Kromminga, secretary of the Committee of Four, "Joint Committee on the Race Relations of the Reformed Churches in South Africa" (RCSA), reads the recommendations of the Joint Committee on the Race Relations of the Reformed Churches in South Africa (RCSA).

Rev. Alfred S. Luke, representing the Committee of Four's SCORR representatives, yields to the revised recommendations of the Joint Committee on the Race Relations of the RCSA.

Recommendation 1 of the revised recommendations of the Joint Committee on the Race Relations of the RCSA (see Appendix Supplement) is placed before synod.

1. That synod suspend the ecclesiastical fellowship of the Christian Reformed Church with the Reformed Churches in South Africa (Potchefstroom Synod) until 1992.

Grounds:

- a. The CRC is committed to the position that apartheid is a sin and its theological defense a heresy; those who hold, defend, and practice apartheid should not be admitted into the formal fellowship between churches.
- b. Negotiations with the RCSA, carried on over the course of a number of years and intensified in the last three years have failed to produce clear evidence that the RCSA is not committed to apartheid. The RCSA has never publicly declared apartheid a sin and the theological support of it a heresy. The most recent declarations (January 1988) concerning the RCSA's racial positions, attitudes, and practices continue to contain implicit support for the system of apartheid.
- c. The undue delays and the failure to enter wholeheartedly into remedial action indicate that the RCSA fails to grasp the seriousness and urgency of this issue. This is especially evidenced by the recent refusal to

enter into consultation with the nonwhite synods of their General Synod.

- d. The present relationship with the RCSA is a stumbling block to the CRC's commitment to be a multiracial denomination, both locally and internationally, and jeopardizes our ecumenical endeavors and our relationships with those who are the victims of apartheid.
- e. Suspension moves toward final resolution of the issues while allowing for the kind of contact by which a definitive resolution can be reached.

—Adopted

2. That synod declare that for the suspension to be lifted such conditions as the following be required:

- a. That the RCSA (Potchefstroom) declare that apartheid is a sin and its theological defense is heretical.
- b. That the RCSA (Potchefstroom) give evidence of its repentance for its complicity in the support of apartheid in South Africa and the evils apartheid has created.
- c. That the RCSA (Potchefstroom) publicly express its opposition to the system of apartheid and affirm its support of racial equality and justice for all peoples.
- d. That the RCSA (Potchefstroom) in its position, attitude, and practice have achieved unity with the RCSA General Synod in race relations.

—Adopted

3. That synod instruct the Interchurch Relations Committee *in full consultation with SCORR* to be open to continuing the exchange on the issues of race relations with the RCSA, keeping synod informed of its actions and submitting recommendations to the Synod of 1992 for the restoration or termination of ecclesiastical fellowship with the RCSA.

—Adopted

4. That synod include this communication, Appendix Supplement, in the *Acts of Synod*.

—Adopted

Recommendation 2 of the majority report is placed before synod.

5. That synod declare that this is its answer to Overtures 41 and 43, to Communication 2, and to the letter from the council of Washington, DC, CRC.

III. REFORMED ECUMENICAL COUNCIL (REC) MATTERS

A. *Material*: Report 12, III, B, pp. 170-74

B. *Recommendations*:

1. That synod recognize the retirement of Dr. Paul G. Schrotenboer as general secretary of the Reformed Ecumenical Council with appreciation and gratitude for twenty-five years of devoted service. (This is particularly appropriate because Dr. Schrotenboer is a member and ordained minister of the CRC.)

—Adopted

2. That synod endorse the Reformed Ecumenical Council (REC) decision that churches be encouraged to increase their contributions to meet the needs of the REC needy churches.

—Adopted

3. That synod call the attention of the churches to the resolution of the REC on youth and their membership in the church.

- a. That the member churches of the REC be asked to give special attention to parents who do not fulfill their covenantal responsibilities, since such failure affects youth seriously. Efforts must be made to train parents for Christian parenting in our time.
- b. That our churches should give special attention to the education of our youth concerning other faiths and expressions of Christianity, such as the charismatic emphasis prominent today. We must not just condemn such but seek to understand their appeal and our responsibility in the light of such understanding.
- c. That [the REC] confirm, on the basis of our Reformed view of baptism, that children of believers are incorporated into the body of Christ and are always to be viewed as part of the covenant community. They *are*, together with the adult members, *the church* and must be dealt with as such. The [REC] therefore urges member churches to take the baptismal members seriously in all aspects of ministry. This means providing thorough pastoral care of baptized members and considering them to be part of the ministering body. This loving care of baptized members is a responsibility of the local church and must include training and education of them to be disciplined followers of the Lord Jesus Christ.
- d. That [the REC] urge the member churches to involve our young people in meaningful service not only for the church but also in outreach ministries of an evangelistic and diaconal nature since such activity helps young Christians come alive in their faith in many positive ways.
- e. That [the REC] recommend to the member churches that they, for future [assemblies], make sure that one of the delegates, voting or non voting, represents the Christian Education \ Youth Ministry of that church.
- f. That [the REC] authorize member churches to send three paid delegates to the conferences and to the assembly to represent each of the three committees: theology, mission/diakonia, and youth. (*Note: Present policy provides for two paid delegates.*)

—Adopted

4. That synod take note of the efforts of the REC to uphold its basis and purpose and commend the need of the REC for the intercessory prayers of our churches in dealing with the difficult issue of GKN membership in the REC.

—Adopted

5. That synod instruct the IRC to study the Belhar Confession and present recommendations to the Synod of 1990 in response to the REC request.

—Adopted

6. That synod support the IRC in seeking to arrange for competent responses to *The Family in Crisis Today*, as requested by the REC.

—Adopted

7. That synod authorize the IRC to notify the churches and our institutions of higher education of the new project "Facing the Challenge of Secularism," encouraging them to submit relevant and available materials to the REC.

—Adopted

ARTICLE 65

MATTERS NOT LEGALLY BEFORE THE SYNOD OF 1989

The stated clerk reports the matters not legally before synod. The officers of synod concur in the judgment of the stated clerk and in that of the Synodical Interim Committee.

1. Communication of Duncan, BC, CRC, re withholding quota.
—Not processed as far as possible through the minor assemblies.
2. Overture of First CRC, Randolph, Wisconsin, re removal of blasphemy.
—Not processed as far as possible through the minor assemblies.
3. Overture of Classis Alberta South re two seminary professors.
—Proper procedure was not followed.
4. Overture of Zion CRC, Pembroke, ON, re Calvin professors.
—Not processed as far as possible through the minor assemblies and received after the deadline for overtures.
5. Overture of Ebenezer CRC, Leduc, AB, re Calvin professors.
—Received after the March 15 deadline for overtures.
6. Communication of B. D. Brune, Lynden, WA, re rescinding action of Synod 1988.
—Received after the March 15 deadline, not processed by way of the assemblies, and requesting an action contrary to Rules for Synodical Procedure.
7. Overture of Ms. Lena Blakema, Kalamazoo, MI, re removal of blasphemy.
—Not processed as far as possible through the minor assemblies.
8. Overture of George and Frances Klooststra, Grand Rapids, MI, re removal of blasphemy.
—Not processed as far as possible through the minor assemblies and received after the March 15 deadline.
9. Overture from Harvey De Windt, Grand Rapids, MI, re removal of blasphemy
—Not processed as far as possible through the minor assemblies.

ARTICLE 66

(The report of Advisory Committee 11 is continued from Article 54.)

Advisory Committee 11, *Financial Matters*, Elder Warren T. Faber reporting, presents the following:

RECOMMENDED SALARY RANGES FOR 1990

A. *Material*: Report 17-A, pp. 381-82

B. *Recommendation*:

That synod approve the proposed salary ranges as restated, which reflect a 4 percent increase over 1989 within which the denominational agencies are to administer salaries and report them in the *Agenda for Synod 1990*.

Grounds:

1. Comparative increase rates: Total percent increase since 1985 (inception of salary/position evaluation program).

Salary Ranges	12.8%
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Ministers' Average Cash Salaries	22.4%
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Consumers Price Index	18.8%
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2. To maintain the integrity and usefulness of the Hay Position Evaluation System, whereby salaries and ranges are managed together.

—*Adopted*

(The report of Advisory Committee 11 is continued in Article 72.)

ARTICLE 67

The vice president reads a letter from Rev. Carl J. Bosma, accepting the appointment as Assistant Professor of Old Testament at Calvin Theological Seminary.

The stated clerk reads a letter of greeting from the Reformed Church in Argentina signed by Thomas Mulder, president of the executive committee.

ARTICLE 68

The afternoon session is adjourned; Rev. Henry Jonker leads in closing prayer.

MONDAY EVENING, JUNE 19, 1989

Eleventh Session

ARTICLE 69

Elder Marvin Feddes announces *Psalter Hymnal* number 497, "How Vast the Benefits Divine." He reads from I Corinthians 1:18-25 and leads in opening prayer.

The president announces that Rev. Harlan G. Vanden Einde has replaced delegate Rev. Dennis W. Royall (Classis Zeeland). He rises to express agreement with the Forms of Unity.

ARTICLE 70

Rev. John C. Medendorp, for the Reception Committee, introduces Prof. Dr. Klaas Runia, fraternal delegate from the Reformed Churches in the Netherlands, who addresses synod. The president of synod responds.

Advisory Committee 2, *Church Order II*, Rev. John G. Van Ryn reporting, presents the following:

I. MATTER OF SELECTING OFFICEBEARERS BY LOT

A. Materials:

1. Report 27, pp. 269–83
2. Overture 39, p. 394–95

B. Observations:

Over the last several years some of our churches have become dissatisfied with the traditional procedure for electing elders and deacons which calls for the council to present a nomination of two qualified persons for each position. The congregation elects its officers from this nomination. These churches have employed various forms of casting lots in order to select their officebearers. The matter came to synod first in 1985. In 1986 three members of Mayfair CRC appealed the decision of the Mayfair council and Classis Grand Rapids North, asking synod to declare that the Church Order does not permit selection of elders and deacons by lot and to advise the council to cease using the lot to select elders and deacons. Synod sustained the appeal. Classis Grand Rapids North overruled the same synod "to declare that the method of selecting elders and deacons be left to the discretion of the churches (*Agenda for Synod 1986*, Overture 9, p. 477). Synod decided to refer Overture 9 to the Church Polity and Program Committee for study and report to the Synod of 1987 (*Acts of Synod 1986*, Art. 117, II, C, p. 728). The Synod of 1987 received the SIC Report and recommended the appointment of a study committee to report to the Synod of 1989 (*Acts of Synod 1987*, Art. 60, II, p. 581). The report of this committee is now before us (*Agenda for Synod 1989*, Report 27, pp. 269–83).

The advisory committee makes two observations regarding Report 27: (1) There is a typographical error near the top of page 280. The section headed "Conclusions" should be VIII not V. (2) Section IX, "Considerations of the use of the lot," which includes negative and positive considerations, should be seen simply as a compilation of input received from various sources and is not an evaluation by the study committee. This explains why the statements may not harmonize with each other and with the recommendations.

The rationale for the recommendations is as follows (cf. *Agenda for Synod 1989*, VIII, Conclusions, p. 280):

The Scripture clearly reveals that

1. the use of Urim and Thummim to know God's will was limited to biblical history prior to the fall of Jerusalem in 587 B.C.;
2. the casting of the lot and the use of Urim and Thummim were means by which God communicated to his people that they were governed by him and were the recipients of his love and blessings;
3. the casting of the lot demonstrates that it was an integral part of assigning duties related to temple practices as well as a method of settling disputes impartially;

4. the God-established theocracy foreshadowed the coming kingdom of grace, the church, and the coming kingdom of glory;
5. the Old Testament Scripture foretold of God's presence and power to govern the church of the new covenant by his Spirit;
6. the use of the lot in Acts 1:26 is a record of the Lord's choice of a replacement for the apostolic ministry but does not establish a method for selecting officebearers in the church;
7. the gift of the outpouring of the Holy Spirit at Pentecost created the priesthood of believers with its accompanying privileges and responsibilities;
8. the personal presence of God—the Holy Spirit—resides in the believer and governs the church.

The history and tradition of the church clearly teach that

1. the early church, the medieval church, the church of the Reformation, and the modern church did not practice the selecting of officebearers by lot;
2. the church order articles included congregational participation in the selecting of officebearers either by approbation or electing, but not by casting the lot;
3. the church order materials allowed for the use of the lot only after tie votes.

C. Recommendations:

1. That synod grant the privilege of the floor to Rev. Bastiaan Nederlof (chairman) and Rev. Robert Holwerda (reporter) when these matters are discussed.

—*Granted*

Recommendation 2 of the study committee is placed before synod:

That synod declare that the election of officebearers shall normally be by way of a congregational election as described in Church Order Article 4 and that selection by lot is not to be encouraged.

Grounds:

- a. There is no scriptural support for the selection of officebearers by lot.
- b. There is no support from the history of the Christian church nor from that of the Reformed churches in particular for the use of the lot in the selection of officebearers.
- c. Election by the congregation honors the priesthood of all believers and involves the members in seeking the guidance of the Holy Spirit as they exercise their responsibility.

A motion is made that Recommendation 2 of the advisory committee be placed before synod.

—*Adopted*

2. That synod declare that the election of officebearers shall ordinarily be by way of a congregational election as described in Church Order Article 4 and urge the councils to follow this procedure.

Ground: Election by the congregation honors the priesthood of all believers and involves the members in seeking the guidance of the Holy Spirit as they exercise their responsibility.

—*Adopted*

3. That synod encourage church councils to find ways of increasing the involvement of the congregation in the process of nominating and electing officebearers. The following are some suggestions that may be considered.

- a. Invite the membership to present names of possible nominees with their qualifications for office.
- b. Include the pertinent information of the nominees' qualifications to serve when presenting the names of the nominees to the congregation.
- c. Incorporate the election into the morning worship service, thus involving the communicant members in the decisions of and for the covenant community.
- d. In order to avoid the appearance of a "popularity" election, present nominees of those qualified but not having previously served by way of a duo.
- e. Give immediate pastoral attention to those passed over in the selection process.
- f. Place nominees "paired" for special tasks such as youth elder, administrative elder, elder for seniors, for evangelism, deacon for community outreach, etc.
- g. In special circumstances, appoint a member to office with approval of the congregation (cf. Church Order Article 4).

—*Adopted*

4. That synod declare this to be its answer to Overture 9 addressed to the Synod of 1986 and Overture 39 addressed to the Synod of 1989. —*Adopted*

5. That synod recognize that the study committee has completed its task and is dismissed with thanks.

Committee members are Rev. Bastiaan Nederlof, Rev. Robert J. Holwerda, Rev. John G. Groen, Rev. Henry Numan, Rev. Gerrit W. Sheeres.

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 96.)

ARTICLE 72

(The report of Advisory Committee 11 is continued from Article 66.)

Advisory Committee 11, Elder Warren Faber reporting, presents the following:

I. ALLOW FOR PAYMENT OF DISABILITY BENEFITS BY WAY OF EXCEPTION

A. *Material:* Overture 15, pp. 317–18

B. *Recommendation:*

That synod not accede to Overture 15.

Grounds:

1. The provisions and benefits of the plan need to be applied uniformly and fairly. They should not be changed retroactively.
2. Making an exception to the rule would result in higher disability benefit payments from the plan to Rev. E. G. Cooke than to other plan participants, since there would be no Social Security benefit offset.
3. Rev. Cooke was aware of the consequences of not joining the Social Security system with regard to disability benefits.
4. The following arguments for joining the Social Security system are presented in the hope of clarifying the reasons why ministers should have joined the Social Security system in 1988.
 - a. Previous synods have always affirmed participation in Social Security.
 - b. Previous synods have always turned down overtures to change plan language dealing with disability.

—*Recommitted*

Note: The advisory committee does not question his disability but concludes that if additional funds are needed, the local congregation and/or Classis Kalamazoo should seek assistance from other sources.

(The report of Advisory Committee 11 is continued in Article 78.)

ARTICLE 73

The evening session adjourns; Rev. Douglas MacLeod leads in closing prayer.

TUESDAY MORNING, JUNE 20, 1989

Twelfth Session

ARTICLE 74

Rev. Bernard F. Tol reads from Revelation 5:6–14. After the delegates sing *Psalter Hymnal* number 234, "Alleluia," he leads the assembly in prayer.

The roll call indicates Rev. Arthur Besteman has replaced delegate Rev. Leonard Van Drunen (Classis Grandville). He rises to express agreement with the Forms of Unity. Rev. Dennis W. Royall (Classis Zeeland) has returned to synod.

The minutes of the sessions of June 19, 1989, are read and approved as corrected.

ARTICLE 75

Rev. John C. Medendorp, for the Reception Committee, introduces the following fraternal delegates:

Rev. Theodore J. Georgian, fraternal delegate from the Orthodox Presbyterian Church, who addresses the assembly. The president responds.

Rev. Ruben Santos, fraternal observer from the Christian Reformed Church in Puerto Rico, who addresses the assembly. The president responds.

ARTICLE 76

Advisory Committee 6, *World Ministries*, Rev. Jack Reiffer reporting, presents the following:

I. CR BOARD OF WORLD MINISTRIES

A. Materials:

Report 5, pp. 107-138

Report 5-A, p. 357

B. Recommendations:

1. That synod grant the privilege of the floor to the World Ministries Board president, Dr. Roger E. Van Harn, the president of CR World Missions Committee, Dr. Carl E. Zylstra, CR World Relief Committee president, Dr. Wendell Wierenga, the executive director of World Ministries, Dr. Roger S. Greenway, and the directors of the two agencies, Rev. William Van Tol and Mr. John De Haan, when matters pertaining to the Board of World Ministries are discussed.

—Granted

2. That synod approve three amendments to the constitution of World Ministries.

a. Preamble to the Constitution

That synod adopt the following amendment to the constitution of World Ministries for clarification in order to acknowledge the dual incorporation (in Michigan and in Canada) of both CRWM and CRWRC:

... the Christian Reformed World Missions Committees and the Christian Reformed World Relief Committees (hereafter also called "agency committees"), which are incorporated in Michigan and in Canada and have formed joint ventures for shared ministries.

—Adopted

b. Appeal Process

That synod adopt the following amendment to the constitution as Article VII-C, with the present VII-C becoming VII-D in order to include an appeal process in the constitution:

An appeal from any member of the World Missions Committees or the World Relief Committees pertaining to actions taken by his or her own committee may be made in the following manner:

- 1. a committee member shall register a negative vote at the time the decision is made by the committee; and*
- 2. a committee member shall appeal to the board within sixty days in writing on the matter on which the negative vote was recorded.*

—Adopted

c. Field Organization

That synod approve the following amendment to the constitution as an additional subpoint under Article VI-B.

On new or small joint-agency fields one member may be elected from each agency rather than two members from each agency for such time as the agencies agree that a smaller number of representatives is appropriate.

—Adopted

3. That synod approve the request of CRWM to place a missionary in France.

—Adopted

4. That synod approve the request of CRWRC for long-term work in Malawi and/or Mozambique.

—Adopted

5. That synod approve the request of CRWRC for work with the Church of the Province of Kenya. (Note: This is a trial program, subject to review and a later recommendation from CRWRC and the Board of World Ministries.)

—Adopted

II. CURRENT UNREST IN CHINA

A. Material: Letter from Golden Gate Christian Reformed Church, San Francisco

B. Observation

The Golden Gate Christian Reformed Church has asked synod to adopt a statement on the situation in China and has proposed what the content might be. Although this material comes too late for the agenda and not by way of a classis, we judge the matter appropriate and urgent enough to recommend that synod consider it.

C. Recommendations:

1. That synod declare the letter from Golden Gate CRC to be a matter legally before synod for consideration.

Grounds:

1. The current situation in China calls for action by this synod; Golden Gate Church had no time to process material through classis.
2. Synods have from time to time addressed the governments of either or both of our nations on matters of pressing moral concern.

—Adopted

2. That synod urge the churches to pray fervently for peace and justice in China, as well as for the progress of the gospel there.

—Adopted

3. That synod address the following letter to the prime minister of Canada and to the president of the United States and urge the churches to make similar statements to the governmental representatives in their areas:

The synod of the Christian Reformed Church in North America meeting in Grand Rapids, Michigan, June 13, 1989, takes note of the massacre and bloodshed of unarmed civilians by the armies in China.

We are a Christian denomination that includes Chinese and Chinese-American/Canadian Christians. We are a church that deeply respects all lawfully instituted governments and that deplores violence in all but the

most extreme cases in the pursuit of change in society. We intend no defense of each and every tactic used by the student protestors in China. Rather, we are deeply saddened, greatly concerned, and profoundly angered by the Chinese government's response to the student protests.

We urge you to use the means at your disposal to communicate this concern to the Chinese government. We urge a strong protest of the activities carried out in response to the protests, including cruel treatment of defenseless people—a response totally out of proportion to any need for restoring order.

We are in prayer for friends and relatives in China, for you in your role as representative of Canadian/American interests in justice and human rights, and for the leaders of China that they may be responsive to the needs of their people.

—*Adopted*

Synod pauses in its deliberations, and president Calvin Bolt leads the assembly in prayer for the country of China—for the safety of millions of Christians, for those who are suffering pain and grief in the loss of family members, for the change of heart of those in positions of authority, and for peace and justice in China.

III. JOINT-VENTURE AGREEMENTS

A. *Materials:*

1. Report 5, pp. 107–38
2. Report 5-A, p. 357

B. *Recommendations:*

1. That synod approve the Joint-Venture Agreements (JVAs), USA and Canada, as adopted by the Christian Reformed World Missions and Christian Reformed World Relief Committees. —*Adopted*
2. That synod authorize the nomination of directors for Christian Reformed World Missions and Christian Reformed World Relief, both in the USA and Canada, to be submitted to the Synodical Interim Committee for approval. —*Adopted*
3. That synod authorize each of the current agency committees to reconstitute themselves into the national agency committees, with one classical representative from each classis in the respective nations. —*Adopted*
4. That synod caution the committees under World Ministries that in the pursuit of full and open compliance with governmental requirements the agency committees ought to do nothing which unnecessarily undermines the unity of denominational ministries or the accountability of agencies to synod. —*Adopted*

ARTICLE 77

(The report of Advisory Committee 5 is continued from Article 28.)

Advisory Committee 5, *Domestic Ministries*, Rev. Alvin L. Hoksbergen reporting, presents the following:

I. CR BOARD OF HOME MISSIONS

A. Materials:

1. Report 4, pp. 81-105
2. Report 4-A, II, p. 356

B. Recommendations:

1. That synod grant the privilege of the floor to its president, executive director, and director of finance when matters pertaining to Home Missions are discussed.

—*Granted*

2. That synod grant permission to the Board of Home Missions to make a presentation at one of the sessions of synod.

—*Granted*

3. That synod reappoint Dr. Duane E. Vander Brug as director of personnel for another four-year term.

Grounds:

- a. Dr. Vander Brug continues to provide excellent service to Home Missions and the church.
- b. Dr. Vander Brug's gifts and experience will continue to be needed by Home Missions in enlisting, motivating, training, and equipping leadership needed for the CRC to grow to at least 400,000 members by the year 2000 (GGGF Goal 5).

—*Adopted*

4. That synod take note that the executive committee of the Board of Home Missions endorsed the report of the Committee to Develop an Integrated Approach to Multiethnic Leadership Recruitment.

—*Adopted*

II. SYNODICAL COMMITTEE ON RACE RELATIONS

A. Material: Report 16, pp. 211-22

B. Recommendations:

1. That SCORR's executive director, Mr. Bing Goei; SCORR's president, Rev. Alfred S. Luke; and Dr. Richard J. Mouw or any other member of SCORR's Advisory Committee on South Africa be granted the privilege of the floor when matters pertaining to the ministry of SCORR and the CRC's relationship to the Reformed Churches in South Africa are discussed.

—*Granted*

2. That synod encourage the churches to celebrate All Nations Heritage Week from October 1-7, 1990.

Grounds:

1. The enthusiastic participation in past All Nations Heritage celebrations affirms the value of such a week as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.
2. It provides a focused way for SCORR to increase denominational awareness and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.
3. It testifies to our denomination's commitment to increasing racial diversity.

—*Adopted*

III. ADD TO CHURCH ORDER ARTICLE 4

A. *Material*: Overture 13, p. 316

B. *Recommendation*:

That synod not accede to Overture 13.

Grounds:

1. Article 4 of the Church Order allows only one name to be placed in nomination if a council so decides and the congregation approves.
2. A change in the commonly accepted rule that election to the offices of the church be by a simple majority of the votes cast should be the exception rather than the rule, and such exception should be left to the discretion of the individual congregations.

—*Adopted*

ARTICLE 78

(The report of Advisory Committee 11 is continued from Article 72.)

Advisory Committee 11, *Financial Matters*, Elder Warren T. Faber reporting, presents the following:

PROPOSAL FOR LAND BANK FOR NEW CHURCH DEVELOPMENT

A. *Material*: Report 4, p. 100

B. *Recommendations*:

1. That synod approve in concept the establishment of a denominational/classical land bank program to assist in early purchase of land for new development ministries.

Ground: Such early purchase often enables securing land in a more desirable location at a lower price.

—*Adopted*

2. That a broadly based *ad hoc* committee be appointed and mandated to process a final proposal regarding funding and implementation through the Home Missions Board to the Synod of 1990.

—*Adopted*

(The report of Advisory Committee 11 is continued in Article 102.)

ARTICLE 79

A motion from the floor is made that synod reconsider the appeal of N. De Jong.

—*Defeated*

ARTICLE 80

The stated clerk welcomes and introduces Rev. Adam Eyab, fraternal delegate from the Christian Reformed Church in Nigeria.

Elder John Kamerman presents Rev. Adam Eyab, fraternal delegate from the Christian Reformed Church in Nigeria, who addresses synod. The president of synod responds.

ARTICLE 81

The stated clerk presents the second ballot and delegates proceed to vote.

ARTICLE 82

(The report of Advisory Committee 10 is continued from Article 50.)

Advisory Committee 10, *Synodical Services*, Rev. John Joldersma reporting, presents the following:

I. SYNODICAL DEPUTIES (continued from Article 50)

D. Ministers in Specialized Services, Church Order Article 12-c

Synodical deputies report their concurrence with the decisions of classes to declare the following work consistent with the calling of a minister of the Word:

Minister	Work	Classis & Date	Synodical Deputies
A. G. Beerens	Director of Follow-up Care Care for Cross- Roads Correctional Ministries	Thornapple Valley (9/20/88)	L. J. Vander Zee, Grand Rapids East H. J. Baas, Grand Rapids North E. R. Tigchelaar, Grand Rapids South
W. Brander	Christian Counsel- ing Center, Grand Rapids, MI	Grand Rapids North (1/17/89)	W. Swets, Grand Rapids South J. L. Witvliet, Georgetown J. C. Medendorp, Thornapple Valley
D. A. Evans	Teaching Chaplain Toronto Western Hospital, ON	Toronto (1/26/89)	L. Slofstra, Hamilton C. A. Persenaire, Quinte J. W. Van Weelden, Niagara
E. Evenhuis	Director of Pastoral Care, Charter Oak Hosp., Covina, CA	California So. (1/18/89)	D. Vander Wall, Columbia T. Medema, Arizona M. H. Bierma, Rocky Mountain
P. Kranenburg	Chaplain, Queen Elizabeth Hospital Toronto, ON	Toronto (9/22/88)	C. Persenaire, Quinte L. Slofstra, Hamilton D. Velthuisen, Huron
A. L. Louwerse	Classis Ministry Coordinator, Cl. Holland	Holland (1/19/89)	N. L. Meyer, Muskegon H. J. Baas, Grand Rapids North H. B. Vanden Heuvel, Zeeland

Minister	Work	Classis & Date	Synodical Deputies
A. Schipper	Manager of Pastoral Services, Battle Creek, MI, Health System	Kalamazoo (1/24/89)	L. J. Vander Zee, Grand Rapids East J. W. Uitvlugt, Holland H. B. Vanden Heuvel, Zeeland
M. E. Van Houten	Northside Ecumenical Night Ministry of Chicago	Northern Ill. (9/21/88)	J. W. Dykstra, Chicago South L. G. Zoerhof, Illiana G. W. Van Den Berg, Wisconsin
A. D. Compaan	Tolentine Personal Resource Center, Olympia Fields, Illinois	Chicago South (5/9/89)	J. Bylsma, Wisconsin H. De Vries, Northern Illinois J. L. Witvliet, Georgetown
<i>Positions:</i>			
	Chaplain, Master's House of Bethany Chr. Services, Modesto, CA	Central California (5/16/89)	D. Vander Wall, Columbia G. W. Sheeres, Pacific Northwest R. D. De Young, California South
	Religious Service Coordinator, Hope Haven Agency	Iakota (9/13/88)	N. B. Haan, Minnesota South R. B. Vermeer, Northcentral Iowa J. T. Ebbes, Orange City
	Staff Pastoral Counselor, Wholistic Health Center, Hinsdale, IL	Chicago South (1/18/89)	C. J. Afman, Illiana H. G. Arnold, Kalamazoo H. De Vries, Northern Illinois
	Assistant Professor of Theology, Dordt College	Iakota (3/7/89)	N. B. Haan, Minnesota South R. B. Vermeer, Northcentral Iowa A. L. Kuiper, Orange City
	Chaplain, Wedgewood Acres Youth Homes, Grand Rapids, MI	Grand Rapids East (5/18/89)	H. J. Baas, Grand Rapids North A. J. Bultman, Grandville

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

E. Available for Call Extension Request, Church Order Articles 12-c and 16

Synodical deputies H. J. Baas (Grand Rapids North), E. R. Tigchelaar (Grand Rapids South), and J. C. Medendorp (Thornapple Valley) concurred with the decision of Classis Lake Erie in session March 3, 1989, that **Rev. Ralph Vunderink's** ministerial credentials be extended for one year, as requested by Community CRC, Toledo, OH.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

F. Temporarily Loaning a Minister Outside of the Christian Reformed Church, Church Order Article 13-b

1. Synodical deputies D. Vander Wall (Columbia), N. J. Gebben (Central California), and M. H. Bierma (Rocky Mountain) concurred with Classis California South's decision on September 21, 1988, to extend the loan of **Rev. Jin Tai Lee** to the Hanmi Presbyterian Church by Los Angeles Korean CRC for four months in order that Los Angeles Korean CRC may follow proper procedure that was overlooked.

2. Synodical deputies D. Vander Wall (Columbia), T. Medema (Arizona), and M. H. Bierma (Rocky Mountain) concurred with the decision of Classis California South, in session January 18, 1989, to grant the request of Los Angeles Korean CRC to extend the service of **Rev. Jin Tai Lee** at the Hanmi Presbyterian Church for an additional two years.

3. Synodical deputies E. R. Tigchelaar (Grand Rapids South), J. C. Medendorp (Thornapple Valley), and H. J. Baas (Grand Rapids North) concurred with Classis Lake Erie's decision on October 7, 1988, that the call of **Dae Yeul Kim** by Ann Arbor, MI, CRC, to be loaned to the Korean Bible Church (Ann Arbor) meets the requirements of Article 13-b of the Church Order as interpreted by the Synod of 1976 (*Acts of Synod 1976*, pp. 33-34).

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

G. Ministerial Release via Church Order Article 14-b

1. Synodical deputies D. P. Wisse (Hudson), G. Bieze (Eastern Canada), and V. Geurkink (Hackensack) concurred with Classis Atlantic Northeast in session July 28, 1988, to acquiesce in the resignation of **Dr. Robert A. De Lange** from the office of minister of the Word in the Christian Reformed Church, to dismiss him from office, and to consider his status as that of one deposed from office.

2. Synodical deputies L. J. Vander Zee (Grand Rapids East), J. W. Uitvlugt (Holland), and H. B. Vanden Heuvel (Zeeland), having heard the request presented to Classis Kalamazoo on May 9, 1989, by **Rev. Ronald L. Van Zomerem** to be released from the office of minister of the Word in the Christian Reformed Church according to Article 14 of the Church Order and having heard the discussion of the matter, do hereby express concurrence with the decision of classis to grant the request.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

H. Temporary Release from Service (Leave of Absence), Church Order Article 16

Synodical deputies C. Vander Plate (Central California) and M. H. Bierma (Rocky Mountain) concur with the decision of Classis California South in session May 10, 1989, to extend the leave of absence under Article 16 of **Rev. Thomas J. Van't Land**.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

I. Ministerial Release via Church Order Article 17

Synodical deputies L. Slofstra (Hamilton), J. W. Van Weelden (Niagara), and C. A. Persenaire (Quinte) concurred with Classis Eastern Canada's decision on October 18, 1988, to release **Rev. Stephen J. Sietsma** from active ministerial service in the Immanuel CRC of Cornwall, ON, according to Church Order Article 17-a.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

J. Assembly Approval for Organization, Article 38-b

Synodical deputies J. W. Van Weelden (Niagara), L. Slofstra (Hamilton), and G. Ringnalda (Toronto) concurred with the decision of Classis Atlantic Northeast in session on March 2, 1989, to receive the Westmoreland Bible Church into that classis and our denomination as an organized church according to Article 38-b of the Church Order.

Recommendation:

That synod take note of the work of the synodical deputies.

—Adopted

K. Ministerial Release via Church Order Article 90-c

1. Synodical deputies L. Slofstra (Hamilton) D. Velthuisen (Huron), and J. W. Van Weelden (Niagara) concurred with Classis Chatham's decision in session September 13, 1988, to approve of the deposition of **Rev. Ralph Fluit**, pastor of First CRC, Sarnia, ON, from the ministry of the Word in the Christian Reformed Church according to Article 90-c of the Church Order.

2. Synodical deputies H. G. Arnold (Kalamazoo), L. J. Vander Zee (Grand Rapids East), and H. D. Vanderwell (Zeeland), having heard the actions and grounds of Providence CRC, Holland, MI, consistory and the discussion of Classis Holland, concurred with the action of Classis Holland in session August 2, 1988, to approve of the deposition of **Rev. Peter Winkle** from the ministry in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

**II. TRANSFER CHRIST'S COMMUNITY CHURCH OF EL PASO, TX,
FROM CLASSIS ROCKY MOUNTAIN TO CLASSIS ARIZONA**

A. Materials:

1. Overture 10, p. 314
2. Communication 1

B. Recommendations:

1. That synod accede to Overture 10.

Grounds:

- a. Distance and cost considerations. At present, airline rates from El Paso to Denver (650 miles), even with the most economical advance purchase tickets, cost \$476 per person round trip. By contrast economy rates to Phoenix (400 miles) are presently \$38 round trip per person. On this level our continuing participation in Classis Rocky Mountain provokes serious questions of stewardship with the Lord's money.
- b. Culture, geography, and outreach challenge. On these matters El Paso clearly has more in common with Arizona churches than with most of the churches of Classis Rocky Mountain, including many of the other Texas churches.

—*Adopted*

2. That this is synod's answer to Overture 10 and Communication 1.

—*Adopted*

ARTICLE 83

(The report of Advisory Committee 7 is continued from Article 43.)

Advisory Committee 7, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. REPRESENTATION AT SYNOD

A. Material: Report 2-A, p. 351

B. Recommendation:

That synod grant the privilege of the floor to Rev. Charles De Ridder, president of the Board of Trustees, and to Mr. Daniel R. Vander Ark, secretary of the Board of Trustees, to represent the Board of Trustees in matters pertaining to Calvin College and Seminary.

—*Granted*

II. NEW APPOINTMENTS TO STAFF POSITIONS

A. Materials:

1. Report 2, p. 40
2. Report 2-A, pp. 352–53

B. Recommendation:

That synod approve the following new *regular* appointments to the staff of Calvin College:

1. Joel C. Adams, Ph.D., Assistant Professor of Computer Science
2. Roy M. Anker, Ph.D., Professor of English
3. Cheryl Kreykes Brandsen, M.S.W., Assistant Professor of Social Work
4. W. Dale Brown, Ph.D., Associate Professor of English
5. David H. De Heer, Ph.D., Professor of Biology
6. Terry L. Eves, M.A.R., Assistant Professor of Religion and Theology

7. Robert S. Fortner, Ph.D., Professor of Communication Arts and Sciences (effective September 1, 1990)
8. Terry M. Gray, Ph.D., Associate Professor of Chemistry
9. Allen H. Koop, Ph.D., Associate Professor of Biology
10. Janice B. Koop, Ph.D., Professor of Mathematics
11. Richard J. Plantinga, M.A., Assistant Professor of Religion and Theology (effective September 1, 1990)
12. Anna Greidanus Probes, M.F.A., Assistant Professor of Art
13. Mary C. Schutten, M.A., Assistant Professor of Physical Education
14. Steven D. Steenwyk, Ph.D., Associate Professor of Physics
15. William R. Stevenson, Jr., Ph.D., Associate Professor of Political Science
16. Janna L. Ter Molen, M.S., Instructor in Physical Education
17. Scott H. Vander Linde, Ph.D., Assistant Professor of Economics
18. Raymond C. Van Leeuwen, Ph.D., Associate Professor of Religion and Theology (effective September 1, 1990)
19. William E. Van Vugt, Ph.D., Assistant Professor of History
20. Dean A. Ward, Ph.D., Associate Professor of English
21. James D. Wilkins, M.A., Assistant Professor of French

—Adopted

C. Adjunct Appointment to the Staff of Calvin College

Recommendation:

That synod approve the following new adjunct appointment to the staff of Calvin College:

Ray Vander Weele, Ph.D., Adjunct Professor of Economics and Business for two years

—Adopted

D. New Term Appointments to the Staff of Calvin College

Recommendation:

That synod approve the following new term appointments to the staff of Calvin College:

1. Joel W. Cannon, M.E., P.E., Assistant Professor of Physics for two years
2. Kelly J. Clark, Ph.D., Visiting Assistant Professor of Philosophy for one year
3. John E. Hare, Ph.D., Visiting Professor of Philosophy for one year
4. Christopher T. Hodgkins, Ph.D., Assistant Professor of English for two years
5. Jeffrey S. Johnson, Ph.D., Assistant Professor of English for one year
6. James D. Mellick, M.F.A., Associate Professor of Art for two years
7. John T. Netland, M.A., Instructor in English for two years
8. Maarten L. Pereboom, M.A., Instructor in History for one year
9. William D. Romanowski, M.A., Assistant Professor of Communication Arts and Sciences for one year (reduced-load)
10. Steven H. Vander Leest, B.S.E., Instructor in Engineering for two years

11. Steven Vander Veen, M.B.A., Assistant Professor of Business for two years
12. David P. Warners, M.S., Instructor in Biology for one year

—*Adopted*

III. REAPPOINTMENTS WITH TENURE

A. *Material*: Report 2, p. 40

B. *Recommendation*:

That synod approve the following reappointments with tenure to the staff of Calvin College (*italics indicate a raise in rank*):

1. Lionel L. Basney, Ph.D., Professor of English
2. Randall L. Bytwerk, Ph.D., Professor of Communication Arts and Sciences
3. Merle R. Mustert, M.M., *Associate Professor* of Music
4. Michael J. Stob, Ph.D., Professor of Mathematics and Computer Science
5. Gloria G. Stronks, Ed.D., Professor of Education

—*Adopted*

IV. REAPPOINTMENTS TO THE STAFF

A. *Materials*:

1. Report 2, pp. 40–41
2. Report 2-A, pp. 353–54

B. *Recommendation*:

That synod approve the following *regular* reappointments to the staff of Calvin College (*italics indicate a raise in rank*):

1. Faculty

- a. Henry L. Allen, Ph.D., Associate Professor of Sociology
- b. Martin A. Bakker, Ph.D., Professor of Germanic Languages
- c. David A. Cook, M.S.Acc., C.P.A., *Associate Professor* of Business
- d. Richard G. De Jong, Sc.D., *Professor* of Engineering
- e. Mary Molewyk Doornbos, M.S., Assistant Professor of Nursing
- f. Sharon A. Etheridge, B.S.N., Instructor in Nursing
- g. Glenn W. Fetzer, Ph.D., Assistant Professor of French
- h. Susan V. Gallagher, Ph.D., Associate Professor of English
- i. Marianne Gritter, M.S., Assistant Professor of Nursing
- j. Stanley L. Haan, Ph.D., Associate Professor of Physics
- k. Lee P. Hardy, Ph.D., *Professor* of Philosophy
- l. Roland G. Hoksbergen, Ph.D., Assistant Professor of Economics
- m. Gertrude H. Huizenga, Ph.D., Associate Professor of Music (reduced-load)
- n. Myra J. Kraker, Ph.D., Associate Professor of Education
- o. D. John Lee, Ph.D., Assistant Professor of Psychology
- p. Daniel R. Miller, Ph.D., Associate Professor of History

- q. Richard A. Nyhof, Ph.D., Associate Professor of Biology
- r. Jeffrey R. Pettinga, M.A., Assistant Professor of Physical Education
- s. Arden R. Post, Ed.D., Associate Professor of Education
- t. Brian M. Post, M.S.E.E., *Assistant Professor of Engineering*
- u. Gary D. Schmidt, Ph.D., Associate Professor of English
- v. John R. Schneider, Ph.D., Associate Professor of Religion and Theology
- w. Stephen T. Simpson, M.B.A., Ed.D., Professor of Business
- x. James Vanden Bosch, M.A., M.A., Associate Professor of English
- y. Marvin L. Vander Wal, M.S.E., P.E., Associate Professor of Engineering
- z. Mark F. Williams, Ph.D., Associate Professor of Classical Languages
- aa. Stephen J. Wykstra, Ph.D., Professor of Philosophy
- bb. Xiang Dong Ye, Ph.D., *Associate Professor of Mathematics*
- cc. Charles R. Young III, Ph.D., Associate Professor of Art
- dd. Lambert P. Zuidervart, Ph.D., *Professor of Philosophy*

—Adopted

2. Administrators and professional staff

- a. Robert A. Berkhof, M.S., Director of Development for two years
- b. Warren J. Boer, B.D., D.Min., Director of the Broene Counseling Center for a continuing term (with faculty status)
- c. William J. Boer, M.S., M.B.A., Vice President for Administration and Finance for two years (with faculty status)
- d. Peter P. De Boer, Ph.D., Director of Continuing Education for two years (with faculty status)
- e. Jeanette Bult De Jong, M.Ed., Vice President for Student Affairs for two years (with faculty status)
- f. Evelyn J. Diephouse, M.Ed., Registrar for two years (with faculty status)
- g. S. Dean Ellens, B.A.A.S., Associate Registrar for two years
- h. Janice B. Heerspink, M.A., Tutor Coordinator and Instructor, Academic Support Program for two years (with faculty status)
- i. Beverly H. Morrison, Ph.D., Instructor, Academic Support Program for two years (with faculty status)
- j. Randal G. Nieuwsma, M.A., Director of the Instructional Resources Center for four years
- k. James H. Quist, A.B., C.P.A., Controller for two years
- l. Robert Reed, M.A., Career Counselor for two years

—Adopted

C. Term Reappointments to the Staff of Calvin College

Recommendation:

That synod approve the following *term* reappointments to the staff of Calvin College (*italics indicate a raise in rank*):

- 1. Michael A. Anderson, M.S., Assistant Professor of Economics for one year

2. Marcia L. Bailey, M.A., Assistant Professor of Communication Arts and Sciences for one year
3. Cynthia L. Baker, M.M., Assistant Professor of Music for two years
4. Eduardo J. Echeverria, Ph.D., Associate Professor of Philosophy for one year
5. Richard T. Karppinen, M.B.A., Associate Professor of Business for one year
6. Michelle Loyd-Paige, M.S., *Assistant Professor of Sociology for one year (reduced-load)*
7. Vernon D. Nyhoff, M.S., Assistant Professor of Mathematics and Computer Science for one year
8. Allen L. Shoemaker, Ph.D., Associate Professor of Psychology for one year
9. Mark R. Talbot, Ph.D. candidate, Assistant Professor of Philosophy for one year (reduced-load)
10. Debora V. Traas, M.A., Assistant Professor of French for one year
11. Richard J. Van Andel, M.S., Assistant Professor of Engineering for one year
12. Susan J. Vanden Berg, M.A.T., Assistant Professor of Nursing for two years
13. Ann-Marie Van Eerden, M.A., Instructor in Communication Arts and Sciences for one year
14. Christiana van Houten, M.A., Instructor in Religion and Theology for one year

—*Adopted*

V. RETIREMENT OF MEMBERS OF THE CALVIN COLLEGE STAFF

A. *Material*: Report 2-A, p. 354

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. George G. Harper, M.A., Ph.D., Professor of English, Emeritus
- b. William A. Sanderson, B.D., S.T.M., M.A., Professor of Psychology, Emeritus
- c. Donald H. Smalligan, M.B.A., M.S.W., Professor of Sociology and Social Work, Emeritus
- d. Leonard Sweetman, Jr., Th.B., Professor of Religion and Theology, Emeritus
- e. Bernard J. Ten Broek, M.A., Ph.D., Professor of Biology, Emeritus

—*Adopted*

2. That synod recognize with appreciation the services rendered by the named retirees at a testimonial dinner to be held on Tuesday, June 20.

—*Adopted*

VI. TWENTY-FIFTH ANNIVERSARY OF APPOINTMENT TO THE FACULTY OF CALVIN COLLEGE

A. Material: Report 2-A, p. 354

B. Recommendation:

That synod recognize the twenty-fifth anniversary of the appointments to Calvin College of the following at a testimonial dinner to be held on Tuesday, June 20.

1. Gertrude H. Huizenga, Ph.D., Associate Professor of Music
2. Robert A. Jensen, M.F.A., Professor of Art
3. Rodger R. Rice, Ph.D., Professor of Sociology and Academic Dean
4. Howard J. Slenk, Ph.D., Professor of Music

—*Adopted*

VII. COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. Material: Report 8, pp. 151-54

B. Observation:

This committee is mandated to provide scholarships to persons from overseas who have been selected by their churches for training in America, with the understanding that these persons will return to their homelands to assume responsibilities in ministry and service to their churches.

C. Recommendations:

1. That the chairman, Rev. Kenneth Van De Griend, and the treasurer, Mr. James Tamminga, be given the privilege of representing CEACA when synod deals with matters relating to this ministry.

—*Granted*

2. That synod approve the work of the committee.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 86.)

ARTICLE 84

The morning session is adjourned with Elder Alton L. Greenfield leading synod in closing prayer, remembering the family of elder delegate John H. Van Zanten (Classis Iakota), whose family members were involved in a tragic accident.

TUESDAY AFTERNOON, JUNE 20, 1989

Thirteenth Session

ARTICLE 85

Elder Frank G. Bouwman announces *Psalter Hymnal* number 469, "A Mighty Fortress Is Our God." He reads from Matthew 7:15-28 and leads in opening prayer.

Rev. Leonard Van Drunen (Classis Grandville) has returned to synod.

ARTICLE 86

(The report of Advisory Committee 7 is continued from Article 83.)

Advisory Committee 7, *Educational Matters*, Rev. Laryn G. Zoerhof reporting, presents the following:

I. PROGRESS REPORT RE THE TEACHINGS OF THREE CALVIN PROFESSORS

A. Materials:

1. Overtures 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, p. 320-44
2. Overture 35, p. 391
3. Appeal of Classis Georgetown, p. 399
4. Protest of First CRC of Lethbridge, Alberta, pp. 347-48
5. Personal Appeals 1-9, p. 348

B. Background:

During the past several years, the writings, beliefs, and teachings of three of Calvin College's professors, Drs. Clarence Menninga, Howard Van Till, and Davis Young, have been subjected to review by an *ad hoc* committee appointed by the Calvin Board of Trustees. The board received and adopted the recommendations of this committee.

In response to this action of the board, many overtures were sent to Synod 1988. Synod declared that the work of the *ad hoc* committee "was carried out with care and deliberation and with due responsibility for the welfare of the college and the Christian Reformed denomination as a whole" (*Acts of Synod 1988*, p. 598). Nevertheless, synod expressed "its regret to the Board of Trustees that although it concluded that some of Dr. Van Till's statements were 'ambiguous or incomplete, thus leaving himself open to a reading which would put his position outside the creedal limitations,' this was not given greater attention in the recommendations resulting from the report" (*Acts of Synod 1988*, p. 600).

Synod appointed a study committee, composed of representatives from the areas of natural science, philosophy of science, and theology, with the following mandate:

To address the relationship between special and general revelation as found in Belgic Confession Article II and in Report 44 of the Synod of 1972, focusing primarily on the implications for biblical interpretation and the investigation of God's creation. This task should include, but not be limited to, such matters as the following: the concept of "vehicle/packaging/contents," the designation of Genesis 1-11 as "primeval history," the creation of Adam and Eve in God's image, the fall into sin, and the doctrines of creation and providence as they relate to evolutionary theory. The task should also include an investigation of the difference, if any, in our subjection to God's special and God's general revelation.

Synod also urged "the Board of Trustees to continue to give scriptural direction to the professors and be sensitive to the need for keeping the

churches informed, especially in relation to significant issues" (*Acts of Synod 1988*, p. 600).

In response to synod's urging, the Board of Trustees appointed a committee of four of its members to work pastorally with the three professors whose views are in question. Our advisory committee carefully reviewed all the materials and also met for a lengthy interview with Rev. Henry Van Wyk, Rev. Allen Petroelje, and Dr. James Vander Laan, who, along with Dr. Nicholaas Buma, serve on this pastoral committee. They reported that their discussions with the three professors were cordial and yet candid. The following subjects have been profitably discussed:

- the presuppositions which a Christian uses in his approach to science as opposed to those of a non-Christian
- the event character of the early chapters of Genesis
- the necessity for the church to deal with the physical data which scientists have gathered
- the significance of the Fall and how the Fall affects the creation and man's ability to understand the world
- the distinction between evolution as a God-governed process of bringing his creatures into being and evolution as a philosophical worldview
- the Flood and the evidence for it
- relating the Bible to science
- dealing with controversial issues in the classroom
- maintaining creedal commitments as one is engaged in science

This pastoral committee of four members emphasized that in dealing with these matters, it is important to remember that where views diverge from a traditional reading of Genesis, they are tentative and nonconclusive. It is also important to distinguish between the three professors. There are important differences between them that should not be ignored. When one is criticized for something he wrote or said, the others often suffer guilt by association.

The three professors are agreed, however, in their affirmation of faith in God as the Sovereign Creator of all things, man as the image bearer of God, the historicity of Adam and the event of the Fall into sin, and all other doctrines contained in our Reformed standards of faith.

We are grateful for the efforts of this pastoral committee and encourage them to continue in their work. We are also grateful for the willingness of Drs. Menninga, Van Till, and Young to work with this committee toward a better understanding of their respective positions.

The advisory committee is sensitive to the fact that, as mentioned in several of the overtures, there is considerable unrest in our churches and among us as advisory committee members over these matters. We are deeply saddened by the hurt that has been experienced by those on both sides of the issue. We are convinced, however, that the Board of Trustees' special committee is providing a responsible and healthy avenue for handling this matter. It is our prayer that trust, unity, patience, and love may prevail within our denomination. We encourage all the members of the Christian Reformed Church to be in humble prayer before our God that healing may come. We also believe that good communication is necessary to achieve this goal. To that end we are thankful that the Board of Trustees, in the April 18, 1989, let-

ter of Daniel R. Vander Ark, secretary of the Board of Trustees, addressed the churches directly. As is requested in Overture 25, A, we believe this to be a good policy and one that should be continued as long as the committee continues its work.

C. Recommendations:

1. That synod instruct the Board of Trustees to continue the practice of communicating regularly with the churches through their councils.

Ground: Prompt and direct communication to the churches will help improve the churches' confidence both in Calvin College and its Board of Trustees.

—*Adopted*

2. That synod declare that the present schedule and mandate which Synod 1988 gave to the study committee dealing with the relationship between special and general revelation be maintained.

Grounds:

- a. The issues raised in the overtures are part of the synodical study committee's mandate.
- b. This committee needs this amount of uninterrupted time to complete its task.

—*Adopted*

3. That synod commend the Board of Trustees for appointing a special committee of four of its members with the following mandate:

- a. To give scriptural direction to the professors and provide pastoral advice to them in hearing and responding to criticism;
- b. To work toward clarification and resolution with the professors on those matters which the *ad hoc* committee has identified to be ambiguous and which may be open to misinterpretation; and
- c. To report regularly to the Executive Committee and the full board so that the churches can be informed through their trustees.

—*Adopted*

4. That synod not accede to the overtures requesting a revision of the decisions made by Synod 1988 in Articles 101 and 104 (*Acts of Synod 1988*, pp. 597–600).

Grounds:

- a. The test of sufficient and new grounds for reconsideration as required by Church Order Article 31 has not been met.
- b. The issues raised in the overtures are part of the synodical study committee's mandate.
- c. The synodical study committee needs this amount of uninterrupted time to complete its task.

—*Adopted*

Note: Rev. Roger W. Sparks registers his negative vote.

Rev. John P. Gorter registers his negative vote with the following statement: "It is healthy and necessary for professors to raise questions which may lead to answers which vary with traditional ideas and positions. These questions, however, should be investigated and answered among fellow Christian professionals who study in these areas. Until these questions are answered, the professors ought not to teach, formally or informally, variant views as being valid Christian positions to impressionable students. The action just taken seems to allow for teaching variant views as being valid before they have been satisfactorily resolved in a disciplined way."

5. That synod not sustain the appeal of Classis Georgetown, the protest of the First Christian Reformed Church of Lethbridge, Alberta, and numerous personal appeals.

Grounds:

- a. The special committee of the board and the synodical study committee are dealing with the concerns expressed in the appeals.
- b. The work of the special committee of the Board of Trustees would be adversely affected if other actions were to be taken at this time.

—*Adopted*

6. That synod declare the above recommendations to be its answer to Overtures 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 35, printed Protests and Appeals 1 and 2, and Personal Appeals 1-9.

—*Adopted*

Note: Rev. Roger W. Sparks registers his negative vote.

7. That synod encourage all the members of the Christian Reformed Church to be in humble prayer before our God that healing may come.

—*Adopted*

The vice president, Rev. James R. Kok, leads the assembly in prayer, asking for a spirit of healing in the Christian Reformed Church denomination and for God's blessing on those who instruct.

ARTICLE 87

The stated clerk reports the results of ballot number 2.

ARTICLE 88

Advisory Committee 1, *Church Order I*, Rev. Edward J. Blankespoor reporting, presents the following:

I. RATIFICATION OF CHURCH ORDER ARTICLES 26 AND 27

A. *Materials:*

1. Overture 11, p. 315
2. Report 17, Section V, pp. 228-30

B. *Background:*

The Synod of 1985 appointed a committee to "determine the authority and functions of elders and deacons, and their interrelationships in the as-

semblies of the church," specifically to "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'" and to "address the question of delegating deacons to the assemblies" (*Acts of Synod 1985*, pp. 780-81).

The Synod of 1987, in response to the study committee report, clearly delineated the respective functions of the elders, deacons, and the council and accordingly adopted Church Order changes in Articles 24, 25, and 35 (*Acts of Synod 1987*, pp. 638-39).

The Synod of 1988 ratified these Articles with only a few alterations.

Classis Minnesota South overtured synod to "add the consistory and the diaconate to the list of church assemblies in Church Order Articles 26 and 27" with the grounds that "the consistory and the diaconate also are local church assemblies and should be given this recognition in Church Order Articles 26 and 27." Synod adopted the recommendations and referred the matter for ratification to the Synod of 1989.

The SIC calls the attention of Synod 1989 to the need to consider ratification of the changes in Church Order Articles 26 and 27 as adopted by Synod 1988 and advises synod not to ratify the changes.

C. Recommendations:

1. That synod not ratify the changes in Articles 26 and 27 of the Church Order and the heading before Article 35 as adopted by Synod 1988.

Grounds:

- a. The church in Belgic Confession Article 30 confesses that the council (comprised of ministers, elders, and deacons) governs the church.
 - b. Historically the Church Order has recognized the council (formerly the general consistory) as the only local assembly.
 - c. To adopt the proposed change in Church Order Articles 26 and 27 would confuse the appeal and overture procedure.
 - d. Of the three local bodies listed in Church Order Article 35 it is the council which is assigned the "common administration of the church."
- Hence, in enumerating the assemblies of the church at large, it is necessary to refer only to the council as the assembly of the local church.

—Adopted

2. That synod ratify the changes in Church Order Articles 26 and 27 and the heading before Article 35, substituting the word "council" for the word "consistory," as adopted by Synod 1987 so that the articles and the heading read:

Article 26: The assemblies of the church are: the council, the classis, and the synod.

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 councils being original, that of major assemblies being delegated.
- b. The classis has the same authority over the council as the synod has over the classis.

Heading before Article 35: B: THE COUNCIL

Ground: These changes are consistent with the Church Order Article 35 definition of the council.

—*Adopted*

3. That synod declare this to be its response to Overture 11.

—*Adopted*

4. That synod instruct the SIC to review the use of the terms "council" and "consistory" in the Church Order and recommend appropriate changes to the Synod of 1990.

Observation: In studying changes in the Church Order concerning church assemblies, we discovered that the Church Order on a number of occasions still uses the term "council" and "consistory" imprecisely. Since the local assembly composed of ministers, elders, and deacons is now called the "council," the Church Order should use that term exclusively for the local assembly. Examples of incorrect use of the terms "council" and "consistory" are found in Church Order Articles 4, b, c, and d, and Article 5.

—*Adopted*

II. RESPONSE TO OVERTURE 12: REVISE CHURCH ORDER ARTICLE 60-C

A. Materials:

1. Overture 12, p. 315
2. Report 17, V, 4, p. 228

B. Background:

Synod 1988 deleted section c of Church Order Article 60 that "the Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon" on the following grounds:

1. The sermons in question make for unnecessary repetition and tend to put undue emphasis on the sacrament.
2. The relationship between Word and sacrament is guarded in that the church is bound to the "ceremonies prescribed in God's Word" (Church Order Art. 60-b).
3. The Church Order is no longer in tune with what is actually the practice in many of our churches (p. 610).

C. Observations:

Overture 12 shifts the emphasis of preparation for the Lord's Supper from the sermon to a "worship service of preparation." We note with appreciation the laudable intent of the overture to encourage the preparation of God's people for the sacrament. But we question whether a Church Order article requiring "a worship service of preparation" will better meet that objective.

D. Recommendations:

1. That synod ratify the deletion of Church Order Article 60-c.

—*Adopted*

2. That synod not accede to Overture 12.

Ground: The Scriptures (e.g., I Cor. 11:28) and the creeds (e.g., Belgic Confession Art. 35) already require preparation for the Lord's Supper. Church Order Article 60-b implies that the consistory has the responsibility to select the best method of preparation.

—*Adopted*

3. That synod note that question 3-a of the Guide for Conducting Church Visiting as it now reads is no longer appropriate in view of the deletion of Church Order Article 60-c.

—*Adopted*

III. COMMITTEE FOR THE ORGANIZATION OF THE CHURCH ORDER

A. *Materials:*

1. Report 26, pp. 263–67
2. Overture 36, pp. 391–92
3. Overture 38, pp. 392–94

B. *Observations:*

Synod 1987 appointed a study committee to study the Church Order, its supplements, and other synodical rules and regulations pertaining to the Church Order and to make recommendations about their organization and codification. Overtures 36 and 38 contend that the report should not be accepted on procedural grounds and raise objections to the substance of the report. We observe that the question of procedure is not relevant at this time since the Rules for Synodical Procedure allowed the 1987 Synod to appoint the study committee. Note Article V, J, which deals with matters legally before synod: "All other matters may be considered which synod by a majority vote declares acceptable."

C. *Recommendations:*

1. That synod honor the request of the study committee and extend the privilege of the floor to its chairman, Rev. Leonard J. Hofman, and its secretary, Dr. Richard R. De Ridder, when this report is discussed on the floor of synod.

—*Granted*

2. That synod adopt the following recommendations with respect to the implementation of Church Order Article 47, which reads:

The task of synod includes the adoption of the creeds, of the Church Order, of the liturgical forms, of the *Psalter Hymnal*, and of the principles and elements of the order of worship, as well as the designation of the Bible versions to be used in the worship services.

No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes.

- a. That synod define "substantial alterations" as any alteration which changes the essential (or actual) meaning of the creeds or articles of the Church Order, or which changes the church's regulation of its worship through the adopted liturgical forms, *Psalter Hymnal*, principles and elements of worship, and the designated "Bible versions to be used in the worship services."
—Adopted
 - b. That synod define "prior opportunity" to consider the proposed change(s) by the churches as the time between the adoption of the proposed change by one synod and before its ratification by a following synod.
—Adopted
 - c. That synod decide that when any synod adopts a recommendation which requires "a change in the creeds and/or the Church Order" (*Acts of Synod 1979*, pp. 89–90) or which changes the church's regulation of her worship through the adopted liturgical forms, *Psalter Hymnal*, principles and elements of the order of worship, and the designated "Bible versions to be used in the worship services," it shall:
 - 1) clearly specify what change(s) has/have been made, and
 - 2) declare whether or not such a change(s) is/are a "substantial alteration."
—Adopted
 - d. That synod include recommendations a, b, and c as a supplement to Church Order Article 47.
—Adopted
3. That synod make the following decisions re Church Order "Supplements."
- a. To continue the use of the title "CHURCH ORDER SUPPLEMENTS," the current title in Church Order Rules for Synodical Procedure, p. 23.
Grounds:
 - 1) The term "Church Order Supplements" is less cumbersome than the study committee's proposed title, "Synodical Regulations and Decisions Governing Interpretations and Applications of the Church Order."
 - 2) The title suggested by the study committee itself needs definition as "Section C. Terminology" (*Agenda for Synod*, p. 266) indicates.
—Adopted
 - b. To subtitle "Church Order Supplements" with "A listing of synodical regulations, specifically designated by synod for inclusion, pertaining to the implementation of Church Order Articles." This replaces the current subtitle, "A listing of synodical regulations pertaining to Church Order Articles."
—Adopted
4. That synod not adopt the specific definitions of terminology which would govern the use of language in synodical decisions.
Grounds:
 - a. In our judgment there is no evidence that such definitions will bring uniformity in the formulation of synodical recommendations.

- b. The definitions themselves are so complicated that they will be confusing to synods formulating the recommendations and to readers of the recommendations.
- c. Synod should be free to use the language which it feels is most expressive of its mind.

—Adopted

5. That synod declare this to be its response to Overtures 36 and 38.

—Adopted

6. That synod discharge the study committee with thanks.

—Adopted

(The report of Advisory Committee 1 is continued in Article 95.)

ARTICLE 89

The vice president reads a letter from Dr. Sidney Greidanus accepting the position of Associate Professor of Homiletics at Calvin Theological Seminary.

ARTICLE 90

The afternoon session is adjourned. Elder Ed Vander Veer requests the assembly to sing *Psalter Hymnal* number 425, "Creator Spirit, by Whose Aid." Rev. Jack Huttinga leads the assembly in closing prayer. The Testimonial Dinner is held Tuesday evening at 7:00 p.m.

WEDNESDAY MORNING, JUNE 21, 1989

Fourteenth Session

ARTICLE 91

Rev. Leonard Van Drunen reads from Revelation 7:9-17. After the assembly sings *Psalter Hymnal* number 620, "By the Sea of Crystal," he leads in opening prayer.

The roll call reveals all members are present.

The minutes of the sessions of June 20, 1989, are read and approved.

The vice president reads a letter from Dr. Duane E. Vander Brug acknowledging his reappointment with gratitude as director of personnel for CR Home Missions for another term.

ARTICLE 92

(The report of Advisory Committee 3 is continued from Article 58.)

Advisory Committee 3, *Church Order III*, Rev. John H. Bergsma reporting, presents the following:

I. RESPONSE TO OVERTURE 16: DECLARE "ADJUNCT POSITIONS" TO BE IN HARMONY WITH SCRIPTURE AND NEW TESTAMENT PRACTICE

A. Material:

1. Overture 16, pp. 318-19
2. Study Report for Classis Grand Rapids East dated September 15, 1988, and entitled "to determine what functions are unique to the office of elder and what functions belong to the office of all believers"
3. Report of the advisory committee of Classis Grand Rapids East regarding the study report on office, the actions of synod, and the overture from Eastern Avenue CRC

B. Background:

The Synod of 1988 sustained the appeal of Classis Minnesota South, which appeal was stated as follows:

"Classis Minnesota South appeals to synod to advise the consistory of the Eastern Avenue CRC, Grand Rapids, MI to revise its decision to have women adjunct elders and to discontinue this practice; and to advise Classis Grand Rapids East to use its authority to see that the consistory of Eastern Avenue CRC carries out synod's decisions on this matter."

(Acts of Synod 1988, p. 542)

The primary ground offered by the Synod of 1988 was the decision of the Synod of 1985 which declared that "the use of adjunct positions, i.e., functions which are integrally involved in the consistorial supervision of the congregation, is contrary to the law and spirit of the Church Order" (*Acts of Synod 1985, p. 803*).

Classis Grand Rapids East had already commissioned a study report "to determine what functions are unique to the office of elder and what functions belong to the office of all believers." Classis Grand Rapids East, at its September 15, 1988, meeting, had before it the instruction of the Synod of 1988, its own study committee report, and an overture from Eastern Avenue CRC. Classis voted "to receive . . . the report with gratitude and approval and to submit it to the churches and whatever committees may be appointed by classis for use in the further study of the action of synod and the overture from Eastern Avenue." Classis further agreed "to appoint a committee to study the . . . report, the actions of synod, and the overture from Eastern Avenue and to serve classis with advice at its January 19, 1989, meeting."

The study committee drew the following conclusion:

The study report demonstrates that the Synod of 1985 failed to give proper consideration to the office of all believers, and the relationship between the "special" offices and the office of all believers. Therefore, Classis Grand Rapids East has been unable to comply with the decision of Synod 1988:

"to advise the consistory of Eastern Avenue CRC, Grand Rapids, Michigan to revise its decision to have women adjunct elders and discontinue this practice; and to advise Classis Grand Rapids East to use

its authority to see that the consistory of Eastern Avenue carries out synod's decisions on this matter" (*Acts of Synod 1988*, p. 542).

(Advisory Committee Report of Classis G.R. East re Eastern Ave./Women in Adjunct Offices)

The study committee further recommended that "Classis Grand Rapids East overture synod to declare that the use of believers in adjunct positions is in harmony with the teaching of Scripture and the practice of the New Testament church" (Advisory Committee Report).

Thus was born Overture 16.

C. *Reflections:*

Your committee interviewed Revs. Mark Vermaire and Morris Greidanus, synodical delegates from Classis Grand Rapids East. Based on the study report of Classis Grand Rapids East, they emphasized classis' belief that the Synod of 1985 failed to give proper consideration to the office of all believers and to the relationship between the "special" offices and the office of all believers.

The study report of Classis Grand Rapids East concluded that the office of believer is predominant in Scripture. By assigning to the special offices many of the functions which all believers are to do, the Synods of 1985 and 1988 have restricted the use of the gifts of all believers. They reaffirmed the protest that synod was premature in making its 1988 decision before Classis Grand Rapids East had finished its own study on this matter.

The delegates from Classis Grand Rapids East stated that the purpose of "adjunct positions" is to be able to use all the gifts of all believers and yet conform to the Church Order. Overture 16 is not intended to be a step toward ordaining women into the office of elder.

The delegates recognize that the distinctions between the office of all believers, the special offices, and the "adjunct positions" are "fuzzy," probably because Scripture does not clearly delineate the differences. The function of the "adjunct position" would allow the gifts of all believers to be used more effectively because they are then coordinated and organized.

D. *Evaluation:*

Your committee was impressed with the energy and diligence evident in the study report of Classis Grand Rapids East. Although there was some division of opinion within your committee, there was strong support for the effort of Classis Grand Rapids East to enhance the recognition and positions of service of believers.

However, the advisory committee does not perceive the complaint of Classis Grand Rapids East against the decision of Synod of 1988 (which reiterates the decision of Synod 1985) to be whether or not believers have significant gifts or can perform significant and essential service. Rather, the differences between the Synod of 1985 and the interpretation of Classis Grand Rapids East is on the question of whether and how "adjunct positions" share in the supervisory responsibility of the office of elder. That this is the essential difference is indicated by a four-statement conclusion offered by the advisory-committee report of the committee of Classis Grand Rapids East. That conclusion follows:

1. Elders and other members of the church are on the same level before God.
2. The work of elders is a focused expression of the responsibilities and ministry of the entire body of believers.
3. The work of the officebearers is a representative, specific focus of the ministry of the whole body and is biblically designed to stimulate, model, and equip the entire church of God for that ministry.
4. There can be no insulation of the officers of the church from the body of the church, as though they in their functioning are so unique that the body is excluded from functioning in a cooperative way with them. Thus, the co-opting of members of the church, by the consistory or council of the congregation, to assist them in the exercise of the various functions of ministry should not be viewed as illegal or as threatening to the existence and ministry of the offices.

Your committee understands "consistorial supervision" essentially to mean the description of overseeing in Church Order Article 24-a: "The elders, with the minister(s), shall oversee the doctrine and life of the members of the congregation and fellow officebearers, shall exercise admonition and discipline along with pastoral care in the congregation, shall participate in and promote evangelism, and shall defend the faith."

E. Recommendations:

1. That synod declare that the use of believers in "adjunct positions" whose function is not integrally involved in the consistorial supervision of the congregation is in harmony with Scripture and the practice of the New Testament church.

Grounds:

- a. When Classis Grand Rapids East addresses the definition of "adjunct positions" as expressed by the Synod of 1985, namely "functions which are integrally involved in the consistorial supervision of the congregation. . . .," the emphasis of Classis Grand Rapids East appears to be on the word "function," whereas the emphasis of the synod appears to be on the words "consistorial supervision." Because of that emphasis synod views "adjunct positions" to be "contrary to the law and spirit of the Church Order" (*Acts of Synod 1985*, p. 803).
 - b. This is in keeping with the encouragement of the use of members' gifts by previous synods, notably, the Synod of 1980, through its report by the "Service Committee for the Use of Members' Gifts" (*Acts of Synod 1980*, p. 559). The report was commended to the churches for study.
 - c. The creeds (e.g. Belgic Confession, Art. 30) and the Church Order (e.g. Arts. 2, 24, and 35-b) limit the exercise of supervision to those who are ordained to the offices.
2. That synod declare that this is its answer to Overture 16.

Recommendation 1 of the majority report is placed before synod.

According to Rules for Synodical Procedure minority report I is read by Rev. Bert Slofstra and minority report II is read by Elder Henry Koetsier.

Recommendation 1 of the majority report is tabled to move to recommendation 1 of minority report I.

1. That synod declare that the use of believers in adjunct positions, i.e., positions which do not require ordination to office, is in harmony with the teaching of Scripture and the practice of the New Testament church.

Grounds:

- a. Believers are encouraged by Scripture to be involved in church discipline (Matt. 18:15–18), diaconal work (Phil. 2:4; Gal. 6:2), mutual encouragement (Heb. 10:24–25), teaching and admonition (Col. 3:16), and missions (Matt. 28:19; I Pet. 3:15). Officebearers are warned against “domineering” (I Pet. 5:1–4) and are instructed to equip the saints for ministry (Eph. 4:12).
- b. Many congregations have already found a variety of ways (Zone Leaders, District Aides, Visitation Committees, Evangelism/Education/Worship Committees and/or Directors) to use the gifts of members in ministry and often commission them officially to their tasks.
- c. The 1985 and 1988 decisions of synod derive their opposition to “adjunct positions” from a strong emphasis on the “special” offices. This emphasis must be balanced by a recognition of the importance of the general office of believer and the equipping-serving role of the “special” offices in preparing all believers for their office (I Pet. 2:5,9; Eph. 4:12; Lord’s Day 12).

—*Adopted*

2. That synod declare that those in adjunct positions may be allowed to participate only in those deliberations of the council or consistory or diaconate which are directly related to their positions or tasks and should not be extended the right to vote.

Grounds:

- a. The creeds (e.g. Belgic Confession, Art. 30) and the Church Order (e.g. Arts. 24 and 35) limit supervision and government of the congregation to those who are ordained to the offices of minister, elder, or deacon.
- b. Councils, consistories, and diaconates should have the freedom to invite those members who are integrally involved in certain ministries to be present and to participate in the deliberations when crucial decisions with respect to their work are being made.

—*Adopted*

3. That synod declare this to be its response to Overture 16.

—*Adopted*

ARTICLE 93

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.

ARTICLE 94

Advisory Committee 9, *Pastoral Concerns*, Rev. Kenneth A. Baker reporting, presents the following:

I. COMMITTEE ON DISABILITY CONCERNS

A. *Material*: Report 9, pp. 155–60

B. *Recommendations*:

1. That Rev. Theodore Verseput, director, and Mrs. Elvina Zwier, committee member, be given the privilege of the floor when matters pertaining to the work of the CDC are being considered.

—*Granted*

2. That synod, by way of exception to its rules, make the following appointments:

a. Robert Uken to serve as a member of the Committee on Disability Concerns for one additional year, until September 1990. —*Adopted*

b. Collin Myers to serve as a member of the Committee on Disability Concerns for two additional years, until September 1991. —*Adopted*

II. PASTOR-CHURCH RELATIONS COMMITTEE

A. *Material*: Report 14, pp. 201–06

B. *Recommendations*:

1. That synod grant the following PCRC members the privilege of representing the committee before synod and its advisory committee: Rev. Eugene Los, chairman; Rev. Robert C. De Vries, secretary; Rev. Carl L. Kammeraad, vice president; and Rev. Louis Tamminga, director.

—*Granted*

2. That synod extend the appointment of Nancy Knol to the Pastor-Church Relations Committee for two years.

—*Adopted*

3. That synod approve expanding the committee to ten members for one year by adding a Western Michigan pastor to the committee.

—*Adopted*

4. That synod thank Rev. Peter Borgdorff, Mrs. Mirth Vos, and Dr. Richard Westmaas for their years of outstanding service.

—*Adopted*

5. That synod grant Rev. Louis Tamminga the privilege of addressing synod briefly at a time of synod's choosing.

Ground: At previous synodical meetings this was found to be a suitable format to alert synod "to trends and relevant issues bearing on the relationship between congregations and pastors" (*Acts of Synod 1982*, p. 583).

—*Granted*

III. PASTOR-CHURCH RELATIONS SERVICES SPECIAL COMMITTEE

A. *Material:*

Confidential report of Pastor-Church Relations Committee concerning discharge of mandate given by Synod 1988 re ministry to Rev. and Mrs. Hubert Sprik.

B. *Background:*

The Synod of 1988 considered an appeal from Rev. Hubert J. Sprik which it did not sustain. Synod, however, expressed its concern for the Spriks by mandating Pastor-Church Relations Services to appoint a committee to provide the Spriks with pastoral care in view of their financial and spiritual needs.

C. *Observations:*

After reading the report and discussing its contents at length with Rev. Louis Tamminga, your advisory committee is satisfied that the committee appointed by the Pastor-Church Relations Committee (PCRC) and convened by Rev. Tamminga faithfully carried out its mandate. The response of the Spriks has been positive, and healing continues to be experienced. Since this committee had access to documents and other information not available for consideration by Synod 1988, it was able to come to greater clarity on the circumstances involved and could empathize with the hurt experienced by this family. It is our judgment that this report should remain confidential and therefore need not be presented on the floor of synod. We are confident that the regional pastor, who was also a member of the committee appointed to deal with this case, will continue to provide such support and counsel as will contribute to further healing.

D. *Recommendation:*

That synod discharge the committee appointed through the Pastor-Church Relations Committee with gratitude to the members for their faithful service and to the Lord for his healing mercy.

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 101.)

ARTICLE 95

(The report of Advisory Committee 1 is continued from Article 88.)

Advisory Committee 1, *Church Order I*, Rev. Edward J. Blankespoor reporting, presents the following:

I. COMMITTEE TO STUDY CHURCH ORDER SECTION IV

A. *Material:* Report 28, pp. 285–302

B. *Observations:*

We note that in our judgment the study-committee report maintains the basic unity of the biblical requirements for the discipline of the church and yet allows for diversity in its application. Synod should note that the numbers of the main headings should be corrected for main heading VI and following.

C. Recommendations:

1. That synod honor the request of the study committee to extend the privilege of the floor to its chairman, Rev. Alfred E. Mulder, and its secretary, Dr. Richard R. De Ridder, when this report is discussed on the floor of synod.

—*Granted*

2. That synod encourage the study committee to pursue option 4 (p. 297), namely, to "retain Section IV in the Church Order with revisions and the addition of regulative and procedural guidelines."

Ground: This option is favored by the study committee and the representatives of the ethnic groups in the Christian Reformed Church.

—*Adopted*

3. That synod make no decision on the recommendations of the preliminary report but refer the report to the churches for study and response.

Ground: This is the request of the study committee.

—*Adopted*

4. That synod extend the committee two years with a September 15, 1990, deadline for responses to their report(s) and recommendations.

Grounds:

1. The study committee needs adequate time to conduct consultations with representatives of the various ethnic groups.
2. The extension allows the churches more time to respond to the report and recommendations of the study committee.

—*Adopted*

ARTICLE 96

(The report of Advisory Committee 2 is continued from Article 71.)

Advisory Committee 2, *Church Order II*, Rev. John G. Van Ryn reporting, presents the following:

I. MEMBER OF FIRST CRC, SARNIA, ONTARIO, APPEALS THE DECISION OF CLASSIS CHATHAM REGARDING THE CURSILLO MOVEMENT

A. Materials:

1. Letters from council to P. Loerts: September 4, 1986; January 14, 1987; December 7, 1987
2. Letters from P. Loerts to council: November 16, 1987
3. Open letter to congregation from council
4. Letter of appeal to Classis Chatham: December 10, 1987
5. Letter from classis to P. Loerts: January 29, 1988
6. Letter of appeal to synod: March 13, 1989

B. Background:

In 1986 Peter Loerts became concerned about the fact that someone who was active in the Cursillo movement in Sarnia was nominated as elder by the council of First CRC of Sarnia. Mr. Loerts first visited the brother to discuss the issue with him. Next he went to the church council. He requested that the council

- 1) refrain from nominating members who attend the Cursillo meetings,
- 2) admonish members of council to withdraw from Cursillo, and
- 3) announce on the church bulletin the danger of the movement.

The council spent considerable time studying the issue and responded to Mr. Loerts with a three-page letter. The council also sent a two-page pastoral letter to the congregation saying,

- 1) that the Sarnia Interdenominational Cursillo Movement did not contradict the Reformed understanding of Scripture;
- 2) that it was their judgment that officebearers who have attended can sign the Form of Subscription; and
- 3) persons who did attend were asked to contact their district elder to share their experience.

There was further correspondence between Mr. Loerts and the council in which the brother referred to a report of Classis Hamilton, brought up the question of the sacrament, and pointed to the fact that officebearers who attend the weekend retreats are absent from their church. Mr. Loerts appealed the decision of the council to Classis Chatham, January 1988. Classis did not sustain the appeal and observed that the council of First CRC of Sarnia had made responsible decisions. The actions of classis reflect that the classis considered the matter carefully.

Mr. Loerts is now appealing the decision of classis to synod. In his appeal Mr. Loerts notes that he was not present at the January 1988 meeting of classis, but he goes on to state that the handling of the matter by classis is not a part of the appeal. He is asking synod to state its basic agreement with the three things he brought originally to the council.

Your advisory committee met with Peter Loerts and found him to be a congenial person with a deep concern for the church. We expressed appreciation for his concern and the process which he followed in expressing that concern. He met first with the brother who was involved, then with the council, then went to classis, and now has come to synod. We observe that it is true that the Cursillo movement has roots in the Roman Catholic Church and is influenced by some of its theology, but there are modifications in the interdenominational chapters. Officebearers should give priority to their responsibility in the local church, and care must be taken that other activities do not detract from meeting these responsibilities.

C. Recommendation:

That synod not sustain the appeal of Mr. Peter Loerts against the decision of Classis Chatham of January 26, 1988.

Grounds:

1. It has not been demonstrated that classis erred in its answer.
2. Involvement of officebearers in extra-ecclesiastical matters and the implications for how they serve the congregation is best judged at the local level.

—*Adopted*

II. MEMBER OF SUMAS, WA, CRC APPEALS THE DECISION OF THE SUMAS COUNCIL REGARDING WOMEN'S RIGHT TO VOTE

A. Materials:

1. Letters from E. Vanderhage to the council of the Sumas church, dating from April 6, 1984, through November 14, 1988
2. Letters from other members to the council dated March and April 1984
3. Letters from the council to E. Vanderhage: April 8, 1988; May 12, 1988; November 14, 1988.
4. Bulletin announcements stating the decisions of the council
5. Appeal of Mrs. Vanderhage to classis: July 11, 1988; January 23, 1989
6. Minutes of Classis Pacific Northwest: November 21, 1988; March 1, 1989
7. Letter of E. Vanderhage to stated clerk L. Hofman: January 6, 1989
8. Letter from L. Hofman: January 12, 1989

B. Background:

Mrs. Esther Vanderhage is a member of the Sumas, Washington, church. Since 1984 she has been asking the council for the privilege of participating and voting in congregational meetings. She appealed to Classis Pacific Northwest, which sustained her appeal (September 21, 1988) and on March 1 endorsed her appeal to Synod 1989. The classis also mandated the church visitors to communicate personally the decision and "attempt to deal pastorally with the consistory . . . urging the extension of the vote to all women be advocated."

Mrs. Esther Vanderhage, in a letter received March 13, 1989, appeals to synod, challenging the decision of the council.

C. Recommendations:

1. That synod sustain the appeal of Mrs. Esther Vanderhage against the council of Sumas, WA, CRC.

Grounds:

- a. Reasons given by the council to the appellant are arbitrary and inconsistent in that they already allow women who are heads of households to vote and they permit more than one male in the same household to vote.
- b. Given that the nature of the congregational meeting is advisory, scriptural references to headship offered by the Sumas council are irrelevant.
- c. Synod has repeatedly urged churches to extend the right to vote to all women communicant members (1957, 1972, 1983).

—*Adopted*

2. That synod send a pastoral letter which urges the Sumas council to give all women communicant members the right to vote at congregational meetings.

Council of Sumas Christian Reformed Church

Dear Servants of Christ:

We, the undersigned officers of the 1989 Synod of the Christian Reformed Church, send this letter to you on behalf of the synod.

Whereas, synod has received and sustained the appeal from Esther Vanderhage, a member of the Sumas CRC, challenging your decision(s) in refusing her the right to vote at the congregational meetings, and

Whereas, the Synod of 1957 and 1972 of the Christian Reformed Church have urged church councils to grant the right to all women communicant members to vote at congregational meetings on a level of equality with men, and

Whereas, the Synod of 1983 urged the churches which have not already done so to grant women the right to vote at congregational meetings, and

Whereas, the Church Order in Article 4-c stipulates that "the right to vote shall be limited to confessing members in good standing" without reference to gender, and whereas, the Church Order, having been adopted by common consent, is to be faithfully observed.

We herewith urge the Council of Sumas CRC to grant all women who are communicant members the right to vote at congregational meetings. Brothers, we beg you to reconsider and change your position for the sake of the whole congregation, including the next generation.

Sincerely,
Officers of the Synod of 1989
President
First Clerk

—Adopted

ARTICLE 97

The stated clerk announces the fall meeting of the Board of Managers of the Lord's Day Alliance to be held at the Cascade Christian Reformed Church in Grand Rapids, Michigan.

ARTICLE 98

The morning session adjourns, and Elder John Slotegraaf closes the session in prayer.

WEDNESDAY AFTERNOON, JUNE 21, 1989 Fifteenth Session

ARTICLE 99

Elder Gerald Knol announces *Psalter Hymnal* number 560, "Like a River Glorious." He reads from Ephesians 4:1-16 and leads in opening prayer.

The president announces that Elder Marcus (Max) Faasse has replaced delegate Elder Howard Nyenhuis (Classis Grandville). He rises to express agreement with the Forms of Unity.

The minutes of the morning session of June 21, 1989, are read and approved.

ARTICLE 100

Appointments, officers, and functionaries are presented for review. This listing reflects the results of the synodical elections and appointments and includes study committees which are synodically approved.

I. OFFICERS AND FUNCTIONARIES

A. Officers

1. Stated Clerk: Rev. Leonard J. Hofman (1990)
2. Denominational Financial Coordinator: Mr. Harry J. Vander Meer (1992)

B. Functionaries

1. Arrangements and Report for Synod: Mr. Richard De Vries
2. Archivist: Dr. Herbert Brinks
3. Convening Church of 1990 Synod: Oakdale Park CRC, Grand Rapids, MI

II. SYNODICAL DEPUTIES

Classis	Deputies	Alternates	Term Expires
Alberta North	Rev. C. T. Fennema	Rev. A. Vanden Berg	1990
Alberta South	Rev. J. Tuininga	Rev. S. A. Van Daalen	1990
Arizona	Rev. T. Medema	Rev. F. J. Walhof	1991
Atlantic Northeast	Rev. B. A. Averill		1992
B.C. North-West	Rev. P. Brouwer	Rev. J. Boonstra	1992
B.C. South-East	Rev. J. S. Mantel	Rev. H. Numan	1990
Cadillac	Rev. J. Morren	Rev. J. O. De Bruyn	1991
California South	Rev. R. D. De Young	Rev. D. A. Warners	1991
Central California	Rev. C. Vander Plate	Rev. J. Fondse	1992
Chatham	Rev. W. Dykstra	Rev. A. De Jager	1991
Chicago South	Rev. J. W. Dykstra	Rev. A. Van Zanten	1990
Columbia	Rev. D. Vander Wall	Rev. A. L. Van Wyhe	1992
Eastern Canada	Rev. G. Bieze	Rev. G. J. Hogeterp	1991
Florida	Rev. W. Tolsma	Rev. J. Van Hemert	1990
Georgetown	Dr. M. R. Doornbos	Rev. J. L. Witvliet	1991
Grand Rapids East	Rev. L. J. Vander Zee	Rev. T. E. Hofman	1992
Grand Rapids North	Rev. H. J. Baas	Rev. M. C. Groenendyk	1991
Grand Rapids South	Rev. W. Swets	Rev. E. R. Tigchelaar	1991
Grandville	Rev. A. J. Bultman	Rev. T. C. Vanden Heuvel	1991
Hackensack	Rev. V. Geurkink	Rev. S. J. Vander Klay	1992
Hamilton	Rev. R. J. Sikkema	Rev. S. A. Van Houten	1992
Holland	Rev. J. W. Uitvlugt	Rev. R. A. Kok	1991
Hudson	Rev. D. L. Recker	Rev. P. C. Szto	1992
Huron	Rev. R. Koops	Rev. M. D. Geleynse	1992
Iakota	Rev. R. J. Timmer	Rev. D. Tinklenberg	1990
Illiana	Rev. L. G. Zoerhof	Rev. C. J. Afman	1991
Kalamazoo	Dr. H. G. Arnold	Rev. W. D. Buursma	1990
Lake Erie	Rev. G. P. Veenstra	Rev. B. N. Huizenga	1991
Minnesota North	Rev. J. Vander Lugt		1992
Minnesota South	Rev. N. B. Haan	Rev. K. H. Bratt	1991

Classis	Deputies	Alternates	Term Expires
Muskegon	Rev. N. L. Meyer	Rev. E. W. Los	1991
Niagara	Rev. J. W. Van Weelden	Rev. J. B. Vos	1990
Northcentral Iowa	Rev. R. B. Vermeer	Rev. G. E. De Vries	1992
Northern Illinois	Rev. H. De Vries	Rev. W. Van Antwerpen	1991
Orange City	Rev. A. L. Kuiper	Rev. A. J. Van Schouwen	1991
Pacific Northwest	Rev. G. W. Sheeres	Rev. H. Leestma	1991
Pella	Rev. S. Kramer	Rev. J. P. Boonstra	1990
Quinte	Rev. C. A. Persenaire	Rev. J. Zantingh	1992
Red Mesa	Rev. P. H. Redhouse	Rev. A. Begay	1991
Rocky Mountain	Rev. M. H. Bierma	Rev. J. Terpstra	1991
Thornapple Valley	Rev. J. C. Medendorp	Rev. G. Bouma	1992
Toronto	Rev. G. Ringnald	Rev. P. Meyer	1991
Wisconsin	Rev. G. W. Van Den Berg	Rev. J. Bylsma	1992
Zeeland	Rev. H. B. Vanden Heuvel	Rev. K. E. Van Wyk	1991

III. BOARDS AND COMMITTEES

A. Back to God Hour

Member	Area	Term Expires
Mr. Duane Bonnema	Northern Midwest	1990
Mr. George Groen	Southern California	1990
Rev. James R. 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	Michigan	1990
Rev. Edward J. Tamminga	Michigan	1990
Mr. Michael Van Wyk	Eastern Canada	1990
Mrs. Mary DeSmith	Wisconsin	1991
Dr. John Last	Eastern United States	1991
Rev. Harvey A. Ouwinga	Florida	1991
Dr. James Schaap	Iowa	1991
Rev. Jack L. Vander Laan	Chicagoland	1991
Dr. Jack T. Veltkamp	Pacific NW	1991
Rev. Jerry J. Hoytema	Ontario	1992
Dr. Calvin P. Van Reken	Chicagoland	1992
Mr. George Visser	Calgary	1992

B. Board of Trustees - Calvin College and Seminary

Classis	Delegates	Alternates	Term Expires
Alberta North	Mr. W. Wildeboer	Rev. J. Dekker	1992
Alberta South	Rev. J. S. Gangar	Mr. F. de Walle	1992
Arizona	Mr. W. Rozema	Mr. D. Willson	1991
Atlantic Northeast	Mr. R. Vanden Berg	Mrs. J. Stoep	1992
B.C.North-West	Rev. J. G. Groen	Rev. J. Kits	1990
B.C.South-East	Mr. G. J. Dykstra	Rev. H. A. Van Hoff	1992
Cadillac	Mrs. D. Heeres	Dr. R. De Bruin	1991
California South	Mr. B. Keuning	Rev. D. J. Brink	1990
Central California	Mr. J. Van Hofwegen	Mr. J. Padmos	1992

Classis	Delegates	Alternates	Term Expires
Chatham	Dr. N. Buma	Rev. J. Tuininga	1991
Chicago South	Rev. R. M. Hartwell	Dr. W. De Rose	1990
Columbia	Mr. R. Leistra	Dr. M. Leenheer	1990
Eastern Canada	Mr. N. Van Duyvendyk	Rev. G. Bieze	1992
Florida	Mr. J. L. Fernandez	Rev. F. J. MacLeod	1991
Georgetown	Rev. J. L. Witvliet	Rev. P. V. De Jonge	1991
Grand Rapids East	Rev. M. N. Greidanus	Dr. L. Bierma	1992
Grand Rapids North	Dr. T. Vanden Berg	Mr. M. De Boer	1991
Grand Rapids South	Rev. A. Petroelje	Mr. W. D. Luikaart	1992
Grandville	Rev. H. C. Van Wyk	Rev. A. Besteman	1990
Hackensack	Mr. H. Fortuin	Mrs. C. Kuiken	1991
Hamilton	Mr. A. Kersten	Rev. K. A. Baker	1992
Holland	Mr. D. Vander Ark	Rev. A. J. Schoonveld	1992
Hudson	Mrs. V. Christian	Mr. J. Steen	1990
Huron	Mr. H. Rumph	Rev. F. Heslinga	1992
Iakota	Dr. J. Koldenhoven	Dr. G. Blankespoor	1990
Illiana	Rev. L. B. Mensink	Rev. C. A. Reyneveld	1991
Kalamazoo	Dr. J. A. Vander Laan	Mr. J. Blamer	1991
Lake Erie	Dr. C. Rottman	Mrs. M. Schaafsma	1991
Minnesota North	Rev. T. J. Niehof	Rev. J. Joldersma	1991
Minnesota South	Rev. T. Genzink	Rev. D. W. De Groot	1991
Muskegon	Rev. E. W. Los	Rev. N. L. Meyer	1992
Niagara	Rev. H. Katerberg	Rev. A. Van Geest	1991
Northcentral Iowa	Rev. A. J. Stienstra	Rev. F. R. De Boer	1990
Northern Illinois	Dr. P. Van Alten	Rev. J. E. Wolff	1992
Orange City	Rev. J. T. Ebbers	Rev. E. Schering	1990
Pacific Northwest	Mr. R. Polinder	Rev. K. R. Rip	1992
Pella	Dr. J. A. Brinks	Rev. P. R. Hoekstra	1990
Quinte	Dr. W. Van Groningen	Mr. J. Hull	1990
Red Mesa	Mrs. C. Begay	Ms. A. Schuurman	1991
Rocky Mountain	Mrs. C. Ackerman	Mrs. B. Negrete	1992
Thornapple Valley	Rev. J. Vigh	Mr. J. Meyer	1990
Toronto	Rev. P. Nicolai	Dr. R. Vander Vennen	1992
Wisconsin	Dr. J. De Roos	Rev. T. L. Brouwer	1991
Zeeland	Rev. H. B. Vanden Heuvel	Rev. G. D. Mouw	1992
<i>Members at Large</i>		<i>Alternate Members at Large</i>	
Mr. J. De Korne		Rev. M. Ortiz	1991
Dr. S. Konyonenbelt		Mr. T. Chen	1991
Mrs. P. Nederveld		Mr. E. Stuursma	1991
Mr. L. Veldhuizen		Mr. P. Pettinga	1991

C. CRC Publications

Classis	Delegates	Alternates	Term Expires
Alberta North	Rev. W. L. Vander Beek	Rev. G. H. Pols	1990
Alberta South	Ms. Eunice Barthel	Rev. R. W. Sparks	1992
Arizona	Rev. H. D. Clark	Mr. R. Honaker	1991
Atlantic Northeast	Mr. B. Foster	Dr. T. Dykstra	1992
British Col. NW	Mrs. L. Bornhof	Mr. F. Herfst	1990
British Col. SE	Mr. D. Bouwsema	Rev. R. DeMoor	1991
Cadillac	Mrs. M. Ouwinga	Rev. K. J. Nydam	1991

Classis	Delegates	Alternates	Term Expires
California South	Rev. P. S. Hahn	Mrs. W. Klop	1990
Central California	Mrs. C. Geertsma	Mr. P. Duyst	1992
Chatham	Dr. H. Boekhoven	Rev. W. Brouwer	1990
Chicago South	Mr. R. Eizenga	Rev. J. Reiffer	1990
Columbia	Dr. J. Kittel	Mrs. S. Imig	1990
Eastern Canada	Mrs. W. Runia	Mr. E. Geertsema	1992
Florida	Dr. K. Timmer	Mr. J. Fennema	1990
Georgetown	Rev. H. D. Vanderwell	Mrs. F. Fredericks	1992
Grand Rapids East	Miss N. Vander Ark	Mrs. C. Blauwkamp	1991
Grand Rapids North	Mrs. B. De Korne	Rev. J. A. Wesseling	1992
Grand Rapids South	Rev. J. D. Eppinga	Rev. G. Meyer	1990
Grandville	Dr. D. A. Kamstra	Rev. R. A. Heerema	1991
Hackensack	Rev. G. D. Negen	Rev. W. D. Ribbens	1991
Hamilton	Rev. N. Cornelisse	Rev. B. H. De Jonge	1992
Holland	Dr. J. Strikwerda	Mrs. G. Zoerhof	1990
Hudson	Ms. F. E. Pruiksma	Ms. S. Jost	1992
Huron	Mrs. E. Kamp	Mrs. D. Damsma	1990
Iakota	Dr. L. Van Gilst	Mr. V. Bakker	1992
Illiana	Rev. J. A. Holwerda	Rev. C. P. Van Reken	1991
Kalamazoo	Rev. W. D. Buursma	Dr. D. Hendriksen	1991
Lake Erie	Rev. A. L. Hoksbergen	Mr. K. Hermann	1990
Minnesota North	Mrs. C. Rudie	Mrs. H. Beekman	1991
Minnesota South	Mr. S. Sprik	Mr. M. De Boer	1992
Muskegon	Rev. L. Roossien	Rev. E. W. Los	1991
Niagara	Rev. P. W. De Bruyne	Mr. T. Hunse	1991
Northcentral Iowa	Mrs. H. Crandall	Mr. P. Vander Voort	1990
Northern Illinois	Mrs. M. Frens	Rev. R. Vander Roest	1990
Orange City	Mr. C. De Boer	Rev. W. H. Oord	1992
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	1991
Red Mesa	Mr. M. Harberts	Mr. J. Harvey	1992
Rocky Mountain	Rev. J. Holleman	Ms. S. Ten Klay	1991
Thornapple Valley	Mr. G. DeYoung	Mrs. S. Poel	1990
Toronto	Rev. W. C. Veenstra	Rev. L. T. Schalkwyk	1992
Wisconsin	Mr. A. De Jong	Mr. J. De Master	1991
Zeeland	Rev. H. G. Vanden Einde	Rev. J. Admiraal	1991

Members at Large (To serve as members with expertise in finance and law)

Mr. Charles Walker

Mr. Michael Snapper

Mr. Philip Vanden Berge

Fraternal Delegates

Rev. Roger Schmurr (NAPARC)

Rev. Kenneth Bradsell (RCA)

D. Christian Reformed Board of Home Missions

Classis	Delegates	Alternates	Term Expires
Alberta North	Mrs. R. Kranenberg	Rev. M. Pool	1991
Alberta South	Mrs. B. Walpot	Rev. T. Maan	1992
Arizona	Rev. H. A. Van Dam	Rev. T. B. Toeset	1991
Atlantic Northeast	Rev. R. D. Steen	Rev. N. J. Gebben	1992
B.C. North-West	Mr. M. Jurrius	Rev. J. A. Ooms	1992
B.C. South-East	Rev. M. J. Contant	Mrs. J. Dykshoorn	1991
Cadillac	Rev. J. D. Lion	Ms. J. Dykstra	1989
California South	Rev. D. Zandstra	Rev. H. J. Schutt	1990
Central California	Mr. J. Van Hofwegen	Rev. J. Huttinga	1992
Chatham	Mr. J. Geschiere	Rev. R. W. Ouwehand	1991
Chicago South	Ms. M. Thomas	Rev. R. E. Williams	1990
Columbia	Rev. A. A. Arkema	Mr. T. Davis	1991
Eastern Canada	Mr. H. Van Mansum	Rev. G. J. Hogeterp	1991
Florida	Rev. H. A. Ouwinga	Mr. D. Cooke	1992
Georgetown	Rev. J. Stulp	Rev. J. R. Pruim	1992
Grand Rapids East	Mrs. H. Hofman	Rev. D. Venegas	1991
Grand Rapids North	Rev. A. Gelder	Mr. R. Koll	1992
Grand Rapids South	Rev. R. J. Buining	Rev. D. M. MacLeod	1992
Grandville	Mr. E. Herweyer	Rev. R. D. Goudzwaard	1991
Hackensack	Rev. T. J. Lapinski	Rev. R. Zomermaand	1991
Hamilton	Mr. P. Hoogendam	Mr. J. Klyn-Hesselink	1991
Holland	Rev. K. M. Doornbos	Mr. M. Gritter	1992
Hudson	Rev. R. J. Kuiken	Rev. T. R. Dykstra	1991
Huron	Rev. S. Couperus	Mr. J. Visser	1991
Iakota	Rev. J. D. Buwalda	Rev. P. De Jong	1990
Illiana	Rev. C. L. Bremer	Mr. R. Wunderink	1990
Kalamazoo	Dr. E. Feenstra	Mr. R. Scheffers	1991
Lake Erie	Mrs. G. Smith	Rev. K. L. Schepel	1991
Minnesota North	Rev. M. J. Hofman	Rev. P. C. Kelder	1991
Minnesota South	Rev. P. W. Brouwer	Mr. J. Blom	1991
Muskegon	Rev. K. W. Tanis	Rev. J. Dykema	1992
Niagara	Mrs. J. Posthumus	Rev. P. Slofstra	1991
Northcentral Iowa	Mr. L. Bakker	Rev. L. J. Kotman	1992
Northern Illinois	Mr. J. Zeilstra	Rev. R. Vander Roest	1992
Orange City	Mr. J. Buteyn	Rev. R. Ruis	1991
Pacific Northwest	Rev. H. T. Karsten	Rev. D. W. Lagerwey	1989
Pella	Mr. D. Ward	Mr. C. Fopma	1990
Quinte	Rev. P. J. De Vries	Mrs. D. Glasbergen	1990
Red Mesa	Mr. T. Charles	Mr. C. Hubbard	1991
Rocky Mountain	Rev. J. J. Berends	Rev. J. A. Holleman	1990
Thornapple Valley	Rev. D. W. Vander Veen	Rev. B. W. Mulder	1992
Toronto	Rev. H. Lunshof	Rev. D. A. Gritter	1992
Wisconsin	Mr. R. Wiersum	Mr. D. Westra	1992
Zeeland	Rev. D. W. Royall	Mr. P. Oosterbaan	1991
<i>Members at Large</i>			
Real Estate	Mr. D. Sall	Mr. J. Simerink	1990
Architectural	Mr. P. Vander Leek	Mr. J. Volkers	1991
Banking	Mr. J. Fredricks	Mr. W. Faber	1991
Finance	Mr. J. Morren	Mr. E. Berends, Jr.	1991

E. Board of World Ministries

Area	Members	Alternates	Term Expires
U.S. East Coast	Mr. Herbert Van Denend	Mr. Charles P. Spoelhof	1990
Eastern Canada	Mr. Fred Wind	Mr. Co Zondag	1990
U.S. Great Lakes	Rev. Roger E. Van Harn	Rev. Joel R. Boot	1990
U.S. Far West	Dr. Melvin J. Mulder	Mr. Edward Brower	1991
U.S. West & Mid-West	Mr. Stanley Ver Meer	Mr. Kenneth Van Gilst	1991
U.S. Great Lakes	Rev. Charles Terpstra	Rev. Raymond Oppervall	1991
Eastern Canada	Rev. Derk Pierik	Rev. Jack B. Vos	1991
Western Canada	Rev. Mel Pool	Mr. Tony Romeyn	1992
U.S. West & Mid-West	Rev. James R. Kok	Mr. Barry R. Meyer	1992
U.S. Great Lakes	Mr. Howard Vander Griend	Mr. Owen Aukerman	1992
<i>World Missions Committee Representatives:</i>			
Rev. Jacob A. Quantel		Classis Holland	
Rev. Dwayne F. Thielke		Classis Huron	
Mr. Quentin Remein		Classis Hackensack	
Dr. Everett Van Reken		Classis Northern Illinois	
Dr. Carl Zylstra		Classis Orange City	
Alternate: Rev. Gerald Van Oyen		Classis Grand Rapids South	
<i>World Relief Committee Representatives:</i>			
Mr. Louis Haveman		Classis Lake Erie	
Mr. Peter Kamp		Classis Chicago South	
Mr. Bill Snow		Classis Central California	
Mr. Martin Sterk		Classis California South	
Mr. Fred Vander Sterre		Classis Huron	
Alternates: Mr. Russell Hoeksema		Classis Florida	
Mr. Nolan Vander Ark		Classis Rocky Mountain	

F. World Missions Committee

Classis	Delegates	Alternates	Term Expires
Alberta North	Mr. J. Berkenbosch	Rev. P. J. Boodt	1990
Alberta South	Mrs. R. Krabbe	Rev. A. J. De Vries	1992
Arizona	Mr. P. Kuczynski	Rev. C. J. Toeset	1991
Atlantic Northeast	Rev. J. M. Gray	Rev. S. Scripps	1992
B.C. North-West	Rev. P. Sluys	Rev. H. J. Pott	1991
B.C. South-East	Rev. R. W. Hogendoorn	Mr. B. Lodewyk	1991
Cadillac	Mr. W. Vander Ark	Rev. G. L. Essenburg	1991
California South	Rev. C. J. Nyenhuis	Rev. A. A. Cammenga	1992
Central California	Rev. B. B. Blankers	Rev. J. Huttinga	1992
Chatham	Mr. J. Eising	Rev. J. D. Tangelder	1991
Chicago South	Rev. L. Van Essen	Rev. J. M. Ouwinga	1991
Columbia	Mrs. L. Koetje	Mr. R. Imig	1992
Eastern Canada	Rev. A. C. Geleynse	Mr. B. Biesheuvel	1990
Florida	Rev. J. Van Hemert		1992
Georgetown	Rev. C. Bolt	Rev. D. J. Van Loo	1991
Grand Rapids East	Mrs. S. Vander Ark	Rev. K. D. Van De Griend	1989
Grand Rapids North	Dr. H. J. Bratt	Ms. M. Worst	1991
Grand Rapids South	Rev. G. F. Van Oyen	Mr. L. K. Toering	1991
Grandville	Rev. T. C. Vanden Heuvel		1992

Classis	Delegates	Alternates	Term Expires
Hackensack	Mr. Q. Remein	Rev. R. J. de Groot	1990
Hamilton	Rev. J. A. Quartel	Rev. R. J. Sikkema	1992
Holland	Mr. S. Ellens	Rev. J. C. Hutt	1992
Hudson	Rev. T. R. Dykstra	Rev. S. M. Schlissel	1992
Huron	Rev. D. F. Thielke	Mr. J. Veenema	1992
Iakota	Rev. F. E. Pott	Mr. D. Bajema	1991
Illiana	Rev. W. H. Kooienga	Rev. R. Brouwer	1991
Kalamazoo	Mr. N. Grit	Rev. R. L. Jipping	1990
Lake Erie	Rev. W. L. De Jong	Dr. G. Hettinger	1992
Minnesota North	Rev. J. Vanden Akker		1990
Minnesota South	Mr. L. Vanderaa	Rev. L. F. Baker	1991
Muskegon	Rev. B. Dokter	Rev. C. Uken	1990
Niagara	Rev. S. Vander Meer	Rev. J. De Jong	1991
Northcentral Iowa	Rev. T. J. Vos	Mr. P. Eekhoff	1991
Northern Illinois	Dr. E. Van Reken	Rev. D. J. Timmermans	1992
Orange City	Dr. C. E. Zylstra	Mr. H. Haarsma	1991
Pacific Northwest	Dr. R. Vander Pol	Rev. D. W. Lagerwey	1991
Pella	Rev. T. E. Pettinga	Rev. R. L. Bouwkamp	1990
Quinte	Rev. R. G. Fisher	Rev. C. A. Persenaire	1991
Red Mesa	Mr. J. Den Bleyker	Mr. M. Redhouse	1991
Rocky Mountain	Rev. R. R. De Vries	Rev. R. De Young	1990
Thornapple Valley	Rev. B. P. Bosscher	Mr. C. Korhorn	1992
Toronto	Rev. C. H. Salomons	Rev. P. D. Stadt	1991
Wisconsin	Rev. J. Kroon	Rev. G. W. Van Den Berg	1991
Zeeland	Rev. K. E. Van Wyk	Rev. G. G. Heyboer	1992

G. World Relief Committee

Classis	Delegates	Alternates	Term Expires
Alberta North	Mr. D. Prokuda	Mr. R. Prins	1992
Alberta South	Mr. D. Vander Wekken	Mr. J. Vandendool, Jr.	1991
Arizona	Mr. R. Harwell	Mr. J. Ten Elshof	1991
Atlantic Northeast	Mr. A. Jackson	Mr. T. Woodworth	1992
B.C. North-West	Mr. H. Blok	Mr. G. Apperloo	1991
B.C. South-East	Mr. C. Tuin	Mr. D. Gunther	1992
Cadillac	Mr. R. Naerebout	Mr. A. Diemer	1990
California South	Mr. M. Sterk	Ms. K. Maas	1992
Central California	Mr. B. Snow	Mr. M. Fernandez	1989
Chatham	Mr. K. Poppe	Mr. M. Plazier	1991
Chicago South	Mr. P. Kamp	Mrs. T. Hoogland	1990
Columbia	Mr. H. Apol	Mr. A. Leep	1991
Eastern Canada	Mr. D. Walker	Mr. W. Dykstra, East Mr. B. Harbors, West	1990
Florida	Mr. R. Hoeksema	Mr. E. Voss	1990
Georgetown	Mr. K. Johnson	Mr. T. Sjoerdsma	1990
Grand Rapids East	Mrs. M. Daling Jager		1992
Grand Rapids North	Mr. T. Van Dam	Ms. C. Glass	1991
Grand Rapids South	Mr. P. Haaksma	Mr. T. Drooger	1990
Grandville	Mr. D. Veltkamp	Mr. E. Stuursma	1992
Hackensack	Mr. W. D. Schuil	Ms. B. Kosters	1992
Hamilton	Mr. A. Vanden Akker	Mr. R. Schonewille	1992
Holland	Mr. C. Edewaard	Mr. C. Prins	1991

Classis	Delegates	Alternates	Term Expires
Hudson	Mr. D. Cunningham	Mr. R. Kuiken	1992
Huron	Mr. F. Vandersterre	Mr. C. Zondag	1990
Iakota	Mr. D. Postma	Mr. D. Den Besten	1990
Illiana	Ms. B. Hoekstra		1992
Kalamazoo	Ms. M. Hoekstra	Mr. J. Hofman	1992
Lake Erie	Mr. L. Haveman	Mr. M. Van Dyk	1991
Minnesota North	Mr. R. Kroll	Mr. A. Van Someren	1992
Minnesota South	Mr. R. J. Van Essen	Mr. A. Kooiman	1990
Muskegon	Mr. D. Forbes	Mr. D. Van Dyken	1992
Niagara	Mr. A. Bezuyen	Mr. G. Dekker	1991
Northcentral Iowa	Mr. W. Goemaat	Mr. A. Cannegieter	1991
Northern Illinois	Mr. A. Bithouse	Mr. J. Dykstra	1990
Orange City	Mr. D. Pals	Mr. J. Rens	1990
Pacific Northwest	Mr. H. Mans	Mr. P. Steen	1991
Pella	Mr. C. Rozenboom	Mr. R. Groenenboom	1991
Quinte	Mr. P. Feddema	Mr. W. Bylsma	1988
Red Mesa	Mr. R. Krug	Ms. J. Irving	1991
Rocky Mountain	Mr. N. Vander Ark	Mr. H. Dykhouse	1991
Thornapple Valley	Mr. D. Smies	Mrs. J. Gabrielse	1992
Toronto	Mr. H. Bonvanie	Mr. R. Exelby	1991
Wisconsin	Mr. S. Konings	Mr. D. Vander Puy	1992
Zeeland	Mr. B. Feenstra		1991
<i>Members at Large</i>			
Attorney	Mr. P. Kladder	Mr. T. Waalkes	1990
Minister	Rev. H. Baas	Rev. D. R. Fauble	1992
Financial Advisor	Ms. S. Roels	Mr. T. Bonthuis	1992

H. Synodical Interim Committee

District	Member	Alternate	Term Expires
Western Canada	Rev. B. Nederlof	Rev. H. Numan	1991
Eastern Canada	Rev. A. De Jager	Rev. J. B. Vos	1990
	Mr. K. Terpstra	Mr. S. De Jong	1992
	Mr. D. S. Wiersma	Mr. D. Van Leeuwen	1992
Far West U.S.	Rev. L. G. Christoffels	Rev. R. J. Holwerda	1990
	Mr. G. Vander Sluis	Mr. P. Hoekstra	1990
Mississippi River	Rev. J. Joldersma	Rev. J. Terpstra	1992
to Rocky Mountain	Mr. G. Vermeer	Dr. R. Post	1990
Eastern Coast U.S.	Rev. B. A. Averill	Rev. V. Geurkink	1990
Central U.S.	Rev. P. Borgdorff	Rev. W. R. Witte	1991
	Dr. K. R. Bootsma	Mr. M. H. Kuyers	1992
	Dr. H. Eldersveld	Dr. R. De Bruin	1992
	Rev. A. H. Jongsma	Rev. W. G. Brouwers, Jr.	1991
	Mr. M. Ozinga	Mr. J. Hertel	1991
	Mr. D. Molewyk	Mr. S. Geelhoed	1991

Ex officio members: stated clerk, denominational financial coordinator, and synodical treasurer

IV. STANDING COMMITTEES

A. *Chaplain Committee*

Mrs. H. Brent (1990), Rev. D. T. Van Oyen (1990), Mrs. N. Brubaker (1991), Dr. W. G. Joosse (1991), Mrs. S. Los (1991), Mr. T. Postma (1991), Mrs. M. Zwaanstra (1991), Rev. H. Guikema (1992), Rev. H. J. Wigboldy (1992); Mrs. J. Ellens, Mr. D. Vander Mey, alternates. Canadian representation: Rev. C. D. Tuyl, primary (1991), Rev. J. Van Til, alternate (1991).

B. *Christian Reformed Church Loan Fund*

Mr. G. A. Geenen (1990), Mr. C. D. Lane (1990), Mr. F. Reinders (1990), Mr. B. De Wit (1990), Rev. J. T. Ebberts (1990), Mr. C. Nagel (1990), Mr. D. Van Leeuwen (1990), Mr. H. De Wit (1991), Mr. Daniel W. Pluim (1991), Mr. G. Van Wyke (1991). *Ex officio* members: Mr. G. Borst, Mr. H. J. Vander Meer.

C. *Committee for Educational Assistance to Churches Abroad*

Mrs. H. Timmer (1990), Mrs. I. Kuyvenhoven (1990), Mrs. M. De Kock (1991), Rev. K. D. Van De Griend (1991), Dr. H. De Moor, Jr. (1992), Dr. M. Esenburg (1992), Mrs. L. Grissen (1992).

D. *Committee on Disability Concerns*

Rev. R. H. Uken (1990), Mrs. C. Van Drunen (1990), Rev. R. C. Vredevelde (1990), Dr. G. De Jong (1991), Mr. J. Kuiken (1991), Dr. C. Myers (1991), Mrs. E. E. Zwier (1991), Mr. B. Zwiers (1992); Mr. R. Muller, alternate. *Ex officio* member: Mrs. C. Mereness.

E. *Fund for Smaller Churches*

Mr. R. Knol (1990), Rev. C. P. Van Reken (1990), Mr. L. Van Dyke (1991), Mr. G. Bos (1992), Rev. C. L. Bremer (1992).

F. *Historical Committee*

Dr. L. Oostendorp, Dr. J. H. Primus, Dr. L. Bierma, Mr. H. Bratt.

G. *Interchurch Relations Committee*

Dr. H. J. Brinks (1990), Rev. D. J. Sieplenga (1990), Mrs. G. Visser (1990), Dr. F. H. Klooster (1991), Rev. N. Shepherd (1991), Mrs. E. Vanderlaan (1991), Rev. M. D. Geleynse (1992), Dr. C. G. Kromminga (1992), Ms. W. Meyer (1992). *Ex officio* member: Rev. L. J. Hofman; adm. sec'y, Rev. C. Boomsma.

H. *Judicial Code Committee*

Dr. H. Ippel (1990), Mr. W. Posthumus (1990), Rev. B. Slofstra (1990), Ms. S. Cook (1991), Rev. A. L. Hoksbergen (1991), Mr. W. B. Weidenaar (1991), Rev. D. J. Griffioen (1992), Mr. R. J. Jonker (1992), Mr. H. Van Drunen (1992).

I. *Ministers' Pension Fund*

Ministers Pension Trustees (Canada)

Mr. D. De Jong (1990), Mr. D. E. Nelson (1990), Rev. J. J. Hoytema (1991), Mr. N. Van Duyvendyk (1991), Mr. S. Kouwenhoven (1992).

Ministers' Pension Fund Committee (United States)

Mr. J. F. Mellema (1989), Mr. L. Bierma (1990), Rev. H. Hoekstra (1990), Mr. D. Vander Ploeg (1990), Mr. G. C. Van de Riet (1991).

J. Pastor-Church Relations Committee

Rev. E. J. Blankespoor (1990), Dr. R. C. De Vries (1990), Rev. C. L. Kammeraad (1990), Rev. E. W. Los (1990), Rev. W. Brouwer (1991), Mrs. A. Schoonveld (1991), Rev. R. E. Williams (1991), Mrs. N. Knol (1991), Mrs. M. Vander Vennen (1992), Dr. W. Van Dyke (1992). *Ex officio* member: Rev. L. M. Tamminga (nonvoting).

K. Sermons for Reading Services

Rev. R. W. Ouwehand (1990), Rev. R. Kooops (1991), Rev. C. H. Salomons (1991), Rev. D. Miedema (1992); Rev. W. C. Veenstra, alternate.

L. Synodical Committee on Race Relations

Rev. P. Aviles (1990), Mr. G. Fernhout (1990), Mrs. C. Bradley (1990), Rev. A. S. Luke (1991), Mr. J. Tagle (1991), Ms. D. Tuinstra (1991), Ms. C. Bell (1992), Dr. P. Dieleman (1992), Mr. D. Edwards (1992), Mr. H. J. Kim (1992), Ms. M. Szto (1992), Mr. T. Taylor (1992), Mr. H. Washington (1992). *Ex officio* member: Mr. B. Goei. Advisory committee members: Mr. J. De Haan, Mr. G. Mulder.

M. Unordained Employees' Pension Fund Committee

Mrs. A. Arnoys (1990), Ms. C. Bellows (1991), Mr. C. Oosterhouse (1991), Mr. G. Raterink (1992), Mr. D. Vander Ploeg (1992).

V. STUDY COMMITTEES (First name is convener.)

A. Committee for Translation of Church Order and Confessions

Rev. L. J. Hofman, Dr. R. R. De Ridder, Professor F. Klooster.

B. Committee on Structure Review

Rev. W. M. Van Dyk, Mr. D. Booy, Rev. B. J. Haan, Rev. J. Klomps, Rev. G. F. Vander Weit, Mr. F. Velzen, Rev. J. B. Vos.

C. 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.

D. Committee to Review World Ministries

Dr. E. D. Roels, Rev. H. Dekker, Rev. J. Hasper, Rev. R. Opperwall, Dr. W. Spoelhof.

E. 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.

F. Committee to Study Creation and Science

Theology:

Dr. D. E. Holwerda, Professor of New Testament, Calvin Seminary
Dr. R. C. Van Leeuwen, Professor of Old Testament, Calvin Seminary
Dr. G. J. Spykman, Professor of Religion and Theology, Calvin College
Dr. J. L. Vanderlaan, Pastor, Parchment CRC, Kalamazoo, MI

Philosophy of Science

Dr. A. Wolters, Professor of Religion and Theology—Classical Languages, Redeemer College

Dr. D. Ratzsch, Professor of Philosophy, Calvin College

Dr. J. de Koning, Instructor of Mathematics, University of Toronto

Natural Science

Dr. C. De Witt, Professor of Environmental Studies, University of Wisconsin

Dr. A. Dragt, Professor of Physics, University of Maryland

Dr. R. Maatman, Professor of Chemistry, Dordt College

G. Committee to Study Matters Relating to the Candidacy Process and the Appeal Procedure

Mr. D. F. Oosterhouse, Rev. A. De Jager, Dr. R. R. De Ridder, Dr. C. G. Kromminga, Mr. W. Posthumus.

H. Committee to Study Youth/Young Adult Ministry

Dr. H. A. Smit, Ms. N. Coleman, Rev. D. J. Cooper, Dr. E. Den Haan, Mrs. J. De Jong, Dr. D. A. Kamstra, and Mr. D. Larsen.

I. Committee to Study Abuse Situations (physical, emotional, and sexual)

Rev. P. Nicolai, Dr. M. Stewart Van Leeuwen, Mr. L. Blauwkamp, Rev. N. Vander Kwaak, Mrs. M. Vander Vennen, Ms. B. Swagman, Dr. T. Zeyl.

ARTICLE 101

(The report of Advisory Committee 9 is continued from Article 94.)

Advisory Committee 9, *Pastoral Concerns*, Rev. Kenneth A. Baker reporting, presents the following:

I. APPOINT COMMITTEE TO RESEARCH ABUSE

A. *Materials*: Overture 2, pp. 309–10

B. Background:

Pastors in their counseling, consistory members in their family visiting, teachers in their classrooms, and nearly everyone else in contact with the secular media have had the issue of abuse brought to their attention. The CRC needs to provide a thorough biblical understanding of this issue and also guidelines for handling incidents of abuse when they confront us in life. *The Banner* of June 13, 1988, brought the issue into our homes. No longer can we wring our hands and say, "What can we do?" No longer can we say that it is not a problem or hope that secular agencies will resolve the problem if one exists. As Reformed Christians—who seek to apply God's truth to all areas of life—we must know what constitutes abuse, what the signs of abuse are, and, most of all, how to deal with abuse in our midst. We need guidelines for dealing with both the offender and the offended.

C. Recommendations:

1. That synod appoint a study committee, which includes women, to examine and evaluate the manner in which abuse situations (physical, emotional and sexual) are being addressed and dealt with in the CRC and other churches and to recommend effective responses to abuse situations. This report should include guidelines for preventing abuse as well as identifying, supporting, and counseling the victims of abuse, their families, and the abusers. Consideration should be given to the types of issues and questions articulated in the overture of Classis Iakota, the study of Classis Niagara, and any pertinent information available in studies conducted by other ecclesiastical bodies.

Grounds:

- a. The experience of our churches in dealing with abuse situations suggests a need for assistance in providing an adequate pastoral and disciplinary response to such situations.
- b. The victims of abuse are often women and children, whereas the response of the church is ordinarily channeled through men.
- c. Although social agencies provide care and support for such persons, it is important that the church provide a distinctly Christian response that addresses the issues of forgiveness, restoration, reconciliation, and healing.
- d. Classis Niagara has already engaged in a limited study on the subject of sexual abuse, but a more expansive study is required for our denomination.

—Adopted

2. That this study committee be asked to report to the Synod of 1992.

—Adopted

3. That synod declare this to be its answer to Overture 2 from Classis Iakota.

—Adopted

ARTICLE 102

(The report of Advisory Committee 11 is continued from Article 78.)

Advisory Committee 11, *Financial Matters*, Elder Warren Faber reporting, presents the following:

I. ALLOW FOR PAYMENT OF DISABILITY BENEFITS BY WAY OF EXCEPTION (Recommitted)

A. *Material*: Overture 15, pp. 317–18

B. *Background*:

Rev. Edward Cooke, age 59, is disabled and unable to carry out the work of the ministry. He, as all ordained ministers, is included in our Ministers' Pension Plan. He has elected not to be part of the U.S. Social Security system. Ordained pastors are regarded by the IRS as self-employed for Social Security purposes and have the option to choose not to contribute to Social Security on religious grounds.

Because he has chosen not to be in the Social Security system, Rev. Cooke is unable to benefit from the disability aspect of the Ministers' Pension Plan, and the U.S. Ministers' Pension Committee has informed him of this fact.

Classis Kalamazoo has asked for an exception in the case of Rev. Cooke, basically for the reason that the churches he has served during the past thirty-four years have contributed to the fund.

Recommendation 1 of the majority report is placed before synod.

According to Rules for Synodical Procedure the minority report of the study committee is read by Rev. Lee A. Koning.

The recommendations of the majority report are considered.

C. Recommendations:

1. That synod express its sincere concern to Rev. Cooke and his family in their current circumstances.

—*Adopted*

2. That synod regretfully inform Classis Kalamazoo and Rev. Cooke that the pension plan does not allow the exception they seek and therefore that synod not accede to Overture 15.

Grounds:

a. Pension plans by definition do not allow exceptions.

b. Synod of 1988 denied two overtures to change the plan in order to accommodate the kind of situation Synod 1989 now faces (*Acts of Synod 1988*, p. 576).

—*Adopted*

3. That synod advise Classis Kalamazoo that Rev. Cooke, though not entitled to disability benefits from the Ministers' Pension Plan, is encouraged to apply to the Special Assistance Fund (formerly called Supplemental Fund).

—*Adopted*

4. That synod instruct the Ministers' Pension Committees to study the disability benefit provisions of both the United States and the Canadian plans with a view toward incorporating amendments which will provide for the payment of disability benefits to those who have been able to demonstrate by way of medical evidence satisfactory to the committees that they are unable to perform their regular duties as ministers. The disability benefit payments, if approved, are to be fully offset by any payments which the claimant would have received under either Social Security or the Canadian Pension Plan or any other governmental program had he qualified for such benefits under either one of these programs.

—*Adopted*

5. That the Ministers' Pension Committees report the result of their study to the Synod of 1990.

—*Adopted*

6. That this be synod's answer to Overture 15.

—*Adopted*

ARTICLE 103

The president announces the names of the three members of the previous study committees on children at the Lord's Supper to work with the Worship

Committee in examining the questions which they have raised regarding profession of faith: Rev. Norman Shepherd, Dr. James Schaap, and Rev. Ray Vander Laan.

Recommendation:

That synod approve the above names to work with the Worship Committee.

—*Adopted*

The names of the Study Committee on Abuse are announced: Rev. Peter Nicolai, chairman; Dr. Mary Stewart Van Leeuwen, reporter; Mr. Len Blauwkamp; Rev. Nick Vander Kwaak; Mrs. Mary Vander Vennen; Ms. Beth Swagman; Dr. Thomas Zeyl.

Recommendation:

That synod approve the names of the Study Committee on Abuse.

—*Adopted*

ARTICLE 104

The president expresses the thanks of synod to Calvin College, including Richard De Vries and the sound room staff, and to secretaries Carol Smith, Marlene Oosterhouse, and Kathy Vander Stel.

ARTICLE 105

The stated clerk presents tokens of appreciation to the officers on behalf of synod.

ARTICLE 106

The vice president expresses the appreciation of synod for the leadership and contribution of the president, Rev. Calvin Bolt. Synod rises to affirm its appreciation.

The president expresses appreciation to the stated clerk, Rev. Leonard J. Hofman, and assures him of the love and support of synod. The assembly rises to affirm its appreciation.

The president addresses the assembly, reflecting on Romans 1:8. He asks the delegates to remember that the church is people—the church is not a business; its not an organization—it's people. With that kind of perspective he asks the delegates to strive for the unity of the church—the people. "In unity you never attack a person," he said. "You may disagree, but please don't attack." He asks the delegates to keep the peace in the church, to speak the truth in love, and to rejoice always in what God is doing. In closing he challenges each delegate to take home the good will of this synod. He offers a closing prayer. Synod sings *Psalter Hymnal* number 315, "Blest Be the Tie That Binds." Synod adjourns at 3:30 p.m.

Calvin Bolt, president
James R. Kok, vice president
Morris N. Greidanus, first clerk
Harry G. Arnold, second 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 material.)

Acronyms in index refer to the following:

BGH	Back to God Hour
CATS	Coordinated Air Transport Service
CEACA	Committee for Educational Assistance to Churches Abroad
COF	Committee of Four
CRC	Christian Reformed Church
CRWM	Christian Reformed World Missions
CRWRC	Christian Reformed World Relief Committee
FSC	Fund for Smaller Churches
GKN	Gereformeerde Kerken in Nederland
IAC	Interagency Advisory Council
NAE	National Association of Evangelicals
NAPARC	National Association of Presbyterian and Reformed Churches
NKST (Tiv)	Church of Christ in the Sudan Among the Tiv
RCA	Reformed Church in America
RCSA	Reformed Churches in South Africa
REC	Reformed Ecumenical Council
SCORR	Synodical Committee on Race Relations
SIC	Synodical Interim Committee
WARC	World Alliance of Reformed Churches
WC	Worship Committee

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QUOTAS AND RECOMMENDED AGENCIES FOR 1990

I. DENOMINATIONAL AGENCIES

A. Denominational Quotas

	Per Family for 1990
Back to God Hour	\$ 59.55
CRC-TV	19.45
Board of Home Missions	106.00
Calvin College*	
Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley	\$85.80
Area 2—Cadillac, Georgetown, Holland, Kalamazoo, Lake Erie, Muskegon, Zeeland	82.30
Area 3—Chicago South, Florida, Illiana, Northern Illinois, Wisconsin	54.80
Area 4—Jakota, Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella	15.00
Area 5—Atlantic Northeast, Hackensack, Hudson	69.30
Area 6—Arizona, Columbia, California South-East, California South-West, Central California, Pacific Northwest, Red Mesa, Rocky Mountain, Yellowstone	43.10
Area 7—Chatham, Eastern Canada, Hamilton, Huron, Niagara, Quinte, Toronto	20.90
Area 8—Alberta North, Alberta South, B.C. North-West, B.C. South-East	14.10
Calvin Seminary	32.70
Chaplain Committee	8.50
CRC Publications	2.10
World Literature Ministries	2.00
Denominational Services:	23.70
Institut Farel, \$.50; Denominational Building Fund, \$.45; Building operations, synodical expenses, funds for standing, service, and study committees, \$18.70	
Committee on Disability Concerns	1.13

*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, \$.15; Area 3, \$27.65; Area 4, \$67.45; Area 5, \$13.15; Area 6, \$39.35; Area 7, \$61.55; Area 8, \$68.35.

Committee for Educational Assistance to Churches Abroad75
Fund for Smaller Churches (includes quarterly subsidies and Continuing Education Fund)	19.00
Ministers' Pension Funds	43.50
Special Assistance and Moving Fund for Retired Ministers and Widows	2.50
Pastor-Church Relations Services	2.35
Synodical Committee on Race Relations	6.10
World Missions Committee	97.95

B. Recommended for One or More Offerings

Back to God Hour—

- a. above-quota needs
- b. An additional jubilee offering on Sunday, December 17, 1989, the
very date of the first broadcast over WJJD Chicago in 1939
- c. CRC TV—above-quota needs

Home Missions—

- a. above-quota needs
- b. Rehoboth Christian School Endowment Fund
- Calvin Theological Seminary Revolving Loan Fund
- Chaplain Committee—above-quota needs
- Committee on Disability Concerns—above-quota needs
- Committee for Educational Assistance to Churches Abroad—
above-quota needs
- Synodical Committee on Race Relations
 - a. above-quota needs
 - b. Multiracial Student Scholarship Fund
- World Literature Ministries—above-quota needs
- World Missions Committee—above-quota needs
- World Relief Committee

II. Denominationally Related Youth Agencies Recommended for One or More Offerings

- Calvinettes
- Calvinist Cadet Corps
- Young Calvinist Armed Services Ministry
- Young Calvinist Federation

III. Nondenominational Agencies Recommended for Financial Support but not Necessarily for One or More Offerings. Any amount (or offering) should be determined by each church.

A. Benevolent Agencies

1. Beginnings Counseling and Adoption Services
2. Bethany Christian Services
3. Bethesda Psychealth System (formerly Bethesda Hospital)
4. Calvary Rehabilitation Center
5. Christian Health Care Center
6. Elim Christian School
7. International Aid, Inc.
8. Luke Society
9. Pine Rest Christian Hospital Association

B. Educational Agencies

1. Canadian Christian Education Foundation Inc.
2. Center for Public Justice (formerly Association for Public Justice Education Fund)
3. Christian Schools International
4. Christian Schools International Foundation
5. Dordt College
6. Institut Farel
7. Institute for Christian Studies
8. International Theological Seminary
9. Redeemer Reformed Christian College
10. Reformed Bible College
11. Roseland Christian School
12. The King's College
13. Trinity Christian College
14. Westminster Theological Seminary (Philadelphia)
(Westminster Theological Seminary - California)

C. Miscellaneous Agencies

1. American Bible Society
2. Canadian Bible Society (Canadian churches only)
3. Christian Labour Association of Canada (Canadian churches only)
4. Evangelical Fellowship of Canada
5. Faith, Prayer & Tract League
6. Friendship Foundation
7. Friendship Groups—Canada
8. Gideons International—USA (Bible distribution only)

9. Gideons International—Canada (Bible distribution only)
10. International Bible Society
11. InterVarsity Christian Fellowship—USA
12. InterVarsity Christian Fellowship—Canada
13. Lord's Day Alliance—USA
14. Metanoia Ministries
15. People for Sunday Association of Canada
16. Seminary Consortium for Urban Pastoral Education
17. The Evangelical Literature League (TELL)
18. World Home Bible League—USA
19. World Home Bible League—Canada
20. Wycliffe Bible Translators, Inc. & Affiliates
21. Wycliffe Bible Translators—Canada