CHRISTIAN REFORMED CHURCH IN NORTH AMERICA



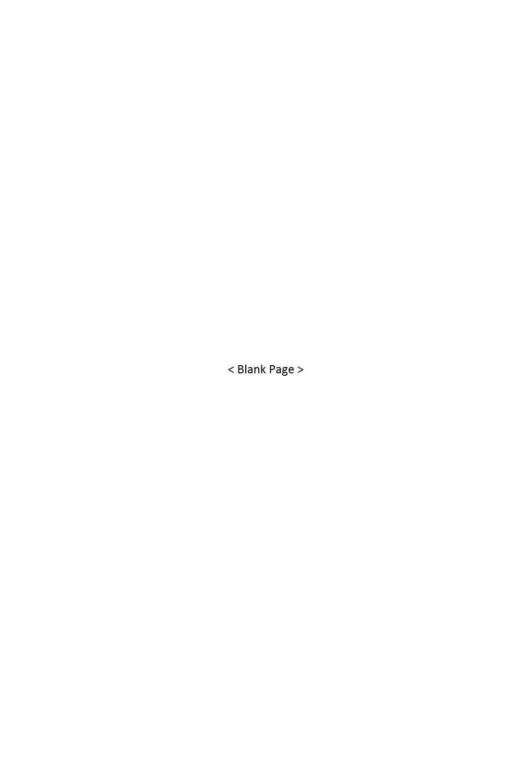
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

June 12 to 22, 1990

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

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PREFACE

The service of prayer for the Synod of 1990 will be held Monday evening, June 11, 1990, at 8:00 p.m. in the Oakdale Park Christian Reformed Church, 1313 E. Butler SE, Grand Rapids, Michigan. Rev. William Vanden Bosch, pastor of Oakdale Park CRC, will be in charge of the prayer service.

The synod begins its sessions Tuesday morning, June 12, at 9:00 a.m. in the Fine Arts Center on the Knollcrest Campus of Calvin College in Grand Rapids, Michigan. Rev. William Vanden Bosch will serve as president protem until the Synod of 1990 is duly constituted and its four officers have been elected.

Our congregations are requested to remember the synodical assembly in intercessory prayers on Sunday, June 10. Let us pray that God may bless our denomination and the Synod of 1990 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 lodg-

ing and meals are not incurred.

3. No allowance will be made for travel insurance because a synodical policy covers all delegates.

4. Bring with you your copy of the Agenda for Synod 1990 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 although 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 1990 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)

III. Audio and video recordings of synod

The following regulations have been adopted by the Synodical Interim Committee and approved by synod (*Acts of Synod 1989*, p. 445):

- The original and stated purpose of making an audio recording 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 audio recordings.
- 2. Representatives of the media are permitted to make video recordings 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 audio recordings 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. Video recordings are permitted provided the following restrictions are observed:
 - 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).

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DELEGATES TO THE SYNOD OF 1990

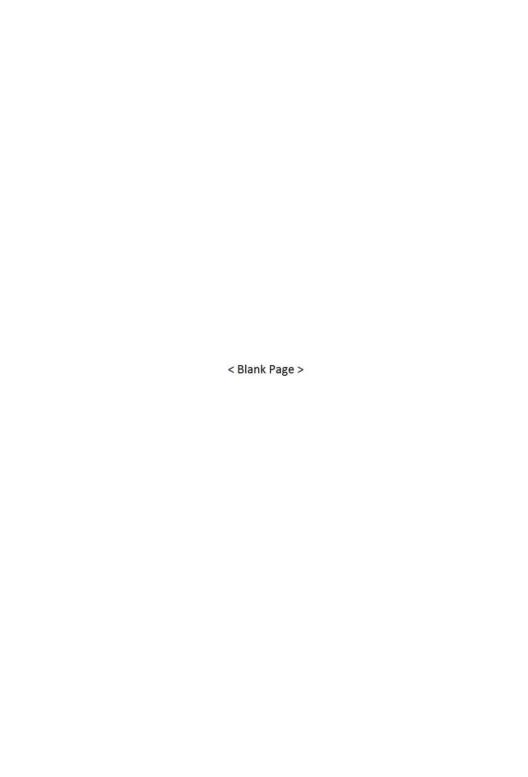
Classis	Delegates		Alternates
Alberta North	~ "" >" : :	3.6	
Ministers	Cecil Van Niejenhuis Iames C. Dekker	Ministers	Henry Vander Beek Dick I. Heinen
Elders	Jacob Den Oudsten	Elders	Harry J. Groenewold
	Wally Mulder		Simon Pronk
Alberta South			
Ministers	Albert J. De Vries	Ministers	Joghinda S. Gangar
Eldoro	John R. Huizinga . C. Nicholas Terpstra	Udora	Harry J. Bierman Hessel Kielstra
Elders	Evert Borkent	Edets	Peter Mol
Arizona			
	H, Dexter Clark	Ministers	Ted Medema
	Jeffrey A. Dykema		Timothy B. Toeset
Elders	. Ed Boschma Donald Kraker	Elders	Donald Vander Molen
Atlantic Northeast	Nelson J. Gebben	Ministore	John J. Wiegers
	Lugene L. Schemper		Wesley Timmer
Elders	. Arman J. Balk	Elders	Albert G. de Blieck
	Frank F. Dykstra		Henry G. Kuperus
B. C. North-West	49 5 7 9 1 1	3.6	71000 C C C
	. Allen E. Likkel Jakob H. Kits	Ministers	William C. Tuininga Fred Koning
Elders	. Albert E. M. Morbey	Elders	Robert Vanderveen
	Albert W. Harskamp		Andy A. Renema
B. C. South-East			
Ministers	Jacobus (Jake) Corvers	Ministers	Robert De Moor
Elders	Henry Numan Jake Spoor	Elders	John Poortenga Chester Baarda
	Peter Vriend		John Snel
Cadillac	•		
	. Ronald A. Klimp	Ministers	Leonard T. Riemersma
Eldovo	J. William Van Der Heide Bernard L. Mulder	El dono	James M. Evenhouse William De Kryger
Elders	. Bernard L. Mulder Harold Iansen	Elders	william De Kryger
	y		
California South Ministers	Peter Y. K. Shin	Ministers	Andrew A. Cammenga
	Bruce T. Ballast		Roger Bultman
Elders		Elders	H. David Schuringa Bernard A. te Velde
	John N. Snapper		permand W. ie Aeide

	Delegates		Alternates
Central California	•		
Ministers	Case Admiraal Leverne K. Tanis	Ministers	Kermit Rietema Robert E. Van Hofwegen
Elders	John Boogaard Steven Hoekman	Elders	Harry H. Sonke George Vander Steen
Chatham			
Ministers	Peter C. Hogeterp John E. Top	Ministers	C. Nick Overduin David J. Feddes
Elders	Paul G. Buma Harry P. Verburg		Jan H. G. Vander Geest George Vroom
Chicago South			
Ministers	John M. Ouwinga Gary P. Hutt	Ministers	William R. Lenters John W. Dykstra
Elders	Herman Kok Martin Ozinga, Jr.	Elders	Herman R. Westerveld David L. Ross
Columbia		-	
Ministers	Carl J. Leep Henry Lamsma		Calvin J. Aardsma John Van Schepen
Elders	David E. Hitt Robert L. Rip		Russell D. Brown Herbert Roos
Eastern Canada			
Ministers	Gerrit Bieze		A. Carel Geleynse Gerald J. Hogeterp
Elders	John W. Dykstra, Sr. Walter Neutel	Elders	Winston Bokma William Rebel
Florida			
Ministers	Stanley I. Workman		Jonathan L. Huizenga Michael H. Van Hofwegen
Elders	Wayne De Young Julius T. Medenblik	Elders	Donald Swets Everet G. Burgess
Georgetown			•
	Edward J. Tamminga Howard D. Vanderwell	Ministers	Jay R. Pruim Jack Stulp
Elders		Elders	Raymond Statema William C. Bakelaar
Grand Rapids East			
Ministers		Ministers	Duane K. Kelderman Henry Admiraal
Elders	Charles Van Dyken, Jr. Edward A. Ditmar	Elders	John W. Cooper Tymen E. Hofman
Grand Rapids Nor	th		
Ministers	Wilmer R. Witte	Ministers	Charles Steenstra
Elders	Henry G. Entingh Peter Vander Bent William Kuiper	Elders	Jay A. Wesseling Charles W. Cheslek James Koppenol
Grand Rapids Sou	th		:
	George R. Mossel	Ministers	Lambert J. Sikkema
	Ronald L. Fynewever		Allen Petroelje

Grandville			
•	Allen J. Bultman Calvin Compagner	Ministers	Thomas C. Vanden Heuvel
Elders	Marcus (Max) Faasse John Morren	Elders	Conrad (Ken) Sterk Fred Vander Puy
Greater Los Angele			_
	Roger D. Kramer Nguyen X. Bao		Thomas P. Doorn Douglas A. Warners
Elders	Charles Sutton Lawrence R. McCormick	Elders	David R. De Ridder John Branderhorst
Hackensack			
	John C. Rickers Terry J. Lapinsky		Ronald J. de Groot Paul R. De Vries
Elders	Herman Keizer, Jr. Cliff Austin	Elders	Clarence Smit Elmer Hubers
Hamilton	T 177 The 4 T	16	Y to District
	Leonard H. Batterink Raymond J. Sikkema	Ministers	Bernard H. De Jonge
Elders	Jan van der Woerd Willem H. Hultink	Elders	John Klyn-Hesselink Jacob M. Kramer
Holland			
Ministers	Arthur J. Schoonveld Peter Borgdorff	Ministers	Keith M. Doornbos Michael De Vries
Elders	Henry ten Hoor Fred Jacobs	Elders	Julius F. Mellema James L. Hekman
Hudson Ministers	Daniel I Bratt	Ministors	Casey D. Freswick
	Donald P. Wisse		Harvey A. Stob
Eiders	Jacob D. Klaassen	Elders	Elmer De Ritter, Jr. Larry Stewart
Huron Ministers	Paluh Kaons	Ministore	Jerry J. Hoytema
	Thomas S. Baird Frans De Weerd		Harry A. Vander Windt
Elders	John Slotegraaf	Elders	Martin Oldengarm Hilbert Rumph
Iakota Ministere	John W. Dootman	Ministers	John W Maas
	. John W. Postman Clarence Van Essen	Ministers	Gerard Van Groningen, Ir.
Elders	. Arie Van Vuren Jack Vanden Berg	Elders	Arthur L. Attema Arnold Feekes
Illiana Ministera	Dohort D. Bitanna	Ministers	Harold Da Coost
	Robert D. Ritsema Randall J. Brouwer		Harold De Groot Ronald J. Meyer
Elders	. Sybren (Sidney) Post John P. Zandstra	Elders	Edward Van Drunen Carl R. Smits
Kalamazoo	YARIIKAMA D. D.	Mintelana	I Conne Arres I -
	. William D. Buursma Allan H. Jongsma	•	J. George Aupperlee Robert Walter, Jr.
Elders	. Ronald J. Van Valkenburg Jeffrey Blamer	Elders	Jack B. Dik

Classis	Delegates		Alternates
Lake Erie			
Ministers	Timothy J. Brown	Ministers	William C. Hensen
VII 1	Clayton G. Libolt		Alvin L. Hoksbergen
Elders	Henry L. Hofstra Kenneth C. Ludema	Elders	Daniel R. Ilgen George Ledden
	Reinletti C. Ludenia		George Ledden
Minnesota North			,
Ministers	John Vander Lugt	Ministers	James G. Busscher
	Gerrit J. Bomhof Stewart Sikkema	Elders	Wendell L. Meyer
Elders	Simon W. Workman	Elders	
	Omion VV. VVOI kman		
Minnesota South			
Ministers		Ministers	Terry Genzink
771.1	Norman B. Haan	E1.1	Peter W. Brouwer
Elders	Ernest Dykema John Kuipers	Elders	Arlyn D. Schaap
[John Kuipers		Ariyii D. Schaap
Muskegon			
Ministers	Norman L. Meyer	Ministers	G. Bernard Dokter
FI	Charles J. De Ridder	El James	John G. Van Ryn
Elders	Henry T. Muyskens Douglas Kooistra	Elders	Richard A. La Fayette Don Van Lier
	Douglas Rooistia		DOR VAILEE
Niagara			
Ministers	Henry Eshuis	Ministers	
Elders	Calvin J. Tuininga	rn 4	Gerrit Veeneman
Elders	Cornelis Van Soelen	Elders	Henry Koetsier
	Corners van oocich		Helity Roetsler
Northcentral Iowa			
Ministers	Douglas H. Bratt	Ministers	Gerald E. De Vries
Ti dama	Harrison F. Harnden	TI Jama	H. Charles Kooger
Elders	. Herman P. Eekhoff Harold B. Eiten	Elders	
	i miora bi Enteri		
Northern Illinois			- 4
Ministers	Willard Van Antwerpen	Ministers	Rafael Maldonado, Jr.
Fldore	Douglas R. Fauble Arnold Hoving	Fldore	David R. Armstrong John R. Huizinga
Mucis	John H. Zeilstra	Macis	Jay J. Huitsing
	J		, , , , , , , , , , , , , , , , , , ,
Orange City		30.1	* 134.0
Ministers	. Wybren H. Oord Stuart C. Pastine	Ministers	Jack M. Gray Andrew J. Van Schouwen
Fidore	John L. De Groot	Eldoro	Edward L. Starkenburg
Liucis	John Scholten	Elucis ,	Henry W. Addink
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Pacific Northwest	D. 1 V 1 I		n 1777 W
Ministers	. Rodney Vander Ley Kenneth L. Havert	Ministers	Bernard J. Van Ee David Snapper
Elders		Flders	Gary Van Hulzen
	Sherwin Van Mersbergen		James Van Ess
	801		,
Pella	In als Man Mandan	Malahama	Ishaa D. Camban
Ministers	. Jack Van Marion Ronald L. Bouwkamp	Ministers	John P. Gorter John R. Sittema
Elders	. Anthony Roskam	Elders	Orville D. Zylstra
	William W. Dieleman		Arie Ringelstein
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Classis	Delegates		Alternates
	. Carl D. Tuyl Henry Wildeboer . John Feenstra Jake De Vries		Willis D. Van Groningen Jacob (Jack) De Vries William Buwalda Willem Wyngaarden
	. Paul H. Redhouse Marinus (Mike) A. Harber . Herman Lee Phillip Destea		Larry J. Doornbos Michael J. Meekhof Al Silver Don Edwards
	. Jerry L. Alferink Jay C. Vander Ark . Marcus E. Newton Richard L. Anema		John J. Berends Edward R. Hommes James T. Vander Meulen Gordon J. Kieft
	ey . Thomas R. Wolthuis Ben J. Becksvoort . Gary L. Tinklenberg Cornie Korhorn	Ministers Elders	Bernard W. Mulder
Elders	. Derk Pierik John Tenyenhuis . Albert Suk George Vandervelde	Ministers	Sidney Cooper
	. Leslie J. Kuiper Martin Toonstra . Richard A. Vande Zande Arthur Kuiper	Ministers	John Bylsma Gerald W. Van Den Berg George Jenninga George Gabrielse
-	. William D. Vis Daniel J. Kruis . Marvin Feddes Lloyd Flikkema		Thomas B. Swieringa Alan A. Arkema Dick Flikkema Arnold Plowman
	James Cooper Harlan G. Vanden Einde Ben B. Mulder Melvin J. Frieswyk		Esler L. Shuart Ray B. Lanning Arnold A. Vanderwall Peter Keyzer



THE BACK TO GOD HOUR

I. Introduction

Minsk, the Soviet Union—The choir of the Baptist church began the worship service Saturday evening by singing "Come into My Heart, Lord Jesus." After singing the first stanza in Russian, the choir sang it again in English. They had rehearsed many hours so that the two representatives of The Back to God Hour who were scheduled to preach in the service would be able to understand the words. When the choir sang in English, the visitors from North America seemed deeply moved.

Indeed they were. The church was packed that night, and the Baptist church in Minsk is nearly perfect acoustically. For us at The Back to God Hour, the memory of the choir's glorious song reverberating through that church that Saturday evening haunts us with the heartfelt cry of the Russian people: "Come into my heart, Lord Jesus." Millions of Russians and millions of others within the Eastern bloc yearn for the presence of Christ in their hearts and in their countries, which need to be remade from the founda-

Virtually unnoticed by the press amid all the excitement that marked the closing of the eighties was the fact that the church is on the move once again now that so many totalitarian regimes have toppled. It was, in fact, a pastor of the Reformed church who started the events that caused the overthrow of Romania's government. The megacorporations analyze the new market situation now that millions of people are free to travel, and they speculate as never before how many people will replace their smoking Tabby cars with something better. Whatever the market impact is of the new political configurations, one thing is sure: the doors for the gospel are standing wide, and the deep hunger of the nations is being expressed by unusual conversions. The Bible is coming into the Soviet Union by the truckload; Christians are witnessing on the streets and in jails and hospitals. Millions of people know that they need the food and drink of life eternal, the kind that can be bought without money and without price.

While the governments sternly squelched the gospel, the stones cried out and announced the message of salvation through Jesus Christ—literally. Think of The Back to God Hour broadcast mission as one which gives voice to dead stones and uses them to herald the good news of salvation through Christ. Mr. David King, one of our engineers, astonished us one day with a demonstration of the way stones make up the components of the electronic equipment we use to do our work. Silicon is a major component; quartz, mica, and germanium are some of the other earth substances we use routinely as we send the message of the gospel throughout the world.

At The Back to God Hour, the agency of the Christian Reformed Church assigned the task of broadcasting, there is a continued sense of expectation as the nineties get underway. We ended the eighties with a half hundred or so meetings where we celebrated fifty years of divine blessing on this ministry. It was heartwarming to see and touch so many of those who pray and

give so that this ministry can continue. For those of us who traveled the jubilee circuit, this conclusion could not be missed: our church is strongly committed to the Lord Jesus and wants nothing more than to be a part of his

magnificent enterprise.

We are enthusiastic as we ply our trade in Palos Heights, Tokyo, Jakarta, Burlington, Campinas, and Hong Kong. The work we do is something like plying a trade—there are the pressure of deadlines, the complexities of electronic (stone) tools, and the demands created by thousands of phone calls and letters. But it is a holy trade, a sacred craft, a blessed busyness because at every point the unique product that comes from our offices and studios is saturated by the Word of God and designed to show those who view and listen that Jesus Christ alone can rescue us from condemnation.

Please examine what follows and learn of where we are just now and where we hope to be within the next several years. And sense with us the jubilation which accompanies working with the sovereign God, who can topple governments and rearrange the world whenever he pleases. We believe that one of the tools he uses to accomplish his goals is the message we have been commissioned to communicate.

II. Ministries

A. English-language ministry

The English-language radio ministry consists of "The Back to God Hour," "Insight," and daily programming of the Voice of Life radio station on the island of 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 plus or minus 185 domestic stations and 30 stations overseas. The Vision Network airs "Faith 20" twice a week in the United States. Vision TV airs "Faith 20" one evening a week in Canada (formerly Monday, now Saturday). The response has continued to be strong in the new weekend time slot. Of special significance for "Faith 20" coverage was the addition of a major station in New York City, Channel 5, which covers a potential audience of more than twenty-two million at 5:30 A.M.

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 seven thousand cable outlets that are part of the superpower WGN network, 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. The Burlington, Ontario, center handles calls and continues contact with those who respond to the Global Television Network release and those that respond to the Vision Network. In California, phone centers in Artesia and Chino service calls that respond to KTTV. Our Faith Community Church in Wyckoff, New Jersey, has become the headquarters for the phone center that services response to the New York broadcasts. The Messiah's Christian Reformed Church in Brooklyn has a social worker who regularly works with responses to the telecast.

B. Arabic-language ministry

The Arabic-language programs of "The Back to God Hour" are broadcast by Rev. Bassam M. Madany over 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. These stations ensure good coverage for our Arabic-language programs in the Middle East, North Africa, and West Africa.

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 1989, over 100,000 tracts as well as 20,000 books were mailed to the listeners on our mailing list. 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 todav.

Rev. Madany and his wife, Shirley, who assists him, stay very close to the Middle East situation. The circumstances in their mission field are the opposite of those which now exist in the Eastern bloc nations: Muslimdominated countries remain as fiercely opposed to Christianity as ever. This makes each of the many letters they receive each week especially significant. In the course of their ministry, the Madanys cannot avoid becoming involved with Christian-convert refugees who are unable to find asylum and are forced to return to their homelands, where they face grave danger, even death. Their department is a center for the promotion of religious freedom. Only if there is true religious freedom in Muslim lands will it be possible for those who convert to Christianity to develop their faith without hindrance.

C. Spanish-language ministry

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.

A major development in this department has been a joint venture with HCJB, in Quito, Equador: this was the production of a Spanish version of A Christmas Carol. This department also started a telephone-message ministry in Ponce, Puerto Rico, last year, and many people have made use of this new service.

Rev. Juan S. 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.

Rev. Boonstra, the director of this work, spends a great deal of time in the countries he reaches. At the end of last year, he held meetings in Puerto Rico, Costa Rica, and Paraguay, with a special emphasis on helping Spanish-language broadcasters. Mr. Jack Roeda and Mr. Donald Strong of the Spanish

department, both veteran Latin American hands, spend time in these countries as well, dealing with the details that need attention to ensure that literature is properly distributed and follow-up is carried out efficiently.

Next year Rev. Boonstra will be retiring; the board is now working with him on securing a replacement and determining the level of his own future involvement in the department which he has made unusually effective.

D. French-language ministry

Rev. Aaron Kayayan's 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 in Monrovia, Liberia, and daily programs from TWR in Swaziland and from FEBA in the Seychelles enable this program to reach all 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 has produced many books and pamphlets which are widely distributed. He also continues to maintain contact with the Eglise Reformee Confessante au Zaire and with a similar church in Benin—both have come into existence in response to this ministry. Rev. Kayayan has become well acquainted with conditions in Africa through the many letters which he and his wife, Carmen, who works with him, receive from that continent and through frequent trips there. It is clear that there is widespread spiritual hunger and need in Africa, but there is also great danger that it will be met by counterfeits of the Christian faith. Our French minister speaks about the "re-paganization" of Africa, which is now occurring in Christian guise. In such a situation, it is extremely important that Africans learn authentic Christianity.

Our French department recently completed a video which depicts its work. It is available to the churches.

E. Portuguese-language ministry

The Portuguese-language ministry of The Back to God Hour is an example of the way a denomination like ours can work with another denomination in another country in an effective broadcast outreach. In this instance, our board is involved in a joint venture with the Brazilian board of our Portuguese program, which has been appointed by the Presbyterian Church of Brazil. This ministry has become an effective mission to 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 Palos Heights studios. An unusual feature of this ministry is the "Dial-a-phone" outreach in forty-six cities, which offers recorded messages on specific subjects. The number of calls that come into these phones is phenomenal, sometimes as many as 600,000 a month.

Rev. Gama produces his television material during week-long stays in Palos Heights; during this time he makes as many as eighty programs. In Tune he and his family will move to the Chicago area for a year and work with us in our Palos Heights office. He will conduct his ministry from here. This yearlong visit will strengthen the ties between our organization and the ministry in Brazil. We expect that his stay in Chicago will also enable Rev. Gama to get to know our churches better.

F. Chinese-language ministry

June 4, 1989—that was the day everything changed in Tienanmen Square in Beijing, China, and even at The Back to God Hour, for that was the day that clarified in Tai-On Lin's mind that he would have to become involved in our Chinese-language ministry. He had previously produced material for our Chinese-language broadcasts at Rev. Isaac I. C. Jen's request. (Rev. Jen was our Chinese pastor from 1973 until he died June 9, 1988.) Ever since losing Rev. Jen, we had been searching for a replacement in this department and had discussed the matter with Rev. Lin. We are grateful that God has given him the freedom to come to our organization; we expect him to be in our offices sometime between September and the end of 1990.

Rev. Lin is a minister of the Hong Kong Council of the Church of Christ in China and is presently serving as the senior pastor of the Hop Yat Church in Hong Kong. He has been a science teacher in Hong Kong and is a graduate of the University of Hong Kong; he also has an M.A.R. and M.Div. from Westminster Theological Seminary in Philadelphia and a Th.M. from Princeton. He is well acquainted with the developments within mainland China, having traveled extensively and visited churches there.

The work in our Chinese department has continued since Rev. Jen's death; response to the broadcast has continued to be strong. The letter count diminished immediately after the repressive action of the government in June, but it is now rising again. The personnel that Rev. Jen put in place are extremely capable, and we continue to produce programs. Rev. Henry J. 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 lived in China as a child, writes the "English World" program. We are especially dependent on two Chinese women whose diligent and intelligent efforts are making it possible to carry this mission forward: Mrs. May Chen and Mrs. Ivy Huang.

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, a FEBC station in Iba, the Philippines; HLAZ on Cheju Island, Korea; and HLKX in Inchon, 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 1,300 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 our programs' effectiveness and the growing openness of China.

Our Chinese-language broadcasts, 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-running Chinese-language programs include a fifteen-minute preaching program, a theology program, and devotional program. Other programs are "Bible Study," "Youth World," "Women's Corner," and two bilingual programs, "English World" and "Walking with God," for the millions who want to learn English.

This ministry also features literature, including 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 from 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.

G. Japanese-language ministry

Our *Today* readers became familiar with the heart and mind of our Japanese-language pastor, Rev. Shojiro Ishii, who wrote the meditations for December 1989. In his strong emphasis on the truths we value, he demonstrated the universal sweep of the gospel and the reality of the impact of Reformed Christianity on the church of Japan.

Our ties with the Reformed Church of Japan were also strengthened by a tour made by eighteen members of that church, some of whom work in our broadcast. They visited our studios and other agencies and institutions of our denomination. We deeply appreciate the effort our Japanese brothers and sisters make to stay close to us.

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

During the last few months, our Japanese ministry has had to deal with severely cramped quarters, caused by remodeling of the building in which it is housed. We have also had to make adjustments because of the continued strength of the Japanese yen. But the work is by no means in vain. Rev. Ishii tells of hundreds of telephone calls received in response to the broadcasts, of another well-attended listeners retreat, and of the privilege he has from time to time of baptizing those who have been saved through this ministry.

H. Indonesian-language ministry

Begun in 1969, our Indonesian outreach has grown along with Indonesia itself, 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 an expanse equivalent to the distance between Vancouver, British Columbia, and St. John's, Newfoundland.

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

As the 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. Junus Atmarumeksa, director of Indonesian-language ministry, is involved in a joint evangelism venture with the Geredia Christina Indonesia of West Java which involves joint programming and special rallies. Our ministry is a part of The Communication Foundation of the two synodical bodies of East and West Ĭava.

When Dr. Atmarumeksa reported to our board last October, he emphasized the special problems that accompany broadcasting the Christian gospel in the country which has the largest number of Muslims in the world. Converts experience discrimination, and earning a living is difficult for them. We were encouraged to learn that, in spite of the problems, Muslims are listening and are showing interest in Christianity.

I. Russian-language ministry

We continue to use Trans World Radio in Monte Carlo, Far East Broadcasting Corporation, and Family Radio's WYFR to penetrate the U.S.S.R. with the Russian edition of "The Back to God Hour," "Vorzrashyeneye K Bogy." The programs, adaptations of our English ministry, feature Mikhail Morgulis as speaker and are produced by Rev. 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. Mr. Morgulis has also made videos of these programs. The first of these have been well received in the Soviet Union, and we have now embarked on a project which will make more videos available. Many Russian churches have video ministries within the churches themselves, directed especially to inquirers.

Last year marked a significant advance in our contact with the All Union Council of Evangelical Christians—Baptists, which invited Dr. Joel H. Nederhood and Rev. Alex Leonovich to visit several of their churches. Dr. Nederhood was asked to hold seminars on Christian teaching in Kiev, Odessa, and Minsk. These seminars were well attended, and the response was enthusiastic. In addition to these cities, our representatives were able to preach and meet listeners in Gomel, Rogachev, Moscow, and Shevchenko.

Interest in the Russian-language edition of the book *The Origin of the Universe and the Existence of God*, by William Craig, which we have produced and are distributing, continues to be extremely high—each day, we receive letters that respond to it. Brother Peter, from Odessa, writing on behalf of himself and Olga and Nadezhda, says, "Peace to you and love. It is the desire and prayer of my heart that you would grant my request for spiritual, scientific, and philosophical literature. I would like to know somewhat about your church and the teachings of John Calvin."

The unexpected events in the Eastern bloc and the Soviet Union create a totally new situation for us as we now continue this ministry. We wait the leading of the Lord as we seek his will. Pray for us and the Soviet peoples.

III. Administration

The administrative division of our organization carefully monitors program response to determine the effectiveness of the stations we use. Broadcasting is an activity in which it is possible to evaluate the effectiveness of a given ministry with some precision. We feel a strong obligation to ensure that we reach the largest number of people possible for each dollar spent.

The Back to God Hour revenue comes from four sources. Nearly 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 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 of 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 bequests after their deaths. As we reflect on all those whose generosity, spirit of sacrifice, and vision for broadcast missions have made it possible for us to carry out this mission, our gratitude is profound.

Along with all the developments of our various ministries, our organization has also been favored with effective development in the area of administration, which in 1981 was split into two parts, ministry administration

and business administration. Mr. David Vander Ploeg is our executive director.

Regarding salaries paid to our executive personnel, we report the following, according to synodical instruction (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%)

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

The board is presently addressing the need for additional ordained personnel in the organization. It is in the process of securing a second man for the English department. It is also evaluating possible candidates for our various foreign-language departments. We expect this process will follow the pattern which we are using in connection with our Chinese-language department, which maintained a list of possible candidates that has proved invaluable.

Another 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 representatives and its president, Mr. Jerry Jonker. 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.

The many jubilee worship services held at the end of last year and the beginning of this year reminded all of us of the ecclesiastical nature of our work and of the close ties we have with the church. With this report we want to express our profound appreciation to our Christian Reformed Church for enabling us to carry on this ministry. We are excited and enthusiastic about the use of the electronic media in the church's mission, and we earnestly desire that each year will bring about a greater integration of electronic media in the church's ministry and mission. As we continue to pursue the high calling of broadcast ministry, let us agree together to explore new ways to make this ministry more effective through ever greater cooperation with other agencies and with local congregations.

What is so exciting about our mission is that it is a part of a great work of God which far surpasses what little we do. We glorify the greatness of our God and his works. He is on the move in our world today. We sense his presence. The situation in the Eastern bloc nations and the Soviet Union has brought this doxology to our lips: "Now to him who is able to do immeasurably more than all we ask or imagine, according to the power that is

at work within us, to him be praise in the church and in Christ Jesus now and forevermore."

We believe that God is taking this broadcast ministry up into his great work of the ages. We know that once our broadcasts and our literature leave our offices and studios we have no control over what they accomplish. We simply surrender them to the Holy Spirit and know that he will use them. He will use them because we bring the message of salvation through the cross of Christ, and that is, absolutely, the greatest power in the world today.

Give thanks with us that we as a church may carry on this great work. And join us in a great circle of prayer for each other and for those who hear the messages we bring that God may glorify himself through this holy enterprise. Amen.

IV. Matters requiring synodical attention

- A. The board requests that its president, Rev. James R. Kok; the director of ministries, Dr. Joel H. Nederhood; and the executive director, Mr. David Vander Ploeg, be given the privilege of the floor when The Back to God Hour matters are discussed.
- B. The board requests that Rev. Aaron Kayayan be permitted to address synod on behalf of The Back to God Hour.
- C. The Back to God Hour requests permission to present a single nomination for board membership positions when incumbents are nominated for reelection.

Grounds:

- This still provides the board and synod the option of replacing the incumbent if he/she is not adequately performing the board function.
- Since it is rare that the person placed on nomination with the incumbent is elected, this change will prevent the awkwardness in these cases.
- 3. Since The Back to God Hour positions rotate between ordained and unordained persons, nominees who fail to be elected do not have an opportunity to be nominated or elected when the second term of incumbents expire, the effect of which diminishes the bona fide character of their initial appearance on the ballot.
- D. The following nominations are presented for board membership for three-year terms:

Western Canada

Mr. Bert Norden is a member of the board and is eligible for a second three-year term. He is a consultant to the broadcasting and telecommunications industry. Mr. Norden lives in Vancouver, British Columbia, and has served as an elder in his church.

Mr. Fred Pel of Burnaby, British Columbia, is retired and formerly was office manager of a temporary-employee service. He has been a delegate to synod and is stated clerk of Classis B.C. Northwest.

Eastern Canada

Mr. Michael Van Wijk is a member of the board and is eligible for a second three-year term. He is a member of Calvin CRC, Ottawa, Ontario, and is an engineer planner.

Mr. Grant A. Cousins is from Stittsville, Ontario. He is a member of Calvin CRC in Nepean and serves as an elder in his church. He is employed as a licensed administrator for Northern Telecom Canada Ltd.

Michigan

Mrs. Cynthia Roelofs is a member of the board and is eligible for a second three-year term. She is a member of East Martin CRC and is the wife of Rev. Harlan Roelofs. She has been involved in many church activities.

Mrs. Jean Niemeyer is the mother of six children and the wife of Rev. Bernard Niemeyer of Allegan, Michigan. She has been active in her church and has served as preschool director.

Michigan

Rev. David L. Smit is a member of the board and is eligible for a second three-year term. He is pastor of Rogers Heights CRC, Wyoming,

Rev. Dale L. Slings is the pastor of Heritage CRC of Byron Center, Michigan.

Michigan

Rev. Edward J. Tamminga is a member of the board and is eligible for a second three-year term. He is the pastor of Georgetown CRC in Hudsonville, Michigan.

Rev. Walter Swets is pastor of First CRC of Cutlerville, Michigan.

Rocky Mountain

Mrs. Beverly Keesen is a member of Third CRC of Denver, Colorado, and is actively involved in a family landscaping business. She has also been an active worker in her church and has served on the Youth for Christ board.

Central California

Rev. Berton Van Antwerpen is pastor of Napa Valley CRC of Napa, California.

Rev. Douglas L. Aldrink is pastor of Hope CRC, San Marcos, California.

Northern Midwest

Mr. Duane Bonnema is a member of the board and is eligible for a second three-year term. He is a registered land surveyor and president of his engineering company. He is a member of First CRC of Prinsburg, Minnesota.

Mr. Ronald Schaap is a member of Worthington CRC, Worthington, Minnesota. He has been active in his church and is involved in the waste-disposal business, having previously served as an evangelist.

E. The board requests that the proposed budget for 1990-91 be approved, that a quota of \$63.55 be adopted for The Back to God Hour ministries, and a quota of \$22.45 be adopted for CRC-TV ministries.

- F. The board requests that synod recommend The Back to God Hour for one or more offerings for above-quota needs.
- G. The board requests that synod recommend CRC-TV for one or more offerings for above-quota needs.

The Back to God Hour Board Joel H. 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 from June 1989 through February 1990. A supplementary report will follow after the May 1990 meeting of the board.

II. The Board of Trustees

A. February meeting

The semiannual session of the Board of Trustees was held February 12-15, 1990. Two new classes (Greater Los Angeles and Yellowstone) were established in 1989, bringing the number of trustees to fifty. Twenty-nine nonclergy and twenty-one clergy serve as trustees. The following were elected as officers at the February board meeting.

President Mr. Jack De Korne
First vice president Rev. Allen Petroelje
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. Annual conference

The board and faculty enjoyed their annual conference. This year the trustees and faculty attended a presentation and discussion on the topic "The Mission of Calvin in Relation to the Christian Reformed Church and the Reformed Christian Tradition."

C. Student Volunteer Services presentation

The board heard a presentation by members of the Student Volunteer Services (SVS), which this year is celebrating twenty-five years of Christian service. Rhonda Berg, director, described the mission of SVS and showed how student volunteers serve Christ by meeting human and community needs.

D. Calvin College Chapel

The dedication of the Calvin College Chapel on September 27 marked the completion of thirty years of development of the Knollcrest campus. The dedication of this "capstone" building was the initial program in a series of celebrative events which highlight this year of dedication. These joyful events have helped all of us remember God's rich blessings to Calvin College. The festive activities called us to remember Psalm 150:6: "Let everything that breathes praise the Lord."

E. Special Committee report

The board approved the letter to be sent to the churches as presented by the ad hoc Special Committee in accordance with the board's mandate to

keep the churches informed with respect to its work with Professors Menninga, Van Till, and Young. The letter, along with the board's recommendation regarding the three professors, as well as the professors' statements, was sent to the churches in February.

F. Ad hoc College Committee on Governance

During the past year a committee appointed by the board continued to study the matter of governance for Calvin College. At its February 1990 meeting, the board adopted the following report:

MANDATE:

At its February 1989 meeting the Board of Trustees passed the following resolution:

That the Board of Trustees continue to study the matter of governance for Calvin College. Considering the depth of study already undertaken by this committee (ad hoc Denominational Funding Committee), we are recommending that this committee or representatives of this committee continue to be involved in the process.

Consistent with the above action, the Board of Trustees appointed the *ad hoc* College Committee on Governance to continue to study the matter of governance for Calvin College. The grounds for such action were stated as follows:

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

BACKGROUND:

The ad hoc College Committee on Governance carefully considered the option of privatization of Calvin College. Many variations were considered. As a result of our work, we recommend that the college remain owned and operated by the CRC. Throughout the church's history, it has supported and promoted Christian higher education even though the financial commitment, as a percent of the operating budget of the college, has waned significantly. Privatization would also require an immediate and sharp split between college and seminary. In summary, although we would not rule out this possibility for sometime in the future, we did determine that this is not the proper time to "privatize" the college.

PROCEDURAL ASSUMPTIONS:

1. The ownership and ultimate control of Calvin College shall remain with the Christian Reformed Church.

- 2. The existing model of governance requires adjustment to meet new realities for the college.
- 3. Any proposed changes in governance shall enhance the effective operation of both the college and seminary.

RECOMMENDATION:

The ad hoc Committee on Governance hereby recommends to the Board of Trustees that an integrated two-component board structure be established for Calvin College and Calvin Seminary with each board sharing a common group of sixteen Christian Reformed Church denominational representatives.*

The Calvin College Board would consist of:

- CRC denominational representatives (16 members)
- a group of alumni representatives (up to 3 members)
- an at-large general group (up to 12 members)

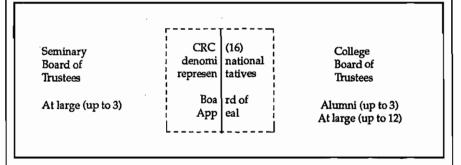
The Calvin Seminary Board would consist of:

- CRC denominational representatives (16 members)
- a group of at-large representatives (up to 3 members)

Calvin College and Seminary would remain one corporation, owned and operated by the Christian Reformed Church.

INTEGRATED TWO-COMPONENT BOARD

Synodical Administrative Board (Proposed by Structure Committee)



The common sixteen CRC representatives would serve as board of appeal in event of irreconcilable differences between college and seminary boards.

elected from regions of the CRC per Structure Review document

GROUNDS:

- Although there is some variation for the college, this recommendation
 is consistent with the recommendation of the Committee on Structure
 Review. The election of sixteen denominational representatives and the
 additional appointment of three at-large members are in compliance
 with the educational ministries recommendations displayed in Appendix A of the Structure Review document.
- This recommendation reaffirms integration of college and seminary with the CRC.
- The separate boards address more effectively and efficiently the unique needs of each institution.
 - a. Increasing complexity of operations and relationships in the college requires more diversity in governance. The proposal:
 - —Enables the college (and the church) to attract diverse leadership to its governing board while still retaining ultimate control over the character and direction of the college.
 - —Enables leaders with varied expertise and influence to be attracted to the college by opportunity to serve on the governing board.
 - —Benefits the college by making available needed expert advice from outside professionals and leaders and assists the college in projecting a national and international presence.
 - —Assists the college in generating new contacts and networks for fund-raising and, thus, enhances fund-raising capabilities of the college.
 - Affords the church increased protection from possible liability for college operation.
 - b. The unique nature and needs of CRC theological education require governance that remains close to the institutional church yet generates special expertise. The proposal:
 - —Maintains strong denominational representation on the seminary board.
 - —Requires the board to give focused attention to opportunities and issues in theological education.
 - —Allows the seminary to design financial strategies more directly related to its needs and to realities in the churches.
 - Provides opportunity for trustees and alternates to be directly engaged in the licensing and candidacy process.

IMPLICATIONS:

- 1. Independence, as opposed to interdependence, of both college and seminary will be increased.
- 2. This recommendation maintains the close relationship with the CRC denomination for both institutions; however, it recognizes the increasing diversity of the college constituency and its funding sources as well as the continuing heavy dependence of the seminary on denominational funds.
- 3. This recommendation allows for an increasing role in college governance for parents, alumni, and friends of the college (those whose funding role has

been increasing). Both alumni and at-large college board appointments might include trustees who are not members of the CRC.

- 4. This proposed change in governance recognizes the different relationship of the institutional church to the seminary as compared to the college. This may lead toward increasingly separate administrative organizations, especially in financial management and fund-raising.
 - a. This may affect budgeting and accounting systems, other support services (plant, security, computer, etc.), and salary structure.
 - b. It may eventually lead to totally separate operations, independent fund-raising for outside financial support/personnel, and the like.
- 5. In the case of conflict between the college and seminary boards, final authority lies with the sixteen joint denominational representatives who shall constitute a board of appeals.
- 6. This structure provides a greater opportunity for trustees to use their gifts and interests in a way that is appropriate to each school.

COMPOSITION OF THE COLLEGE BOARD:

Composition, Tenure, Election

- 1. CRC Denominational Representatives
 - a. Slots = 16
 - b. Tenure = 3-year term, renewable once
 - c. Election = Placement by regional election
- Alumni Association Representatives
 - a. Slots = 3
 - b. Tenure = 3-year term, renewable once
 - c. Election = Recommended by Alumni Association Nominated by Board Development Committee Elected by Board of Trustees Approved by Synodical Administrative Board (now synod)
- 3. General Trusteeships
 - a. Slots = 12
 - b. Tenure = Initial 3-year, renewable at the discretion of the board
 - c. Election =Nominated by Board Development Committee Elected by Board of Trustees Approved by Synodical Administrative Board (now synod)
- 4. Committee Structure
 - a. Executive Committee
 - b. Stewardship Committee
 - c. Advancement Committee
 - d. Board Development Committee
 - e. Educational Development Committee

COLLEGE BOARD STRUCTURE:

Board of Trustees

- —Executive Committee
- —Stewardship Committee
- -Advancement Committee
- -Board Development Committee
- -Educational Development Committee

Committee Descriptions

- A. An executive committee, which provides leadership to the Board and acts on its behalf between trustees meetings.
- B. A stewardship committee, whose mandate assigns it responsibility for all matters of finance, property, ownership, and legal advice.
- C. An advancement committee, whose mandate includes concern and responsibility for all matters of public relations and fund-raising.
- D. A board development committee, whose task is—as the title suggests—to assure that the board as a whole is "developed" and that individual trustees (current and future) are given opportunities for growth. This is the group that assures servant partnerships that are appropriate for the institution's leadership in the years to come.
- E. An *educational development committee*, where recommendations regarding the academic and student development affairs of the college can be presented and considered.

APPROVAL OF RECOMMENDATION:

If the Board of Trustees approves this recommendation, the *ad hoc* College Committee on Governance will be prepared to recommend implementation procedures at the May 1990 meeting.

ADDITIONAL ITEMS TO BE ADDRESSED AT MAY BOARD OF TRUSTEES MEETING:

- Timetable for implementation
- Review current constitution and bylaws
- Legal review
- Organization and procedures of two new boards
- Review of more specifics

III. The seminary

A. Faculty and staff matters

- 1. Twenty-two full-time appointees with faculty status and one full-time lecturer constitute the teaching staff of Calvin Seminary. Synod 1989 ratified the appointments of Rev. Carl J. Bosma, Dr. Sidney Greidanus, and Rev. Arie C. Leder, after successful interviews.
- 2. Professors Carl G. Kromminga and John H. Stek will retire after long and distinguished teaching careers. Professor Kromminga has been on the faculty since 1953. Professor Stek joined in 1963. Between them they have given sixty-four years of leadership and service to the school and to the Christian Reformed Church.
- 3. Dr. Carl Kromminga, Dr. Marion Snapper, and Dr. Bastiaan Van Elderen will teach part-time during the summer of 1990 and the academic year 1990-1991.
- 4. Appointments (see Section VI, A, 1, a, b, c)

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

a. Domestic missiology

The faculty presented the name of Dr. Craig Van Gelder to the board. Dr. Van Gelder is in the second year of a two-year lectureship in domestic missiology. This lectureship was granted after an extensive survey of the field of candidates and interviews with a narrowed list. After a successful interview by the board, Dr. Van Gelder was appointed as Associate Professor of Domestic Missiology for three years. Synod will be asked to interview him and ratify the board's appointment.

b. Moral theology

Following an extensive search and interviews with three finalists, the faculty nominated Dr. Calvin P. Van Reken for the opening in moral theology. After a successful interview, the board appointed Dr. Van Reken as Assistant Professor of Moral Theology for three years. Synod will be asked to interview him and ratify the board's appointment.

c. Field education

The faculty presented a nomination of Rev. Paul W. Brink and Rev. Keith W. Tanis for the position of Coordinator of Field Education. After successful interviews of both, the board appointed Rev. Brink as Coordinator of Field Education (with faculty status) for three years and Rev. Tanis as alternate. When Rev. Brink declined, the position was offered to Rev. Tanis, who has accepted. Synod will be asked to interview him and ratify the board's appointment.

- d. The board approved the appointment of Dr. Emily Brink as Adjunct Professor of Church Music and Worship.
- 5. Reappointments (see Section VI, A, 2, a, b, c)
 The board approved the following reappointments:

- a. Dr. John W. Cooper as Professor of Philosophical Theology for two years.
- b. Dr. Robert C. De Vries as Associate Professor of Church Education for two years.
- c. Mr. Mark Stover as Theological Librarian for two years.
- 6. The board approved a sabbatical leave of absence for Professor Robert C. De Vries during the third quarter and summer following of the 1990-1991 academic year.

B. Academic matters

- 1. The board approved the following new courses:
 - a. Red Mesa course. Power Encounter.
 - b. 480. Theology and Narrative.
- 2. EMPMC (Ethnic Minority Program for Ministerial Candidates) (see Section VI, A, 3)

In 1989 the board and synod approved a new program for certain qualifying ethnic-minority persons. The seminary's experience with that new program this past fall has led the academic office, with the appropriate committee and faculty actions, to propose a number of modifications in this program. The board approved the modifications as listed below. The revisions and additions are italicized. Synod will be asked to ratify the board's actions.

a. 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.

b. Admission

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

- 1) A completed application form accompanied by a recent photograph and the application fee of \$25.00.
- 2) Transcripts of all academic work beyond high school, including evidence of a master of divinity degree or its equivalent.
- 3) 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.
- 4) 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.

5) A letter of endorsement from the Christian Reformed classis in which the applicant is ministering, including endorsement of the reguirement of postordination studies.

6) Three written references attesting to the applicant's Christian character and academic competence. These are normally to be from a college professor, a seminary professor, and one other person competent to judge the applicant's qualifications for ordained ministry in the Christian Reformed Church.

7) Applicants for whom English is a second language must sustain the TOEFL (English-language proficiency test) with a minimum score of 550.

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.

c. Requirements (italics indicate additions or changes)

1) 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:

a) Participation in the Calvin Seminary summer orientation program.

b) 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. These courses must be satisfactorily completed before application for candidacy.

Course #332, Christian Reformed Church History

Course #603, Organization of the Church for Ministry

Course #653, Middler Preaching I

Course #655, Senior Preaching

Choice of one of the following courses:

Course #441, Introduction to Theology

Course #442, Church and Kingdom

Course #477, Ecumenical Creeds and Reformed Confessions

- c) 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. Courses could be taken during the two-week summer sessions, as independent studies, or with a Calvin Seminary professor in an off-campus program. These courses must be satisfactorily completed before candidacy may be announced.
- d) A field-work interview and participation in theological reflection on the basis of previous ministry experience, successful completion of the Bibleknowledge examination, and 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.

- 2) 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 consistory, and the classis covenant to meet this postordination requirement.
- 3. Revised master of arts (specialized) programs (see Section VI, B, 3) The board approved major curriculum and scheduling changes regarding the seminary's two master of arts programs. Synod will be asked to ratify the board's approval of the revised programs and to approve the recommendations as summarized below:
 - a. That the name M.A. (Church Education) be changed to M.A. (Educational Ministry) and that the name M.A. (Missiology) be changed to M.A. (Missions and Church Growth).
 - *Ground:* The proposed names describe the nature and purpose of these programs.
 - b. That the Biblical Division prepare two perspectives courses on the Old Testament and two perspectives courses on the New Testament, plus one capstone course to take the place of present M.A. requirements in the Biblical Division.
 - *Ground:* This arrangement of courses will provide a comprehensive survey of the Bible that is needed for both M.A. programs.
 - c. That the Church and Ministry Division prepare three foundations-forministry courses, the first two of which will be limited to M.A. enrollments and the third of which will be our present course in ecclesiology.
 - Ground: These courses will provide the necessary study of biblical principles and methods that undergird the organization and corporate life of the church, a general introduction to the various ministries of the church, and the theology of the church and its ministry.
 - d. That six academic hours be awarded for the completion of an M.A. research project and thesis, the defense of which will serve as an oral comprehensive examination.
 - Ground: This project will introduce the student to research methods, design, and results that will be integrated into the sum of his/her theological education by way of the comprehensive examination.
 - e. That an "in-ministry" track be provided for the M.A. programs through which all courses required for the degree would be offered in block time.
 - Ground: This will provide a schedule that will be conducive to a commuter student working full- or part-time.

Doctoral program (see Section VI, B, 4)

a. Background

The synod of 1948 approved a plan of the Board of Trustees to implement a theological doctoral program at Calvin Seminary (Acts of Synod 1949, Art. 79, p. 43). For a variety of reasons the program was not implemented.

In 1984 the seminary faculty began a thorough, prolonged investigation of the feasibility of introducing a doctoral program. In the spring

of 1988 it concluded, by motion,

1) That there is a pressing need for well-equipped theological leaders trained at the level of doctoral studies (Th.D./Ph.D.) for the promotion and strengthening of the Reformed confessional witness in North America and throughout the world;

2) That it has the vision to attempt to meet this challenging need for a

doctoral-studies program;

3) That such a doctoral program, if undertaken, should be on a modest scale with due recognition of the seminary's primary purpose of training men for the ministry of the Word.

At its May 1988 meeting, the board received a comprehensive faculty report and approved a series of recommendations concerning a doctoral-studies program. At that time the seminary president was authorized to raise the endowment funds necessary to generate income to sustain the program. Several parties were invited to consider providing the endowment of one of the two required professorships. In the fall of 1988, Mr. P. J. Zondervan, cofounder of Zondervan Publishing Company, agreed to fund a professorship through the Peter and Mary Zondervan Foundation.

In the case of the second professorship, a number of parties were invited to fund a portion of the \$1 million endowment needed to support the professorship. By mid-January 1990 ten parties had pledged the amount required. This professorship will be named the Heritage Chair for Doctoral Studies.

The board declared openings for the P. J. Zondervan Chair for Doctoral Studies and for the Heritage Chair for Doctoral Studies, and the faculty was authorized to prepare nominations for these positions.

Because new seminary programs require synodical approval, Synod 1990 will be asked to approve the board's action regarding the doctoral program.

b. Purpose and nature of the program

A doctoral program is designed to provide students the opportunity to develop their own theological positions in dialogue with other traditions and points of view. The integrity of the theological process requires such dialogue with a view toward clarifying issues, gaining new insights, and refining positions and presuppositions. The doctoral program at Calvin Theological Seminary aims to develop a Reformed theological perspective and seeks students from various traditions who desire to test and develop their own theological perspectives in such a context. The purpose of the program, therefore, is not primarily to continue through the Ph.D. level the education of those students whose

previous experience has been within the Christian-school system. When such students are admitted, they will be expected to do some graduate-level course work at another institution, since exposure to and dialogue with other points of view are necessary parts of a doctoral program.

In a denominational seminary a doctoral-program commitment to dialogue with other traditions opens the possibility that academic inguiry might at times appear to lie outside the confessions to which the church and its seminary subscribe. The seminary and the church must covenant with each other to appoint faculty who are committed to the theological and confessional stance of the church and to the promotion of an atmosphere of openness to question, challenge, and research that is appropriate to doctoral studies in a confessional seminary.

The graduate program leading to the doctor of philosophy (Ph.D.) degree is designed to prepare students for independent inquiry, critical acumen, research, and dissertation writing in a selected branch of theology. It is aimed at equipping students for teaching and research in college, theological seminaries, and universities.

Applicants are expected to have demonstrable competence in the entire field of theology, evidenced by a master of divinity degree or its equivalent based on a solid core curriculum including biblical Greek and Hebrew.

c. Entrance requirements

Applicants must provide the following:

- An A.B. degree or its equivalent from an accredited college.
- An M.Div. or M.T.S. degree or an equivalent from an accredited school, a degree based on a solid core theological curriculum, including Greek and Hebrew.
- 3) A grade-point average in the M.Div. or M.T.S. program of not less than 3.30 (B+).
- 4) Evidence of reading competence in one modern foreign language, with evidence of reading competence in a second modern foreign language by the end of the second year of the program.
- 5) Submission of Graduate Record Examination aptitude scores.
- 6) Three letters of recommendation: two from academic faculty members of the theological school last attended who know the quality of the applicant's work and one from a leader in the applicant's home church.
- 7) A statement of purpose for doing doctoral work, including reasons for pursuing the area of specialization.
- 8) A completed application form as well as certified transcripts of college, seminary, and any other advanced degree work, together with the other materials listed above.
- A minimum TOEFL score of 575 and evidence of competency in written English for those for whom English is a second language.

d. The program

The program will be offered only in the Theological Division of the faculty (departments of systematic theology, church history, moral theology, and philosophical theology). It will be further delineated by

three areas of study within these fields: Calvin and Calvin studies, confessional Reformed theology, and modern and contemporary theology.

The entire program will be reviewed after five years with a view to whether it ought to be expanded to other divisions of the faculty.

Stage one of the program requires a year of full-time resident study, during which six approved graduate courses must be completed with a 3.5 grade-point average. Stage two is a second year of residency, during which three Ph.D. seminars are taken, preparation is made for six comprehensive examinations, and usually some teaching is expected. Stage three commences when comprehensive examinations have been successfully sustained; it is concerned with the writing and successful defense of a doctoral dissertation.

The following illustrative Ph.D. courses (stage two) have been proposed for the curriculum:

Reformation Historiography

The Life and Writings of John Calvin

The Cultural Setting of the Reformation

Reformed Symbolics

History of Reformed Theology

The Philosophical Background of Modern and Contemporary Theology Major Movements in Modern and Contemporary Theology Methodological Issues in Modern and Contemporary Theology.

A number of seminar subjects have been proposed; these would change from time to time, depending on professors' research activities.

e. Implementation

The faculty hopes to implement the program with the appointment of two new professors. Appointment procedures would be the same as for all other faculty members, including synodical interview and ratification of the appointment. These professorships would be funded entirely with the endowment funds committed; no quota funds will be required.

September 1991 is the anticipated date for inaugurating the program. This inauguation date is contingent on appropriate approval by the seminary's accrediting association. Solicitation of approval is in process, and the faculty has addressed three items on which the association desires more documentation.

Catalog copy has been prepared. A major study of the Calvin library by reputable consultants has been completed, and a plan for strengthening some aspects of the library collection has been developed. A financial campaign will support additional student housing, additional scholarships for the program, and a modest building addition to accommodate new faculty members.

Recommendations

With gratitude to God for his past blessings on Calvin Theological Seminary, appreciation for the vision and dedication of the faculty, and keen anticipation of how God is leading the school into wider areas of service, the board presents the following recommendations for synodical action:

1) That synod approve implementation of the Ph.D. program at Calvin Theological Seminary.

Grounds:

- a) There is a pressing need for well-equipped theological leaders trained at the level of doctoral studies (Ph.D.) for the promotion and strengthening of the Reformed confessional witness in North America and throughout the world.
- b) The seminary faculty has the vision, resources, and commitment to meet this challenging need.
- c) The program has been developed responsibly over the past six years.
- Development has reached the stage where synodical approval is required.
- 2) That synod ratify the establishment of two new professorships at Calvin Theological Seminary:

The P. J. Zondervan Chair for Doctoral Studies The Heritage Chair for Doctoral Studies

Grounds:

- a) Funding has been assured.
- b) The titles reflect the financial sources in ways consistent with institutional practice.

5. Minority education

In 1979 synod requested the Board of Trustees, "in consultation with the faculty of Calvin Seminary, to meet minority needs by development of a program, adjustment of curriculum and/or reevaluation of staff" (Acts of Synod 1979, Art. 60, p. 71).

The following years saw considerable activity toward meeting the needs of minorities, resulting in the introduction in 1983 of the master of ministry degree program, designed to credential Native American and Hispanic church leaders for ordination in the Christian Reformed Church. In 1985 synod encouraged Calvin Seminary to extend itself into the development of four culturally oriented tracks of study—Asian, Black, Hispanic, and Native American. The faculty has addressed itself to programs that are geared specifically to the theological education of qualifying ethnic minorities.

The board approved the dismissal of the Korean Theological Education Committee in view of the joint appointment between the Board of Home Missions and Calvin Seminary of a full-time Korean Ministries Coordinator.

The board approved the appointment of Mr. Donald Tamminga as Calvin Seminary's coordinator for theological education of Native American pastors in the Classis Red Mesa program for two years.

C. Seminary development plan

In 1985 the seminary adopted a long-range plan entitled "Broader Commitments." It contained a development component that included the Seminary Revolving Loan Fund, student apartments, named endowed scholarships, and sponsorship of six additional international students with CEACA. These endeavors were assumed primarily by the seminary president, working with the Calvin development office and in some cases select

seminary staff. While there have been some unforeseen complications in these endeavors, there has been much progress.

As the seminary moves into the 1990s and toward the implementation of its doctoral-studies program, it has a number of needs that can best be met by a single campaign. The campaign would enlarge and strengthen the mission of the school as defined in its recently revised mission statement.

At its February 1990 meeting, the board approved the five-year seminary capital campaign, "Meeting the '90s: Keeping the Heritage, Advancing the Gospel." The campaign will be announced in the spring of 1990 and run in two phases through calendar year 1994. Mr. Norman De Graaf was appointed Assistant to the President for Development to work on this project.

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.

At the February 1990 meeting the board granted "in concept" endorsement to Servant Partnerships: To Multiply the Talents as presented by President Diekema, especially the general strategies proposed under the rubric of "A Proposed Calvin College Model."

B. Comprehensive campaign

The board authorized the college administration to proceed with preparations for a major comprehensive campaign for a three-year period (1991-1994). The purposes of the campaign are (1) to achieve the objectives of the current Five-Year Plan, (2) to respond to the board's mandate that the college administration pursue alternative forms of funding, and (3) to implement the college's vision expressed in the Servant Partnerships document. After completion of a feasibility study, the administration will present a plan for implementation to the board in May 1990.

C. Faculty profile

- 1. The board approved nine appointments (see Section VI, B, 1).
- 2. The board approved the reappointment of faculty and staff members as listed in Section VI, B, 2).

Leaves of absence

The board approved sabbatical leaves of varying lengths for eighteen faculty and staff members, nonsabbatical leaves for nine faculty members, and an administrative leave for one person.

4. The board approved Calvin Research Fellowships for eleven faculty members.

D. Academic matters

Calvin Center for Christian Scholarship (CCCS)

- 1. The topic of study for 1991-92 is "Theory and Practice of Christian Schooling in the Reformed Tradition."
- 2. The board approved the appointment of the following:

Visiting Calvin Fellows:

- —Dr. Douglas Blomberg, principal of the Institute for Christian Education, Montrose, Victoria, Australia
- —Mr. Robert Koole, assistant principal of Edmonton Christian High School, Edmonton, Alberta

Adjunct Fellow:

—Dr. Harro Van Brummelen, chair of the Education Division at Trinity Western University, Langley, British Columbia

The board approved five new programs/courses.

VI. Business and finance

A. The Board of Trustees authorized the college and seminary to carry out separate resource-development efforts, including separate major campaigns and separate organizational structures for fund-raising. (See Section III, C, and Section IV, A, for details.)

Background

Traditionally the function of resource development for the college and the seminary has been the responsibility of a centralized development office. In the past couple of years, as the seminary has more clearly defined broadening commitments of the future, more and more resource development has become necessary. Now that both the college and the seminary are planning major campaigns, it seems advisable to focus the responsibility for the expanding functions of resource development in each of the institutions. Both presidents support such a termination of combined fund-raising efforts, judging that separate efforts will be more effective.

- B. The board adopted a base college tuition rate for full-time students of \$7,350 for 1990-1991.
- C. The board adopted a room and board rate of \$3,100 for 1990/1991.
- D. The board adopted the following seminary tuition rates for 1990/1991:

\$77.00 per credit hour for M. Div. courses

\$114.00 per credit hour for Th. M. courses

\$28.00 per credit hour for audit

\$38.00 per unit of field education

E. According to synodical regulation, the board submits the following executive-level compensation report for 1989:

Job level	Number of positions in job level	Compensation quartile (includes housing allowance)
12	1	4
7	3	4
5	1*	4
5	1	3

^{*}pending job-level review

VI. Recommendations

A. Seminary

- 1. The board recommends the following appointments:
 - a. Rev. Craig Van Gelder, Ph.D., Associate Professor of Domestic Missiology for three years (synod interview required)
 - b. Rev. Calvin P. Van Reken, Ph.D., Assistant Professor of Moral Theology for three years (synod interview required)
 - c. Rev. Keith W. Tanis, M. Div., Coordinator of Field Education (with faculty status) for three years (synod interview required)
- 2. The board recommends the following reappointments:
 - a. Dr. John W. Cooper as Professor of Philosophical Theology for two years
 - b. Dr. Robert C. De Vries as Associate Professor of Church Education for two years
 - c. Mr. Mark Stover as Theological Librarian for two years
- 3. The board recommends the adoption of the revisions in the EMPMC program as presented in III, B, 2.
- 4. The board recommends the adoption of the revised master of arts (specialized) degree programs as presented in III, B, 3.
- 5. The board recommends adoption of the doctoral program as presented in III, B, 4, f, 1), 2).

B. College

1. Faculty appointments

The board recommends the following:

- a. Regular two-year appointments
 - 1) Douglas A. Howard, M.A., Ph.D., Assistant Professor of History
 - 2) L. Carl Johnson, M.H.S., Instructor in Spanish
 - 3) Richard T. Karppinen, M.B.A., Associate Professor of Business
- b. Term appointments
 - 1) Cheryl Feenstra, M.S.N., Assistant Professor of Nursing for one year
 - Lawrence R. Herzberg, M.A., Assistant Professor of Germanic Languages (Chinese) for one year
 - 3) Gerald J. Petter, Ph.D., Assistant Professor of Religion and Theology for one year
 - 4) Kathleen Storm, Ph.D., Associate Professor of Psychology for two years

- c. Administrative appointments
 - Frank C. Roberts, Ph.D., Dean for the Social Sciences and for Language, Literature, and the Arts for three years, beginning September 1, 1990
 - 2) Steven R. Timmermans, Ph.D., Director of the Academic Support Program (with faculty status) for two years

2. Faculty reappointments

The board recommends the following:

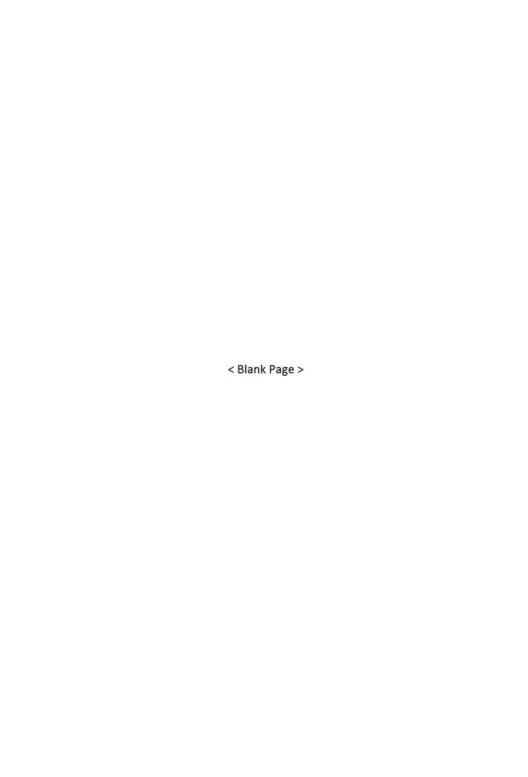
- a. Reappointments with tenure (italics indicates a promotion to that rank)
 - 1) Henk Aay, Ph.D., Professor of Geography and Environmental Studies
 - 2) Martinus A. Bakker, M.A., Ph.D., Professor of Germanic Languages
 - 3) James Bradley, M.S., Ph.D., Professor of Mathematics and Computer Science
 - 4) James D. Bratt, Ph.D., Professor of History
 - 5) Edna C. Greenway, M.A., Ph.D., Professor of Spanish
 - 6) Philip C. Holtrop, B.D., Ph.D., Professor of Religion and Theology
 - 7) Nancy L. Meyer, M.S., Ed.D., Professor of Physical Education
 - 8) Raymond L. Slager, M.S., C.P.A., Associate Professor of Business
 - 9) Evert M. Van Der Heide, M.A., Ph.D., Professor of Economics
- Regular two-year reappointments (italics indicates a promotion to that rank)
 - Gregg H. Afman, M.A., Ed.D., Associate Professor of Physical Education
 - 2) Patricia Vanden Berg Blom, M.A., Ph.D., Professor of Communication Arts and Sciences
 - 3) Dinora Cardoso, M.A., Assistant Professor of Spanish
 - 4) James A. Clark, M.A., Ph.D., Professor of Geology
 - 5) Edward R. Douma, M.A., Assistant Professor of Physical Education
 - 6) John Ferdinands, Ph.D., Assistant Professor of Mathematics
 - 7) Earl D. Fife, M.A., Ph.D., Professor of Mathematics
 - 8) Mary E. Flikkema, M.S.N., Assistant Professor of Nursing
 - 9) Donald R. Hettinga, M.A., Ph.D., Professor of English
 - W. David Laverell, M.S., Ph.D., M.A.R., Th.M., Professor of Mathematics and Computer Science
 - 11) Luis E. Lugo, M.A., Ph.D., Associate Professor of Political Science
 - 12) John F. Nielsen, M.S.W., Associate Professor of Social Work
 - 13) Kurt C. Schaefer, M.A., Ph.D., Associate Professor of Economics and Business
 - 14) Franklin D. Speyers, M.S., Associate Professor of Art
 - 15) Steven J. Stegink, M.A., Ph.D., Associate Professor of Science Education and Biology
 - 16) Gary W. Talsma, M.S., Ph.D., Associate Professor of Mathematics and Computer Science

- c. Irregular reappointments
 - 1) Mary Molewyk Doornbos, M.S., Associate Professor of Nursing for five vears
 - 2) Laurence L. Louters, M.S., Ph.D., Professor of Chemistry for three years
- d. Term reappointments
 - 1) Marilyn R. Bierling, M.A., Assistant Professor of Spanish for two vears
 - 2) John W. Dodge, M.A., Ph.D., Professor of Economics for one year
 - 3) Margaret J. Masson, Ph.D., Assistant Professor of English for one vear
- e. Administrative reappointments
 - 1) Virginia R. Bullock, M.A., Director of Exhibitions in the Art Department for two years
 - 2) Allen W. Emerson, M.A., administrative reappointment to the Academic Support Program (with faculty status) for two years
 - 3) Rodger R. Rice, Ph.D., as Director of the Social Research Center (with faculty status) for three years, effective September 1, 1989
 - —Glenn E. Triezenberg, M.S.W., M.B.A, Counselor in the Broene Counseling Center (with faculty status) for two years
 - -Michael J. Van Denend, M.A., Director of Alumni Relations for four years
 - 4) Eric J. Williams, M.P.A., Director of Academic Multicultural Affairs (with faculty status) for four years
- C. Business and finance

The board recommends the following quota requests:

- College: 5 percent increase in the per-family quota rate for 1991.
- 2. Seminary: 5 percent increase in the per-family quota rate for 1991.

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



CRC PUBLICATIONS

I. Introduction

We are grateful to God that he has again used the resources of our agency to advance his kingdom by way of the printed page. We are pleased to report that God has been good to us again this past year. Though many challenges remain before us, much progress has been made in a number of areas.

In last year's report to synod, we termed 1988 a year of transition. This year could be called a year of new beginnings. Much of our new direction was initiated at last year's board and synod meetings. Planning for and implementing the results of the three major decisions coming out of these meetings (new *Banner* editor, new printing press, and new curriculum) certainly occupied a great deal of staff time during the past year.

In each case, the implementation of these decisions has gone very well. The transition from Rev. Andrew Kuyvenhoven to Rev. Galen Meyer as *Banner* editor has been smooth. Rev. Meyer has developed congenial relationships with the staff—and evidently with *Banner* readers. The new \$1 million printing press arrived in July and, since it began printing in September, has been performing very satisfactorily. Detailed planning and author selection for the new curriculum have also gone very well; we currently are ahead of schedule on this major project.

CRC Publications has also spent some time in general planning during the past year, both within our own agency and in cooperation with other agencies. Planning necessarily raises questions like the following: What is our basic reason for existence? What are we trying to accomplish as an agency of the Christian Reformed Church? How will we know when we accomplish it?

Questions such as these were discussed at length among staff and board. The answers to these and similar questions resulted in a mission statement for our agency that was approved by our board at its February meeting. The mission statement recognizes that the key purpose of our agency is to change lives—to bring people to the Lord and to nurture them in their faith. The actual statement approved by the board follows:

The purpose of CRC Publications, the publishing agency of the Christian Reformed Church, is to provide, efficiently and effectively, publications and other resources to assist the Christian church in helping people to (a) commit their lives to Jesus Christ and (b) show the lordship of Christ in their daily living and in their witness and ministry to the world.

Even given the many strengths of the Christian Reformed Church in areas such as writing, education, and theology, the challenge to carry out that mission is humbling and daunting. It is also exciting. Please pray with us that God will give us his grace and Spirit to help us accomplish this mission.

We present this report of our agency's work with confidence that the Lord has been leading us, yet with earnest desire that synod will candidly assess 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-nine delegates, one nominated by each of the forty-six 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 1990 are as follows:

Rev. Alvin Hoksbergen, president

Rev. William Buursma, vice president

Rev. Howard Vanderwell, secretary

Mr. Philip Vanden Berge, treasurer

At its February meeting, the board took note of the fact that this was the last meeting for which Rev. Alvin J. Hoksbergen would serve as president. The board commended Rev. Hoksbergen for his many years of dedicated and extremely effective service as board president.

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. Galen Meyer, editor in chief

For Education:

Dr. Harvey Smit, editor in chief

For Finance:

Mr. Allen Van Zee, finance director

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, 1990, through August 31, 1993.

Mr. Robert De Iong

After studying political science at Calvin College, Mr. De Jong studied law at the University of Denver and the University of California, Davis. He has practiced law with several firms, including Landman, Luyendyk, Latimer, Clink, and Robb. He is presently an attorney with the Clary, Nantz, and Wood law firm in Grand Rapids, in which he is a shareholder. Mr. De Jong specializes exclusively in litigation. He has been a member of the Ada Christian School Board and the Zoning Board of Appeals of Cascade Township. Bob, his wife (Marylo), and three children attend LaGrave CRC, where he is serving as president of the council. Two of his children are attending Calvin College.

Mr. Michael Snapper (incumbent)

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

E. Fraternal Delegate

Synod has approved two fraternal-delegate positions on our board, to be filled by representatives from the Reformed Church in America and a Presbyterian (NAPARC) denomination. The term of the RCA representative, Rev. Ken Bradsell, will be completed in September 1990. Rev. Bradsell holds an M. Div. degree from New Brunswick Theological Seminary and an M. Th. degree from Union Theological Seminary. He currently serves as the Minister of Education and Faith Development for the Reformed Church in America.

Recommendation:

According to the procedure established by Synod 1985, the CRC Publications Board hereby recommends to synod that Rev. Ken Bradsell be appointed for a second three-year term as fraternal delegate to the CRC Publications Board representing the Reformed Church in America.

III. Program/policy information and recommendations

A. The Banner

The new editor in chief of *The Banner*, Rev. Galen Meyer, came aboard on August 1, 1989. After working with former editor Rev. Andrew Kuyvenhoven for about six weeks, Rev. Meyer assumed sole responsibility for the editor in chief's chair on September 19. Seldom has the transfer of responsibilities of such a significant position gone more smoothly. Each issue of The Banner has been published without a hitch. Rev. Meyer has developed very congenial working relationships with the Banner staff and with the staff of CRC Publications as a whole. The 46,000 Banner subscribers and 100,000 readers also seem to have adjusted to the change very well.

Perhaps this smooth transition is due to the fact that Rev. Meyer did not make a number of immediate significant changes in *Banner* content. As an illustration of this continuity, he asked a number of present columnists to continue writing for *The Banner*.

However, a number of subtle but important changes are taking place. The issue of April 16 gives an indication of one of Rev. Meyer's goals: to appeal to more young people. That issue was planned and written by students from the five CRC-related colleges. Other attempts to appeal to this group include several contests in The Young Look section and an issue planned for September 1990 highlighting the Young Calvinist Convention.

Rev. Meyer also plans to have a better balance among articles that emphasize doctrine/theology, articles that deal with cultural/historical issues, and articles that are practical/pastoral in nature. Another goal is to publish more articles by lay people, women, young adults, and ethnic-minority persons. By restricting editorials to one page, *The Banner* is now able to include three feature articles in each issue.

A number of *Banner* readers did react negatively to the changes in format that were introduced with the new editor's first issue. While the overall design changes were well received, readers said that the new print was difficult to read and that the shiny paper exacerbated that difficulty. The *Banner* staff listened to those reactions and took action. The November 20 issue used darker type, and the January 15 issue used duller paper stock. *Banner* readers have expressed appreciation for the responsiveness of the *Banner* staff on this issue. Readers have also expressed appreciation for the new practice of publishing a photograph of the writer with each article.

The Banner news section started in July 1983, when twelve newly appointed "stringers" met for the first workshop in Grand Rapids, Michigan. We now have seventeen reporters from throughout the United States and Canada gathering news about our denomination for Banner readers. We believe that this feature of The Banner, the envy of many other Christian magazines, plays a significant role in increasing understanding among CRC members of the church's increasingly diverse composition and practices. The result is, we hope, a greater acceptance of our differences.

Over the past few years the number of *Banner* subscribers has decreased by five or six thousand subscribers to our current level of 46,000. It's easy to speculate but difficult to agree on the reasons for that decline. Decrease in denominational loyalty, a target population that reads less, cost, disagreements with editorial stances, and frequency of issues have all been advanced as reasons for this decline. We will be doing surveys of both nonsubscribers and subscribers during the next two years to try to answer this question. Meanwhile, by various promotional efforts we try to increase the number of subscribers. A major promotion was conducted early this year to highlight the new editor. At the time of this writing, the results of this promotion were not yet in.

Churches are encouraged to take advantage of the savings of the Every Family Plan. In Canada the plan whereby churches receive *The Banner* in bulk via CanPar is a particularly attractive approach.

There will soon be one change in personnel that we should call to your attention. Mr. Frank Huyser, who has faithfully served as managing editor of *The Banner* for the past eight years, is taking early retirement, effective July 1,

1990. We are grateful for Mr. Huyser's years of dedicated service to the ministry of The Banner.

We solicit your prayer support for Rev. Galen Meyer and the Banner staff as they continue to carry out their very important task of planning and editing what is probably the most important publication within the Christian Reformed Church.

B. Education Department

1. 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 younger students (BIBLE WAY curriculum) We have finally finished the task that has absorbed a great deal of staff time over the past five years: developing a second edition of our church-school offerings that cover the span from three-year-olds through sixth grade. Aside from needed corrections, we anticipate no changes in or additions to these materials in the near future.
- b. For younger students (second curriculum) After receiving synodical approval for a second curriculum, our staff immediately switched over from a general to a more detailed planning mode. The 1994 planned release date for the new curriculum may sound far away, but great chunks of time can easily vanish in the development process.

Authors: One of the first planning efforts was focused on obtaining outside authors for this massive project. Last August we held a conference for prospective curriculum writers, to introduce the concept of the new curriculum and to find out the various capabilities of the group. Of the twenty-nine attendees, the department selected and contracted with eleven authors from the United States and Canada. Three of the authors are from the Reformed Church in America.

The care and encouragement of authors will be one of the staff's primary tasks during the coming years.

Name: After considering more than forty suggested names, staff has settled on the name LIFE for the new curriculum. LIFE is an acronym for "Living in Faith Every Day." This gives a brief, one-word, flexible, and lively title, easy to remember and use. It also centers on faith, the curriculum's focus, "a spiritual dependence and trust in . . . Jesus Christ . . . realized in . . . daily living" (quoted from the proposal).

Content: Unlike most curriculum publishers, our staff does not assign a subject or list of Scripture passages to the authors and let them work out the detailed lesson on their own. Instead, the educators and theologians on staff hammer out detailed plans that include selected Scripture passages, catechism references, focus, and goals of the lesson. In keeping with the concept of the new curriculum as approved by synod last year, instead of the former general and specific goals, staff has been developing faith-nurture, faith-knowledge, and teachermodeling goals for each lesson. Staff also writes a theological commentary on the selected Scripture and pertinent catechism to guide the writer.

In developing these detailed plans, the staff is trying to realize two of the emphases mentioned in the new curriculum proposal approved by synod: continuously aiding church-school teachers to be models/facilitators/disciplers who nurture faith in those they teach and encouraging both teachers and students toward a deeper understanding of faith and its implications for their daily living.

One of the other emphases of the new curriculum as indicated in the proposal was as follows:

The catechism/doctrinal content of any new curriculum should be clearly delineated, formulated in simple and vivid language that is understandable/imaginable by older elementary age children, integrated into the lessons, made clearly discernible both in the teacher and student materials.

In response to this directive, staff has developed a doctrinal summary that, in addition to questions and answers based on the catechism's sinsalvation-service sections, also deals with the Bible, the church's mission, and the kingdom. The simplified Q and A's are taken from the Heidelberg Catechism (often shortened versions), the Belgic Confession, and *Our World Belongs to God: A Contemporary Testimony*. This doctrinal summary has been given to the authors and will be incorporated into the lessons in varying degrees, depending on the age level; it will also be published separately under the title Q & A: A Summary of Reformed Teaching.

Format: We do not intend to name the various levels as we did for BIBLE WAY. Instead we will designate the age levels on the materials. The various quarters will be called fall, winter, spring, and summer. Special church-holiday lessons will be labeled separately and placed at the beginning of each quarter. The materials will reflect a greater attention to the fall quarter as the start of the church-school year.

Cooperation with the Reformed Church in America: Over the past decade, as more and more RCA congregations (presently estimated at two-thirds) have come to use the BIBLE WAY curriculum, we have developed a very close and congenial working relationship with RCA church-education staff people. This relationship is also exemplified by our cooperation in TRAVARCA and copublishing of Witness Among Friends.

The RCA has a history of not developing its own church-education curriculum but of working with others instead. However, from the beginning, the RCA church-education staff has shown interest in participating in CRC Publications' new curriculum project. As a result of this interest and of the perceived value to CRC Publications in cooperating with the RCA, our executive committee approved a working agreement for cooperation with the RCA in the development of this new curriculum. In brief, this agreement states that RCA representatives will participate in the planning and developing of materials; this participation will include the assignment of an editor from the RCA to work for CRC Publications in the development of materials. However, the ultimate editorial responsibility for the curriculum content and day-to-day supervision of the loaned RCA editor will rest

with the CRC Publications Education Department. We guaranteed that the RCA Distribution Center would have distribution rights of the LIFE curriculum at a discount rate that would permit recovery of their direct financial investment. Joint pricing and marketing issues are also part of this agreement.

c. For junior-high-school-age students

The changes in *Crossroads*, just completed, are more of a second edition than a simple revision. The format, the art work, and much of the pedagogy are very different. The new menu approach of courses has been very well accepted by the churches, and the precipitous drop in sales of these materials has stopped. Also, the armed forces decided to adopt these materials as one of their two recommended options.

d. For high-school-age students

Resources produced this past year for this age group include Faith-Talk, Can I Call After Midnight? and Quest of Faith. Products under development during the next year include a biblical study about apocalyptic teaching/the second coming and the first items for a new young-adult Bible-study series.

Landmarks, Decisions, and Reasons are all undergoing revision at this time.

e. For adults

This past year, in the 5 on 1 Series we published three intensive Bible studies entitled *Acts*. Work is progressing on *Luke*. Subscriptions have been disappointing for the new *Banner Discussion Guides* up to this point.

Planned courses include several booklets in the Issues in Christian Living series on topics such as business ethics, teens and parents, sexuality, dealing with death, and human rights. Also, a new course on the parables—*The Kingdom Equation*—will be available this summer.

We had intended to begin publishing Bilingual Bible Studies (Spanish and English) this past year. However, due to difficulty in finding authors and to the fact that a Spanish-speaking editor, Mr. Gary Teja, will be joining our staff this summer, that series has been delayed.

f. For people with mental impairments

The Friendship Series continues to receive excellent exposure and reviews both in the CRC and in other denominations. The Friendship Foundation continues to successfully promote this series. The highlight this past year was the appearance of the executive director of the foundation, Ms. Cele Mereness, and a board member, Ms. Elsa Prince, on the James Dobson radio program, "Focus on the Family." Many new Friendship groups were started as a result of that broadcast. A total of one hundred new groups were started during the past year.

A new manual called *Friendship Extras*, due out by late spring, will provide Friendship teachers with ideas and varied activities for teaching this curriculum.

g. For people with visual impairments
In 1987 CRC Publications responded to a synodical overture that we produce materials for people with visual impairments by pointing out

the high expense involved and the probable low sales volume. However, subsequent information about a computerized braille translation program that would substantially reduce expenses, as well as continuing requests from concerned parents and churches, led us to reconsider the matter. We did a survey of the CRC and identified twenty-nine braille readers (five under the age of 12; six between the ages of 15 and 21; seven between 25 and 40; eleven over 50). Given this diversity, we judge it best to respond to individual needs rather than to produce and keep in inventory braille materials.

We decided that the best course would be to work with a Minneapolis diaconal task force that was already providing braille materials in the Minnesota area, since they have the computer software and hardware and volunteer labor. The estimated initial costs for reformatting the materials selected for this effort would come to approximately \$20,000 to \$25,000. Additional ongoing costs would be approximately \$10,000 per year.

The process would involve making computer disks containing the course materials and then producing embossed copy and mailing it to each requesting party as the requests come in. This is one of the items for which we are requesting quota support for the coming year.

h. Other publications

Other materials published during the past year include the first two booklets in the new series called *Devotions for Today's Family*. Since these devotional materials will also have considerable appeal outside the CRC, the Marketing Department is making special efforts to promote them more widely, especially through bookstores.

2. Training and consultancies

a. Church-education consultants

We currently have a network of twenty-six church-education consultants located throughout the United States and Canada. We continue to work toward a more effective use of these people by the churches.

During the last few years, we've encouraged our trainers to assume more of the role of consultants, that is, to stay in touch with churches by letter and by phone and to offer to meet with education committees and superintendents in order to give them expert advice. Such broader consultant service, if firmly established, would be a major help in introducing the new curriculum to churches. Given the emphasis on the class leader's role as model/facilitator/discipler; increased use of story, creative writing, imaginative exercises, etc.; and incorporation of cooperative learning strategies, teacher training will be essential for the new curriculum. During the next four years, we plan to develop the needed support for that change.

b. Officebearer's training

A pilot officebearer's-training program has been initiated in cooperation with several other agencies and a consultant, Mr. Ken Steensma. The focus of the pilot is twofold: to provide training and support for church officebearers and to encourage leadership in the churches that, in turn, will lead to greater church outreach.

The pilot project is centered in Classis Chatham, which has requested Mr. Steensma to design an officebearer support system for that classis and help put it in place.

Music and liturgy

a. Psalter Hymnal and related products

Psalter Hymnal: The Psalter Hymnal is now available in seven different editions (worship, leather, regular, spiral, pocket, large-print, and the selections for children, With Heart and Voice). A number of supporting publications, recordings to aid in introducing the songs, and accompanying music publications are also available. The worship edition has now sold about 140,000 copies—about one half of the CRC churches have purchased this edition in quantity.

Music and liturgy editor Dr. Emily Brink has been busy this past year introducing the Psalter Hymnal to a variety of audiences. During 1989 she spoke in thirty-five churches, took part in ten conferences, and led chapels at six different schools. She also conducts the Calvin Seminary Choir.

Handbook: One major Psalter Hymnal-related project that is not yet completed is the *Handbook*. This large volume will contain a commentary on each of the songs in the Psalter Hymnal, biographies of all the authors and composers, articles on each of the liturgical forms, and other items. Our goal is to have the book ready by June 1991.

Overheads: In response to an overture, Synod 1989 directed CRC Publications "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 projections" (Acts of Synod 1989, p. 471). Accordingly, we have been charged to study two matters: (1) feasibility and (2) need.

1) Feasibility: The copyright holders would be willing to grant permission to sell the Psalter Hymnal on overheads provided a royalty is paid. So the key feasibility question is what form we should make these transparencies available in and what cost would be involved.

Depending on the form used (e.g., with or without frames, slides or transparencies, as sets or individually), the cost for a complete set of overheads might run as high as \$1,200, individual songs estimated at approximately \$15 each.

Need: More accurate cost considerations could be ascertained if we knew the extent of the demand in the churches for such overheads. To determine this, we are surveying the entire denomination by piggybacking on a CRC Worship Committee survey researching certain worship practices in the denomination.

It is our intention to include a recommendation on this matter in a supplementary report to synod.

b. Reformed Worship

With the treasured advice of the Reformed Worship editorial council, staff continues to produce four issues of our worship magazine each year. In our third year of publication we have given the magazine a new look.

Subscriptions continue to stay at about the three thousand mark. More than half of these subscribers are from the CRC, with the remaining located mostly among Reformed and Presbyterian churches. We believe that this magazine continues to fill an important function in the church.

c. CRC Worship Committee

Committee membership: The following are continuing committee members:

Jo Alberda (Art Department, Dordt College)
Dale Cooper (chaplain, Calvin College)

David Diephouse (History Department, Calvin College)
Linda Male, chair (DCE, Plymouth Heights CRC, Grand Rapids,

Michigan)

Bert Polman (Music Department, Redeemer College)
Tony Van Zanten (pastor, Roseland Chr. Min., Chicago, Illinois)
Leonard Vander Zee (pastor, Eastern Ave. CRC, Grand Rapids,
Michigan)

Two committee members (Rev. Henry Admiraal and Dr. Joan Ringerwold) have completed their terms and are not eligible for reelection.

The CRC Publications Board appointed the following new members to the Worship Committee as replacements:

Wayne Brouwer (pastor, First CRC, London, Ontario) LeRoy Christoffels (pastor, Trinity CRC, Artesia, California)

Synodical Mandates:

1) Form for the Ordination of Evangelists: Synod approved the recommended revisions of the forms for ordination of ministers, elders, and deacons. In response to the recommendation "that the Form for the Ordination of Evangelists (1982) not be revised," synod directed the Worship Committee to "revise the Form for the Ordination of Evangelists to include a statement regarding the need for confidentiality" (Acts of Synod 1989, p. 469).

Recommendation:

The Worship Committee has recommended and the CRC Publications Board has approved the following suggested revision for synod's consideration (*Psalter Hymnal*, p. 1002, column 1,5 lines from bottom): "He [also] gathers new believers into an emerging congregation. As shepherd of this new flock, he ministers the Word and sacraments. He also guides and counsels, holding in trust all sensitive matters confided to him." (Brackets indicate deletion; underlined sentences are the additions.)

2) Form(s) for Profession of Faith: In response to an overture, Synod 1989 requested that three members of the two former study committees on children at the Lord's Supper "work with the Worship Committee in examining the questions which the Worship Committee has raised regarding profession of faith" (Acts of Synod 1989, p. 470). Dr. James Schaap, Dr. Norman Shepherd, and Rev. Raynard Vander Laan were appointed by synod to this task and invited to the November 1989

meeting of the Worship Committee. Due to illness of two of these persons, only Dr. Shepherd attended. The committee plans to confer further with these three men.

The Acts of Synod 1989 commended the committee's Preparatory Guidelines and Trial Form for Public Profession of Faith for Children to the churches for their use and reaction by November 1, 1990 (cf. Agenda, p. 67f. and Acts, p. 469f.). The committee is presently waiting for such reactions.

Music in the LIFE Curriculum: Music will be an important component in the new curriculum. The music and liturgy office will develop a component for the new curriculum to guide the fifteen- to twenty-minute combined worship/singing session that in many churches precedes the separate class sessions. Additionally, the office will provide curriculum writers with suggestions and advice regarding the songs chosen for the separate class session each quarter. This function will be combined with developing the "children's song book" recommended in the report of the Music and Liturgy Task Force (approved by Synod 1985). Although detailed plans for such a song book have not yet been developed, a committee has been formed to select songs. This committee has also developed purposes and guidelines for their work.

4. World Literature Ministries

a. Status of the work

In 1986, synod assigned the mandate of the World Literature Committee's work (to prepare and publish Reformed literature in major or strategic languages of the world) to CRC Publications for a provisional five-year period. A great deal of progress has been made in the four years since that time. A vision statement and long-range plan have been developed, a cost-recovery policy has been adopted, and a considerable amount of discipline has been added to the planning and budgeting process of the various committees.

During the past year World Literature Ministries has begun to distribute materials directly from the CRC Publications warehouse. Thus, The Evangelical Literature League (TELL) is no longer the exclusive distributor for Spanish Literature Committee materials. In order to extend this distribution system through direct orders in North America, a catalog has been developed listing our Spanish products. Other catalogs will be developed as needed.

As mentioned earlier, Synod 1986 approved the merger of WLC with CRC Publications for a provisional five-year period. The approval plan contained a procedure for evaluating the merger after the five-year period. According to this procedure, a committee of evaluators made up of representatives of various interested organizations will develop and prepare a report to be sent to Synod 1991. Steps have been taken to begin this process.

The current composition of the World Literature Committee is as follows:

Mr. Gordon Brinks, treasurer (World Missions)

Mr. John Brondsema (member-at-large)

Rev. Bassam Madany (Back to God Hour)

Rev. David Kool (CRWRC)

Prof. Emeritus Robert Recker (Calvin Seminary)

Dr. Harvey Smit, chair (CRC Publications)

Dr. Alvin Vander Griend, secretary (Home Missions)

Mr. David Vander Hart (member-at-large)

b. Overview of the language committees

The work of the five language committees varies greatly with their location, political and economic conditions in the areas where the particular language is spoken, cultural differences, and the composition of the committee. Several of the committees have experienced major personnel changes during the past year—particularly the French, Spanish, and Chinese committees.

The Chinese Literature Committee is still in the process of being reorganized. Only two members remain of the former committee. Since there are some difficult tensions in the Chinese communities regarding relations with the state-approved church, the WLC is moving carefully in reorganizing this committee. The Arabic Literature Committee continues to be affected greatly by the unsettled conditions in the Middle Fast

A summary of the work of the various committees can be found in Appendix A.

c. New areas of work

Rather than organize new language committees with the ongoing financial and personnel commitments these require, the WLC has initiated some new programs under its own direct supervision. The establishment several years ago of the World Literature managing-editor position, now filled by Mr. John De Jager, makes that possible.

Russian: Because of the greater religious freedom now existing in the Soviet Union, the WLC decided to begin some work in Russian. Funding from foundations and individuals has permitted us, through the good services of Mr. Mikhail Morgulis, to begin translating the publication Space for God.

Basic English: We are exploring several approaches to developing materials written on a third-grade level for adults. This is a potentially far-reaching approach to expanding the efforts of World Literature Ministries.

C. Services Department

The Services Department is responsible for most of the publishing and production activities that occur after the basic editorial work is completed: design, composition, pre-press, 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 \$3.8 million. Approximately 45 percent of its work is for the Education Department, 20 percent for *The Banner*, and 35 percent for other agencies.

During the past year, the major development within this department was the installation of a new printing press. The CRC Publications Board approved the purchase of this \$1 million piece of equipment at its 1989 board meeting. The press arrived during the summer, and the installation and startup were completed as planned. The technological advances of the new press enable us to improve the quality and efficiency of our work. The study carried out by an outside consultant which pointed out the need for the new press showed that our printing department is competitive, within its niche, with other local printers; however, continuous improvement is needed to retain that competitive position and thus save the church dollars.

The installation of a new computer system during the past year has also enabled this department to continue its ongoing efforts to improve its efficiency and response time—and overall service to its customers.

The department again achieved its financial goals for 1989 and improved its productivity. The budgeted financial goals for this year reflect reduced workload in some areas and tighter economic conditions. While we expect to achieve most of the financial goals, adjustments in staffing and process will be required to sustain a positive financial position.

D. Marketing Department

As a result of a staff restructuring this past year, all of the following functions are now centralized in one department within CRC Publications: customer service, promotion, public relations and communications, sales of *Banner* ads and subscriptions, market research, and sales forecasting. The new department consists of nine staff people. The key reason for this reorganization was to better serve our churches and to continue to expand the ministry of CRC Publications.

Already a majority of our customers and almost one-half of our total sales are to denominations other than the Christian Reformed Church. Most of these non-CRC customers are from the RCA and Presbyterian denominations. As can be seen below, this department is continuing its efforts to expand our ministry to other churches.

Several of the major marketing projects during the past year included the following:

- an intensive effort to promote the BIBLE WAY curriculum to Presbyterian and UCC churches. We gained 238 new customers as a result of this effort—far beyond projections.
- initiation of a bulletin service for our churches; about seventy-five congregations signed up for this service the first year.
- an extensive promotion effort featuring the first two devotionals from our new series called *Devotions for Today's Family* by Jim Schaap. This effort included intensive efforts to market through Christian bookstores and through local churches (featuring a display case).
- a comprehensive effort to promote the 5 on 1 adult Bible series, tied to the release of several new titles. Sales of this series rose but not as much as hoped.

In addition to the above, a great number of press releases (for new products), magazine advertisements, and direct-mail pieces were developed and used this past year.

Plans for the coming year include another major BIBLE WAY promotion, promotion of *Friendship Series*, more public-relations efforts (including development of an annual report of CRC Publications' ministries), more

church displays, other bookstore promotions, telemarketing efforts, and an inventory sale.

IV. Finance

The CRC Publications Board remains firmly committed to the goal that our ministry be, as nearly as possible, financially self-supporting. Our quota request for 1990 constitutes only 2 percent of our annual budget.

Because of a number of factors, we anticipate some lean years (especially in our cash position) during the next few years. The primary factors contributing to this situation are expected decreases in sales of the new Psalter Hymnal (after greater sales than anticipated) and intensive concentration on the development of the new curriculum, which will remove staff from developing other products. Other factors include the substantial annual payments for the new building, a new information system, and the cash down payment on the new press. The board is convinced that all these decisions were right for the church and our agency, but we also have been aware that these decisions will put us into the kind of debt which we have not experienced in recent years. Fortunately, the long-term prospects still look good.

CRC Publications respectfully submits for synod's information audited financial statements for the (ten-month) fiscal year that ended June 30, 1989we changed our fiscal year last year—and the budgets for fiscal years 1990 and 1991. These reports have been submitted to the denominational financial coordinator for placement in the Agenda for Synod 1990-Financial and Business Supplement.

Recommendations:

- A. CRC Publications respectfully requests that synod approve the budget for fiscal year 1991 as presented.
- B. CRC Publications respectfully requests synod to allocate a quota of \$2.10 per family in calendar year 1991 for support of CRC Publications' ongoing ministries.
- C. CRC Publications respectfully requests synod to recommend the Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 1991.
- D. CRC Publications respectfully requests synod to approve the World Literature Ministries' budget for fiscal year 1991 as presented.
- E. CRC Publications respectfully requests synod to allocate a quota of \$2.00 per family in calendar year 1991 for support of World Literature Ministries' various programs.
- F. CRC Publications respectfully requests synod to include World Literature Ministries among the denominational agencies recommended to the churches to receive one or more offerings for above-quota needs in calendar year 1991.

V. Personnel

A. General

CRC Publications now employs approximately eighty-five people—both full-time and part-time. The staff team is organized into five departments— Education Department (fifteen staff members), Finance Department (seven staff members), Periodicals Department (eight staff members), Marketing Department (nine staff members), and Services Department (forty-three staff members). In addition, there is an administrative office made up of three positions.

The Staff Council is an informal management group made up of the executive director and the department heads: Galen Meyer, Periodicals Department (The Banner); Harvey Smit, Education Department; Bob Terwilliger, Marketing Department; Chuck Vlieg, Services Department; and Allen Van Zee, Finance Department.

B. Salary disclosure

CRC Publications, in accordance with action taken by Synod 1984, 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	2nd quartile (91-100%)
5	3	4th quartile (109-118%)

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 1990— Financial and Business Supplement.

C. Staff reappointments

In September 1990, the terms of two synodically appointed staff members of CRC Publications, Mr. Gary Mulder and Dr. Harvey Smit, will be completed. As is the case each year, this past summer the officers of the board met to conduct performance appraisals of each of the synodically appointed staff members. Based largely on these appraisals, recommendations were prepared regarding reappointment.

Recommendation:

That synod reappoint Mr. Gary Mulder as executive director of CRC Publications for a four-year term beginning September 1, 1990.

Ground: Under Gary Mulder's direction, CRC Publications continues to function smoothly, efficiently, and cooperatively. He has contributed greatly to good morale within the organization. He has earned and held a high level of trust, respect, and goodwill, both with those within the organization and those beyond it. His performance appraisal indicated a very positive evaluation of all his work and leadership.

Recommendation:

That synod reappoint Dr. Harvey Smit as editor in chief of the Education Department of CRC Publications for a four-year term beginning September 1, 1990.

Ground: Harvey Smit continues to exhibit excellent skills in writing, editorial planning, leadership of his department, and insight. As a result, the products of the Education Department of CRC Publications display sound theology and pedagogy and serve as excellent resources for the churches. He also works well with and has gained the respect of others both within and outside of our organization and our denomination.

VI. Response to the report of the Structure Review Committee

The CRC Publications Board has examined the report of the Structure Review Committee and would like synod to be aware of its reactions to it. The board respectfully submits to synod an appendix to this report (Appendix B) as its response to the structure proposals.

VII. CRC Publications and the environment

At its meeting in February, the board began a discussion of its responsibilities relative to our environment. Although there are a number of ways that our agency may affect the environment, the board felt that most significant issues arise out of our extensive use of paper. To what extent should we use recycled or recyclable paper for our products? Given the fact that paper is made from a scarce (but renewable) natural resource, the board felt that CRC Publications, as a Christian publishing agency, should take a leadership position in using recycled and recyclable paper for its products where feasible.

Mr. Vernon Ehlers, a member of the CRC who is a leader on environmental issues in the Michigan State Senate, spoke to our board on this issue. It immediately became obvious that the issue is a complex one, requiring considerable study before agency policies or guidelines can be determined. Accordingly, the board decided to appoint a committee made up of board and staff members to study this issue further.

VII. Matters requiring synodical action

- A. CRC Publications 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. Recommendation regarding the Form for the Ordination of Evangelists (see Section III, B, 3, c)
- E. Allocation of quota for CRC Publications (see Section IV)
- F. Allocation of quota for World Literature Ministries (see Section IV)

- G. Recommendation of World Literature Ministries to churches for one or more offerings (see Section IV)
- H. Recommendation of Friendship Ministries (US) and Friendship Series Charities (Canada) to churches for financial support (see Section IV)
- I. Reappointment of G. Mulder and H. Smit (see Section V, C)

CRC Publications Board Gary H. Mulder, executive director

APPENDIX A

Overview of the Work of the Five Language Committees of the World Literature Committee

Arabic Literature Committee

Members: Rev. Bassam Madany, Rev. Anees Zaka, Harvey Staal, Dr. S. Heinnein, and Rev. Paul Hostetter

Since its organization in 1983, this committee has worked to select, publish, and distribute biblical Reformed literature in the Arabic language. It began by choosing and financing three projects; when the agency on the Middle East with which the committee was cooperating accomplished nothing, the committee retrieved the money that had been forwarded. Since then the committee has been searching for new partners located in the area to aid in publishing and distribution. Promising new contacts were made by our manager at the Middle East Christian Literature Conference in Minya, Egypt, last February.

Dar El Thaqafa, the largest publisher of Christian literature in the Middle East, is located in Egypt. It has requested ALC's help in publishing the second volume of the *Arabic Bible Encyclopedia*. ALC has committed \$5,000 to this project. Rev. Awar Zaki, the production director of Dar El Thaqafa, promises to begin marketing this second volume by February 1990. The first volume, released in 1988, has been well received and greatly appreciated by pastors, evangelists, and lay people, and the second volume is eagerly awaited. Egypt's seven million Christians provide the largest market in the Near East for these materials.

Middle East Publications (MEP) developed a plan to help ALC publish and distribute Bavinck's *Our Reasonable Faith*. But the civil war in Lebanon has prevented Joseph Sfeir (MEP's director in Lebanon) from producing the first of the four volumes planned by the agreed release date, fall of 1989. MEP is considering moving operations to Egypt and will develop a new plan for ALC's consideration.

Recognizing the growing Arabic-speaking population in North America, ALC has requested John De Jager and Rev. Stephen Kelly (CRC home missionary in Dearborn, Michigan) to explore this population as a possible market for Arabic Christian literature. If the report is promising, we may import Arabic materials from Middle East publishers and channel them through our distribution network.

Chinese Literature Committee: Dao Guang

Members: Rev. Edward Van Baak and Rev. Peter Yang

This committee works mainly through joint publishing agreements with Chinese-language Christian publishers. Tien Dao, a Hong Kong publisher, has been CLC's most active partner.

To date, CLC has published only translations of books written in English. In 1989, CLC (with Tien Dao) released Hendriksen's New Testament Commentary on 1, 2 Timothy.

French Literature Committee: Publications Alliance

Members: Dr. Claude Marie Baldwin, Mr. Guy Dubé, Rev. Martin Geleynse, and Rev. Harold Kallemeyn; additions to this committee in 1989 are Dr. James Wilkins, Ms. Alice Vander Kooy, and Rev. John Zoellner

After working experimentally with a number of French Christian publishers, FLC has developed a fine working relationship with an energetic publisher of Protestant Christian literature—Sator, Ltd. Under a distinctive series name (Publications Alliance), FLC is publishing and distributing yearly six biblical Reformed titles. Sator markets these titles through direct subscription and bookstores. Half or more of these titles are translations, but FLC is working with Sator to encourage more original French works.

The second series includes the following titles:

John R. W. Stott, Issues Facing Christians Today

Henri Blocher, Evil and the Cross)

Robert Somerville, Ethics in the Work Place

William Edgar, Keys for Music

J. S. Packer and Thomas Howard, Christianity: the True Humanism Christopher Wright, Living as the People of God

Hausa Literature Committee

Members: Rev. David Angye, Dr. John Boer, Mr. Andrew Horlings, Rev. J. Mambulla, and Ms. Ruth Veltkamp

This year the HLC published a much needed and requested TEKAN Woman's Fellowship Bible study booklet. The first printing of 12,500 was sold out quickly. Although HLC decided to reprint immediately because of high demand, inflation forced a 60 percent price increase. A second volume is being planned.

Since there is no efficient distribution network for Christian literature in the Hausa language area, distribution issues demand much of the committee's time and energy.

Spanish Literature Committee

Members: Rev. Ramon Borrego, Rev. Thomas De Vries, Rev. John Hutt, Mr. Luis Pellecer, Mr. Jack Roeda, and Rev. Guillermo Serrano. Rev. Jerry Pott and Mrs. Lydia Dokter provide publishing and editorial expertise.

This past year SLC reviewed its previous work and decided to develop a new vision. In place of the earlier concentration on products for pastors, the committee decided to produce more literature for lay people. It also decided to turn over responsibility for distribution of SLC materials to the WLC and the World Literature Ministries office; SLC sees this as a way to develop a wider distribution of its products.

New projects completed this year include a new edition of the Sundayschool-teacher's manual and Hendriksen's New Testament commentary on Luke. Because Lucas is so large, a single volume would be too costly for many Latin Americans. Consequently, SLC decided to divide the book into four volumes and publish fifteen hundred copies of each volume. Another fifteen hundred copies will be printed in the form of one complete volume and marketed to those who can afford the entire work.

The committee has plans to publish the following in 1990:

D. J. Kennedy, Truths That Transform

John Murray, Redemption Accomplished and Applied

S. G. De Graaf, Promise and Deliverance, Vol. IV

One or two volumes of the New Testament commentary series.

CRC PUBLICATIONS BOARD RESPONSE

to

Report of Structure Review Committee

I. Introduction

The Structure Review Committee has obviously devoted a great deal of time to the preparation of this report. We find the proposals a considerable improvement over the "Vision 21" report of several years ago. For example, we find the clarification of the distinction between governance and administration very helpful. This proposal clearly leaves *governing* the work of the denomination to synod—as it should be. This proposal also seems to be a logical outcome given the eleven guidelines approved by Synod 1987.

We also appreciate the efforts of the committee to obtain responses from agencies and boards regarding its proposals—primarily through distributing a draft proposal for comment in the fall of 1988. Many of the suggestions that we submitted at that time have been incorporated into the report. On the other hand, a number of our concerns have not been addressed.

In the sections below we will first identify a number of elements of the proposal that we find attractive; then we will raise some concerns and make a few specific suggestions for improvement in the proposal.

II. Attractive aspects of the proposal

A. This report strongly argues the need for more coordination of the work of the denominational agencies. As the report cogently states, "the coordination of many different agencies and committees in the life of the church needs deliberate attention to guarantee healthy integration."

As the report also points out, past attempts to achieve this coordination through the Synodical Interim Committee have not worked well, primarily because the SIC was not given the necessary authority to ensure coordination. It is essential, therefore, that any proposal give the coordinating body that authority. This need was also recognized by Synod 1987 when it included as one of its guidelines the statement "Coordination requires authority."

- B. This proposal also wisely suggests that the key coordinating body (the Synodical Administrative Board) be made up of representatives from each classis. It is essential that the churches have a ready vehicle through which they can access the work of the denomination. It is critical, therefore, that the key administrative body of the church have representation as close to the local church as possible.
- C. A significant improvement of this proposal over the "Vision 21" proposal is the establishment of the position of executive director. The *only* way to effectively ensure that coordination issues are appropriately handled is to assign day-to-day responsibility for them to staff. A board which meets only periodically cannot develop enough insight into the key organizational issues of wide-ranging ministries such as those of the CRC without assistance

of staff. Again, it is essential that the executive director be given clear authority and be held accountable.

D. The proposal's suggestion that current agency identities be retained is also wise. The best process for regrouping agencies and reassigning agency functions is probably one that takes place over time as a result of the ongoing work of the Synodical Administrative Board and the executive director.

In summary, the CRC Publications Board agrees with the overall direction of this proposal. If more coordination is to be achieved (and it must be), then a structure such as this is our best hope of doing so. It is difficult to identify an alternative structure that would satisfy all the guidelines affirmed by Synod 1987. Some of the guidelines that seem particularly apropos are the following:

- "A combined ministry as extensive as that of the Christian Reformed denomination requires careful, unified, long-range planning."
- "Coordination requires authority."
- "Synod should delegate responsibility and authority."

(Agenda for Synod 1987, pp. 278-79)

The board is aware of two other matters before synod that are related to this one and that, given the amount and kind of attention that synod can devote to a topic such as this, may make it extremely difficult for synod to make a decision on structure review this year. The other matters, of course, are the report of the World Ministries Review Committee and some overtures from Canadian classes relative to regional or national synods.

The CRC has studied the issue of denominational-agency structure for a number of years now-by two study committees, working a total of five years. It is our hope that synod will be able at least to decide on some overall directions for an administrative structure this year so that implementation can begin and the agencies can plan and carry out their work knowing how they will be organized. In fact, a number of tentative decisions have already been made by certain agencies regarding coordination of their work under the assumption that a structure such as that proposed will be adopted and implemented. Further delay would be counterproductive to these efforts.

III. Problems in the proposal for restructuring

There are, however, a number of significant issues that need to be resolved before effective implementation of a structure such as this can begin. It is our hope that a number of changes can be made in the proposal before final approval by synod.

The issues that we believe must be resolved before implementation should begin are as follows:

A. The authority and accountability of the executive director must be made clear. As currently written, the report is not clear on this issue. Please note the following:

On page 10 the report states that the "executive director does not, in himself, have authority over the agency directors or the operating committees but is rather the servant of the Synodical Administrative Board in the exercise of its synodically mandated authority."

On page 4 of Appendix IV the job description of the executive director states that he/she shall "be invested by the board with executive responsibility and authority for the supervision and coordination of all synodically approved denominational ministries."

How can this person have authority for the supervision of the denomina-

tional ministries without having authority over the directors?

We suggest that to resolve this issue the sentence quoted above from page 10 of the report be deleted from the proposal and the sentence from the job description quoted above be retained as the key statement about the executive director's authority. An appropriate appeal process could be built in to assure that this power is not abused.

On a related issue, we are puzzled by the statement on page 13 of the report that "the general secretary will be the chief administrative officer of the Christian Reformed Church." The job description does not convey that role at all. It seems to us that, under the proposed structure, the executive director is the chief administrative officer of the CRC. The general secretary perhaps could be designated as the chief administrative officer of synod.

- B. We also have two significant concerns about the proposals regarding the operating committees:
- 1. We believe it is inappropriate that the committees are self-perpetuating, i.e., their nominations for membership are submitted by the respective committees. This process will effectively remove these committees from necessary contact with and input from the churches.

We suggest that a method be devised whereby the members of the operating committees be nominated by the regions that they represent. This can be accomplished, for example, by rotating the representation from each region among the classes or by forming a nominating committee made up of representatives from each of the classes in the region.

2. The other concern relates to the greater distancing of the agencies from the churches which may result from the fact that there is no longer classical representation on the governing body of each agency. We agree that, for purposes of efficiency, this is a good recommendation. However, unless certain actions are taken to ensure consistent two-way communication between the classes and each agency, much of the current support by the churches for the work of the agencies will be lost.

Some requirements that would help to alleviate this problem include the following:

- a. Election to the committee by classes within each region (see 1 above).
- b. Requirement that each committee member or each agency send written reports to each classis meeting.
- c. Requirement that the Synodical Administrative Board member from each classis attend each classis meeting and make a written and/or oral report.
- d. Requirement that once each term each committee member visit each classis in his or her region and be given significant time by the classis for a report.

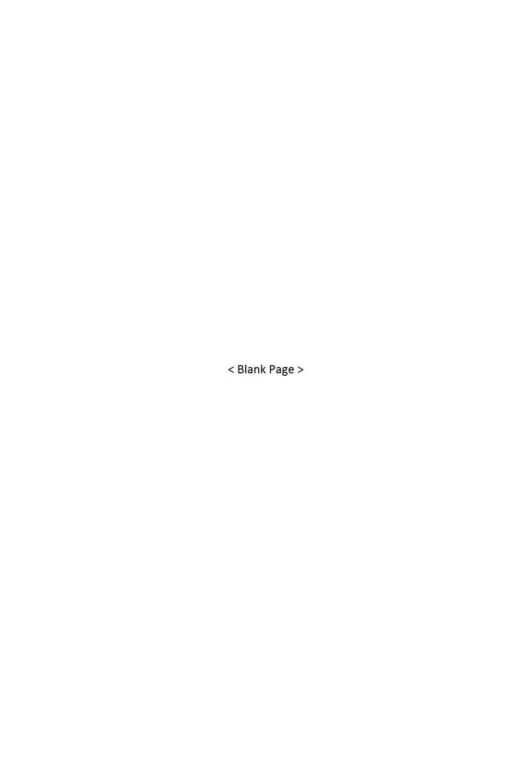
- e. Requirement that the delegates from each region set up a regional committee made up of a representative from each classis within the region.
- C. We feel that it is a mistake not to ask the Synodical Administrative Board to provide synod with "recommendations on general issues affecting the life of the church." We believe it essential that a denominational entity be asked to take a leadership position and think about and develop proposals regarding where the CRC should be headed. Out of that thinking can come a vision for the church that can be the basis for more coordination among the agencies. To expect local churches or synod to do that sort of thinking is unrealistic. If this is not done, we wonder how the first two guidelines approved by Synod 1987 can be met:
- 1. "Denominational programs should be unified in purpose and, insofar as appropriate, in style."
- 2. "A combined ministry as extensive as that of the Christian Reformed denomination requires careful, unified, long-range planning."

 (Agenda for Synod 1987, p. 277-78)
- D. We believe that the proposal is much too specific regarding the number of meetings that are to be held. We feel that the decision regarding whether to form an executive committee and how many meetings it and the operating committee should hold each year are best left to each agency to determine, based on its own needs.
- E. Finally, it seems very unlikely that the Support Ministries Committee can do its task as currently proposed. The functions under that committee are much too diverse to be given to one generic committee of denominational representatives. Also, the Unordained Pension Committee currently has no staff and thus needs a hands-on committee to deal with the specialized complex issues it faces.
- F. We have significant concern that, since the positions on the Synodical Administrative Board would be the only denominational positions appointed by classes, membership on that board may become highly "political." One potential result, given past practices, could be that this board would be dominated by white male pastors. We suggest that specific actions may be needed (such as rotating certain requirements by classes) to offset this tendency.

We also have several concerns of lesser import that we would like to mention:

- G. The report indicates that staff are "ex officio" members of the operating committees. The meaning of the term *ex officio* is not always clear. We would prefer that staff *not*, in any sense, be members of the committees they serve. They certainly should be present at all meetings by reason of their positions—but not have voting rights, for example.
- H. The agencies are currently working on coordinated regional structure to administer their work (they are currently considering nine regions). We

therefore suggest that the basis of the regional representation of the operating committees be left open at this point.		
I. We question the projected cost savings. For example, frequency of meetings may be more than is currently the case in some instances, given the composition of the operating committees.		



CHRISTIAN REFORMED BOARD OF HOME MISSIONS

I. Vision: Gathering God's Growing Family, 400,000 by 2000 (GATHERING)

Introduction

What joy in heaven and on earth to see the Lord build his church! In 1989 by God's grace the Christian Reformed Church experienced growth of nearly 12,000 persons through births, transfers in, and conversion. Evangelism in the Spirit's power accounted for 3,000 persons of the 12,000. Even when gains are reduced by deaths, transfers out, and reversions, our net overall growth, 3,800 members, and net evangelism growth, 716 members, were the highest in two decades. Net loss through persons transferring out of the Christian Reformed Church in 1989 was the lowest in two decades. In summary, the Christian Reformed Church grew by 1.3 percent in 1989 (compared to a decline in total membership in 1988). Even though the current rate of growth is not sufficient for the denomination to reach 400,000 members by the year 2000 (a 2.4 percent annual growth rate is needed), 1989 was an encouraging year. We praise God for those added to our numbers this year.

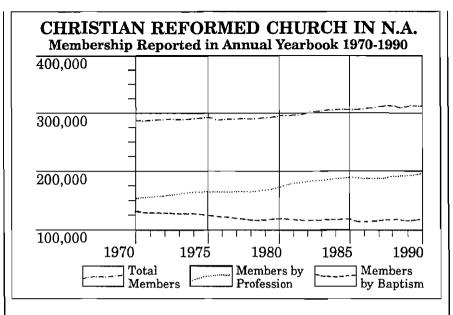
Home Missions, in partnership with the whole Christian Reformed Church, is working diligently in prayer mobilization, the development of established churches, the development of new churches, and specialized ministries, all of which are supported by leadership and financial-resources development. Our prayer is to reach and enfold those whom God gives us of the lost among the 130-150 million unchurched people in Canada and the United States.

Together we are praying that God will give the CRC 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" or simply "GATHERING." The numerical goal of GATHERING, 400,000 by 2000 provides accountability and focus so that our churches persist in our aim to reach people for Christ and his kingdom.

A. The mission of God is the church's call to action

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" (I 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 in 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 (I Cor. 12:27-28).

2. The task assigned Home Missions

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 (*Home Missions Order*, Art. 2, p. 2).

3. Comprehensive growth

Church growth means to increase in the quality of service, worship, fellowship, witness, nurture, and education, as well as 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 the faith and are retained in the church. Growth means that the rising generation is won to the Lord and to kingdom service. Growth means that by prayer and by loving, unrelenting effort the lost are reached, won, and enfolded so that they, too, join in glorifying God as sovereign over all of life.

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

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 sixty thousand 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 approximately three hundred dynamic new congregations, which add at least thirty thousand members to the CRC by the year 2000 (revised 1990). "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, desiring to lead them into fellowship with Christ and his church and equip them for service and witness under his Lordship (revised 1990). "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 to commit in faith the financial resources needed to enable the CRC to grow to at least 400,000 members by the year 2000 (revised 1990). "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).
- C. Brief summary of results after the third year of Gathering God's Growing Family, 400,000 by 2000 (GATHERING)
- 1. A greater part of the church has become more focused on prayer and more effectively mobilized in prayer for the lost and wandering.
- 2. Many established congregations (those not funded by Home Missions) are catching the GATHERING vision to plan and mobilize for evangelistic outreach.
- 3. Fourteen new-church development ministries and one campus ministry were begun with assistance from Home Missions in 1989. Nine ministries begun in 1989 were multiethnic.
- 4. Thirty-five of forty-six CRC classes (76 percent) have responded positively to GATHERING.
- 5. World Missions, CRWRC, CRC Publications, SCORR, Calvin Theological Seminary, The Back to God Hour, the Committee on Disability Concerns, and other CRC ministries actively support and cooperate in Gathering God's Growing Family.
- 6. In 1989 about one hundred churches related to and funded by Home Missions were used by God to add 1,735 persons to the Christian Reformed Church, representing a new gain of 1,140. On average, churches receiving second-staff funding grew by 15 persons; new-church development minis-

tries grew by 11 new members. These one hundred churches, 11 percent of all the Christian Reformed congregations, accounted for 30 percent of CRC net growth!

7. In 1989 God has given the whole church growth.

II. The board and executive committee

A. Information

The Board of Home Missions consists of fifty members. The board is the agent of synod charged with guiding and carrying out the denominational home missions program. Forty-six 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-four delegates are ordained ministers in the Christian Reformed Church and twenty-two delegates serve God in other vocations.

B. Board officers

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

C. Nominations for board member-at-large with expertise in real estate

Mr. Dale Sall is completing his third three-year term as member-at-large for real estate. A new nomination must be presented to synod for election. The new member-at-large with expertise in real estate will then serve a three-year term to begin September 1990.

The following nominees are presented to synod:

Regular

Mr. Carl Compagner is a member of Alger Park CRC, Grand Rapids, Michigan, and has served on council as deacon and elder. He is active in the Bethel Bible Series as a teacher. He has been a licensed real-estate broker for thirty-six years and a designated real-estate appraiser (SRA) for the past fifteen years.

Mr. John De Puyt is a member of Godwin Heights CRC, Grand Rapids, Michigan, and has served on the church council. He has served several terms on local Christian-school boards. He has been a licensed real-estate broker for forty years and is recently retired.

2. Alternate

Mr. Ronald Meeuwsen is a member of Riverside CRC, Grand Rapids, Michigan, and has served on his church's council. He has twenty-eight years of experience as a licensed real-estate broker.

Nominee not elected as regular delegate.

D. Proposed redistribution of executive committee of Home Missions

The Christian Reformed Board of Home Missions requests that synod approve restructuring of the Home Missions executive committee (synod's approval is required by the *Home Missions Order*, Section 4, p. 5, adopted by Synod 1979).

Background

Presently the executive committee of Home Missions, twenty members of the Home Missions board representing classes in Ohio, Indiana, Michigan, Illinois, and Ontario, meets five times a year to conduct the business of the board between annual meetings.

At its annual meeting in 1989, the board appointed a task force to propose a plan for equitable distribution of Home Missions executive board members in order to achieve a more broadly representative executive committee between the United States and Canada and with respect to the various regions within Canada and the United States.

Recommendation

The Board of Home Missions recommends to synod as follows:

That synod approve restructuring of the executive committee as follows:

- 1. The executive committee will be composed of sixteen members, twelve representing regions and four elected as at-large members with expertise in given areas (finance, real estate, business, architecture).
- There will continue to be four subcommittees of the executive committee—evangelism, finance, ministries #1, ministries #2. Each subcommittee will have four members, likely three from the United States and one from Canada.
- 3. Geographical representation can be achieved by the election of one board member and an alternate to the executive committee from the Home Missions board delegates of the following regional groupings:
 - a. Western Canada—British Columbia Northwest, British Columbia Southwest, Alberta North, Alberta South.
 - b. Central Canada—Chatham, Huron, Niagara.
 - c. Eastern Canada—Hamilton, Toronto, Quinte, Eastern Canada.
 - d. Northwest U.S.—Pacific Northwest, Columbia, Central California, Yellowstone.
 - e. Southwest U.S.—California South, Greater Los Angeles, Arizona, Red Mesa.
 - f. Midwest U.S.—Rocky Mountain, Iakota, Minnesota South, Orange City.
 - g. Central U.S.—Minnesota North, Northcentral Iowa, Pella.
 - h. Chicago—Northern Illinois, Chicago South, Illiana, Wisconsin.
 - i. Eastern U.S.—Atlantic Northeast, Hudson, Hackensack, Florida.
 - j. Out-state Michigan—Cadillac, Muskegon, Kalamazoo, Lake Erie.
 - k. Ottawa County—Holland, Zeeland, Georgetown, Grandville.
 - Grand Rapids—Grand Rapids East, Grand Rapids North, Grand Rapids South, Thornapple Valley.

Notes:

- 1) If this plan is approved, the Board of Home Missions will adopt an annual schedule of three executive-committee meetings (in May, September, and December) and one annual full-board meeting.
- 2) This plan takes into consideration the fact that approximately 25 percent of the membership of the CRC is found in Canada.

- 3) Cost of regional representation is \$37,300 (one general board and three executive-committee meetings/year) compared to \$27,000 now.
- 4) The following procedure/timetable for implementation of regional representation was approved by the board:
 - a) Consideration by the Board of Home Missions, February 1990.
 - b) Recommendation to Synod 1990 for approval (cf. *Home Missions Order*, Sec. 4 Executive Committee).
 - c) If approved, regional representatives and alternates to the executive committee will be elected at the February 1991 Board of Home Missions meeting, effective immediately, with all classical board members from each region eligible for election.

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 and live in the regions they serve.

•
A. Executive staff Associate director of evangelism Dr. Alvin Vander Griend Director of development and communications Mr. R. Jack De Vos Director of evangelism
B. Regional directors Central and Eastern Canada (London, ON) Rev. John Van Til Central U.S. (Bedford, TX) Rev. Earl E. Dykema Eastern U.S. (Hawthorne, NJ) Rev. Ronald L. Peterson Mid-Eastern U.S. (Kalamazoo, MI) Rev. Paul L. Vermaire Northern Pacific (Snohomish, WA) Rev. Henry M. De Rooy Red Mesa (Ft. Defiance, AZ) Mr. Jack De Groat Southern Pacific (Bellflower, CA) Rev. Peter J. Holwerda Western Michigan (Grand Rapids, MI) Dr. Milton R. Doornbos
C. Ethnic-ministry coordinators African-American (part-time, Grand Rapids, MI) Rev. James B. White Chinese-American (part-time, New York, NY) Rev. Peter Yang Hispanic (part-time, Miami, FL) Rev. Ramon Borrego Korean-American (full-time, Norwalk, CA)
D. Administrative personnel Bookkeeper

E. Secretarial/support personnel
Miss Kim Bronkema
Mrs. Elaine De Jager
Mrs. Betty Grasman
Mrs. Marideen Holtrop
Mrs. Gert Rotman
Mrs. Fran Vander Molen
Mr. Mark Volkers*
Mrs. Annetta Vander Lugt*
Mrs. Lori Worst
*part-time

F. Volunteers

G. Reappointment of director of evangelism, Rev. Dirk J. Hart

Rev. Dirk J. Hart has served Home Missions as director of evangelism since 1980. The Home Missions board recommends his appointment by synod for another four-year term. According to policy, the review upon which this recommendation is based entailed a special ten-year evaluation conducted by an ad hoc committee of the Home Missions board. The committee received thirty written evaluations of Rev. Hart's work from Home Missions executive-office staff, members of the Home Missions leadership team, home missionaries, pastors of established churches, and board members. The council of Plymouth Heights CRC, Grand Rapids, Michigan, Rev. Hart's calling church, endorsed his reappointment in writing.

Rev. Hart's work was evaluated with reference to GATHERING Goal 1 (Prayer Mobilization) and Goal 2 (Established-Church Development).

The board noted that Rev. Hart has done an outstanding job as director of evangelism over the past ten years. He has served excellently with a job description that is very broad in scope, entailing motivation of evangelistic church growth throughout the denomination and assistance to the churches by way of biblical-missiological reflection, materials, and programs to meet the challenge of community evangelistic outreach. Rev. Hart's faithfulness and zeal for the Lord are noted. He thinks, teaches, and lives evangelism. In his evaluation, specific areas for future growth and concentration were agreed upon.

The Christian Reformed Board of Home Missions recommends to synod the reappointment of Rev. Dirk J. Hart as director of evangelism for another term of four years.

Ground: Rev. Hart continues to be a leader in evangelism and a catalyst for evangelistic growth in the CRC.

H. Reappointment of director of ministries, Rev. Alfred E. Mulder

Rev. Alfred E. Mulder has served Home Missions as director of ministries since 1984. He was reappointed in 1986. Rev. Mulder is eligible upon recom-

mendation by the board and appointment by synod for another four-year term as director of ministries.

Evaluation of the director of ministries entailed thirty-five written evaluations by Home Missions leadership team, home missionaries, board members, and staff of other CRC ministry agencies. Madison Square CRC, Grand Rapids, Michigan, Rev. Mulder's calling church, endorsed his reappointment. His work was evaluated with direct reference to GATHERING Goal 3 (New-Church Development) and Goal 4 (Specialized-Ministry Opportunities).

The Christian Reformed Board of Home Missions noted in recommending Rev. Mulder's reappointment to synod that he is a deeply committed Christian person who exhibits qualities of patience and vision and whose work in supervising Home Missions regional directors and ethnic-ministry coordinators, and thereby the funded ministries of Home Missions, is excellent. Rev. Mulder gives leadership for GATHERING in new-church-development start-up, in multiethnic church growth, and by designing support and data systems for guiding funded ministries. He played a key role in a recent study of campus ministry. Rev. Mulder's evaluation confirmed wonderful gifts of ministry and of service that excels.

The Christian Reformed Board of Home Missions recommends to synod the reappointment of Rev. Alfred E. Mulder as director of ministries for another term of four years.

Grounds:

- Rev. Mulder has given visionary and effective service as Home Missions director of ministries.
- 2. He is growing in vision and skills for new-ministry development and guidance.
- I. Plan for retirement and replacement of Home Missions director of finance

Background

In February 1990 the Home Missions board approved a plan for appointing the next Home Missions director of finance by January 1, 1991. The current director of finance is scheduled to retire in January 1992 at age sixty-five. This plan was initiated by appointment of a special director-of-finance search committee to begin work immediately on defining and describing the position, compensation, desired characteristics, qualities, skills, and experience of the person being sought to fill the position.

The board decided to work toward appointing the next director of finance in time for him/her to begin serving approximately one year before retirement of the current director of finance.

Grounds:

- The current director of finance has been asked to direct to conclusion important current projects and to assist in 1990 in continuing research for the classical/denominational land-bank program (see Section IX).
- 2. Orientation time for the next director of finance is needed.
- 3. It is in the best interest of Home Missions and GATHERING to arrange a smooth, effective transition in the director-of-finance position, a key executive staff role. It is advantageous that change be effected early in

the crucial start-up years of Gathering God's Growing Family rather than later.

Request to synod

According to the *Home Missions Order*, approved by Synod 1979, Home Missions executive staff are appointed by synod (*Home Missions Order*, Sec. 4, p. 8). The board desires to act on the recruitment and appointment of the next Home Missions director of finance in 1990, before synod meets in 1991. Therefore, the Board of Home Missions requests Synod 1990 for power to act with respect to the appointment of the director of finance in 1990 by way of exception.

IV. Ministries department

The ministries department is assigned supervision of all churches and other ministries funded by Home Missions. During 1989-90 funding began for 23 new ministries, concluded for 13 others, and continued, usually at decreasing levels, for the rest. Home Missions now sponsors or subsidizes approximately 125 emerging churches, 20 staff positions with established congregations, 20 campus ministers, and 10 other specialized ministries. The director of ministries also supervises the work of the Home Missions regional directors and ethnic-ministry coordinators in relation to their annual work plans and the Home Missions mandate and goals.

A. Explanation of terms

Types of ministries

Specialized ministries, *Type A*, include campus ministries, hospitality houses, seaway/harbor ministries, schools in New Mexico, and training/consultation positions.

New-church-development (NCD) ministries, *Type B*, also described as "variable-term funding," are located in high-need communities and/or find little or no precedent for achieving self-support within a predictable time period.

New-church-development (NCD) ministries, *Type C*, also described as "definite-term funding," are expected to graduate from Home Missions financial support within a three- to eight-year period. There are approximately forty-five *Type B* and eighty *Type C* churches.

Established-church development—second staff (ECD2S). Some twenty to twenty-five established churches receive financial assistance for second staff in reaching out to their communities through evangelism and discipleship.

2. Kinds of administration

Ministries for which Home Missions is the primary sponsor and employer are referred to as "directly sponsored" (DS). The directly sponsored church transfers to "grant funding" as soon as possible after organization (DS/G). When the primary sponsor and employer is a local church or classis from the beginning, Home Missions assists financially by way of its "Grants for Growing Churches" (GGC) program. "Specialized ministries" may be administered and funded by way of direct sponsorship (DS) or grant funding (G/SM). Funding that cannot be classified in one of the above is referred to as a "special funding" arrangement (SFA).

B. Ministries highlights during 1989

1. New ministries started

Although several proposed NCD ministries remained unopened because new-church developers were not available, Home Missions still initiated or contributed to fifteen church starts from the spring of 1989 to the spring of 1990:

Tustin, CA/Korean	Peter Hang Keel Kim	GGC	3/89
Rancho Cucamonga, CA	Randal K. Young	DS	6/89
El Monte, CA/Hispanic	Gary Schipper	SFA	8/89
Miami, FL/W. Dade Co	Ramon Borrego	DS	9/89
South Portland, OR	Virgil L. Michael	DS	9/89
Scarborough, ON/Chinese	Larry Lau	DS	9/89
Dearborn, Mi/Arab-American	Stephen J. Kelley	GGC	9/89
Jersey City, NJ/Hispanic	Edwin Arevalo	SFA	9/89
Los Angeles, CA/Evergreen	Dwight Dong-Wan Kim	GGC	9/89
Ottawa, ON/French	Yannick Baudequin	GGC	9/89
Red Deer, AB/New Life	Stanley R. Schalk	GGC	9/89
Kent, WA/NCD	Alvin J. Machiela	DS	1/90
Fresno, CA/Hispanic	Bill Redondo	DS	2/90
West Houston, TX	Robert L. Westenbroek	DS	5/90

2. Emerging churches organized

Location/Name	Personnel	Date
Merced, CA/Gateway Community	Aldon R. Schaap	6/89
Westminster, CA/Saigon CRC	Nguyen X. Bao	6/89
Poway, CA/Christ Community	Thomas E. Dykman	10/89
St. Vital, MB/Good News Fellowship	Timothy J. Berends	10/89
Redding, CA/Calvary CRC	George B. Ebbers	12/89
Mill Creek, WA/Hope Community	Kenneth R. Rip	3/90
S. Austin, TX/Sunrise Community	James I. Koopman	3/90

3. Direct sponsorship (DS) to grant funding (DS/G)

In keeping with increasing emphasis on local ownership, emerging congregations ordinarily transfer to grant funding and become the calling church for their pastor when they become organized. The following nine churches and one campus ministry have transferred to grant funding during this past year:

Location/Name	Personnel	Date
El Paso, TX/Christ's Community	Jeffrey Dykema	9/1/89
Hialeah, FL/El Redentor	Jose M. Sanchez	9/1/89
	Sara Menchaca	
Houston, TX/Hope CRC	Roger De Young	9/1/89
Montreal, PQ/Montreal Island	Guy Dubé	9/1/89
Pickering, ON/New Life Com.	Jacob (Jack) De Vries	9/1/89
Poway, CA/Christ's Community	Thomas E. Dykman	9/1/89
Springfield, IL/Christ's Fel.	Maurice L. De Young	9/1/89
Virginia Beach, VA/Christ Com.	Alvin A. Mulder	9/1/89
Kingston, ON, campus ministry	Willis D. Van Groningen	9/1/89
Crownpoint, NM, CRC	Marinus (Mike) Harberts	2/1/90
Los Angeles, CA/Monterey Park	John T. C. Tong	3/1/90

4. Funding graduations/conclusions

Home Missions funding concluded for at least thirteen churches and ministry positions for the variety of reasons indicated below:

Location/Name	Occasion	Date
San Antonio, TX/Lord of Life	Closed	5/21/89
Austin, TX/Christ's Fellowship	Closed	7/27/89
Albuquerque, NM/Fellowship CRC	Graduation	8/31/89
Shiprock, NM/Bethel	Graduation	8/31/89
Brooklyn, NY/Messiah's CRC	GGC conclusion	8/31/89
Oshawa, ON/Zion CRC/2nd staff	GGC conclusion	8/31/89
Miami, FL/Good Samaritan/2nd staff	GGC conclusion	8/31/89
San Francisco, CA/new city church	Closed	8/31/89
San Francisco, CA/Golden Gate/2nd staff	GGC conclusion	8/31/89
Long Beach, CA/Korean CRC	Merger	9/30/89
Boise, ID/Cloverdale CRC	Graduation	10/15/89
Terre Haute, IN/New Hope	Closed	11/5/89
Los Angeles, CA/Crenshaw	Graduation	12/31/89

5. Ministries statistical summaries

a. Attendance and membership information for 1989

		Pre-'88	'88ff.	
Description	ECD2S	NCD	NCD	Total
Number of churches reporting	10	65	11	86
AM worship/avg. att.	244	4982	452	6678
PM worship/avg. att.	383	1198	37	1618
Church school/avg. att.	549	1972	154	2675
Total member families	346	1350	113	1809
Total members	1611	5001	313	6925
Professions of faith	48	276	6	330
Adult baptisms	44	127	14	185
Reaffirmations	12	86	20	118
Child baptisms (a and b)	43	219	12	274
Total member growth	238	1311	186	1735
Total member losses	99	473	23	595
TOTAL NET GROWTH	139	838	163	1140

b. Comparative attendance and membership information (Totals for all ECD2S and *all* NCD ministries)

Description	1987	1988	1989
Number of churches reporting	85	86	86
AM worship/avg. att.	7883	7156	6678
PM worship/avg. att.	2704	2108	1618
Church school/avg. att.	3195	3184	2675
Total member families	2277	2108	1809
Total members	9298	8599	6925
Professions of faith	218	283	330
Adult baptisms	116	159	185
Reaffirmations	156	105	118
Child baptisms (a and b)	327	320	274
Total member growth	1321	1400	1735
Total member losses	702	547	595
Total net growth	619	853	1140

c. Campus ministries information

	1987	1988	1989
Number of campus ministries reporting via CRHM forms	8	9	11
Sunday worship attendance	122	341	358
Bible-study enrollment	130	378	376
Bible-study attendance	161	327	343
Fellowship events	70	428	134
Fellowship attendance	103	233	345
Training events	115	327	98
Training attendance	64	686	217
Persons discipled/counseled	193	313	585
Conversions/reaffirmations	14	42	45
Total persons served	574	1438	1748

d. Hospitality-house information

	1987	1988	1989
Number of campus ministries	4	3	3
Bible-study enrollment	31	19	32
Bible-study attendance	27	27	26
Fellowship events	37	30	14
Fellowship attendance	23	13	15
Persons discipled/counseled	55	39	37
Conversions/reaffirmations	10	1	17
Total persons served	229	80	373

e. New Mexico schools

	1987	1988	1989
Student enrollment	477	513	495

C. Ministries plans for 1990

1. NCD learnings

Occasioned by several NCD ministries that did not develop as projected, a board/staff committee was appointed in February 1989 to review Home Missions' general policies and practices for directly sponsored NCD ministry starts. This "Learnings Committee" submitted recommendations regarding (1) identifying and securing ministry property; (2) the recruitment, compensation, orientation, and guidance of the new-church developer; (3) the role of the missionary in beginning the process, in communicating the vision, in managing conflict, and in miscellaneous performance standards; and (4) the unique role of the Home Missions regional director in relation to the new-church developer and the emerging ministry. The report was given provisional approval and referred to staff for implementation in the light of further input from the regional directors and new-church developers.

2. New-church development strategy

In recent years Home Missions has given priority to new-church development, including a commitment to increase the number of Asian-American, African-American and Hispanic new-church development ministries. Through telephone invitations to worship and mass community mailings, new churches have attracted large numbers of people to opening worship

services, in some cases more than two hundred. New-church-development guidelines continue to undergo revision and improvements, grant funding of NCD ministries has been further integrated with Home Missions' overall planning and reporting systems, and detailed projections have been developed for an increasing number of new starts annually. The goal is for approximately three hundred new churches by the year 2000. With the assistance of ethnic-ministry coordinators and planning committees, specific NCD strategies are being developed for reaching African-American, Hispanic, Korean, and Native American communities.

Each year Home Missions commits a significant portion of its resources to ministries serving populations with great economic need and severely limited resources. At the same time, as urban (inner-city) populations expand, the number of urban-ministry initiatives and new urban-ministry models also must expand. Therefore, in 1989 Home Missions commissioned an urban-ministry task force to work with Christian Reformed urban leaders in developing a more comprehensive and more detailed urban-ministry strategy. Several regional planning meetings are scheduled for the spring of 1990 with a view to identifying urban-ministry models, facilitating greater networking in selected urban areas, and assisting local church leaders to develop proposals and projects for new or expanded urban ministry

In light of the diverse interests and initiatives for new-church development in the CRC, renewed attention will be given to a comprehensive denominational strategy for new-church-development ministry, including such concerns as increased local initiatives and local management of NCD ministries, expanding the use of grant funding of NCD ministries, additional resource materials for funded or nonfunded NCD ministries, and the continuing integration of ethnic- and urban-ministry strategies—all with a view to the expansion of the CRC through new churches.

3. CRC campus ministry

In 1987 the Board of Home Missions went on record in favor of all directly sponsored campus ministries' transferring to grant funding. This decision met with much resistance by some campus ministries, occasioning the formation of a campus-ministry task force, which sought to develop advice and recommendations regarding (1) the vision for campus ministry, including issues relating to the theology of mission and the mandate of Home Missions; (2) goals and objectives for campus ministry; (3) funding issues and concerns; and (4) recommended structures for the maintenance of campus-ministry community. A "Vision for Campus Ministry" has now been adopted as a general framework for planning, conducting, reporting, and evaluating all campus ministry funded by Home Missions.

Changes in campus-ministry funding will be communicated to sponsoring churches and classes during 1990. In brief, (1) new campus ministries ordinarily will be started only by local sponsors and grant-funding assistance, (2) campus ministries now directly sponsored by Home Missions are requested to transfer to grant funding by September of 1991, and (3) exceptions can be made when the need is demonstrated. The board also decided to designate annually up to approximately 10 percent of its ministries-department budget for campus ministry and to maintain a liaison relationship with the proposed Christian Reformed Campus Ministry Association (CRCMA),

to be constituted in the summer of 1990. Various matters requiring continuing address by Home Missions and the campus-ministry community will be carried forward in consultation with the proposed campus-ministry association.

4. Institut Farel in Quebec City

Institut Farel is a small, independent Reformed seminary in Quebec City serving especially the newly formed French-speaking Eglise Reformee de Quebec (ERQ). To better serve the nine congregations of this young 400-500-member denomination, Farel has shifted its emphasis to the "theological/biblical/practical training of Christians," with secondary emphasis "on the training of pastor-evangelists for Reformed and Evangelical churches." Farel is staffed by a full-time academic coordinator/fund-raiser/recruiter, the Rev. Jean Zoellner. An administrative coordinator, a secretary, and volunteer librarians serve part-time. Instructors are from seminaries in Canada, France, and the U.S.A. (including Dr. Marten H. Woudstra and Rev. Martin D. Geleynse), and the ERQ pastors. Though Farel is not the denominational seminary of the ERQ, five of the nine ERQ pastors have received all or part of their training at Farel.

The Christian Reformed Church, in addition to assisting five of the ERQ churches through Home Missions grants, has supported Institut Farel since 1981. In 1987 synod transferred its organizational support of Institut Farel from the Committee for Theological Education in Quebec to Christian Reformed Home Missions. At the same time synod approved a continuing \$.50 per-family quota to denominational services (reduced from \$1.00) for a three-year period, with the understanding that Home Missions make recommendations to the synod of 1990 regarding possible continuing CRC support beyond August 31, 1990.

Regarding Institut Farel, Home Missions respectfully requests the following of Synod 1990:

- a. That synod approve continuing denominational support of Institut Farel at \$30,000 per year from September 1, 1990, through August 31, 1993, with the following understandings:
 - That the ERQ endorse the request for CRC financial support of Institut Farel and pledge that its own financial support of Institut Farel will increase annually.
 - 2) That a \$.50 per-family quota be continued for three years as a part of the quota for denominational services.
 - 3) That the CRC continue to provide administrative support to Institut Farel through Christian Reformed Home Missions, including the services of Home Missions' regional director Rev. John Van Til and Christian Reformed Home Missions' required planning and reporting.
 - 4) That Home Missions, in light of a comprehensive ministry review conducted not later than November 30, 1992, present advice and recommendations to Synod 1993 concerning possible ongoing support of Institut Farel by the CRC beyond August 31, 1993.
- To place Institut Farel on the list of synodically approved causes for financial support.

- 5. Directly sponsored NCD ministries approved for opening:
 - a. During 1990-91, pending the recruitment of qualified personnel and available funds:

Location/Name	Туре	Classis
Burlington, ON	С	Hamilton
Chicago, IL, So. Shore (Afr-Amer)	В	Chicago South
Chinle, AZ (Navajo)	В	Red Mesa
Cincinnati, OH	С	Lake Erie
Houston, TX/Southwest	С	Rocky Mountain South
Moreno Valley, CA	С	California South
Rocklin, CA	С	Central CA
Temecula, CA	С	California South

b. During 1991-92, pending the successful completion of NCD residencies during 1990-91 or other conditions as stated:

Location/Name	Туре	Classis
De Soto (Cedar Hill), TX	С	Rocky Mountain South
Fort Worth, TX/NE Tarrant County	С	Pella
Palmdale, CA	С	Greater Los Angeles
Tracy, CA	С	Central California
N. Vancouver, BC	С	British Columbia NW
Woodridge, IL	C	Chicago South

6. NCDs approved for 1990-91 grants for growing churches:

Location/Name	Туре	Classis
Fairview, AB	С	Alberta North
Lynwood, WA (Korean)	С	Pacific Northwest
Salt Lake City, UT/West Valley	С	Yellowstone
Garden Grove, CA (Korean)	· C	California South
Irvine, CA (Korean)	С	California South
Los Angeles, CA/Tyrannus (Korean)	С	Greater Los Angeles
Orange County, CA (Laotian)	В	Greater Los Angeles
Sacramento, CA (Korean)	С	Central California
Mississauga, ON (Chinese)	В	Toronto
Toronto, ON (Chinese)	В	Toronto
Toronto, ON/All Nations CRC	В	Toronto
N. Philadelphia, PA (Hispanic)	В	Hackensack

7. All other funding requests approved for 1990-91:

Location/Name	Descr	Classis
Austin, TX/Sunrise Community	NCD2S	Rocky Mountain South
Bellevue, WA	ECD2S	Pacific Northwest
Cerritos, CA/Central (Korean)	ECD2S	Greater Los Angeles
Chicago, IL, La Fe/InterVarsity	CAMP	Northern Illinois
Classis Central CA/Interim pastor	UNCL	Central California
Fresno, CA	ECD2S	Central California
Ft. Lauderdale, FL	ECD2S	Florida
Hacienda Hts., CA/Immanuel	ECD2S	California South
Lynden, WA/Mt. View (Cambodian)	ECD2S	Pacific Northwest
Mill Creek, WA/Hope Community	NCD2S	Pacific Northwest
Oakdale, CA/Community	ECD2S	Central California

Location/Name	Descr	Classis
Portland, OR/Oak Hills	ECD2S	Columbia
St. Catharines, ON/Brock Univ.	CAMP	Niagara
San Fernando, CA/Valley	ECD2S	Greater Los Angeles
Traverse City, Ml/Fellowship	NCD2S	Cadillac
West Sayville, NY	ECD2S	Hudson

Note: For a complete listing of all churches and ministries approved for Home Missions funding, see the appendix to this report.

V. Evangelism department

A. A network of people

The evangelism department gives leadership to two of the goals of Gathering God's Growing Family: Goal 1 (Prayer Mobilization) and Goal 2 (Established-Church Development). Essential to the various strategies that are part of these goals are the people who are committed to helping the Christian Reformed Church be a praying and growing denomination. These include not only the evangelism department personnel of Home Missions offices but also the Home Missions regional directors, Coffee Break regional representatives, Men's Life trainer-consultants, and the Congregational Master-Planning consultants. Churches are urged to call on them.

B. Prayer

Prayer is foundational to renewal and growth. A variety of initiatives have been undertaken to assist churches in giving priority to prayer. Churches have responded enthusiastically. The "Ninety-Day Prayer Challenge" material has been requested by 230 churches, and 34,000 Prayer Bulletin inserts are in use in 250 churches. A "Praying Church Resource Manual" will be published by June 1, 1990. The manual contains twenty-six chapters on prayer, each describing a different way churches can encourage and engage in prayer. Also available is a smaller booklet called "Keys to a Praying Church."

C. Established-church growth

1. Training

Again this 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. An expanded version of the SOAR materials is taught in a Calvin Seminary class.

2. Congregational MasterPlanning (CMP)

Last year Home Missions regional directors were trained to conduct a two-year strategic congregational planning process called Congregational MasterPlanning. This year nineteen additional consultants were trained. More consultants will be trained in the fall of 1990. As of March 1, 1990, thirteen churches have been or are involved in the Congregational Master-Planning process. Other consultation programs are also available.

3. SWIM

Along with The Young Calvinist Federation, Home Missions is thankful for thirty years of SWIM (Summer Workshop in Ministry). In the summer of 1989, 269 young people helped sixty-nine churches in their summer programs. The SWIMers profited from the training they received, and the churches received a boost in their outreach efforts.

4. Evangelism programs

The two flagship evangelism programs continue to be Coffee Break and Men's Life. In the past year, eighty-one Coffee Break/Story Hour workshops, involving 1420 women and 275 churches, were conducted. The fourth Coffee Break Convention is scheduled for July 25-27, 1990, in Long Beach, California. A video which explains Men's Life has been shown in many churches in the denomination. There are approximately eight hundred Men's Life groups in the Christian Reformed Church who use materials called "Discover Life" and approximately four hundred in other denominations. The first Men's Life convention was held in Holland, Michigan, in the summer of 1989.

D. Church Development Resources

Home Missions' materials are published under the name Church Development Resources. The resources catalog is distributed to all Christian Reformed congregations as well as NAPARC and RCA churches. The "Discover Your Gifts" materials continue to enjoy very large use in the denomination. Other items on concept of ministry, evangelism and worship, evangelism calling, discipling, church-growth, decision-provoking, witnessing, and mailing programs receive high ratings from users.

VI. Personnel

Home Missions is people working with people to introduce them to Jesus, with the prayer that he will be their savior and friend. Home Missions is people working with people in the power of the Spirit.

For this God has provided many excellent leaders for the work of newchurch development, for specialized ministries, and for leading established congregations in reaching out to their communities. Home Missions gives high priority to recruiting leaders and to their continued motivation and training.

Home Missions formally evaluates many of its personnel each year through its personnel review and assessment program and makes personalized recommendations for their continuing growth and effectiveness.

To meet continuing education needs, Home Missions provides its personnel with money and time each year. Home Missions also provides training events and sometimes funds for pastors (and frequently for their spouses) who want to lead the church they serve to grow through outreach.

All the training concentrates on various aspects of the vital signs of healthy churches/ministries and provides pastors and other leaders with resources for growing outreaching congregations. The ministry of healthy churches is tipped to the needs of those who are neither Christians nor members of a church while at the same time it provides quality care and programs for those who are members.

Home Missions' Vital Signs of a Healthy Church diagram provides a helpful framework for planning and training. It has eight components:

- A. A mission vision which leads the way
- B. for the ministering body,
- C. which is served by leaders who help the congregation
- D. to worship and pray,
- E. to be educated for Christian discipleship,
- F. to experience care and fellowship, and to
- G. witness and serve.
- H. All this is supported by 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.



In January 1990 Home Missions led a training event for twelve classes in connection with the Institute for Successful Church Leadership. Each of the classes had established growth goals and plans. In all, 256 senior pastors, their spouses, and influence leaders/decision makers attended. Many who attended reported that this event was a turning point in their commitment to leading their congregations in persistent evangelism.

In May 1990 Home Missions sponsored a week-long conference at the Glen Eyrie conference grounds in Colorado Springs, Colorado. Attending were more than 160 CRC pastors and spouses. The focus was on their leadership role in helping the church respond to the vision God is giving it to

gather his growing family.

As a follow-up for classes having growth goals and wanting to assist their churches in reaching out, Home Missions also sponsored several Ministry LEADERSHIP Team Training events. This is training done for clusters of ten or more churches who commit themselves to manage their ministry through a ministry leadership team (voluntary or salaried) which serves the church as its staff under the supervision of the council. The leadership team is trained in the four ministry areas in the Vital Signs of a Healthy Church diagram, shown earlier in this report.

As a service to congregations supervised by Home Missions, Home Missions provides interim home-missionary couples to help these congregations develop a new vision and prepare for new leadership. Rev. and Mrs. Earl C. Marlink and Rev. and Mrs. Raymond Opperwall currently serve in this min-

To train leaders for Hispanic new-church development, Home Missions began last fall a two-year certificate training program in cooperation with the International Theological Seminary in southern California. Graduates, who have been trained in the skills of new-church development among Hispanics, will earn a certificate and be engaged to work bivocationally.

Home Missions' residency program recruits and trains skilled people to become new-church developers. This is a one-year, post-M.Div. training program for candidates for the ministry or for ordained ministers. The curriculum teaches basic missiology in the practice of new-church development and provides Home Missions with carefully trained new-church developers to meet the challenge of starting new churches.

VII. Development and communications department

A. Purpose

The development and communications department is committed to developing an increasing percentage of Home Missions support from otherthan-quota gifts. The department will continue to tell the story of Home Missions' needs and opportunities in an effort to marshal prayer and financial resources for GATHERING.

B. Getting the GATHERING story out

Home Missions news is published in *The Banner*, the *Calvinist Contact*, and four issues of Mission Courier. Prayer Guide, published monthly, shares special prayer needs and reasons for rejoicing.

Materials widely used by churches include the videos It's Contagious and GATHERING, bulletin covers, brochures, missionary information cards, and other promotional materials. Staff and home missionaries made over five hundred appearances in churches and schools in 1989. Missionary-support offerings, church above-quota offerings, and personal appeals are also very helpful in generating prayer and financial support.

Christian Stewardship Services of Canada and the Barnabas Foundation

in the United States provide deferred-giving services.

C. Work in support of GATHERING

Goal 1 of GATHERING is Prayer Mobilization. Eighteen missionaries entering Home Missions service have been assisted this year in establishing prayer-support groups. At least 30 churches support missionaries in prayer, and another 345 congregations provide missionaries with prayer and financial support.

Goal 3 and Goal 4 are New-Church Development and Specialized Ministries, respectively. So far, one church has become a cooperative sponsor, giving major salary support. Sixty persons began supporting missionaries in 1989 with prayer and contributions.

New ministries received \$21,000 thanks to a cassette tape featuring missionary pianist Randal Young and singers R. Jack and Rosemary De Vos. Total new-ministry receipts through January 31, 1990, are \$129,000, including the year-end denomination-wide mailing.

In 1990 all new home missionaries will establish prayer-support groups. Prayer will be the special focus of *Mission Courier* articles and news releases.

In 1990 five churches will be enlisted, each to enter a sponsorship agreement with a new church and missionary with a goal of raising a total of \$80,000 for new-church-development salary support.

In 1990 the shift to developing new sources of other-than-quota income will continue. Home Missions will add a development specialist (the first addition to the development/communications staff in nine years) to assist in developing other-than-quota Home Missions income.

Fund-raising goals for fiscal year 1989-90:

Salary support \$1,250,000 Church above-quota offerings \$325,000 Individual gifts \$450,000 Land-grant gifts \$200,000

In fiscal year 1987-88, God gave a total of \$2,057,100 in all these categories, and in fiscal year 1988-89, \$2,072,300.

VIII. Finance

The 1989 financial report covers the fiscal year from September 1, 1988, through August 31, 1989. A full audited report for the year ending August 31, 1989, by Seidman & Seidman, Certified Public Accountants, is being presented to synod through the Synodical Interim Committee.

A. General information

Actual total receipts during the 1989 fiscal year were 4.2 percent less than budgeted expectations. Disbursements for the twelve-month period were 3.2 percent less than planned. This resulted in a reduction in working capital of

\$87,600, but we were able to provide for all our obligations to missionaries and approved programs. Home Missions continues to be committed to careful stewardship through wise use of mission dollars.

- 1. The percentage of total quota income received in 1989 (78.8 percent on an annual basis) was 3.0 percent less than the amount received in 1988. This decreasing trend, beginning in 1980, is of very deep concern to Home Missions.
- 2. Income from missionary salary support for the twelve months was less than planned, \$29,400 less than the amount received in the prior year.
- 3. Income from above-quota sources other than missionary salary support was less than planned but more than the previous year. This income included gifts for new ministries in the amount of \$181,300 and gifts for land grants of \$156,000. In addition, \$85,100 was received for the Home Missions' Church Building Loan Fund from bequests.
- 4. Income from real-estate loan repayments was approximately \$24,300 over the budgeted amount.
- 5. A compilation of the loans (as of August 31, 1989) to those Home Missions churches that have been developed with denominational assistance is included in the audited report and is summarized as follows:

Former Home Missions churches (Stage IV)
Present Home Missions churches
Total loans

\$2,790,026

4,439,880

\$7,229,906

- 6. The following ministry site selection and building programs are noted:
 - a. Site selection in progress: Atlanta, Georgia; Austin, Texas; Pickering, Ontario; San Diego, California; Winnipeg, Manitoba.
 - b. Site selection completed: South Houston, Texas.
 - c. Building programs in progress: Atlanta, Georgia; Austin, Texas;
 Kanata, Ontario; Heartlake, Ontario; Springfield, Illinois; Traverse City,
 Michigan.
 - d. Building programs completed: None.

B. Proposed budget for 1991

CHRISTIAN REFORMED BOARD OF HOME MISSIONS SUMMARY OF PROPOSED BUDGET

Period September 1, 1990, to August 31, 1991

	Amount (in tho	Total usands)	% of Total
Support			
Quota		\$6,385.0	64.4
Above quota			
Churches and individuals	\$ 920.0		
Church missionary support	1,310.0		
_ Land grants	200.0		
Total above quota		2,430.0	24.5
Other receipts			
Evangelism	\$ 575.0		
Personnel	125.0		
Note repayments	200.0		
Interest and other	200.0		
Total other receipts		_1.100.0	_11.1
Total support and other receipts		\$9.915.0	100.0
Expenditures			
Program Services			
Evangelism	\$1,101.7		
Type A ministries			
Specialized ministries	1,661.5		
Type B ministries			
New-church development	1,770.6		
Type C ministries			
New-church development	3,930.2		
ECD-2nd staff ministries	273.5		
Total program services		\$8,737.5	88.1
Supportive services			
Management general	\$ 815.9		
Fund-raising	361.6		
Total supportive services		<u>\$1.177.5</u>	_11.9
Total expenditures		\$9,915,0	100.0

C. Salaries

1. Field personnel

The following schedule for 1990-91 is intended to provide a fair compensation to missionaries for the work they perform. Through certain allowances (e.g., children's allowance), assistance is given 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) Professional allowances	\$23,000
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. college degree, the following base salary and educational allowances apply:

Base salary	\$19,600	
Educational allowances:		
Three years Bible school (graduate)	2,100	
Three years Bible school/college	1,900	
Two years Bible school	1,700	
One year Bible school	1.500	
High school	1.000	

For second or assistant staff positions, the base salary will be \$19,600 for persons with at least an A.B. degree or equivalent, and \$16,700 for persons with less than an A.B. degree.

2. Office personnel

Staff and administrative persons are being paid within the salary ranges approved by synod (*Acts of Synod 1989*, p. 382).

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 1990 as follows:

Job level		Number 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 Traverse City, Michigan, and Winnipeg, Manitoba, enabling them to purchase property for church sites. No church-building loans were extended during 1989. Short-term loans were extended to Kamloops, British Columbia; Springfield, Illinois; and Window Rock, Arizona.

IX. Land banks for new-church development

Synod 1989 approved in concept the establishment of a denominational/classical land-bank program to assist in early purchase of land for new-church development and also approved the appointment of an ad hoc committee to process a final proposal through the Board of Home Missions to Synod 1990.

The committee, after meeting several times, recognized the need to obtain further feedback from the classes regarding implementation and funding of a denominational land-bank program and also to assist the classes in understanding, encouraging, and creating classical land-bank programs. At its meeting in February 1990, the Board of Home Missions made the following decisions:

- A. That the name of the program be New Church Landbank (NCL).
- B. That Home Missions solicit advice of all the classes regarding the need for and nature of a denominational New Church Landbank fund/program in relation to classical New Church Landbank programs, including:
- 1. Whether it is desirable to have classical NCL programs *only* or classical NCL programs *and* a denominational NCL program.
- 2. If a denominational NCL program is judged necessary or desirable, by whom it should be implemented and operated and by what time lines and procedures.
- 3. Advice and recommendations regarding the funding of the classical and denominational NCL programs.
- 4. Advice and recommendations regarding effective working relationships (partnering) between the classical programs and the denominational program.
- C. That Home Missions work with *some* (Canadian and U.S.) classes during 1990 with the following goals:
- 1. The development of at least two classical NCL models.
- 2. The establishment of classical NCL programs and the appointment of NCL committees in at least six classes.
- 3. The further development of classical NCD strategies.
- D. That Home Missions authorize staff to secure administrative assistance to coordinate/administer the above work with classes.

Home Missions requests synod to take note of the above action and declares its intention to submit a report to Synod 1991.

X. Request for synod to engage in a comprehensive address of denominational ministry funding with particular attention to the quota system

The February 1990 meeting of the Board of Home Missions approved a comprehensive GATHERING resources vision which included vigorous address to both major components of Home Missions funding: quota (64 percent of Home Missions income) and other-than-quota (36 percent).

This resources vision for Gathering God's Growing Family, 400,000 by 2000 (GATHERING) was especially well served by a special resources task force comprised of experienced CRC ministry fund-raisers. While recognizing with thanks to God the splendid financial support of God's people through quota and other-than-quota giving for denominational ministries in the past, GATHERING and particularly the challenge of increasing new-church development represent a great financial challenge to Home Missions and the CRC throughout the nineties. How the CRC will work, pray, and give to support its growth in the next decade is the question.

The need for a comprehensive address to this issue is underscored by the fact that the percent of quota actually received (in comparison to quota approved) has declined since 1980. In addition, the long-term effect of inflation on quota dollars received means that a 1970 quota of \$50.00, for example, is the equivalent in Consumer Price Index-adjusted dollars in 1988 of \$49.50 U.S. and \$36.50 Canada. (The *unadjusted* dollar amount is, of course, much larger.) The increase in classical and congregational ministry budgets is

another factor in our growing challenge.

Home Missions is acting to address this challenge. By approving a comprehensive resources vision for GATHERING, Home Missions is taking seriously its own responsibility to better communicate to the churches the need and value of quota support of Home Missions ministries and to develop increased other-than-quota support of GATHERING. Home Missions recognizes that stewardship training within Home Missions-funded ministries is a critical need, as it is for the entire denomination, and will be supporting stewardship training on its own and conjointly with other CRC agencies through the Barnabas Foundation.

However, in view of the fact that denominational funding of the church's ministry is a concern of all the CRC institutions and agencies, the board decided that Home Missions also should "support and where possible give leadership in synodical and church-wide address to [the future of] and church-wide support of denominational ministry." Home Missions is eager to participate in a concerted, unified effort to reduce the percent of annual quota increase in conjunction with a concerted, unified effort to increase percentage of quotas received from the congregations.

The Board of Home Missions recommends a number of specific steps. It recommends that synod encourage classes and church visitors to give priority attention to quota giving. It recommends that the name quota be changed to ministry share because this is more descriptive of members uniting to carry out ministries and is more likely to be understood by new and younger members. It recommends changing the unit of giving for quota purposes from family to giving unit or support unit. The board further recommends that Synod 1990 be urged to examine, and consider restructuring if necessary, the way that denominational ministries are centrally funded, with a view to ensuring the continuing generous support of the Christian Reformed Church for the ministries for which we have covenanted together to pray and give.

In summary of the above and in view of the denomination-wide challenge and implications of funding CRC ministries in the nineties, *Christian Reformed Home Missions requests that synod engage in a comprehensive address of*

denominational ministry funding, with particular attention to the quota ministryfunding system.

Grounds:

- 1. The continuing challenge of financial support for denominational ministry and the decrease in giving through traditional denominational funding sources (quota) indicates the necessity of this address.
- Synod has given direction to the churches regarding quota giving in the past (in 1939 and in 1970, as did Classis Cadillac to its congregations in 1988) with positive results.
- 3. The growth of the CRC and the vigor of our ministry is at stake.

Note: In addressing denominational ministry funding, the Board of Home Missions respectfully asks synod to encourage classes and church visitors to give priority attention to quota giving, to change the name quota to ministry share, to change the unit of giving for quota purposes from family to giving unit or support unit, to examine the way the denominational ministries are funded, and to consider restructuring if necessary to ensure continuing generous support of the CRC for its ministries.

XI. 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 give a presentation at one of the sessions of synod.
- C. The board requests that synod elect a Home Missions board member-atlarge with expertise in real estate from the list of nominess in Section II, C above.
- D. The board requests synod to approve the regional redistributing within Canada and the United States of the executive committee of the Home Missions board (see Section II, D).
- E. The board requests that synod reappoint the following Home Missions executive staff members:
- 1. Rev. Dirk J. Hart as director of evangelism for another four-year term (see Section III, G).
- 2. Rev. Alfred E. Mulder as director of ministries for another four-year term (see Section III, H).
- F. The board requests that synod give power to act by way of exception to the Board of Home Missions in order to appoint the next Home Missions director of finance by January 1, 1991 (see Section II, I).
- G. The board requests synod to approve continuing denominational support of Institut Farel at \$30,000 per year (\$.50 per member family) for three years and place Institut Farel on the list of synodically approved causes for financial support (see Section IV, C, 4).

- H. The board requests synod to receive the progress report mandated by Synod 1989 regarding the establishment of a denominational/classical land bank to assist in the early purchase of land for new-church-development ministries (see Section IX).
- I. The board requests synod to engage in a comprehensive address of denominational ministry funding with particular attention to quota ministry funding (see Section X).
- I. 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.
- K. The board requests that synod approve a quota of \$110 per family for the year 1991.
- L. The board requests synod to place Christian Reformed Home Missions on the list of denominational causes recommended for one or more offerings.

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

APPENDIX

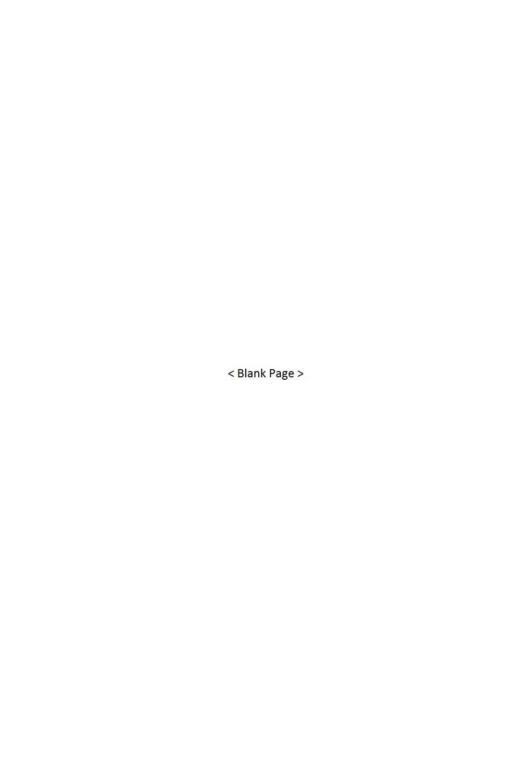
CRHM MINISTRIES AND PERSONNEL, 1990-91

Location/Name	Personnel	Adm	Descr	Ethnicity
Abbotsford, BC/Zion CRC	Recruiting	GGC	NCD2	Chinese
Akron, OH/Radix Chr. Ministries	Hermann, Kenneth	G/SM	CAMP	Anglo
Albany, CA/Albany Korean CRC	Hwang, Ho Kwan	GGC	NCD2	Korean
Albuquerque, NM/SW Campus CF	Begay, Anthony	G/SM	CAMP	Nat Ame
Ames, IA/Reformed Campus Min.	Young, Steve	G/SM	CAMP	Anglo
Ames, IA/Korean CRC	Lee, Jae Dong	GGC	NCD1	Korean
Anaheim, CA/Latin American CRC	Nyenhuis, Clarence J.	DS/G	NCD2	Hispanic
Anaheim, CA/So Mang (Hope) CRC	Chung, Do Ryang	GGC	NCD2	Korean
Arlington, TX/Trinity Oaks CRC	Kromminga, Carl G., Jr.	DS/G	NCD2	Anglo
Arrovo Grande CA/Central Coast	Hoekstra, Timothy P.	GGC	NCD2	Anglo
Atlanta, GA/Christ's Community	Nash, John	DS	NCD1	Afr-Ame
Atlanta, GA/New Hope, Dunwoody	Recruiting	DS/G	NCD3	Anglo
	Koopman, James I.	DS/G DS	NCD3	Anglo
Austin, TX/Sunrise Community		G/SM	HARB	Multirac
Brit. Col. Ministry to Seafarers	Dresselhuis, John E. F.			
Bellflower, CA/Sheepgate CRC	Won, Woo Youn	GGC	NCD2	Korean
Big Rapids, MI/Campus Ministry	Karsten, James	G/SM	CAMP	Anglo
Big Springs, CA/Community CRC	Renn, R. H. George	GGC	NCD1	Anglo
Bellevue, WA/CRC - 2nd Staff		GGC	ECD2S	Anglo
Boca Raton, FL/Korean CRC	Cho, John Dong-Sung	GGC	NCD1	Korean
Boston, MA/Iglesia Chr. Ref.	Koning, Gerald A.	GGC	NCD1	Hispanio
Boulder, CO/Univ. of Colorado	De Vos, Christopher J.	DS	CAMP	Anglo
Boynton Beach, FL/Faith Comm.	Van Hernert, John	GGC	NCD1	Anglo
Brigham City UT/Living Hope	Hunderman, Douglas J.	DS/G	NCD3	Anglo
Burlington, ON/NCD	Recruiting	DS	NCD1	Anglo
Cerritos, CA/Central-2nd Staff	Hahn, Paul S. Chul Soo	GGC	ECD2S	Korean
Champaign, IL/Hessel Park CRC	Reiffer, Jack	DS/G	NCD3	Anglo
Chandler, AZ/Christ's Comm.	Lindemulder, Alfred Rozenboom, Norman	DS/G	NCD2	Anglo
Chicago, IL/South Shore NCD	, , , , , , , , , , , , , , , , , , , ,	DS	NCD1	Afr-Ame
Chicago - IVCF International	Thompson, Ed	G/SM	CAMP	Multirac
Chicago/La Fe IVCF ministry	Aviles, Pedro	G/SM	CAMP	Multirac
Chicago, IL/Lawndale CRC	Cockrell, Kelvyn Harris, Myrtle	GGC	ECD2S	Afr-Ame
Chicago, IL/Roseland Min. Ctr.	Van Zanten, Anthony	GGC	NCD2	Afr-Ame
Chicago, IL/Christ's Vineyard	Flores, Juan	GGC	NCD1	Multirac
Chicago, IL/Hyde Park CRC	Wong, Kinfun	DS/G	NCD3	Chinese
Chicago, IL/Pullman CRC	Williams, Richard E.	GGC	NCD2	Afr-Ame
Chicago, IL/Our Shepherd	Gho, Jeong S.	GGC	NCD2	Korean
	Giro, Jeung 5.	DS	NCD1	Nat Ame
Chine, CA/Rethel Kareen CBC	Vim Vona V	GGC	NCD1	Nat Ame Korean
Chino, CA/Bethel Korean CRC	Kim, Yong Ki			Nat Ame
Church Rock, NM/CRC	Brummel, Corwin J.	DS	NCD2	
Cincinnati/West Chester NCD		DS	NCD1	Anglo
Central CA/Interim Pastor		GGCU	NCL	Anglo
Cleveland, OH/E. Side Copastor	Westra, Jonathan D. Harrison, Emmett	GGC	ECD2S	Multirac
Columbia, MO/Immanuel CRC	Pettinga, Thomas E.	DS/G	NCD2	Anglo
Columbus, OH/Ohio State Univ.	Lewis, Edson T., Jr.	DS	CAMP	Anglo
Corvallis, OR/Knollbrook CRC	Aardsma, Calvin J.	DS/G	NCD3	Anglo
Crownpoint, NM/Chr. School	Jonkman, Beverly Helland, Luella	G/SM	SCH	Nat Am
Crownpoint, NM/CRC	Harberts, Marinus A.	DS/G	NCD2	Nat Ame
Crystal Lake, IL/Fox Valley	Einfeld, Douglas J.	GGC	NCD2	Anglo
Dearborn/Peace Arab-American	Kelley, Stephen J.	GGC	NCD1	Multirac
Denver, CO/Chr. Indian Center	Vacant	DS	NCD1	Nat Am
·	Negrete, Nick A.	GGC	NCD1	Multirac
Donuer CO/Sun Valley Comm	NEDIER, NICKA.	GGC	NODI	wuuutac
Denver, CO/Sun Valley Comm.		DC	CAAAD	Anala
Denver, CO/Sun Valley Comm. Detroit, MI/Campus Ministry E. Lansing, MI/River Terrace SP	Natelborg, John D. Spores, Tom	DS GGC	CAMP ECD2S	Anglo Anglo

Location/Name	Personnel	Adm	Descr	Ethnicity
East Islip, NY/CRC	Verhulst, Kenneth J.	DS/G	NCD3	Anglo
Edmonton, AB/Campus Ministry	Oosterhuis, Thomas J.	G/SM	CAMP	Anglo
El Monte, CA/Hispanic NCD	Schipper, Gary	GGC	NCD1	Hispanic
El Paso, TX/Sunshine CRC	Dykema, Jeffrey	DS/G	NCD2	Anglo
Fairview, AB/CRC	Weenink, Bill	GGC	NCD1	Anglo
Fairfield, CA/CRC	Marlink, Earl C.	DS/G	NCD3	Anglo
	Marlink, Lenore			7g. =
Farmington, NM/CRC	Vande Lune, James	DS	NCD2	Nat Ame
Flagstaff, AZ/CRC	Walhof, Frederick J.	DS/G	NCD2	Angio
Ft. Lauderdale, FL/2nd staff	De Haan, Mary	GGC	ECD2S	Anglo
Fort Mc Murray, AB/Evergreen	ar i i a a i i i i a i j	GGC	NCD1	Anglo
Fredericton, NB/Campus Min.	Valk, John	G/SM	CAMP	
Fresno, CA/Mexican Amer NCD	Redondo, William	DS	NCD1	Anglo
Fresno, CA/CRC - 2nd Staff	110dorido, William	GGC	ECD2S	Hispanic
Fort Wingate, NM/CRC	Tamminga, Donald (PT)			Anglo
Ft. Worth, TX/NE Tarrant Co.	Tamminga, Donaid (F1)	DS	NCD2	Nat Ame
Garden Grove, CA/O. Dong San	Chang Ilea	DS	NCD1	Anglo
	Chang, Ike	GGC	NCD1	Korean
Garden Grove, CA/Elim Presby.	Jang, Boo Young	GGC	NCD1	Korean
Guelph, ON/Univ. of Guelph	Den Haan, Edward	DS	CAMP	Anglo
Hacienda, CA/Immanuel - Staff	Cho, Kenneth K.	GGC	ECD2S	Korean
Hamilton, ON/McMasters Univ.	Geisterfer, Aren P.	G/SM	CAMP	Ang!o
Hayward, CA/CRC - 2nd staff		GGC	ECD2S	Anglo
Heart Lake, ON/Living Hope CRC	Gritter, Dan A.	DS/G	NCD2	Anglo
Helena, MT/Green Meadow CRC	Volbeda, Kurt K.	GGC	NCD2	Anglo
Hialeah, FL/El Redentor CRC	Sanchez, J. Marcelo	DS/G	NCD2	Hispanic
	Menchaca, Sara			
Homer, IL/Community Life CRC	Huizenga, David	GGC	NCD1	Ang!o
•	Reyenga, Henry			raigio
Honolulu, HI/Pacific Comm.	Dyk, W. Dean	DS/G	NCD3	Anglo
Houston, TX/Hope CRC	De Young, Roger	DS/G	NCD2	Anglo
Houston, TX/West Houston	Westenbroek, Robert L.	DS	NCD1	Anglo
Houston, TX/Southwest	Johnson, Michael S.	DS	NCD1	Anglo
la City/Univ. la & Chinese NCD	Chen, Jason	DS	CAMP	Chinese
Irvine, CA/Korean Community	Kim, John S.	GGC	NCD1	Korean
Jacksonville, FL/Baymeadows	Recruiting	DS/G	NCD3	
Jacksonville, FL/Atlantic Comm.	Huizenga, Jonathan L.			Anglo
Jersey City, NJ/NCD		DS	NCD1	Anglo
	Arevalo, Edwin	GGC	NCD1	Hispanic
Kalamazoo, MI/KDC & Immanuel	Warfield, Debra	GGC	ECD2S	Air-Amer
Kalamazoo Korean CRC	Kim, Jae Sung	GGC	NCD1	Korean
Kamloops, BC/Summit CRC	deVries, Henry	DS/G	NCD2	Anglo
Kanata, ON/Community CRC	Gunnink, Henry G.	DS/G	NCD3	Anglo
Kennewick, WA/Tri-Cities Staff	De Groot, Robert	GGC	ECD2S	Anglo
Kent, WA/NCD	Machiela, Alvin J.	DS	NCD1	Anglo
Kincheloe, MI/New Hope Comm.	Thomasma, Norman J.	GGC	NCD1	Anglo
Kingston, ON/Queens University	Van Groningen, Willis	G/SM	CAMP	Anglo
Lafayette, IN/Purdue Campus	Recruiting	G/SM	CAMP	Anglo
Lansing, MI/Covenant Asian	Vander Velde, Alice	GGC	ECD2S	SE Asian
	Vang, Koua			
London, ON/Western University	Boonstra, Kenneth D.	DS	CAMP	Anglo
Long Beach, CA/Harbor Min.	Koopmans, John	G/SM	HARB	Multirac
Los Angeles, CA/Community CRC	Doorn, Thomas P.	DS	NCD2	A.C. A
	Ver Heul, Stanley E.	50	NODE	Afr-Amer
Los Angeles, CA/Monterey Park	Tong, John T. C.	DS	NCD1	Chinas
Los Angeles, CA/Torrance CRC				Chinese
Los Angeles, CA/W. Bethel 2S	Lee, Jung Jae	GGC	NCD1	Korean
	Byun, Young Ik	GGC	ECD2S	Korean
Los Angeles, CA/Evergreen CRC	Kim, Dwight Dong-Wan	GGC	NCD1	Korean
Los Angeles, CA/Tyrannus CRC	Hyun, Soo II	GGC	NCD1	Korean
Lynden, WA/Mt. View Cambodian		GGC	ECD2S	SE Asian
Lynnwood, WA Korean Church	Kim, In Sung	GGC	NCD1	Korean
1 1 1 1 1 1 1 1 m	D 0.00	D0	04140	
Madison, WI/Geneva Campus	Bajema, Clifford E.	DS	CAMP	Anglo
Madison, WI/Geneva Campus McMinnville, OR/Fellowship CRC Merced, CA/Gateway Community	Bajema, Clifford E. Timmer, Mark D.	GGC	NCD1	Anglo Anglo

liami-W. Dade/Buenas Nuevas tiill Creek, WA/Hope Community taple Grove, MN Family of Christ	Borrego, Ramon C. Rip, Kenneth R.	DS	NCD1	Hispanic
laple Grove, MN	Rin, Kenneth R			
	THE INCHITCE IT.	DS	NCD1	Anglo
Family of Christ	Opperwall, Raymond	DS	NCD1	Anglo
	Opperwall, Helen			
lississauga, ON/ Chinese NCD	Leung, David	GGC	NCD1	Chinese
fontreal, PQ/Harbour 2nd staff	Biesheuvel, Barend	G/SM	HARB	Multirac
Iontreal, PO/South Shore CRC	Marlowe, Jeff	GGC	NCD1	French
Iontreal, PO/Montreal Island	Dubé, Guy	GGC	NCD1	French
foreno Valley, CA/Oasis Comm.	Breems, Alan	DS	NCD1	Anglo
lanaimo, BC/Christ Community	Likkel, Allen E.	DS/G	NCD3	Anglo
laperville, IL/Christ's Comm.	Batts, Jerome	GGC	NCD2	Anglo
aschitti, NM/CRC	Sandavol, Jerome	DS/G	NCD2	Nat Ame
lashua, NH/NCD		DS	NCD1	Anglo
lashville, TX/Faith CRC	Brouwer, Randall	DS/G	NCD2	Anglo
lorfolk, VA/Hosp. House Men	Mulder, Dan & Phyllis	DS	HH	Anglo
lorfolk, VA/Hosp. House Women	Olthoff, Nancy	DS	HH	Anglo
Dakdale,CA/Community 2nd Staff	Cition, Italicy	GGC	ECD2S	Anglo
Orange Co., CA/Lactian NCD	Villaylag Syeav	GGC	NCD1	
range Co., CA/Labilan NCD Frange Co., CA/ Korean-American	Villaylac, Sysay Yoon, Seung Won	GGC	NCD2	SE Asia
				Korean
Ottawa, ON/Calvin-French NCD	Baudequin, Yannick	GGC	NCD1	French
almdale, CA/NCD	Mandag Mall Massach	DS	NCD1	Anglo
aterson, NJ/William Paterson	Vander Wall, Kenneth J.	DS	CAMP	Anglo
aterson, NJ/Madison Ave. CRC	Alexander, Joyce	GGC	ECD2S	Afr-Ame
aterson, NJ/Northside Comm.	Foster, Ronald A.	GGC	ECD2S	Afr-Ame
I. Philadelphia, PA/ NCD Urban	Baker Randall	GGC	NCD1	Multirac
	Lugo, Esteban			
•	Ortiz, Manuel			
rickering, ON/New Life Comm.	De Vries, Jacob	DS/G	NCD2	Anglo
	Zondervan, Gary			
ortland, OR/Christ's Comm.	Michael, Virgil L.	DS	NCD1	Anglo
ortland, OR/Oak Hills - Staff		GGC	ECD2S	Anglo
oway, CA/Christ's Community	Dykman, Thomas E.	DS/G	NCD2	Anglo
Quebec City, PQ/Institut Farel	Zoellner, Jean G.	UNCL	TRNG	French
Quebec City, PQ/de la Rive Sud	DeBlois, Jean-Guy	GGC	NCD1	French
Rancho Cucamonga, CA/Friendship	Young, Randal K.	DS	NCD1	Anglo
led Deer, AB/New Life Fellowship	Schalk, Stanley R.	GGC	NCD1	Anglo
ledding, CA/Calvary Community	Ebbers, George B.	GGC	NCD2	Anglo
Red Mesa LTC/CE Office	Tamminga, Donald	DS	TRNG	Nat Ame
Red Valley, AZ/CRC	Begay, Howard	DS	NCD1	Nat Ame
Rehoboth, NM/Chr. School	Kamps, Gordon	G/SM	SCH	Nat Ame
Richmond, BC/Immanuel CRC	Recruiting	DS/G	NCD3	Chinese
Riverside, CA/CRC 2nd staff	Van Gent, Donald W.	GGC	ECD2S	Angio
Rochester, NY/2nd staff	Holtrop, Cindy	GGC	ECD2S	Anglo
Rocklin, CA/NCD	Recruiting	DS	NCD1	Anglo
Sacramento Korean CRC	Ahn, Samuel Sonki	GGC	NCD1	Korean
Salt Lake City, UT/Indian Ctr.	Haswood, Jerry	DS	NCD1	Nat Am
Colt Lates City LIT/Careta d'are	Haswood, Shirley	000	NOD4	00.1
Salt Lake City, UT/Cambodian	Phim, Charlie Chengly	GGC	NCD1	SE Asia
SLC, UT/West Valley NCD	Kruis, Daniel J.	GGC	NCD1	Anglo
San Diego, CA/Hosp. House Men	Rottenberg, Dave	DS	НН	Anglo
	Rottenberg, Kathryn			
San Diego, CA/Servant of Lord	Machado, Federico J.	DS	NCD1	Hispani
San Diego, CA/Coord Youth/Evan.	Miedema, Robert	GGC	ECD2S	Anglo
Sanostee, NM/CRC	Slim, Ray	DS	NCD1	Nat Am
carborough, ON/Chinese NCD	Lau, Larry	DS	NCD1	Chinese
Santa Clara, CA/Chinese NCD	Liu, John Jon-Sen	GGC	NCD1	Chinese
Seattle, WA/Hope Korean CRC	Sung, Samuel Youri-Kyong	GGC	NCD1	Korean
San Fernando, CA/Valley-2S	Kim, Jae Youn	GGC	ECD2S	Korean
Silverdale, WA/Anchor of Hope	Snapper, David	DS/G	NCD2	Anglo
Springfield, IL/Christ's Fellowship	De Young, Maurice L.	DS/G	NCD2	Anglo
Santa Rosa, CA/Hope Community	Jasperse, Neil P.	DS	NCD1	Anglo
St. Catharines, ON/Brock Univ.		G/SM	CAMP	Anglo

Location/Name	Personnel	Adm	Descr	Ethnicity
Ste-Croix, PQ/De Lot Biniere	Bedard, Poulin	GGC	NCD1	French
Stockton, CA/Cambodian Min.	Nhem, Peter Phon	GGC	NCD1	SE Asian
St. Vital, MB/Good News Fellowship	Berends, Timothy J.	DS	NCD2	Anglo
Sun Valley, CA/Sol Del Valle	Wagenveld, Luis W.	DS	NCD1	Hispanic
Surrey, BC/Hope Comm. Church	Elzinga, Steven C. Sizemore, Robert A.	DS	NCD1	Anglo
Teec Nos Pos, AZ/Four Corners	Redhouse, Paul H.	DS/G	NCD2	Nat Amer
remecula CA/NCD	Hoekstra, Daniel S.	DS	NCD1	Anglo
empe, AZ/Arizona State Univ.	Foss, Richard W.	DS	CAMP	Anglo
foadlena, NM (& Newcomb)/CRC	Boyd, Bobby	DS	NCD1	Nat Ame
ohatchi, NM/CRC	Klumpenhower, Gary	DS/G	NCD2	Nat Ame
ohlakai, NM/Bethlehem CRC	Vacant	DS/G	NCD2	Nat Ame
oronto, ON/Univ. of Toronto	Pierik, Derk	DS	CAMP	Anglo
foronto, ON/Chinese CRC	Chan, Timothy	GGC	NCD1	Chinese
Foronto, All Nations Chr. Fellowship	Paas, Patrick F.	GGC	NCD1	Multirac
racy, CA/NCD		DS	NCD1	Anglo
raverse City, MI/Fellowship	De Bruyn, Jon O.	DS/G	NCD2	Anglo
roy, MI/Han Bit CRC	Oh, Yong Ju	GGC	NCD1	Korean
ustin, CA/Korean CRC	Kim, Peter Hang Keel	GGC	NCD1	Korean
lorth Vancouver, BC/NCD	_	DS	NCD1	Anglo
/irginia Beach, VA/Christ Comm.	Mulder, Alvin A.	DS/G	NCD2	Anglo
Nappinger Falls, NY/2nd staff		GGC	ECD2S	Anglo
Washington D.C./Seniors Min.	Roorda, Marjorie	GGC	ECD2S	Afr-Ame
Vaterloo, ON/Univ. of Waterloo	Morbey, Graham E.	DS	CAMP	Anglo
Vestminster, CA/Saigon CRC	Bao, Nguyen Xuan	DS	NCD1	SE Asiar
Window Rock, AZ/CRC	Stuit, Gordon T.	DS/G	NCD2	Nat Ame
Vinnipeg, MB/Hope Centre CRC	Schweitzer, Anthony	GGC	NCD1	Anglo
Voodridge, IL/NCD	•	DS	NCD1	Anglo
Vest Sayville, NY/CRC - Staff		GGC	ECD2S	Anglo
Zuni, NM/Christian School	Engbers, Bernard	DS	SCH	Nat Ame
Zuni, NM/CRC	Meekhof, Michael J. Chimoni, Rex	DS	NCD2	Nat Ame



CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

I. Introduction

This has been a critical year for the Board of World Ministries inasmuch as its work was examined by a synodical review committee, the structure-committee report recommended that it be phased out, joint-venture agreements approved by Synod 1989 were implemented, and the board itself conducted a search for a new executive director. During this critical time the executive-director position was being filled only part-time, by Dr. Roger S. Greenway, the former full-time executive director, who moved to the faculty of Calvin Seminary last September.

Nevertheless, it was a good year in terms of the mandate given to World Ministries by synod. The policy on integration that the board reported to synod a year ago has helped accomplish what it was intended to accomplish, namely, to bring the agencies closer together in their ministries on the field, to coordinate plans and policies, to unite workers, and to enhance the work.

Throughout the year there have been numerous contacts between the World Ministries Review Committee and the staff and officers of the board. In addition, members of the WMRC attended the special meeting of the board in November and the annual meeting in February. In both instances, the privilege of the floor was extended to the WMRC representatives when matters were discussed that had bearing on their investigation and report. It became obvious from these discussions that serious differences existed between WMRC's perception and the perception of the board and its agencies. The board is prepared to discuss these differences at synod.

In several countries initiatives were taken to begin new joint projects, such as on the island of Panay in the Philippines, in the slums of Mexico City, and in the growing city of Jos, Nigeria. Among the Fulbe people of West Africa, World Missions and World Relief worked side by side in developing an effective strategy to reach Muslim people in a coordinated manner.

The board recognizes that the work of integrating the ministries of the agencies is an ongoing process. Most of the tensions and discord between the agencies that caused so much grief in the past have now been set aside. Strife has been replaced by a spirit of mutual concern and respect, of unity and cooperation. The board is confident that with regular monitoring and evaluation, the unity and coordination that now exist between the agencies will continue to grow and develop in the future. Based on the experience of the past four years, the board looks forward to the time when other denominational agencies can be drawn into a relationship similar to that which now is established between World Missions and World Relief.

II. World Ministries

A. Membership

Board membership this past year was as follows:

Member

Rev. James R. Kok

Dr. Melvin J. Mulder Rev. Derk Pierik

Rev. Melle Pool

Rev. Charles Terpstra Mr. Herbert Van Denend

Dr. Roger E. Van Harn*

Mr. Howard Vander Griend

Mr. Stanley Vermeer

Mr. Fred Wind* Rev. Jacob A. Quartel

Rev. Dwayne F. Thielke

Mr. Quentin Remein Dr. Everett Van Reken Dr. Carl E. Zylstra*

Mr. Louis Haveman*

Mr. Peter Kamp

Mr. Bill Snow Mr. Martin Sterk

Mr. Fred Vander Sterre

* Member of the Officers Committee

Area

U.S. West and Midwest

U.S. Far West

Eastern Canada

Western Canada

U.S. Great Lakes

U.S. East Coast

U.S. Great Lakes U.S. Great Lakes

U.S. West and Midwest

Eastern Canada Classis Hamilton

Classis Huron Classis Hackensack

Classis Northern Illinois

Classis Orange City

Classis Lake Erie Classis Chicago South

Classis Central California Classis California South

Classis Huron

B. Meetings

The board has met twice since Synod 1989. It held a special meeting on November 3, 1989, to consider reports from the World Ministries Review Committee and the Structure Review Committee and to decide what to do about appointing a new executive director to replace Dr. Roger S. Greenway.

Despite uncertainties as to the future of World Ministries in light of the Structure Review Committee's report, the board decided to proceed with a search for and appointment of a new executive director. In the meantime, with the concurrence of Calvin Seminary and the Synodical Interim Committee, it decided to retain Dr. Greenway's services on a part-time basis through August 31, 1990.

At the meeting on November 3, the board conducted a one-hour interview with Mr. Raymond Elgersma and heartily concurred with the appointment of Mr. Elgersma as director of the CRWRC-Canada. The Synodical Interim Committee was present at the interview and concurred with the appointment.

The regular annual meeting of the board took place on February 16-17, 1990, immediately following the three-day annual meetings of the World Missions and World Relief committees. In addition to the two meetings of the full board, the Officers Committee met six times during the year to monitor the progress being made in interagency relations and ministry, to give the executive director advice on issues facing him and the Administra-

tive Management Team (AMT), and to carry out special assignments given it by the board. Among the assignments was the processing of the nominations for a new executive director.

At its meeting in February the board heartily concurred with the appointment by CRWM-U.S.A. of Mr. David Radius as its director. This appointment was in accord with Synod 1989's decision. Rev. William Van Tol continues in the position of CRWM International director. The board referred Mr. Radius's appointment to the Synodical Interim Committee for its concurrence.

On behalf of the board, the executive director made two overseas trips this past year, to Nigeria and the Philippines. The purpose of the visits was to maintain a current, firsthand understanding of the fields, to assess jointagency operations, and to report back to the board the director's evaluations of the manner in which the constitution was being implemented. Written reports on these visits were made to the board.

C. Board actions and recommendations

The reports of the World Missions and World Relief committees are included as sections of this report. A number of recommendations came to the board from these committees. Recommendations that were approved by the board and require synodical action are indicated below. These matters are indicated also in Section V of this report, Matters Requiring Synodical Action.

1. Nomination for the position of executive director

The board concluded the search process for a new executive director by interviewing two candidates and then deciding to submit to synod for the position of executive director the name of *Rev. Peter Borgdorff*. The board requests that synod receive this nomination and proceed with the prescribed synodical interview with a view to his appointment.

2. New joint project in Zambia

The board recommends to synod that a new joint project be opened in Zambia for World Missions and World Relief. Details concerning World Relief's role in Zambia are presented in Section IV of this report; the board recommends to synod that World Relief be allowed to begin a long-term work with the Reformed Church of Zambia. At the time of the annual board meeting the plans of World Missions were still being worked out. The work of both agencies will be in conjunction with the Reformed Church of Zambia. It is understood that World Missions will not place a missionary in Zambia before 1992, though World Relief will begin its work sooner.

3. New joint planning

The board approved a new approach to joint interagency planning with particular reference to new joint ministries in East Africa (Uganda and Kenya), southern Africa (Zambia and Mozambique), West Africa (Arid Lands), and eastern Europe.

The following provisos are included in the plan: joint investigations by the agencies must indicate that needs exist that one or the other agency can fill; joint planning is conducted with a view to responding to the needs; financial resources are available; existing national resources are identified and incorporated in the joint planning; and flexible responses are made in terms of the assignment of resources and deployment of personnel.

The new approach to joint planning expands the vision for integrated ministry to cover a variety of possibilities within large geographical areas. It reflects a rapidly changing world that requires flexibility in ministry and rapid deployment of resources when opportunities present themselves. It means that all planning by either agency will be done in conjunction with the sister agency even when a particular location is identified as a "single-agency field."

4. Nairobi Evangelical Graduate School of Theology

The board approved World Missions International's request for permission to enter into an interdependency agreement with the Nairobi Evangelical Graduate School of Theology and to request synod's approval for the placement of one missionary teacher on the faculty of this East African school.

5. Ministry to eastern and central Europe

The board endorsed the decisions of World Missions International regarding possible new ministries in eastern and central Europe and decided to ask synod to authorize World Missions to conduct research and to meet the urgent needs in that part of the world in ways that are feasible and appropriate. Further details are given in the World Missions section of this report.

6. Ministry in the U.S.S.R.

Besides the above, the board decided to seek authorization from synod for World Missions to begin ministry to the Soviet peoples if further research indicates that opportunities exist and urgent needs can be met through the use of World Missions' human and financial resources. The work will most likely be carried out in conjunction with other CRC agencies.

7. CRWRC work in Arid Lands, West Africa.

The board requests synod's approval of a strategy for World Relief to work in the Arid Lands region of West Africa—Senegal, Mali, Niger, and Chad. World Relief will seek partner groups and organizations that are evangelical Christian. But where the needs are urgent and effective Christian partners are unavailable, it will consider working with governmental and secular organizations.

8. World Ministries Review Committee report

After considering the report of the World Ministries Review Committee and the responses to the report from World Missions and World Relief, Canada and the U.S.A., the board decided to receive the agencies' responses for information and to include them in the board's report to synod. Synod's attention is called to these responses as contained in Sections III and IV of this report.

9. Regional administration of foreign operations

As Synod 1986 requested, the World Ministries staff this past year conducted an extensive evaluation of the effectiveness of the position and role of its regional overseas directors. The board gave its general approval to the

revisions in the regional administration that the staff presented and took note of the fact that the assessment of the regional-director position is continuing and that more information will be presented later by the executive director.

10. Constitutional amendment

The board recommends to synod the following amendment to the constitution, Section III-C, 4 (addition in bold):

The board shall determine the nature of the coordination and unity which shall prevail on fields of joint ministry. The board shall annually evaluate the nature of the coordination and unity on the fields. The evaluation shall be based on field-staff, third-party, and administrative assessments and shall be reported directly to the board by the executive director.

This amendment gives constitutional status to a practice already initiated by the board. It is intended to assure synod and the board, by the use of an annual evaluation process involving assessments by the major parties involved in joint-field operations, that the coordination and unity intended by the constitution are in fact being carried out.

11. Constitutional revision

The board submits for synod's approval the revised wording of the constitution, which has been edited in such a way that it reflects the new realities of the joint-venture agreements and the national boards and corporations of Canada and the United States without altering the sense or intent of the original document. Copies of the revised constitution will be available to synod and its advisory committee.

12. Combined budget

The board presents to synod with recommendation for approval the following summary of the combined budget of World Missions and World Relief for 1990-91 and the detailed budget statements as contained in Sections III and IV of this report.

SUMMARY BOARD OF WORLD MINISTRIES FISCAL YEAR 1990-91

	World Ministries Total	World Relief	World Missions
E. Africa/Nigeria			
East Africa R & D	\$ 73,310		\$ 73,310
Kenya	172,222	\$ 172,222	
Tanzania	157,405	157,405	
Uganda	438,812	438,812	
Mozambique/Malawi	123,214	123,214	
Zambia	109,783	109,783	,
Nigeria/CRCN	850,657	•	850,657
Nigeria/Plateau	694,126		694,126
Nigeria/NKST	226,350		226,350
Nigeria/E. Kambari	317,496		317,496
Nigeria/Services	115,004		115,004
Total Nigeria	2,397,110	193,477	2,203,633
Total E. Africa/Nigeria	3,471,856	1,194,913	2,276,943

	World Ministries Total	World Relief	World Missions
W. Africa			
Liberia/Bassa	325,069		325,069
Liberia/Cape Mount	223,619		223,619
Total Liberia	548,688		548,688
Guinea	472,171	58,840	413,33
Mali	692,942	260,293	432,649
Sierra Leone	766,064	616,064	150,000
Arid Lands	111,365	111,365	,
Total W. Africa	2,591,230	1,046,562	1,544,668
Asia			
Chinese	526,467		526,467
Guam	896,061		896,06
Total Chinese/Guam	1,422,528		1,422,528
Bangladesh	342,639	342,639	,,,,
India	30,922	30,922	
Indonesia	201,372	201,372	
Japan	1,361,165		1,361,169
Philippines	1,670,727	429,506	1,241,22
Sri Lanka	1,019	1,019	,_,,,
Total Asia	5,030,372	1,005,458	4,024,914
Latin America			
Argentina	104,576		104,576
Belize	254,923	254,923	,
Brazil	120,517	•	120,517
Costa Rica		48,517	•
El Salvador		183,774	
Guatemala		228,515	
Honduras		312,439	
Nicaragua		222,974	
Panama		66,867	
Total Central America	2,326,038	1,063,086	1,262,95
CITE	220,761		220,76
Cuba	39,700		39,700
Dominican Republic	1,338,323	365,246	973,07
Ecuador	80,210	80,210	,
Haiti	611,588	335,808	275,78
Mexico	801,808	203,948	597,86
Puerto Rico	133,765	,	133,76
Total Latin America	6,032,209	2,303,221	3,728,98
Europe			
France	52,258		52,258
Total Europe	52,258		52,258
Service & Training	132,250	132,250	
Rapid Deployment	12,250	12,250	
Vacancy Factor	(820,592)	•	(820,592
Cairo	18,316	18,316	\ ,,,
Building	(2,080)	-,	(2,080
TOTAL FOREIGN	16,518,069	10,805,099	5,712,97

	World Ministries Total	World Relief	World Missions
Other			
Administration, U.S.	610,560	467,800	142,760
Administration, Canada	575,757	276,349	299,408
U.S.A. & Intnl. Director	214,140		214,140
Foreign AdmCanada	117,853	117,853	
Building	76,000	50,000	26,000
Planning & Training	110,000	110,000	
Communication-U.S.	1,192,800	427,315	765,485
Communication-Canada	213,540	213,540	
Personnel	346,605		346,605
Canadian Foodgrains	211,864	211,864	
U.S. Representatives	123,686	123,686	•
Canadian Representatives	31,740	•	31,740
Diaconal, Canada	135,170	135,170	•
Diaconal, U.S.	837,279	837,279	
World Ministries	120,450	70,450	50,000
Total Other	4,917,444	2,917,620	1,999,824
GRAND TOTAL	\$21,435,513	\$8,630,590	\$12,804,923

13. Representation at synod

The board authorized the president of the Board of World Ministries; the presidents of the agency committees, Canada and the U.S.A.; the executive director of World Ministries; and the directors of World Missions and World Relief, Canada and the U.S.A., to represent the board at synod.

14. Presentation of missionaries to synod

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

15. Appointment of board members

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.

Eastern Canada

Mr. Jan van der Woerd is a member of the Burlington, Ontario, CRC, where he is presently serving as an elder. He is an attorney and has held many positions of leadership in the church and community.

Rev. John De Jong is pastor of the Smithville, Ontario, CRC and has previously served on the Board of World Ministries and the World Missions Committee.

Mr. Dirk Booy is a member of Second CRC, Brampton, Ontario, where he is presently serving as an elder. He has more than once been a delegate to synod.

Eastern U.S.

Mr. Herbert Van Denend is presently serving a one-year term as a delegate on the board. He is from Hawthorne, New Jersey. He is a member of the Ridgewood, New Jersey, CRC and has served a number of times as elder. He has also served on the board of SCORR.

Mr. Charles Spoelhof is presently serving a one-year term as an alternate on the board. He is from Pittsford, New York, and is a member of the Rochester, New York, CRC, where he has served as elder for several years. He previously served on the CRWM board.

Mr. George Kuipers is from Pittsford, New York, and is a member of the Rochester, New York, CRC, where he has served as both deacon and elder for several terms. He has also served as a member of the Rochester Christian School Board and the classical home missions committee. He was a delegate to synod in 1988.

U.S. Great Lakes

Rev. Joel Boot has served as an alternate on the board for two terms. He is minister of preaching at Calvin CRC, Grand Rapids, Michigan, and has served on the CRC Publications Board and as a delegate to synod.

Dr. Edward Stehouwer is a medical doctor from Cadillac, Michigan. He has served as a medical missionary, as a member of the Luke Society, and as a member of the Christian Medical Society Ethics Committee. He is presently an elder in the Cadillac, Michigan, CRC.

16. Election of officers for fiscal year 1991

The board informs synod that the following were elected as officers of the board for fiscal year 1991:

President: Rev. Charles Terpstra Vice president: Dr. Carl E. Zylstra Secretary: Mr. Louis Haveman

17. World Missions' quota request and request for offerings, Canada and U.S.A.

The board requests on behalf of CRWM-Canada a quota \$100.00 (Can.) for calendar year 1991 and on behalf of CRWM-U.S.A. a quota of \$100.00 (U.S.) for the same calendar year. The board also asks synod to endorse World Missions' requests for offerings in the churches of Canada and the U.S.A.

18. World Relief's request for offerings, Canada and U.S.A.

The board requests synod to commend to the churches in Canada and the U.S.A. the work of mercy carried on by World Relief and to urge the churches to take offerings on a regular quarterly basis to provide the necessary funds for this ministry.

III. Christian Reformed World Missions

A. Introduction

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 1989.

Many good things happened through the ministry of our missionaries in the last year. In China associate teachers were able to give support and encouragement to many who are interested in the Christian faith. In the Philippines nearly 200 new Christians joined the church and fifty-seven new Bible-study groups began. The church is growing rapidly. The Reformed Church of Japan now has 8,468 members in 115 congregations. Our mis-

sionaries have developed nearly one-third of these congregations over the years.

In the Dominican Republic the number of churches among Haitian sugarcane cutters now exceeds 250. In Mexico, a new strategy for evangelism in greater Mexico City was implemented. In Central America, small churches in Nicaragua and El Salvador struggle, but the church in Honduras experiences good growth.

In Nigeria we have almost completed the withdrawal of our missionary support from the large Tiv (NKST) church, which now has average church attendance on Sunday morning of over 400,000. In another part of Nigeria, the Christian Reformed Church of Nigeria has over thirty home missionaries evangelizing among unreached ethnic groups. Through matching grants we help to support this growing force of missionaries. In Northern Nigeria nearly 1,000 Muslims began following Jesus.

In Liberia nearly 250 leaders of Bassa independent churches are receiving solid biblical training. In Guinea and Mali, our newest fields, the first converts among the Muslim Fulbe stepped forward. In Sierra Leone nearly thirty worshiping groups report growth.

B. Strategic plan

CRWM is currently developing a strategic plan which pictures where in the world CRWM should be at work and what it should be doing in 1998. The initial proposal, now being discussed throughout the agency, is that CRWM will consolidate its evangelism and church-development ministries into ten or eleven major, long-term mission fields by 1998. These fields probably will be Central America, China (including Taiwan), Dominican Republic and Haiti, Fulbe people in West Africa, Gongola State of Nigeria, Mexico, Northwestern Nigeria (Kwara, Niger, and Sokoto States), Philippines, Sierra Leone, and Urban Nigeria. Brazil is another possibility. In addition to developing significant churches on these fields, CRWM will also assist them in developing Christian-school systems.

In other parts of the world CRWM will be involved in short-term projects. Through agreements with existing churches and agencies, missionary and financial assistance will be provided to enable these churches and agencies to develop national leadership and programs which contribute to the evangelization of their countries. For example, CRWM is seeking permission from this synod to participate in such projects in eastern and central Europe and the U.S.S.R. in order to enable churches there to advance.

Another part of the strategic plan proposes that CRWM will reach agreements with North American sending agencies which employ members of the CRCNA as missionaries. Through such agreements CRWM will identify these CRC members as associate missionaries and assist them in raising the support they need to carry on their ministries.

The proposed strategic plan also suggests adjustments in CRWM's relationship with other CRCNA agencies. We are pleased with the growing rapport between agencies and the commitment to a common interagency vision and strategy. We are confident that the Lord will bless these common efforts with a growing church at home and abroad. The CRWM Committee will act on the proposed CRWM strategic plan at its next annual meeting, in February 1991.

C. Report on mission fields

1. General

a. Five-year plan

The committee approved the annual updated version of our fiveyear plan. This tool guides our mission into the future that God intends. We wish it to be prayerfully developed 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 support to churches in eastern and central Europe and the U.S.S.R. and a few locations in East Africa. It continues the phaseout of mission work on some fields such as Argentina and Tivland, Nigeria. Through this plan CRWM will place and support 149 salaried missionaries and about 130 missionary spouses in twenty-four countries where they will develop new churches and give the support of both our missionary and financial resources to forty-seven partner churches and agencies. In addition to the regular missionaries, we will give varying degrees of support to a growing group of over fifty associate missionaries, volunteers, and interns. To do this, we will raise and expend \$12,804,923, of which \$1,471,094 will come from field receipts and, through a joint ministry, \$1,908,000 will come from churches and individuals through CRWM-Canada and \$9,425,829 from churches and individuals through CRWM-U.S.A.

2. Asia region

a. Chinese ministries

CRWM supports ministry in Taiwan, Hong Kong, and China. The Chinese people in these areas number 1.2 billion, or about 22 percent of the total world population.

In Taiwan CRWM works with the (Christian) Reformed Presbyterian Church of Taiwan and with Christ's College. CRWM has recruiting agreements with several agencies which send personnel to the mainland. CRWM's plan for evangelism and church development includes more direct evangelism and work with youth in encouragement of their outreach. It cooperates through preaching and leadership training in the Villa II, Hsindian, Puhsin, Sunshan, and Sanchung congregations in Taiwan. It will conduct a feasibility study for formation of a Reformed congregation in Hong Kong and explore opportunities for church development in Guangdong Province on the mainland. Development and distribution of English and Chinese theological titles in China will continue. It will phase out the Taiwan broadcast and prepare new programs for FEBC from Manila. The associate-teacher program in China will continue with partial support for twenty-four teachers on the mainland and two on Taiwan. Rev. Gary Roest will be assigned to Taosheng Seminary, and advanced-study scholarships to the Chinese Church Research Center will be offered.

b. Guam

CRWM works on Guam among people of many nationalities. Guam is a hub for the Micronesian islands, and many of the people contacted are connected in some way with the University of Guam. CRWM focuses on church development, leadership training, and a bookstore ministry. Plans include development of a working commission of Micronesian church representatives for establishment of leadershiptraining programs and for cooperation with leaders of the Liebenzell Mission in the development of a leadership-training school on Guam. Faith Bookstore, which will soon achieve the sales level of \$760,000, has become the outstanding Christian bookstore on the island. Faith church continues to grow and receives diminishing support for its pastor each year. The mission will support church-development ministries to the broader ethnic populations on Guam.

c. Japan

Japan is a spiritually needy nation of 125 million people. One million know Christ. CRWM will target neighborhoods in central Japan, eastern Japan, and northeastern Japan.

CRWM works in cooperation with the Reformed Church in Japan (RCJ) according to the principles of cooperation and interdependence guidelines worked out with its general assembly and Eastern, Central, and Northeastern Presbyteries. CRWM also supplies teaching staff to the Christian Academy in Japan.

The evangelism and church-development plan includes the following goals. Communicant membership of 250 in the thirteen evangelistic stations of the mission will be achieved. Seven missionaries will continue as full-time evangelists and church developers. The Tsukuba evangelistic station will be organized and turned over to the RCJ. Grants will be provided to Shizuoka Evangelistic Blind Center, Takehara Grace Rehabilitation Center, and to five evangelistic centers. Cooperation with The Back to God Hour in advertising and follow-up activities will continue. A grant of up to \$50,000 will be given to the Christian Academy of Japan for its campus-development campaign to the extent that these funds are raised through friends of the academy. Associate-missionary support for the Christian Academy and Hokkaido International School will continue.

d. Philippines

CRWM works in the Philippine nation among sixty-two million people, of whom about 11 percent are considered Protestant. Within this population CRWM works among speakers of Hiligaynon (Negros Occidental and Iloilo), Tagalog (Manila and southern Luzon), and Panggalatok (Pangasinan and northern Luzon). The people are subsistence fishermen and farmers, independent poor, urban employed, and professionals.

CRWM works through agreements with the following churches and agencies: Philippine Christian Reformed Churches (PCRC), Asian Theological Seminary (ATS), Luke Society, Reformed Church of Australia, and Christian Reformed World Relief Committee.

The evangelism and church-development plan includes the follow-

ing goals: survey and begin church planting in eight new locations; evangelize and develop ministries in thirteen emerging churches with three hundred making profession of faith; train and equip four of these emerging churches to organize and affiliate with the Christian Reformed Church of the Philippines; recruit two new church planters and train ten others; follow up and coordinate ministry with The Back to God Hour; assist churches by offering seminars, courses, TEE, with 430 church members discipled and trained; assist the church in education programs at its Bible college in order to train sixty-five leaders in formal and informal college-level training and twenty-five on a graduate level; provide one staff member to Faith Academy; provide one faculty member to Asia Theological Seminary; assist four emerging mission churches in acquisition of land and buildings; and share with the national church resources for evangelism, land, churches, and libraries.

There are fourteen missionaries involved in evangelism and church development and three in leadership training.

e. Thailand

Research in Thailand was carried out by Rev. Albert Hamstra and Rev. Dick Kwantes, Asia director. It has been concluded that for the time being CRWM should not begin a mission in Thailand.

f. Pakistan

The Associate Reformed Presbyterian Church's World Witness works among the Meghwal tribal people in the Pakistani Punjab. An agreement was explored by which CRWM would provide one missionary family to that work. The CRWM administration and committee decided to postpone action due to financial and other constraints.

3. Latin America region

a. Argentina

Argentina has over 20 million inhabitants who are mainly of European extraction. The Reformed Churches in Argentina (IRA) work mainly in the provinces of Buenos Aires, Chubut, and Rio Negro. The IRA also works among the Toba Indians in the northern part of the country.

Agreements with the IRA conclude CRWM financial support in 1996. Dr. Sidney and Mrs. Mae Rooy, the last missionaries in Argentina, will retire in 1992.

b. Brazil

Originally work in Brazil involved the Dutch community. Presently CRWM works among native Brazilians, many of whom also descended from Europeans. Plans involve reaching out to the poor, the lower middle class, and the middle class in an urban setting.

For several years the work of CRWM has been integrated with that of the National Presbyterian Church of Brazil. As long as it remains feasible, service to the NPC in the area of education and evangelism will be continued. An agreement is planned with the Independent Presbyterian Church of Brazil to assist her in educational and evangelistic outreach, especially in Sao Paulo, the second largest city in Latin

America. An agreement is also planned with AVANTE, an evangelical organization involved in an extensive discipleship-training program in the city of Sao Paulo.

c. Central America

The work of CRWM in Central America encompasses the countries of Honduras, Costa Rica, Nicaragua, and El Salvador. There is a pressing need to present a viable Reformed witness in church planting and theological education. Central America has great poverty and continuing political turmoil, which give ample reason for demonstrating a kingdom approach to the gospel witness. Through a joint church-planting and community-development ministry, CRWM and CRWRC are working together to plant the CRC of Costa Rica. Diaconal and evangelistic programs are carried on with the Christian Reformed Church of Honduras. In El Salvador and Nicaragua assistance is given on a case-by-case basis. Evangelism and church growth are also promoted through the Missiological Institute of the Americas (IMDELA) and the International Fellowship of Evangelical Students (IFES).

The Central America mission has eighteen missionary families. It will continue to begin and strengthen Christian Reformed churches which have vibrant preaching and evangelistic, diaconal, and educational ministries, and it will establish and support educational institutions and programs that serve both the leaders of Christian Reformed churches and the larger Christian community.

In Costa Rica the goal is to increase church membership in Alajuela, La Colina, Los Guido, Tepeyac, Esparza, and Juanito Mora from twenty-five to fifty adult members in each church. Bible-study groups will meet in the communities with formation of pre-consistories. Thirty-five leaders are being trained.

In Honduras plans call for the organization of five churches in the central area, two in the southern area, four in Olancho, and one in the northern area. Theological education is offered to sixty students.

In Nicaragua and El Salvador direct assistance to the Christian Reformed churches will be given in response to specific approved requests for training and materials on a case-by-case basis.

d. CITE

Cooperative International Theological Education (CITE) prepares, publishes, and distributes church-education and theological materials in Spanish, Portuguese, English, and Creole. It serves Spanish-speaking people groups in twenty Latin American countries, in the U.S.A., Canada, and in several European countries. CITE also serves Portuguese-speaking people groups in Latin America and Europe and has begun ministry to English-speaking groups in three African countries, Jamaica, the U.S.A., and Canada. Requests have been received for possible translation into a number of Mexican languages. Plans are being made to give consultation on Creole materials used in Haiti and the Dominican Republic.

CITE cooperates with Christian Reformed churches, other Reformed/Presbyterian groups, and other evangelical groups such as Mennonites, Baptists, Assemblies of God, and independents. Priority is given to Christian Reformed and other Reformed and Presbyterian groups. CITE's materials are sold to all who order them.

e. Cuba

The twelve Christian Reformed congregations in Cuba continue their witness even though limitations are placed on their activities. The church is growing in faith and numbers, counting among its faithful members many children and young people. Four leaders now work full-time. Two are ordained pastors, one is a lay pastor, and another is a recent graduate of the Evangelical Seminary in the city of Matanzas. Others do part-time evangelistic work.

CRWM plans to aid and encourage the Cuban CRC by promoting visits which encourage and provide training, by sending a limited amount of financial aid, especially for the repair of buildings, by aiding leadership development through literature and short-term courses for church leaders, and by responding to their physical needs through sending such assistance as may be acceptable to them.

f. Dominican Republic

Most CRWM work in the Dominican Republic targets the Haitian migrant workers and their families. The majority of these people are sugarcane cutters, but some are also involved in other agricultural manual labor and in construction. Approximately 100,000 live in the bateys of the sugarcane fields. There are between 500,000 and 750,000 Haitians in the country. A smaller but growing area of ministry for CRWM is among the Dominican people themselves.

CRWM has an agreement with the CRC of the Dominican Republic, the young denomination which CRWM is establishing. Thirteen missionary families are assigned to this country. The annual plan aims to increase church attendance by 5 percent by organizing more churches and opening new worship centers. Classes will be provided for all church leaders. Currently there are 250 leaders in the basic-education program. Christian education is provided for children in many of the communities where there are CRC churches.

g. Haiti

In Haiti CRWM works among the urban population as well as among the rural population. The country of Haiti experiences considerable political turmoil and economic instability. Like the Dominican Republic, this field is a joint field with CRWRC.

The current plan for our work in Haiti includes four leadershiptraining centers and several satellite centers where biblical theology is taught by Reformed Christians. The goal is that by next year, 140 church leaders will be studying regularly in fourteen classes. There are also Bible-correspondence and teacher-training programs and massmedia film projection.

h. Mexico

Mexico has a population of 80 million people. Its growth rate has been the highest in the world for much of the twentieth century. CRWM is carrying on work in Tijuana, a border city of over 1.5 million inhabitants; in Mexico City; and in the Yucatan. The work is both

urban and rural: Mexico City is a megacity with over 20 million inhabitants, the largest city in Latin America, whereas the Yucatan is still dominated politically and economically by descendants of the ancient Mayan people. We cooperate in Mexico on a project basis with the Independent Presbyterian Church, the National Presbyterian Church, and InterVarsity.

CRWM's objectives for the year include strengthening existing churches, planting nine new churches, and preaching, distributing Christian literature, and showing films in the Tijuana Film Evangelism Center and in other areas. A joint project with CRWRC in Mexico City will be underway. Leadership training will take place in the Juan Calvino Seminary, the National Theological Seminary in Mexico City, in Merida, and in the Bible Institute in the Yucatan. Theological Education by Extension (TEE) programs will be held in four centers. There will be participation in InterVarsity conferences and training. Counseling will be given regarding stewardship, marriage, alcoholism, and other concerns. Nine CRWM missionaries will support church growth by directing new converts to local churches.

i. Puerto Rico

The island of Puerto Rico has a population of about 3.3 million. Puerto Ricans are citizens of the United States. Therefore, they enjoy freedom of movement to and from the mainland, and they are eligible for federal assistance. Spanish and English are the two official languages on the island, Spanish being dominant. Although there has been domination by the Roman Catholic Church for centuries, Protestantism, especially Pentecostalism, has grown rapidly.

CRWM supports the Christian Reformed Church of Puerto Rico, which was established by our missionaries. One missionary family is resident in the country. There are three organized churches and two missions, with four ordained pastors working in these five groups. CRWM has an agreement with the church which promises financial support on a decreasing basis over a fifteen-year period, as well as assistance in the education of pastors and in leadership training in the churches.

4. Nigeria and East Africa region

a. CRCN area

The Christian Reformed Church of Nigeria (CRCN) is made up of about twenty different ethnic groups primarily in Gongola State. Hausa is a their common trade and church language. The area has about 2 million people. The CRCN, which was organized in 1954, now has over 150 thousand people worshiping each Sunday. About 100 thousand are baptized members in fifty-six congregations with approximately 450 preaching points. CRWM has an agreement for secondment of missionaries and financial support to CRCN.

CRWM works together with CRWRC to assist the CRCN to evangelize the remaining unreached people of southern Gongola State and to establish diaconal ministries in its communities. Together we are trying to increase the number of church members by five thousand each year

and the number of pastors and evangelists by twenty-five each year. CRCN now has its own mission board, which supports over thirty Nigerian missionaries with assistance from CRWM. Sixteen missionary families work in this area.

b. Eastern Kambari

In 1985 CRWM began work among the twenty thousand Avadi people located in the Mororo River valley in Niger State. They are part of a larger group of people called the Kambari. There is no Christian church present among them and very little development in education, health care, and agriculture. The Avadi people are monotheistic animistic farmers who have resisted Islam but appear open to the gospel of Jesus.

The goal of the eastern Kambari field is to assist in the building of the kingdom of God in Avadi communities near five mission sites through integrated ministries of evangelism and community development. Seven missionaries participate in all aspects of the program. Plans for the year include the following: groups in twenty-five communities will meet regularly to discuss Bible stories, pray, and receive instruction in health care and pre-literacy skills; six villages will have new wells; farmers in two communities will increase production by 20 percent; a linguistic survey will be completed, and Bible stories will be transcribed on tape; and a health-care program for prevention of common diseases will begin.

c. NKST area

Although the Nongu Kristu U Ken Sudan Hen Tiv (NKST), or Tiv Church, was originally established among the Tiv people of Benue State, it now addresses the two million Tiv living in Benue and Gongola States and the professional elite living in the major cities throughout Nigeria. Tribes living adjacent to the Tiv are beginning to receive the attention of this church.

CRWM began work with the NKST in 1954, when it became apparent that the Dutch Reformed Church Mission of South Africa was not able to continue its ministry in Nigeria. At that time there were just over 1,000 members. Today the church has nearly 400,000 attendees, and 150,000 baptized members in 2,477 worship centers within 119 organized congregations.

The church adds over 5,000 communicant members each year and has 164 pastors and 654 evangelists. The church operates 498 primary schools, 36 secondary schools, 1 teachers' college, 1 Bible school, and 1 seminary and is beginning a liberal-arts college. It also has 5 hospitals and 196 primary health-care centers.

CRWM approved a revision of the agreement between CRWM and NKST in 1988. CRWM has reduced its missionary staff to three from a high of about forty-five in 1969; it still gives financial assistance to some NKST projects.

d. Plateau

The Plateau field in Nigeria is broadly focused in northern Nigeria, which has nearly 40 million Muslims. Special attention is paid to urban dwellers. The church which the Plateau field seeks to influence consists

of indigenous Christian congregations from a variety of denominations. Some consist of young Christians who are being wooed by modern secularism. Others are Muslims who recently became Christians and are suffering severe persecution because of their decisions to follow Christ. CRWM has agreements with CRWRC for a joint urban project and with the Institute of Church and Society (ICS). The strategy focuses on training national Christians in evangelism, discipleship, and community development from a holistic, Reformed perspective, with special attention to urban Nigeria.

Hillcrest School and Mountain View Hostel, where many CRC children board and attend school, are also located on the plateau in Jos.

Eight CRC missionaries work in these institutions.

e. East Africa

One volunteer has worked in Kenya with the International Hospital Christian Fellowship for four years. An agreement has been reached with the Nairobi Evangelical Graduate School of Theology (NEGST) under which CRWM will provide one theology teacher. NEGST is one of a few English-speaking evangelical graduate seminaries in Africa. We expect that numerous leaders from the churches we serve in Nigeria and other countries will pursue advanced degrees here. The Board of World Ministries requests that synod approve CRWM's plan to place one theology teacher at NEGST for five to ten years.

CRWM is also exploring the possibility of joining CRWRC in providing assistance to the Reformed Church of Zambia. A specific request will be submitted next year if CRWM decides to request the permission of the Board of World Ministries to move ahead with this project.

Western Africa

a. Bassa field in Liberia

The Bassa people of Liberia number about 270,000, of whom about 60 to 70 percent are associated in some way with a church. For the most part, these churches have not had the benefit of any ministry of discipleship, and most church leaders and members have not been exposed to a clear description of the gospel. Among these members, as well as among communities yet to have churches established in them, there are an openness and a hunger for the gospel.

CRWM missionaries on the Bassa field are loaned to the Christian Education Foundation of Liberia (CEFL), a coalition of Bassa churches and other organizations. Christian Extension Ministries (CEM) is one of three subsidiary institutions of the CEFL. CEM is the institution through which CRWM helps to provide the Bassa with leadership training, literacy, Bible translation, and community development. By achieving the following objectives next year, CEM hopes to influence the developing churches among the Bassa people and to encourage them toward Christian maturity: 250 church leaders will enroll in at least one TEE course, 40 will graduate from a nine-course curriculum, and 150 will attend teaching conferences; the Old Testament books of Numbers, Deuteronomy, Ezra, and Daniel will be translated into Bassa and published along with other materials that advance literacy and

build Christian knowledge; twenty traditional midwives and thirty village health workers will be trained; one clinic will be opened in a new area; and missionaries will assist in the production of weekly radio programs on Bassa Christian Radio.

b. Cape Mount field in Liberia

The Vai are located in the western part of Liberia. About fifty thousand Vai live in the traditional Vai homeland in Liberia's Cape Mount County. These rural Vai are largely subsistence farmers. Over thirty thousand Vai have relocated in urban centers, mainly Monrovia. Here many have become urbanized and reflect more Western influence. About 99 percent of the Vai are Muslims. The mission cooperates with and supports the Bible translation work of the Lutheran Bible Translators.

Using a series of Bible stories and lessons, the missionaries in Cape Mount County are taking the gospel message to sixteen Vai villages. Special emphasis is given to the adult leaders in the society, since they are essential for the establishment of self-sustaining Vai worship groups. The plan for Monrovia targets a separate but overlapping group, the Repentant Muslims. This Muslim sect has about three thousand members, most of whom are Vai. The plan also identifies the leaders of various Muslim groups in the city.

c. The Fulbe people in Mali

There are about one million Fulbe in Mali, varying in occupation from nomadic cattle herder to wealthy, settled city businessman. Intermingled with the Fulbe are many thousands from other ethnic groups, many of whom speak Fulfulde. All of these groups and the Fulbe are nearly 100 percent Muslim. There are eighty known Fulbe Christians among them. Working jointly with CRWRC, the mission is emerging from its development and research phase, especially in the Nampala and Kuurmari areas. Specific objectives for the next year include witnessing, literacy, health, agriculture, and reforestation ministries, which will build the Fulbe awareness of the salvation and compassion of Jesus. This field saw its first converts in early 1990.

d. The Fulbe people in Guinea

In the broadest sense, this mission serves two million Fulbe and other Pular-speaking peoples spread across the Republic of Guinea as well as some who have migrated to cities in other countries in West Africa. However, for now it is more realistic to focus attention on the Fulbe in the major towns of the Fouta Djalon, a plateau area in central Guinea. These towns and their surrounding areas have an estimated population of 300,000, of whom only a handful are known to be Christian.

Working jointly with CRWRC, we are seeking to use the natural flow of authority and communication within the society to avoid expending unnecessary time and effort in creating our own alternative structures for the application of the gospel. To this end, we seek to be identified by the Fulbe as promoters and protectors of their cultural heritage through literacy and literature production. The evangelism ministry is being shaped by this identity, as will other ministries, not-

ably, Bible translation and radio ministry. This mission also saw its first converts in early 1990. Language learning will continue for newer team members. We expect to see other Fulbe commit themselves to the Lordship of Jesus, our Messiah, through our evangelism effort. In the near future we will translate and publish Old Testament books, beginning with Genesis, Exodus, and Proverbs, and make progress on the revision of the existing New Testament. Pular literature, including health manuals and primers, will be produced, and our publishing capabilities will be upgraded. The radio ministry will be fully defined.

e. Sierra Leone

The Krim project identifies one hundred Krim-Mende communities, totaling three thousand families in the southwest coastal region of Sierra Leone. The Kuranko project identifies sixty communities with four thousand families in the southern Koinadugu District of Sierra Leone.

Working jointly with CRWRC, this mission seeks to establish Biblestudy groups in new villages, increase attendance in other villages, and nurture these groups toward becoming indigenous churches.

Among the Krim we plan in the next year to increase the number of people attending twenty-six basic Christian-education classes from 350 to 400 and to increase the number of people attending ten worship services from 200 to 300. Sixteen evangelists will be trained, and twenty-six villages will be evangelized.

Among the Kuranko we plan in the next year to continue evangelizing and leading worship services in seventeen villages and seeking the baptism of at least thirty individuals.

6. Europe and the Middle East

a. France

With approval by synod last year, CRWM has loaned a missionary to the Faculte Libre de Theologie Reformee in Aix-en-Provence, France, to teach in the area of practical theology under an agreement with the seminary. In this way CRWM will be involved in the training of the present and future leaders of the Reformed churches in France and French-speaking countries in Africa.

Discussions will continue about an agreement with the evangelical Reformed churches in France for other ministries for CRWM in France.

b. Jewish mission

During the last year CRWM explored the opportunities and needs for mission work among the Jewish people in Israel or in another foreign Jewish population center, either as an independent CRWM project or in cooperation with another agency.

Rev. Harry Mennega researched the possibilities for CRWM work among the Jewish people in Israel and in Europe and recommended that work begin among the leadership of the Messianic congregations in Israel. Additionally, CRWM would recruit associate missionaries to work as Christian school teachers and nurses in Israel.

The CRWM administration and committee decided to table these recommendations for at least one year due to financial and other constraints.

c. Ministry to eastern and central Europe

Since political change began sweeping through eastern and central Europe, CRWM has received a number of requests that assistance be given to Christian churches, including Reformed churches. There has been a special focus on the Reformed church in Romania in some of these requests. Some CRC churches and church members are urging CRWM to provide assistance and are offering support.

The CRWM committees decided that the CRWM International director, in consultation with the directors of CRWM-Canada and CRWM-U.S.A., be authorized to explore the needs of Christian churches in eastern and central Europe, with a special focus on programs that support and train leadership for evangelism and church

development but are not capital intensive.

The CRWM committees decided that the CRWM International executive committee be authorized to propose to CRWM-Canada and CRWM-U.S.A. funding for fiscal year 1990-91 if the need and opportunity assessments submitted by the director demonstrate that urgent opportunities and needs to extend the church in these lands depend on CRWM support.

The board endorsed these actions and seeks authorization from synod for CRWM to meet such urgent needs in eastern and central

Europe.

d. Ministry to the U.S.S.R.

Dr. Joel H. Nederhood, director of ministries, The Back to God Hour, has made a number of visits to the U.S.S.R. to preach and to encourage and instruct Soviet Christian leaders. He is suggesting that the Christian Reformed Church give greater support to this effort by finding ways to provide additional Christian leadership training and Christian literature which focuses on the doctrinal, moral, evangelistic, and structural development of the church.

Recently the Interagency Advisory Council, at the request of Dr. Nederhood, agreed to sponsor visits of Soviet Christian leaders to the Christian Reformed Church so that they may be encouraged by and learn from our denomination. Some CRC churches and church members are urging CRWM to provide assistance and are offering their sup-

port.

The CRWM committees decided that CRWM International will provide financial support for visits of Soviet Christian leaders to the Christian Reformed Church when these are arranged by the Interagency Advisory Council. CRWM International authorized its director to explore and assess with The Back to God Hour ways and means by which CRWM can, in partnership with it, provide financial and human resources which enable church development and evangelism in the U.S.S.R. CRWM International authorized its executive committee to propose to CRWM-Canada and CRWM-U.S.A. funding for fiscal year 1990-91 if the need and opportunity assessments provided by the director demonstrate that urgent opportunities and needs to extend the church in the U.S.S.R. depend on CRWM support.

The board endorsed these decisions and seeks authorization from

synod for CRWM to minister in the U.S.S.R. if the CRWM committees determine that urgent opportunities and needs can be met there.

e. Middle East

CRWM International is discussing the possibility of a joint ministry among Arabs in the Middle East with Mission to the World of the Presbyterian Church in America and with Middle East Ministry of Canada Agreement for a satisfactory base of operations has not yet been established. CRWM will keep synod informed in these developments.

D. Personnel report

1. Officers for fiscal year 1991

The following officers for CRWM International were reelected for fiscal year 1991:

Dr. Carl E. Zylstra, president

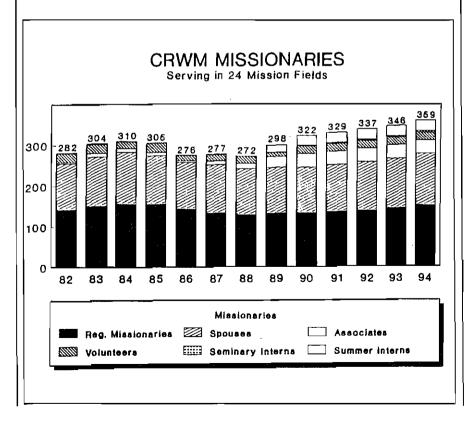
Rev. Jacob A. Quartel, vice president

Dr. Harvey J. Bratt, secretary-treasurer

Rev. Dwayne F. Thielke, assistant secretary-treasurer

2. Missionary categories, names, and addresses, birth dates

The following chart gives an overview of the various categories of missionaries that the church has sent out through CRWM in past years and hopes to send out in future years.



This chart does not include over two hundred missionary children. 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 birth dates of missionaries and their children can be found on the back pages of the World Missions Calendar.

3. Summer Mission Program

Seventeen college and seminary students participated in our first annual eight-week Summer Mission Program, which was held in Nigeria. Plans are underway to offer similar opportunities for students in four countries in the summer of 1990.

4. Presentation of missionaries

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

5. 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, 1989 - August 31, 1990

Aissionary or staff person	Location	Years of service
September		
Paul and Barbara Bergsma	Costa Rica	20 years
Albert and Mindy Hamstra	Bangladesh and Thailand	10 years
Mark and Ruth Knoper	Philippines	10 years
Sary Roest	Taiwan	10 years
lenry and Joan Steen	Philippines	5 years
Rick and Karen Van Den Berge	Costa Rica	5 years
Maas and Eloise Vander Bilt	Philippines	35 years
October		
Faith Bosserman	U.S.A. office	15 years
Eleanor De Graaf	U.S.A. office	15 years
Peter and Freda Tong	Taiwan	25 years
lovember		
līm Palmer	Nigeria	5 years
Vilma Palmer	Nigeria	10 years
Mark and Pat Scheffers	Liberia	10 years
)ecember		
Dick and Evelyn Bouma	Philippines	10 years
ary and Jackie Teja	Costa Rica	15 years
lanuary		
Andrew and Linda Horlings	Nigeria	10 years
Bill Termorshuizen	Canada office	15 years

		Years of
Missionary or staff person	Location	service
April	·· ·	
Daniel and Janice Roeda	Dominican Republic	5 years
May		
Barbara Andre	U.S.A. office	10 years
Julius and Arlene Kuiper	Guam	5 years
Jan and Darlene Van Ee	Mexico	10 years
June		
Jack and Mary Beeksma	Nigeria	5 years
Merle Den Bleyker	U.S.A. office	10 years
July		
Harold and Joanne de Jong	Nigeria	15 years
Martin Essenburg	U.S.A. office	15 years
Paul and Mary Kortenhoven	Sierra Leone	15 years
Stanley Kruis	Philippines	5 years
August		
Edwin de Jong	U.S.A. office	5 years
Dorothy Meyer	Belize	10 years
Sid and Mae Rooy	Argentina	25 years

6. Recruitment

In its next annual plan CRWM has 149 salaried positions for missionaries, of which about 15 are not filled. We seek missionaries with a variety of professional skills and welcome inquiries about available positions. We are particularly concerned about the shortage of ordained ministers for work in evangelism and church development.

7. Training

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

E. Joint CRWM-Canada and CRWM-U.S.A. administration and ministry

1. Joint-ministry agreement

Last year synod approved a joint-ministry agreement between CRWM-Canada and CRWM-U.S.A. CRWM is pleased to report that it has completed the administrative work necessary to effect this agreement, including reincorporation of CRWM-U.S.A. in the State of Michigan under revised articles of incorporation and bylaws. Through this joint-ministry agreement CRWM-Canada and CRWM-U.S.A. each retains domestic ministries and financial administration for itself and places into a joint ministry, called CRWM International, all foreign missions. CRWM-Canada and CRWM-U.S.A. also approved an agency agreement by which CRWM-U.S.A. provides certain domestic ministries and financial services to CRWM-Canada. This arrangement is working well except for the remaining issues of control by the Board of World Ministries and the Synodical Interim Committee. This matter is more specifically addressed in the concerns expressed about the reports of the Structure Review Committee and World Ministries Review Committee elsewhere in this report.

Statement on the Structure Review committee report

The CRWM-Canada and CRWM-U.S.A. committees jointly presented the following statement to the Board of World Ministries, which submits it as the statement of the CRWM committees to synod on the report of the Structure Review Committee.

The CRWM-Canada and CRWM-U.S.A. committees inform synod that they appreciate and share the conviction contained in the report of the Structure Review Committee that a governing and administrative mechanism is needed to enable agencies to cooperate and coordinate more effectively in ministry.

However, the recommendations of the report miss the mark on two important issues, which ought to be referred back to a study committee for another year of work:

- a. The report does not propose a solution that will enable the church to bridge the border between Canada and the United States into the twenty-first century. The legal and revenue requirements and expectations of the governments of Canada and the United States are so complex and far-reaching that no reorganization should be approved by synod or implemented until the proposed reorganization meets these requirements and expectations. This report leaves the denomination and its incorporated agencies at risk of losing registration numbers and nonprofit status in Canada. It would not be wise to put the denomination and its agencies through the expense and trauma of this proposed reorganization when it is already known that a different organization from that which the Structure Review Committee report proposes is necessary to meet the requirements of government.
- b. The report assumes that a 50 percent reduction in the number of people serving on various boards and committees is good. CRWM has compared its current meeting schedule with that proposed by the report and concludes that the number of meetings required by the report will require more travel, more staff and committee-member time, and more meeting expense than is currently the case. Currently our annual meetings and three quarterly executive-committee meetings require travel and lodging for a total of seventy-four people yearly. The new arrangement—two committee meetings a year and monthly executive-committee meetings—will require travel and lodging for up to ninety-two people yearly. The administrative time which staff and committee members devote to twelve meetings per year will be considerably higher than the time required by four meetings a year.

CRWM expects that the reduction in the number of committee members will increase the number of administrative dollars required to accomplish the representational task that committee members now perform among the classes and churches.

CRWM also expects that the loss of church involvement in its denominational mission caused by this reduction in the size of the mission committee will diminish the church's sense of ownership of foreign missions. As a result the church's prayer, missionary, and financial support for CRWM will decrease as the congregations find other parachurch mission agencies that seem closer to them.

Finally, with reference again to the need for better ministry cooperation and coordination between the agencies, CRWM thinks that this can be achieved without giving total supervisory and budgetary control to a single Synodical Administrative Board and executive director. The World Ministries constitution is an example of agency cooperation without overall centralization. Another example would be two synodical administrative boards, one in Canada and one in the U.S.A., which establish a joint-ministry management committee and administration. This joint-ministry management committee and administration could be designed in such a way that it puts the agencies under strong ecclesiastical and moral compulsion to coordinate and cooperate without exercising supervisory and budgetary control over the committees and administrations of the agencies.

3. Statement on the World Ministries Review Committee report

The CRWM-Canada and CRWM-U.S.A. committees jointly presented the following statement to the Board of World Ministries, which submits it as the statement of the CRWM committees to synod in response to the report of the Structure Review Committee.

The CRWM committees have jointly reviewed those parts of the report of the World Ministries Review Committee which are available and inform synod that they think that synod should adopt only Recommendation C and part of Recommendation D at this time. The specific part of Recommendation D that should be adopted is the amendment to Article VI, B: The Field Executive Council.

Those parts of Recommendation D which recommend amendments to Article III, A; III, B; and III, C and Recommendation E should be tabled until synod acts on the recommendations of the Structure Review Committee. These recommendations of the World Ministries Review Committee strengthen the Board of World Ministries in such a way that the legal and tax-revenue requirements and expectations of the governments of Canada and the U.S.A. will be violated.

That part of Recommendation D which recommends an amendment to Article VI, C (The Field Assembly) should not be adopted because the logistics it requires for large fields are expensive, time consuming, and complicated.

The recommendation to appoint a study committee to clarify the concepts of "management role" and "accountability" should not be adopted because its adoption will prolong the process of reorganization proposed by the World Missions and Relief Commission, adopted by synod, and implemented by the Board of World Ministries. It would be better to study these concepts three to five years from now after the dust of reorganization has settled. The agencies and their staff have spent years on organizational issues and long to focus their energies full-time on mission and ministry again.

As mentioned above, the CRWM committees also regret that this report has not given adequate attention to the legal and revenue requirements and expectations of the governments of Canada and the United States. CRWM-Canada and CRWM-U.S.A. currently have a satisfactory joint-ministry agreement in place. What is not satisfactory to the Canadian government is the ultimate fiscal and governing control exercised over CRWM-Canada and

CRWM-U.S.A. by a single board and a single synod legally constituted in the State of Michigan. This report leaves CRWM-Canada at risk of losing its registration number and nonprofit status in Canada. It would not be wise to adopt amendments to the constitution which complicate rather than resolve this issue.

F. CRWM-U.S.A. administration and ministry

1. Appointment of CRWM-U.S.A. director

Until now Rev. William Van Tol has held both the position of CRWM International director and CRWM-U.S.A. director. Last year synod authorized the appointment of another person to the position of CRWM-U.S.A. director to be submitted to the Synodical Interim Committee for approval (*Acts of Synod 1989*, p. 506). At its annual meeting in February 1990, CRWM-U.S.A. appointed Mr. David Radius to the position of CRWM-U.S.A. director for an initial term which expires on August 31, 1992. The Board of World Ministries heartily concurred with this appointment, and his name was submitted to the Synodical Interim Committee for approval.

Mr. Radius graduated from Calvin College with a A.B. degree in 1963 and from Western Michigan University with an M.A. in 1968. He worked for Old Kent Bank for twenty-five years. His last position with Old Kent was senior vice president for operations. He also served on the CRWM board for twelve years and was its president for the last six of those years. He joined CRWM's staff in August 1988 as development director in the place of Mr. Ellis Deters. A position description for the CRWM-U.S.A. director which merges the work of Mr. Radius's present position as development director with that of the CRWM-U.S.A. director was approved.

2. Communication

CRWM-U.S.A. experienced another year of improved communication with the sending churches. Five regional representatives give CRWM-U.S.A. more efficient contact with the congregations as CRWM attempts to regionalize support for missionaries and make audiovisuals, flags, bulletin covers, and other materials more accessible.

In its contact and conversations with missionaries, CRWM-U.S.A. recognizes increasingly the need for vital church-based prayer for missionaries and their endeavors. Stronger links between the sending churches and their missionaries are being built so that the provision of current information can translate into powerful, informed prayers for missionaries.

CRWM-U.S.A. also recognizes that churches and individuals appreciate knowing that CRWM received only 49 percent of its income from quota last year. In its income plan for next year only 44 percent of income is expected to come from the quota. Because CRWM has requested very small quota increases over the last five years, we depend more and more on missionary support and offerings from churches and gifts from individuals. In order to provide a more secure financial basis, the committee has decided to require that the mission administration and the missionary together secure promises for 50 percent of a missionary's support before departure to the field. Capital items such as cars, chapels, and other equipment will not be purchased until funds designated for them are in hand.

3. Endorsement of IAC's work

CRWM-U.S.A. endorsed the work of the Interagency Advisory Council on a common vision and strategy for the agencies of the CRCNA.

CRWM-U.S.A. also decided to support the Stewardship Advocacy Plan, which has been developed by the Interagency Advisory Council, if it is approved by this council.

4. Officers for fiscal year 1991

The following were elected to be officers for CRWM-U.S.A. for fiscal 1991:

Dr. Carl E. Zylstra, president

Rev. Calvin Bolt, vice president

Dr. Harvey J. Bratt, secretary-treasurer

Rev. Lester W. Van Essen, assistant secretary-treasurer

5. Nominations for Board of World Ministries for fiscal year 1991

The following were nominated to represent CRWM-U.S.A. on the Board of World Ministries from September 1, 1990, to August 31, 1991:

Rev. Gerald F. Van Oyen

Dr. Everett Van Reken

Dr. Carl E. Zylstra

Mr. Stanley Ellens, alternate

G. CRWM-Canada administration and ministry

1. Officers for fiscal year 1991

The following were elected to be officers for CRWM-Canada for fiscal year 1991:

Rev. Jacob A. Quartel, president

Rev. Dwayne F. Thielke, vice president

Rev. Sieds Vander Meer, secretary

Rev. Ronald G. Fisher, treasurer

2. Nominations for Board of World Ministries for fiscal year 1991

The following were nominated to represent CRWM-Canada on the Board of World Ministries from September 1, 1990, to August 31, 1991:

Mrs. Ruth Krabbe, Classis Alberta South

Rev. Dwayne F. Thielke, Classis Huron

Rev. Jacob A. Quartel, Classis Hamilton, alternate

3. Appointment of CRWM-Canada director

From the opening of the CRWM-Canada office in Burlington, Ontario, on January 1, 1987, until now Mr. Willem Termorshuizen has served as business manager for CRWM-Canada. The trustees of CRWM recently approved a position description for the CRWM-Canada director. A procedure was put in place to appoint a director for CRWM-Canada not later than August 31, 1990.

4. Communication

CRWM-Canada experienced another year of improved communication with sending churches as well as the many donors throughout Canada. Two regional representatives give CRWM-Canada better contact with the CRC constituency in Canada and have been very helpful in its efforts to obtain greater support for its missionaries and to provide audiovisuals, bulletin covers, and other materials.

As indicated in the section entitled "Joint-ministry agreement," CRWM-Canada will continue to use the services of CRWM-U.S.A. for many of its communication and personnel tasks. However, some of the fund-raising and church-relation tasks will increasingly be handled by the staff of CRWM-Canada. It should be noted that CRWM-Canada's reliance on quota is still very much higher than that experienced in the U.S. For 1989, 71.3 percent of total income came from the quota. The budget for 1991 anticipates that 68.9 percent of total income will come from the quota. In an effort to provide better security for its financial affairs and ongoing ministries, CRWM-Canada, like its U.S. counterpart, has decided to require that the missionary and the administration together secure promises for 50 percent of a missionary's support before departure to the field. In addition, most capital items will not be purchased and/or built until funds designated for these have actually been received.

H. 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 year 1990. The CRWM-U.S.A. and International director is placed on job level 8 of the synodical salary ranges (as reported in the *Acts of Synod 1989*, p. 382) at 100 percent of the midpoint of this range. The program director, personnel director, and communication director are on job level 6 between 95 percent and 111 percent of the midpoint of this range. The finance director is on job level 3 at 104 percent of this range. CRWM-U.S.A. does not provide houses or housing allowances in addition to these salaries for any of its staff. Medical insurance and pension-plan payment with disability insurance are provided according to the plans of the CRCNA.

b. Missionary compensation for fiscal year 1990 is as follows:

Basic salary: \$15,700

Marriage allowance: \$4,500

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

Prior service allowance (per year, 10-yr. max.): \$200

Annual service allowance (per year): \$250

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

Social Security payment or allowance

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)

2. Fiscal 1989 financial report

A detailed financial report for fiscal 1989 will be submitted to synod and the members of its financial advisory committee through the *Agenda for Synod 1990—Financial and Business Supplement*. A summary is provided here.

Income	Budget	Actual
Quota*	5,435,081	5,387,580
Missionary support	2,298,554	2,159,560
Gifts and offerings	1,791,635	1,732,599
Field receipts	652,398	1,229,162
Miscellaneous	140,000	171,380
Foundation	187,000	195,064
Legacies	523,875	
Sale of field assets	<u>·</u>	209.262
Total	10,504,668	11,608,482

^{*}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	·	
Asia region	3,174,292	4,220,716
Latin America region	2,757,236	2,929,058
Nigeria/East Africa region	1,640,591	1,668,635
Western Africa region	1,116,075	1,053,877
Europe and Middle East	37,505	63,784
Foreign total	8,725,699	9,936,070
North America		
General and administration	1,345,534	1,358,743
Fund-raising	454.440	440,086
North America total	1.799.974	1,798,829
Total	10,525,673	11,734,899

3. Fiscal 1990 projection

The projected income and disbursements shown below are based on our experience during the period of September 1, 1989, through January 31, 1990.

Income	Budget	Projection
U.S.A.		
Quota*	4,395,168	4,146,946
Missionary support	2,329,903	2,082,000
Gifts and offerings	1,633,338	1,531,000
Foundation (U.S.A.)	283,263	283,263
Grants	45,000	45,000
Miscellaneous	66,400	66,400
Legacies	<u>·</u>	80,000
U.S.A. subtotal	8,753,072	8,234,609
Canada (stated in \$U.S.)		
Quota*	1,283,452	1,283,450
Missionary support	229,097	200,000
Gifts and offerings	193,662	290,000
Foundation (Canada)	9,800	•
Grants	5,000	
Miscellaneous	33.600	10.000
Canada subtotal	1,754,611	1,783,450

Income	Budget	Projection
Foreign		
Asia region	857,014	857,014
Latin America region	86,400	86,400
Nigeria/East Africa region	183,324	183,324
Western Africa region	13,596	13,596
Europe and Middle East	480	480
Foreign subtotal	1.140.814	1.140.814
Total income	11,648,497	11,158,873

^{*}Quota income based on a \$95.65 per-family quota from September to December 1989 and a \$97.95 per-family quota from January to August 1990.

Disbursements		
Foreign		
Asia region	3,509,423	3,250,000
Latin America region	3,065,511	3,065,000
Nigeria/East Africa region	1,801,823	1,800,000
Western Africa region	1,201,523	1,200,000
Europe and Middle East	<u>88,735</u>	60,000
Foreign subtotal	9,667,015	9,375,000
United States ministries	1,705,649	1,700,000
Canadian ministries	275.833	275.000
Total Disbursements	11,648,497	11,350,000

4. Proposed fiscal year 1991 budget

A detailed budget for fiscal year 1991 will be submitted to synod and the members of its financial advisory committee through the Agenda for Synod 1990—Financial and Business Supplement.

Income	Budget	Percent of tota
U.S.A.		
Quota*	4,276,370	33.4
Missionary support	2,207,000	17.2
Gifts and offerings	2,105,899	16.4
Foundation (U.S.A.)	496,560	3.9
Legacies	250,000	1.9
Grants	45,000	.4
Miscellaneous	<u>45,000</u>	
U.S.A. subtotal	9,425,829	73.6
Canada (stated in \$U.S.)		
Quota*	1,314,000	10.3
Missionary support	220,000	1.7
Gifts and offerings	342,000	2.7
Legacies	12,000	
Miscellaneous	20.000	
Canada subtotal	1,908,000	14.9

Income	Budget	Projection
Foreign		
Asia region	1,1 7 0,71 1	9.1
Latin America region	147,206	1.2
Nigeria/East Africa region	125,755	1.0
Western Africa region	27.422	<u>2</u>
Foreign subtotal	_1.471.094	11.5
Total Income	12,804,923	100.0

*Quota income based on a \$97.95 per-family quota from September to December 1990 and a \$100.00 per-family quota from January to August 1991.

Disbursements		
Disoursements		
Foreign		
Asia region	3,785,296	29.6
Latin America region	3,459,756	27.0
Nigeria/East Africa region	2,093,575	16.3
Western Africa region	1,421,500	11.1
Europe	47.052	4
Foreign total	10,807,179	84.4
U.S.A.		·
Director and committee exp.	255,800	2.0
Personnel department	353,625	2.8
Communication department	774,065	6.0
Finance department	145,880	1.1
U.S.A. regional rep.	<u> 124,726</u>	1.0
U.S.A. total	1,654,096	12.9
Canada		
Burlington office	311,908	2.4
Canada regional rep.	31,740	,3
Canada total	343.648	2.7
Total disbursements	12,804,923	100.0

Note: Missionary salaries and benefits which are paid by CRWM-U.S.A. and CRWM-Canada on the behalf of CRWM International are included in foreign disbursements by region.

5. Quota request and offering request

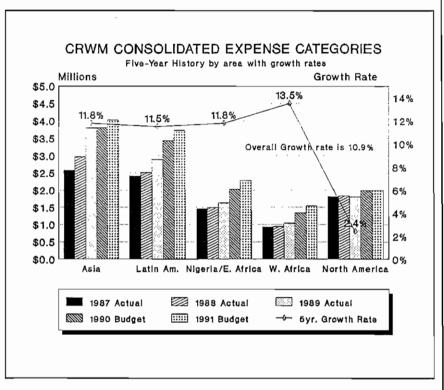
CRWM-Canada and CRWM-U.S.A. respectfully request a quota increase from \$97.95 to \$100.00 per family for 1991, an increase of 2.1 percent.

CRWM-Canada and CRWM-U.S.A. respectfully request that synod continue these agencies on its list of denominational agencies recommended for one or more offerings during 1990.

6. Five-year history, with growth rates

Occasionally people express opinions that World Missions has a bureaucracy in North America that is growing excessively. To dispel such opinions we provide a five-year history of our growth by region in the chart that follows. This demonstrates that, while our five-year expenditure growth in overseas regions has increased by about 12 percent per region, our expenditure growth in North America has been held to 2.4 percent. CRWM has no more staff in its Grand Rapids office than it had five years ago. The percent-

age of our budget used for North American administrative and promotional expenses is declining. When we use standards set by the Evangeli cal Foreign Missions Association to compare ourselves with other agencies, the percentage of our budget devoted to North American administration and promotion is now less than 12 percent. We are committed to expending as many of our dollars as we can on overseas mission work. We are grateful for faithful support from so many congregations and members of the CRC.



IV. Christian Reformed World Relief

A. Introduction

CRWRC is grateful to the Lord for the opportunity to help people experience, learn of, and share God's redeeming love.

We are especially grateful that the Board of World Ministries enables World Relief and World Missions to identify and resolve issues of integration successfully. This model has potential for integrating the work of all CRC agencies. However, care will need to be taken to meet both the spirit and letter of the Canadian and U.S. laws.

The Board of World Ministries structure has helped because (1) the World Missions and Relief Commission (WMARC) and synod made major decisions which extinguished the bickering; (2) the structure of the Board of World Ministries included developing parallel lines of accountability, which enabled problems to be solved at the lowest level feasible (even more impor-

tant, perhaps, is the ability to know at what level the problem exists); (3) it provided an ultimate "court of appeals." It has enabled us to have a nonbiased, nonjudgmental atmosphere in which we can solve problems.

Since 1984 CRWRC has increased its single-agency projects from twelve to fifteen. At the same time it has been able to increase its joint-planning projects with World Missions from twenty-four to thirty-two. Finally, it has been able to increase its joint-implementation projects with World Missions from fifteen to twenty-one. CRWRC gives thanks to the Lord for these accomplishments.

The Board of World Ministries has approved a diagnostic tool which enables its agencies to determine present types of integration and ideal types of integration in more than fifty joint projects. In addition, CRWRC has field tested and approved of a new semi-annual reporting system which reveals both the number of people in Bible studies and those joining churches. (On the one field where this reporting system was tested, 2,523 attended Bible discussions on a regular basis, and 585 persons professed their faith in Jesus Christ.)

In comparison to our limited integration in North America, these are major accomplishments. However, even overseas we must do more. The World Ministries Review Committee reports that a number of field-staff members feel that additional integration must take place. In addition, the foreign-program directors have highlighted gaps between current types of integrations and the ideal. For these reasons, CRWRC strongly supports the constitutional amendment that has been proposed by the Board of World Ministries which will mandate us to determine annually the amount of coordination and unity from (1) field staff, (2) administrative staff, and (3) national churches and organizations. We believe that information from these three perspectives will enable the board properly to assess the one mission of the church.

- 1. Constitutional changes being recommended by the World Ministries Review Committee
 - a. Recommendation VII, C: "That synod affirm the continuation of the World Ministries Constitution and organization."

The Board of World Ministries should be continued only if the Structure Review Committee report is not adopted. If the proposed Synodical Administrative Board is adopted, CRWRC will be isolated from other agencies such as CRC Domestic Ministries. In addition to inhibiting integration with other agencies, the proposal would provide dual layers of integration for CRWM and CRWRC at a cost of \$140,000 this year.

b. CRWRC does not endorse increasing the responsibility and authority of the Board of World Ministries and its staff (VII, D, Art. III A, B, C, and D). First, these recommendations remove the autonomy of the agencies and violate the joint-venture agreement between Canada and the U.S.A. Second, field staff already feel the organization is top heavy, bureaucratic, impersonal, cumbersome, and unresponsive. Third, removing committee members from the Board of World Ministries will tend to reduce understanding and integration. Finally, we believe that

- our voluntary supporters want to continue to have a choice about what they support.
- c. Recommendation about Field Organization, Article VI: This proposal seeks an increase in field-staff ownership of annual plans, which we support. However, this proposal appears cumbersome and unworkable because of transportation problems. The WM Review Committee has also suggested the possibility of addressing additional issues such as the mission of the church, the diaconal office and ecclesiastical structures, and the role and accountability of management. CRWRC does not endorse exploring these issues. We feel a strong need to concentrate on our synodical mandate and to stabilize our foreign operations. Most of these issues were addressed by WMARC and synod after five years of exhaustive study. Although we may not be in complete agreement with all the pronouncements that were made, we would prefer living with those decisions rather than reopening these issues.

2. The Structure Review Committee

In a joint Canadian and U.S.A. committee meeting, the following principles of the Structure Review Committee report were endorsed:

- a. The need for closer coordination and joint planning among the denominational boards, committees, and agencies.
- b. To move outward as a denomination by changing the denomination's organizational structure.

This endorsement is contingent upon the Structure Review Committee's seeking legal advice and input to ensure that the organizational structure adopted meets the needs of a binational church and the requirements of both countries' laws.

B. Foreign programs

1. Introduction

The work continues of defining the respective roles and responsibilities between CRWRC-Canada and CRWRC-U.S.A. regarding the administration of foreign programs. A mutually acceptable organizational structure to administer the joint venture has been approved by both boards.

CRWRC's overseas programs, by administering the mercy of Jesus Christ to people in need everywhere, are glorifying to God. Our hope is that individuals may be saved and renewed, the church built, and communities and societies transformed. All of these are signs that the kingdom comes.

STRATEGY: At local, regional, and national levels, CRWRC is building Christian institutions which measurably help the poor. The poor develop skills and acquire resources while they gain control of their lives, their households, and their institutions.

GOALS: (1) To develop effective and independent Christian institutions by which the poor can be empowered to solve their problems; (2) through holistic ministries, to assist as many families as possible to become self-sufficient (joint programs with World Missions will be evaluated on criteria consistent with the Guidelines for Integrated Ministry); (3) to encourage our staff and volunteers from the CRCNA to become competent as diaconal

workers; (4) to develop a network of Reformed groups working together to respond effectively to world needs.

At this time, we have projects which are increasing incomes and yields for forty thousand families, decreasing malnutrition and mortality with thirty thousand children under six years of age, and teaching basic literacy to sixteen thousand adults. Holistic ministries are reaching sixty thousand families.

As one of nine partners in the Canadian Foodgrains Bank, CRWRC-Canada authorized the shipment of 550 metric tons of corn and 725 metric tons of wheat in this fiscal year, valued at \$1,022,000, to Ethiopia and Angola. Three-quarters of these costs were born by the Canadian International Development Agency.

2. Strategies

CRWRC's recent strategies have made it possible to expand into some additional countries and projects because we increasingly work through existing Christian groups, allowing us to maximize our impact with very low costs. These "national" institutions benefit the poor physically and spiritually by building local Christian institutions in places and in ways that CRWRC expatriate staff cannot.

CRWRC's primary strategy to building and strengthening these institutions is labeled "management consultation." Staff in Central America, where CRWRC has the most and longest experience with management consultation, identified five key components leading to successful management consultation: (1) listening to partner groups; (2) joint "visioning" and strategy development; (3) the development of a skill-rating scale (SRS) by which partner groups can assess their skill levels; (4) a leadership-development strategy; and (5) CRWRC staff development.

3. CRWRC staff

Crucial to the success of our overseas programs is a well-qualified and satisfied staff. During the 1980s CRWRC focused on supervision, career development and continuing education, and salary levels as means to increase staff (and spouse) satisfaction and thereby to reduce costly staff turnover.

4. CRWRC resources

In recent years, overseas expenditures have risen from slightly over \$4 million in 1983-84 to a "no growth" budget proposal of \$5,712,970 for 1990-91. Funds to support that increase, however, have not come from the CRC. Instead, a major factor has been increased funding from the Canadian International Development Agency (CIDA), as well as the initiation of funding from the U.S. Agency for International Development (U.S. AID) and from foundations, other denominations, and other development organizations.

5. Activities essential to the accomplishment of our purpose

a. Prayer

As CRWRC carries out effective ministries, we repeatedly encounter satanic influence. The devil attempts to checkmate the work of the Lord: alienation, injury, and death occur routinely. Prayer gives us

direct access to the most powerful force that exists. We pray that evil will be restrained and the Holy Spirit will guide and bless our work.

b. Development education

CRWRC began its hunger/development education program in 1978, when the synod of the CRC approved a program which would help members of the denomination better understand why people are poor and hungry and what could be done about it. This program is implemented through a network of volunteers who work at a regional and local level to raise church members' awareness of the hunger issue.

c. Holistic ministry

"No matter how lucid, how persuasive, how logical, how profound our theological and spiritual statements may be, they are often wasted on anyone who does not already think as we do.... Clear and decisive Christian action explains itself and teaches in a way that words never can" (from *Christian Action in World Crisis* by Thomas Merton).

Staff are aggressive in seeking opportunities to personally witness. Dave Wierda in Guinea, while continuing strategy-development work with World Missions, works with the existing local congregation of believers in outreach evangelism. Community groups in the Philippines, witnessed to by CRWRC staff, want to form a church and have World Missions staff assume responsibility for the formal organization activities. Bev and Jim Ludema have become church leaders in a small, struggling Costa Rican fellowship of believers. In Uganda, Grace Tazelaar leads a weekly Bible study at the Kampala Baptist Church.

Around the world CRWRC staff are praying, preaching, singing, and discipling and doing this without missing a beat in completing their primary task—providing appropriate hope for the poor in the name of Jesus.

We have increased the proportion of CRWRC's resources which go into work with World Missions and churches which World Missions is working with. The agencies have accomplished good cooperation and are enhancing each other's ministry.

The underlying concepts behind the joint work with World Missions are increasingly theologically sound. There is less reference to the work as connecting "word and deed," for all word and deed itself must be a unity. Rather, people realize that CRWRC does build the church and can be used by God to establish the kingdom.

6. Other activities contributing to the accomplishment of our purpose

a. Service and training

This project has created two tiers of employees within CRWRC: the short-term people, who use service and training assignments to make life decisions, and the long-term employees. We anticipate that service and training will soon provide CRWRC with well-qualified, well-trained staff.

b. Rapid Deployment Disaster Response Program

The core of the Rapid Deployment Disaster Response Program is the use of North American volunteers to help disaster victims overseas. We have now sent volunteers to Nicaragua twice, Jamaica once, and Montserrat twice. The focus was on rebuilding houses damaged or destroyed by hurricanes.

Our evaluation shows that the program has been successful in its major aims. At small administrative cost (less than \$25,000 annually), we have given specific, measurable aid to many needy people who have found themselves in crisis.

c. Discovery tours

Overseas tours are part of our education program. Participants gain an understanding of the political, economic, and social factors which contribute to poverty, a personal experience with people of the Third World who struggle daily with being poor, and knowledge about CRWRC's efforts to combat poverty in Christ's name.

7. East Africa

a. Overview

When one thinks of East Africa, four things come to mind:

- 1) Disasters. People most often suffer when areas are wartorn. Sudan exemplifies this.
- 2) Extreme poverty. All the countries that CRWRC currently works in or has targeted for work in the future are ranked in the twenty lowest-income economies in the world, with the exception of Kenya and Sudan, which are ranked twenty-six and twenty-seven, respectively.
- 3) Refugees. Half of East African countries currently have some active level of civil war, creating large numbers of refugees.
- 4) Natural and human resources. East Africa has enormous natural and human resources. The soil is generally good, and the climate is favorable. The East Africans are very competent Christians who are committed to serve their Lord in every aspect of their lives.

CRWRC responds to these needs and opportunities by increasing a community's ability to respond to and manage its immediate environment and to plan for the future. To accomplish this, CRWRC concentrates on Christian organizational development (institutional development).

b. Country information

- 1) Kenya. Working only as consultants, we simultaneously identify and assist Christian organizations and leaders who desire to make their outreach more effective.
- 2) Malawi/Mozambique. The situation in Mozambique includes political turmoil, guerilla warfare, impoverished economy, and death and destruction. Thousands of Mozambican refugees have fled into neighboring Malawi, another impoverished nation though relatively stable politically. CRWRC is responding to needs of the refugees and Malawians with the Nkhoma Synod of the Presbyterian Church of Malawi. It also seeks opportunities to help repatriates to Mozambique by assisting the Reformed Church of Mozambique as its consultant in Malawi.
- Sudan, Current government policy toward Christian agencies prevents CRWRC from being directly involved in this country. Ini-

tially, we assisted financially through ACROSS, a Christian agency that was recently allowed back in. Later we supplied ACROSS with three staff persons for a year to get community development started again.

 Tanzania. CRWRC works with the Evangelical Church of Tanzania, through the national development office, as it seeks to improve the

programs of seventeen dioceses.

5) Uganda. On February 11, 1990, after a tragic accident on a road from Arua to Kampala, Uganda, we lost the companionship and service of planning consultant John Hooyer. John was a devoted servant of his Lord, and we can rejoice that he is enjoying eternal bliss with his Savior. We grieve with Ihla and all of the family in North America and Uganda.

In spite of Uganda's past problems of civil war and insecurity, solid programs continue with good results. With political stability improving, communities are able to progress more rapidly because

of the groundwork that was laid during stressful times.

6) Zambia. The Reformed Church of Zambia (RCZ) has requested assistance with community-development programs. The RCZ has excellent relations with the government and thus has much potential to affect many areas in this impoverished country. The RCZ will play an important role in helping communities reorient themselves to commercial farming after years of neglect because of mineral mining. CRWRC seeks to place one consultant with the RCZ.

CRWRC seeks the approval of Synod 1990 to begin work in Zambia.

8. West Africa

Of the thirty-nine lowest income countries identified in the most recent World Bank statistics, twenty-six of them are in sub-Saharan Africa. That is two-thirds of the world's most impoverished countries—probably about 350 million people.

CRWRC in West Africa demonstrates almost the complete spectrum of development models, the complete range of project maturities (start, middle, and end), and a good selection of experimental attempts to integrate closely our work with that of CRWM.

During 1990-91 we want to continue the constructive phasing over of projects and end their relationship with CRWRC. The Christian Rural Development project in Nigeria receives its last CRWRC funding this year.

The Christian Health Association of Liberia (CHAL), having "graduated" in 1988-89, continues to administer a second \$3.5 million United States Agency for International Development (U.S. AID) grant. Although we have no plans to continue to assist CHAL with volunteers, both we and they want to maintain some sort of mutually beneficial relationship in the coming years.

Other projects are in their middle stage of development and are producing well. The EYN (Church of the Brethren) agricultural project in northern Nigeria is expanding this year. The Sierra Leone numbers will tell that the Freetown project is planning to double in size, while the Kuranko project maintains its level of operation with only three expatriates involved. The joint CRWM/CRWRC work in Guinea is entering a phase-two stage of ex-

perimentation, in which several models are being tried, one on a fairly large scale.

Still other projects are undergoing assessment and replanning. Our involvement with the Fulani in Nigeria continues to be problematic, particularly in the area of appropriate objectives. The Krim project of Sierra Leone suffered serious setbacks during 1988-89, and we are in the process of reassessing the scope and nature of our involvement there. Our joint efforts with CRWM among the Fulbe in Mali are very promising, and we hope to rewrite the joint strategy to allow CRWRC a larger scope for organizing activities and expansion.

There are also projects that are just beginning in West Africa, such as the Jos urban project in Nigeria, a joint project with CRWM. We will move forward with the Christian Health Association of Sierra Leone in a cooperative effort in institution building and primary health care.

We also hope to begin a major expansion of CRWRC's West African work in the Sahel region (Senegal, Mali, Niger, Chad, and the like). This is the area of fiercest human and environmental need. There will be more drought and famine and more refugees. We propose to position ourselves in the Sahel by working cooperatively with local organizations and church agencies. We expect to help strengthen these institutions; we expect to be able to make real improvements in the lives of the very poorest of the poor; and we expect to be in position and ready, along with our partners, when emergency needs strike.

CRWRC requests the approval of Synod 1990 to work in Arid Lands, West Africa, to seek groups and organizations which are evangelical Christian but also to consider work with governmental and other existing organizations where the need is great and an effective Christian partner unavailable. We seek approval of this strategy and, consistent with this work, the development of projects in Senegal, Mali, Niger, and Chad.

Africa lacks infrastructure, especially institutional infrastructure oriented toward development. Although there is great church growth in some areas, the church has yet to catch a broad vision for kingdom beginnings here and now.

We hope that with the resources represented by the 1990-91 plans and budgets we as a denomination can play our part in God's plan for West Africa.

9.Asia

a. Bangladesh. The key question is how to be there (long-range) in a way that meets the needs, is appropriate politically as well as socially and culturally, and still is also expressive of our agency's most basic values. A very significant opportunity has developed in recent months with a national Lutheran church which desires us to work with them. At Jamalpur, CRWRC saw a possibility for working in an area where the Australian Baptist Mission Society was doing some creative work with Muslims and was very open to our work there. God surprised us with some Christian professionals who are forming into a board at a breathtaking clip.

b. Philippines. CRWRC has worked with the leadership of the Philippine CRC (CRC-P) and associated World Missions staff on the island of Luzon and with the Christian Reformed Diaconal Assembly of Negros Occidental (CRDANO)—a diaconal organization on the island of Negros closely affiliated with but not directly under the CRC-P. We also have partnerships with the Association of Evangelical Churches of Ifugao (AECI) and the Buklod Biyayang Kristiyano (BBK), as well as two federations of Christian Service Groups in Metro Manila. This year we will begin work on the island of Panay with the CRC-P and the World Missions staff there.

The newest partnership agreement is with the Classis Southern Luzon Diaconal Assembly, which includes a plan for training deacons and serving the poor. Conversations with other classes about similar agreements are developing.

- c. Indonesia. We have gained access to potential church partner groups (virtually one denomination except legally and geographically) that will give us plenty of opportunities to respond to need in this large Muslim country. A major question is whether CRWRC can overcome budget constraints to respond.
- d. India. CRWRC's work through the CRC in South India was suspended due to problems with implementation and "management consultation by long distance." Last year a new beginning got underway at Adoni. The key issue is this: if we have now found a way to do effective programming in India, should we stay longer and spread to other sites, or should we leave?

10. Latin America

a. Overview

Despite persistent and plaguing problems such as political unrest, injustice, and national debt, the poverty indicators of infant malnutrition, mortality, and illiteracy demonstrate a general and modest improvement in the lives of Latin Americans.

CRWRC focuses on subgroups that are most needy, while generally maintaining or decreasing the overall budget dedicated to this region. We are using three approaches: phasing out of programs that are prospering, doing more consultation and training, and seeking new projects based on efficiency and participant need.

CRWRC staff are acquiring and developing the skills that are needed to make partner organizations more effective. Also, the quality of service to the participants has improved.

b. Country information

- Dominican Republic. The Community Development Program is closely linked with the Christian Reformed Church of the Dominican Republic. Its target is the Haitian immigrants.
- Mexico. Our major partner in Mexico, AMEXTRA, is becoming independent. We are beginning the phase-down of money and staff time.
- 3) Central America. CRWRC will concentrate on El Salvador, Honduras, Guatemala, and Nicaragua—some of the poorest countries. With the exception of work with the diaconates of the national Christian

Reformed churches, projects in Costa Rica will be completely phased out by 1990-91.

- 4) Belize. The work with the national Presbyterian church and with refugees in the Valley of Peace will be phased out over the next two years.
- Haiti. The ODEKKA program on the central plateau and the leadership-development programs are on very ambitious phase-out plans.
- 6) Ecuador. Programs with FEINE are serving the poorest of the Indian populations in the highlands and the Amazon basin.

D. Diaconal ministries—Canada

CRWRC-Canada and the twelve diaconal conferences in Canada committed themselves to working agreements with strong emphasis on helping deacons work out a clear perspective on their task and awareness of current needs, particularly those of the poor and underprivileged in our communities, the elderly, refugees, the underemployed, and incarcerated persons. Programs that have been supported and encouraged are employment training for Native Americans, prison ministry, Christian counseling services, disaster relief, and affordable housing and support services for the abused and distressed. CRWRC-Canada provided consultation and, where appropriate, some initial funding to begin projects in concert with diaconal conference consultants and executives.

The CRWRC-Canada refugee sponsorship and resettlement program facilitated 2070 sponsorships for refugees in southeast Asia, Africa, Europe, and the Middle East in the last fiscal year and facilitated the sponsorships of 534 refugees in this current year. There are ten volunteer refugee coordinators across Canada. The Christian Reformed Church in Canada is recognized as a leader in the sponsorship of refugees to Canada.

E. Diaconal ministries—U.S.A.

1. The need

CRWRC believes that Reformed Christians, with their unique kingdom perspective, are open to dealing with the needs of our hurting world, but they themselves need the deacons of our churches to develop opportunities for mercy ministry and to support them in carrying out those opportunities.

It is estimated that 70 percent of welfare cases could be successfully ministered to if the individuals were involved with a caring person or family. CRWRC sees here an opportunity for the deacons to fulfill their mandate and for the church to reach out.

2. The vision

Diaconal ministry resources in the CRC will be used to equip and energize a compassionate Christian church so that for each member of the CRC a needy person is enabled to overcome disabling problems. The intention is to support church members in ministry through networks of deacons and through deacon conferences (regional groups) and to so influence the lives of those in need that they in turn become ministering Christians. The increased awareness resulting from these relationships will enhance the CRC's support and awareness of needs overseas as well.

3. The barriers

- a. The diaconate is not structured to seek out ministry opportunities.
- b. Deacons are just beginning to catch the vision of equipping the saints for ministry.
- c. The church at the local level "committees to death" innovative ministries and individuals.
- d. CRC classes are not structured to naturally support ministry and develop diaconal leadership.
- e. Materialism has many people turned inward to focus on self rather than outward to focus on those in need of salvation and service.
- f. Agencies at the denominational level are not held accountable to integrate their ministries. What can we do in federation and how can we build up the offices and the church to accomplish outreach?
- g. Our tithes of time, talent, and treasure are being siphoned off by secular concerns, job security, or less credible parachurch agencies with more visibility.

4. The answer

The deacon's job description (from the ordination form of 1982) is a powerful foundation to build the vision on: "Inspire faithful stewardship in this congregation.... Realize that benevolence is a quality of our life in Christ, and not merely a matter of financial assistance. Be ministers of mercy to rich and poor alike, both within and outside the church. Teach us to be merciful."

CRWRC invests significant resources into supporting diaconal structures. Its vision is to form a diaconal network across North America. That vision can become reality if the whole church pulls together in outreach, supporting the deacons, holding them accountable, and, above all, praying with them.

- 5. Signs that the task is being accomplished
 - a. In 1989 15,320 families were served in North America through diaconal networks.
 - b. In all CRC classes there is development of a diaconal support network.
 - c. In October 180 diaconal leaders from across North America met together in Minneapolis for spiritual renewal and skill development.
 - d. Eight diaconal consultants are located regionally to assist churches and classes in the fulfillment of their diaconal task.
 - e. Models for ministry to the disabled, the homeless, the unemployed, the illiterate, and many more target groups are being used.
 - f. Cooperation with the Committee on Disability Concerns has allowed that committee to test various models of ministry.
 - g. Leadership development, urban-ministry models, and stewardship issues are being dealt with by interagency task forces.
 - h. Several projects have been jointly established with Home Missions. Varying mandates, strategies, and staff structures make that planning challenging.

- i. A vibrant, nationally recognized disaster-response system working through diaconal conferences has a base of 1100 volunteers to rapidly meet short- and long-term disaster needs.
- j. In Canada, 2070 applications for refugee sponsorship were processed.

6. CRWRC asks for prayer

- a. That the Christian Reformed Church may have the "eyes of Christ" as it looks at today's world with compassion.
- b. For real opportunities to minister in word and deed—opportunities that involve church members in caring relationships with those in need.
- c. That each household in the Christian Reformed Church can reach out to one needy household in the local community and one needy household or family in the international community.
- d. For structures at the local, classical, and denominational levels that provide freedom, support, and accountability to do ministry.
- e. That assistance may be used with discernment—discernment that builds people up spiritually as well as physically.

F. Financial matters

1. Budget

Last year CRWRC income exceeded expenditures by \$135,806. We continue to experience firm support from CRC churches and the Canadian government. Last year we received \$1,580,778 in Canadian grants. In addition, we have been approved to receive \$250,000 from the U.S. Agency for International Development. CRWRC requests synod's approval of the planned budget of \$8,630,590.

The budget for 1990-91 is as follows:

	Planned budget	
Foreign programs	\$5,712,970	
Administration, U.S.	467,800	
Administration, Canada	276,349	
Foreign Administration, Canada	117,853	
Communication Canada	213,540	
Diaconal U.S.	1,264,594	
Diaconal Canada	135,170	
Canadian Foodgrains Bank	211,864	
Planning and training	110,000	
World Ministries	70,450	
Building expansion	50,000	
Total	\$8,630,590	

2. Salary levels of executive staff

In accordance with synod's mandate to report the executive levels and the percentage of midpoint, CRWRC reports the following:

Job level	Number of positions in job level	Compensation quartile
8	1	112%
6	2	105%
5	2	112%

3. Request for offerings

CRWRC-Canada and CRWRC-U.S.A. request synod to commend to the churches in Canada and the United States the work of mercy carried on by World Relief and to urge the churches to take offerings on a regular quarterly basis to provide the necessary funds for this ministry.

G. CRWRC-Canada administration and ministry

With the implementation of the joint-venture agreement and the responsibilities that the Canadian office has assumed in response to Revenue Canada's requirements regarding the administration of Canadian charitable funds, the Canadian office reorganized and now has coordinators of overseas operations, communication and corporate relations, finance, foreign programs, and diaconal ministries. Mr. Raymond Elgersma began his work as the director of CRWRC-Canada in November 1989.

CRWRC-Canada submits the following names for synod's approval as its representatives to the Board of World Ministries:

Mr. Henry Blok

Mr. Co Zondag

Mr. Clarence Tuin, alternate

H. CRWRC-U.S.A. administration and ministry

1. Amendment of U.S. Articles of Incorporation

The Michigan Nonprofit Corporation Act provides a means to limit the liability of volunteer directors of nonprofit corporations such as CRWRC. Since CRWRC chose to take advantage of this opportunity to limit the liability of its volunteer directors, its articles of incorporation needed to be amended. The absence of these provisions in the articles of incorporation could inhibit some persons from agreeing to serve as volunteer directors. The recommendation that the articles of incorporation for the Christian Reformed World Relief Committee be amended to add a new Article VII was approved by the board. Article VII reads as follows:

ARTICLE VII: VOLUNTEER DIRECTOR LIABILITY PROTECTION

A trustee of this Corporation who is a volunteer director, as defined in Section 110(2) of the Michigan Nonprofit Corporation Act, is not personally liable to this Corporation or its members for monetary damages for a breach of such trustee's fiduciary duty; except that nothing herein shall be construed to eliminate or limit the liability of a trustee for any of the following:

- a. A breach of the trustee's duty of loyalty to the Corporation or its members;
- Acts or omissions not in good faith or that involve intentional misconduct or a knowing violation of law;

- c. A violation of Section 551(1) of the Michigan Nonprofit Corporation Act, as amended;
- d. A transaction from which the trustee derived an improper personal benefit;
- e. An act or omission occurring before the effective date of this amendment;
- f. An act or omission that is grossly negligent.

The Corporation assumes all liability to any person other than the Corporation or its members for all acts or omissions of the Corporation's trustees who are volunteer directors, as defined in Section 110(2) of the Michigan Nonprofit Corporation Act, occurring on or after January 1, 1988.

If the Michigan Nonprofit Corporation Act is hereafter amended to authorize corporate action further eliminating or limiting the personal liability of directors, then liability of the trustee of the Corporation shall be eliminated or limited to the fullest extent permitted by the Michigan Nonprofit Corporation Act, as so amended. Any repeal or modification of the Article shall not adversely affect any right or protection of any trustee of this Corporation existing at the time of such repeal or amendment.

The operation of this Article shall be subject to any applicable law, including the federal tax laws.

2. Officers for fiscal year 1991

The following were elected officers for CRWRC-U.S.A. for fiscal year 1991:

Mr. Louis Haveman, president

Dr. Shirley Roels, vice president

Rev. Harvey J. Baas, secretary

Mr. Robert Naerebout, treasurer

3. Nominations for Board of World Ministries membership for fiscal year 1991

The following were nominated to represent CRWRC-U.S.A. on the Board of World Ministries for fiscal year 1991:

Mr. Louis Haveman

Mr. Martin Sterk

Mr. Bill Snow

Mr. Richard Kuiken, alternate

V. Matters requiring synodical action

- A. Appointment of executive cirector (see Section II, C, 1)
- B. Approval of new joint project in Zambia (see Sections II, C, 2; IV, B, 8, b, (6))
- C. Approval of work in Arid Lands, West Africa (see Sections II, C, 7; IV, B, 9)
- D. Approval of CRWM interdependency agreement with Nairobi Evangelical Graduate School of Theology to place missionary on faculty (see Sections II, C, 4; III, C, 4, e)

- E. Authorization for CRWM to conduct research and meet needs in eastern and central Europe (see Sections II, C, 5; III, C, 6, c)
- F. Authorize CRWM to begin ministry to the Soviet peoples (see Sections II, C, 6; III, C, 6, d)
- G. Review of responses to Structure Review Committee and World Ministries Review Committee (see Sections II, C, 8; III, E, 2, 3; IV, A, 1, 2)
- H. Approval of constitutional amendment (see Section II, C, 10)
- I. Approval of revision of the constitution as edited to reflect joint-venture agreement (see Sections II, C, 11)
- J. Presentation of missionaries to synod (see Sections II, C, 14; III, D, 4)
- K. Appointment of board members (see Sections II, C, 15; III, F, 5; III, G, 2; IV, G; IV, H, 3)
- L. Approval of budgets (see Sections II, C, 12; III, H, 4; IV, F, 1)
- M. Approval of quota (see Sections II, C, 16; III, H, 5)
- N. Approval of recommendation to the churches for offerings (see Sections II, C, 16, 17; III, H, 5; IV, F, 3)
- O. Approval of amendment to CRWRC's Articles of Incorporation (see Section IV, H, 1)

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; Mr. Harold Postma, vice chairperson, 1991; Mrs. Helen Brent, 1990; Dr. Wayne Joosse, 1991; Mrs. Shirley Los, 1991; Rev. Homer J. Wigboldy, 1992; Mr. Donald Vander Mey, 1992; Rev. Henry Guikema, 1992; Mrs. Mary Zwaanstra, 1991; Canadian representation: Rev. Carl D. Tuyl, 1991. All of these members serve on one or more of the following subcommittees: Executive Committee, Personnel Committee, Turn-of-the-Century Committee, Current-Issues Committee, and Promotion/Publicity Committee.

Serving on our Canadian subcommittee are Rev. Carl D. Tuyl, chairperson; Rev. Peter L. Van Katwyk, vice chairperson; Mrs. Irene Van Leeuwen; Rev. Evert Gritter; Rev. Peter C. Hogeterp.

Rev. Harold Bode has served the committee as executive director since 1974. Dr. Melvin I. Flikkema has served as the assistant executive director since February 1988. Ms. Judy VerStrate has provided secretarial assistance to the committee and staff since July 1987.

II. Chaplain personnel

The Christian Reformed Church currently has eighty-five chaplains serving in specialized ministry.

Ecclesiastical endorsement has been given by the Chaplain Committee for ministry in specialized institutional settings to the following sixty-four 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, (in transition)

Chaplain Robert Brummel, Ohio State Medical Center, Columbus, OH Chaplain Stanley J. Bultman, Hospital Chaplaincy Services, Grand Rapids,

Chaplain Donald E. Byker, Wedgwood Acres-Christian Youth Homes, Grand Rapids, MI

Chaplain Arlo D. Compaan, Tolentine Personal Resource Center, Olympia Fields, IL

Chaplain Harold T. DeJong, St. Peter Hospital, Olympia, WA

Chaplain Sini Den Otter, Grey Nuns Hospital, Edmonton, AB

Chaplain John de Vries, Jr., Regional Coordinator of Pastoral Services, London, ON

Chaplain Ronald W. DeYoung, Wholistic Health Center, Hinsdale, IL Chaplain Sidney Draayer, Paraklesis Ministries, Inc., Grand Rapids, MI Chaplain Albert Dreise, Salem Christian Mental Health Association, Mississauga, ON

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, Hospice, Chicago, 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, Cobourg, ON

Chaplain Terry Hager, Community Counseling and Personal Growth Ministry, Grand Rapids, MI

Chaplain Jacob P. Heerema, Pine Rest Hospital, Grand Rapids, MI

Chaplain Orlin J. Hogan, Bethany Christian Services, Modesto, CA

Chaplain Allen J. Hoogewind, Hope Rehabilitation, 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, Rehoboth McKinley Christian Healthcare Services, Gallup, NM

Chaplain Jim R. Kok, Crystal Cathedral, Garden Grove, CA

Chaplain Philip J. Koster, Pontiac General Hospital, Pontiac, MI

Chaplain Peter Kranenburg, Queen Elizabeth Hospital, Toronto, ON

Chaplain John H. Lamsma, Federal Correctional Institution, Sheridan, OR

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 H. Schipper, Battle Creek Health Systems, Battle Creek, MI

Chaplain Howard A. Sponholz, Cabrini Medical Center and St. Vincent Hospital, New York, NY

Chaplain William A. Stroo, Samaritan Center, South Bend, IN

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 Richard Vanden Berg, Ontario Correctional Institute, Brampton,

Chaplain Richard Vanden Berg, Ontario Correctional Institute, Brampton ON

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 David W. Van Gelder, Bethesda Counseling Center, Denver, CO

Chaplain Siebert A. Van Houten, Regional Coordinator of Pastoral Services, Ancaster, ON

Chaplain Peter L. Van Katwyk, Interfaith Pastoral Counseling Centre, Kitchener, ON.

Chaplain Ryan W. Veeneman, Fremont Medical Center, Alcohol Outpatient Services, Fremont, MI

Chaplain Duane A. Visser, Pine Rest Hospital, Grand Rapids, MI

Chaplain Ronald C. Vredeveld, Association for Interfaith Ministries, Mt. Pleasant, MI

Chaplain Kenneth R. Wezeman, St. Joseph Hospital, Mishawaka, IN

The six ministers who took institutional chaplaincy positions in the past year are Reverends Albert Dreise, Orlin J. Hogan, William A. Stroo, Richard Vanden Berg, David W. Van Gelder, and Ryan W. Veeneman.

Chaplain Ronald W. Hempel resigned from ministry in the Christian

Reformed Church.

In 1989 five chaplains were endorsed for training in specialized ministry. They are Reverends Robert Koornneef, Melle Pool, Herman D. Praamsma, George J. Van Arragon, and Karl J. Van Harn. It is anticipated that they will enter chaplaincy in 1990.

Ecclesiastical endorsement has been given by the Chaplain Committee to seventeen reserve chaplains and nineteen chaplains serving full-time on active duty in the armed services.

The following is a roster of active-duty chaplains and assignments, with the year of accession:

Air Force

Chaplain, Major Richard M. Hartwell, Jr., Ramstein AFB, Germany (1981)

Chaplain, Capt. Thomas Klaasen, Elmendorf AFB, AK (1986)

Chaplain, Major Marinus Vande Steeg, McConnell AFB, KS (1982)

Chaplain, Capt. Karl Wiersum, Beale AFB, CA (1986)

Army

Chaplain, Capt. Dale Ellens, Kansas State University, Manhattan, KS (1983)

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 Airborn Corp., Ft. Bragg, NC (1988)

Chaplain, Major Philip R. Touw, Schofield Barracks, HI (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, Marine Corp. Combat Development Command, Quantico, VA (1966)

Chaplain, LCDR Norman F. Brown, USN, Holy Loch, Scotland (1983)
Chaplain, LDCR George D. Cooper, CHC, CREDO, Norfolk, VA (1980)
Chaplain, CAPT Albert J. Roon, CHC, NAVSUBASE, Kings Bay, GA (1966)
Chaplain, LT Richard J. Silveira, CHC, USNR, Weapons Training Battalion,
Camp Pendelton, CA (1985)

In 1989 Chaplain, COL John J. Hoogland completed thirty years of distinguished service in the Army Chaplain Corps. He retired in February 1989.

The Chaplain Committee also endorses two full-time industrial chaplains:

Chaplain Donald J. Steenhoek, Waste Management of Florida, Ft. Lauderdale, FL

Chaplain Jack L. Vander Laan, Waste Management, Inc., Ft. Lauderdale, FL

III. Pastoral care: a ministry of healing

The persons in pastoral care who presently serve the CRC enter the pain and suffering of others and offer the most precious gift—compassion. Pastoral care is not new, nor is it very well defined. When examined in contrast to high technologies, advanced pharmaceutics, and amazing new skills and techniques, pastoral care is often given little value according to the measure of modern society. But those who have been touched by it understand its value. One director of an institution which recently hired a CRC chaplain said, "It was the best move our agency ever made."

Pastoral care is one of the important ministries of the CRC. Henri Nouwen, in *Reaching Out*, defines it well: "Healing is the humble but also very demanding task of creating and offering a friendly empty space where strangers can reflect on their pain and suffering without fear, and find the confidence that makes them look for new ways right at the center of their confusion." In the name of Christ the chaplains of the CRC are usually meeting people at points of deep need in their lives. As Christ's representatives, they provide a listening ear and bring the hope of the gospel.

These chaplains representing the CRC serve in a great variety of specialized ministries. Most of them have taken a considerable amount of training above and beyond their seminary education. They are clergy whose vocational identification is often with a nonchurch social institution. Therefore, the one thing that all these chaplains have in common is that they are full members of two institutions at once.

An appreciation of the fact that a chaplain is not just affiliated with but is fully a part of two major social institutions is a key to understanding both the problems and the opportunities of specialized ministries. Part of the difficulty of affiliation with two institutions is that it is so obvious. The dual relationship is taken for granted by everyone familiar with specialized ministries. But the implications have not always been taken seriously by either chaplains or the church.

Although it is true that the chaplain is a church professional whose ministry takes place in a secular institution outside the church, it is not true that he has left the church's ministry. In a real sense the chaplain takes the church with him into the institution.

To assist our chaplains to function effectively both as ministers of the church and as chaplains of the institutions which employ them, the synod established a Chaplain Committee with an executive director and an assistant executive director to visit, counsel with, and provide ecclesiastical support for persons in specialized ministries. In addition, the synod has authorized the Chaplain Committee to endorse clergy to serve as military chaplains, institutional chaplains, and pastoral counselors. Endorsement affirms the fitness of these persons to function as CRC clergy in specialized settings.

The following information illustrates how the Chaplain Committee has assisted CRC chaplains and represented the CRC in the past year.

A. Service in various pastoral-care organizations

National Conference on Ministry to the Armed Forces (NCMAF)

NCMAF is an organization composed of endorsing agents from 217 denominations. These endorsing agents are involved on behalf of their denomination to endorse some 7,625 chaplains in the active and reserve components of all branches of the military service and the veterans hospitals. NCMAF meets regularly with the armed forces Chiefs of Chaplains regarding chaplaincy in the military. During 1989 Rev. Harold Bode played a very active role on behalf of the CRC in this important organization. He has been chairperson of the Continuing Concerns Committee, written a major paper on the history and development of denominationalism in North America, and, in December 1989, was elected vice chairperson of NCMAF. In the future he will become chairperson.

The value of this ministry on behalf of our military chaplains is considerable. In times of budget constraints, the commitment of our society and government to provide public funding to ensure the "free exercise of religion" for the soldiers, sailors, airmen, and coastguardsmen of our country is sometimes less than total. NCMAF serves as a vehicle for denominations to speak unitedly to Congress and to the military regarding religious life in the armed services. Amazingly, the CRC has been given a role and influence far beyond its size in comparison to other faith groups.

Another value that comes from our very active involvement in NCMAF is that we are able to speak directly to the military Chiefs of Chaplains on behalf of CRC chaplains. The old adage "It's not only what you know but who you know" still applies. It is simply true that we would have not nearly so many chaplains in the military if we had not developed good relations with the Chiefs of Chaplains.

Congress on Ministry in Specialized Settings (COMISS)

A second major pastoral-care organization that both Rev. Harold Bode and Dr. Melvin J. Flikkema are involved in is COMISS. This major interfaith, interorganizational conference brings together faith groups, pastoral-care providers, and professional pastoral-care organizations to discuss the issues facing them in the last decade of this century.

Among the many activities this organization is involved in is the publication of the *Pastoral Care Journal*, setting up a pastoral-care research foundation, drawing up policies and procedures related to the certification and endorsement of ministers in specialized settings, and the setting up of ethical and pastoral-care standards for agencies providing pastoral care.

Again, our denomination is well served by having a major role in this organization through our endorsing agents. Rev. Harold Bode has been elected president of COMISS for the next two years, and Dr. Melvin Flikkema has been designated as the chairperson of all the religious endorsing agents who are a part of COMISS.

B. Prison ministries

The prison population of the United States at all levels—local, state, and federal—continues to expand rapidly. Consequently, there are a number of vacancies in prison chaplaincy. For example, within the next several years the Federal Bureau of Prisons will be hiring twenty-five additional chaplains.

In December 1989 Dr. Melvin Flikkema, along with endorsing agents from other faith groups, attended a meeting in Washington, DC, hosted by the Federal Bureau of Prisons, on chaplaincy in prisons. The tremendous spiritual needs of prisoners and prison staff were highlighted. Among the topics discussed was the fact that the average length of a sentence is now three times what it was two years ago. The result is a tremendous sense of hopelessness in our prisons and a great need for pastoral ministry.

C. Pensions, salary supplements, and training stipends

Approximately \$240,000 (40 percent) of our budget goes for pension coverage for chaplains. Synod 1971 declared, "Chaplains will never receive less pension benefits than other ministers of the CRC who serve congregations, but neither will they receive duplicate benefits at the expense of the CRC." Out of that declaration came what is known as the "offset policy" in the pension plan, which basically means that CRC chaplains will not receive duplicate pension benefits for the years they serve as chaplains and receive benefits from the institutions they serve.

The Chaplain Committee currently provides salary supplements for ten chaplains. Four chaplains are on the Fund for Smaller Churches scale as authorized by synod; a few receive supplements for ministry in special situations (Mayo Clinic, New York City, Toronto). We also provide seed money to begin chaplaincy programs in critical situations. Typically, we pay 75 percent of the salary for the first year, 50 percent for the second year, 25 percent for the third year, and nothing thereafter.

In 1989 the Chaplain Committee became involved in providing seed money to two new chaplaincy programs. The first is with Wedgwood Acres-Christian Youth Homes, Inc., in Grand Rapids, Michigan. (Wedgwood is a Christian residential center serving ninety-six emotionally troubled adolescents). Rev. Donald E. Byker serves as their chaplain.

More recently the Chaplain Committee has helped begin a chaplaincy program with Rehoboth McKinley Christian Healthcare Services in Gallup, New Mexico. (Rehoboth provides chemical-dependency treatment). Within the small town of Gallup, more people were arrested for drunkenness in 1989 than in the entire state of Illinois. Hence, your committee has felt it im-

portant to help address this major social and spiritual problem, and we are grateful that Rev. Donald J. Klompeen has assumed this challenging position.

We also provide four or five training stipends each year to qualified and gifted pastors who wish to specialize in pastoral-care ministry. Currently we are providing training stipends to five pastors, three in Canada and two in the United States. During 1989 two additional chaplains used training stipends from the Chaplain Committee to complete their training. They have both found chaplain positions within the province of Ontario, Canada.

D. Endorsement

Another important function of the Chaplain Committee is to provide ecclesiastical endorsement for our chaplains. The personnel committee processes all endorsements and makes recommendations to the full committee.

Again in 1989 the Chaplain Committee granted endorsement to five chaplains for training; other chaplains were granted endorsement to apply for positions in specialized settings. Initially endorsement to apply for a position may be granted with stipulations. For example, a person may be granted endorsement to serve as a chaplain in a substance-abuse rehabilitation center for a limited time (usually two years), during which time the chaplain must get additional specialized training. The Chaplain Committee usually assists in the funding of that training.

This past year the personnel committee reviewed the endorsement of ten chaplains. In most cases the attached stipulations had been met. Many of the chaplains were better prepared than before to carry out their ministries.

Another facet of the endorsement process is that each time a chaplain attains a position, the work must be approved by classis as spiritual in character and directly related to the calling of a minister. Again this year the committee spent considerable time with each chaplain, the local calling church, and the classis, ascertaining whether the individual had the gifts to serve well in this position and whether the Chaplain Committee would assume pension coverage. In addition, either Rev. Bode or Dr. Flikkema has attended a number of classis meetings where these ministries were approved, as well as several installation services for chaplains.

E. Pastoral care of chaplains and their families

An additional mandate that synod gave to the Chaplain Committee is to serve our chaplains and their families with pastoral care and concern. In this past year a number of visits were made to our chaplains by either Rev. Bode or Dr. Flikkema. These visits are especially meaningful to those chaplains who serve in areas far removed from CRC communities and to chaplains who may be experiencing particular challenges in their ministries.

Part of the pastoral care that the Chaplain Committee provides for our chaplains is a retreat held each June in Grand Rapids for the chaplains and their spouses. In 1989 a joint retreat was held with the chaplains from the Reformed Church in America. The chaplains' appreciation for this tie to our denomination is evident by the excellent participation we get each year at the retreat. This year seventy-two chaplains and forty-five spouses attended.

Each year at Christmas the Chaplain Committee sends a few books to each of our chaplains. These books are carefully selected to stimulate the professional and spiritual growth of our chaplains.

F. Leadership for the 1990s

As the Chaplain Committee looks toward the future, it is apparent that soon there will be over one hundred chaplains endorsed by the Chaplain Committee who will be representing the CRC in specialized ministries. We are grateful to God that there continues to be a significant amount of interest in specialized ministries by CRC pastors. We are also grateful for the excellent support our chaplains have received from the denomination.

Many of our chaplains will be facing significant challenges to their ministries in the 1990s. Our military chaplains face the reality that there will be a reduction in forces in 1991. Institutional chaplains are told to be cost effective and relevant to the needs of the institutions they serve. Church-related health-care facilities are often forced by the marketplace to function like their secular counterparts. Neither the military chaplains nor the institutional chaplains believe the present state of affairs is positive, and both are struggling with the dilemmas.

In these final years of the twentieth century, the Chaplain Committee wishes to serve our chaplains and the CRC well. Therefore, as the denomination anticipates restructuring its ministries, we are concerned that it be done in such a way that we can continue to give maximum assistance to those clergy who are in specialized ministry.

IV. "Vision 21," the Structure Review Committee, and "A Preferred Vision"

A. "Vision 21" and the Structure Review Committee

The idea of a Chaplain Committee was conceived by Synod 1918; the committee was born in 1943; it was declared by Synod 1974 to be sufficiently unique to continue to live separately; yet in 1990 it may be asked to write its own obituary. If the recommendations of the Structure Review Committee are adopted by Synod 1990, the Chaplain Committee will cease to exist by 1994, though it will continue to serve during the period of transition, assisting in the process of designing the best possible model of denominational chaplaincy.

The Structure Review Committee members have assured the Chaplain Committee that it would be able to continue a small in loco committee to meet the immediate and periodic needs of chaplaincy while the appropriate operating committee is not in session. We believe the promises of the Structure Review Committee members, even though that committee will no longer exist in the future. Now that is faith! Why? Because we believe that the denomination has a long history of making good decisions regarding its ongoing ministries and that the denomination will safeguard current ministries so that they will not suffer loss through restructuring.

The Chaplain Committee does not question whether the denomination needs to undergo some structure and management changes with respect to its boards and agencies. The Chaplain Committee does not expect to be exempted from those structural changes, but we do ask that we be listened to with respect to our needs. We administer a program which oversees pastoral ministries in a variety of settings, and we work with a diverse group of pastoral-care organizations. We do, in fact, administer a ministry in specialized settings. We have questions about what shape the proposed reorganization will take and how it will affect us.

For instance, most of the persons who have served stints on the Chaplain Committee during the past fifteen years will testify that one does not learn in three or four meetings what chaplaincy is all about. In fact, most will affirm that it takes a year to eighteen months before they really know what is happening. This means that they will have attended ten regular committee meetings and a like number of subcommittee meetings. Now, if the operating committee to which chaplaincy is assigned meets twice a year, the members assigned to address chaplaincy matters will need several years (meeting twice a year) to get up to speed with what is happening in chaplaincy.

The Chaplain Committee is presently composed of ten members; four are women and six are men, of whom three are ministers. Expertise is the critical issue in selecting nominees to present to synod for election to serve on the committee. The committee at this time enjoys the expertise of a social worker, psychologist, nurses, teacher, accountant, consultant, and former chaplain. Most of the members have expertise in several areas which are closely related to the ministry of chaplaincy.

What criteria did the Structure Review Committee use in determining the number of operating committees and which agencies should be under each operating committee? Geographical? Size of operation? Size of staff? Size of budget? Type of ministry? Geographically, it would make sense to place chaplains under "domestic ministries," because much of the chaplains' ministry is located in North America. However, the primary focus of Home Missions, the biggest agency under "domestic ministries," is church planting and evangelism, designed to gather God's growing family into the Christian Reformed Church. In contrast, the primary focus of the Chaplain Committee is the pastoral-care ministry provided by chaplains, which relates more directly to the church universal than to the Christian Reformed denomination.

The Structure Review Committee's report seems to stress the authority and importance of the proposed Synodical Administrative Board. The value and function of the operating committees seem less clear. Sometimes it seems that operating committee members are to operate like an extension of the staff, but with some regional responsibilities. Sometimes it seems that operating committee members are to operate with some administrative and managing functions. How many levels of administration are needed?

The Structure Review Committee's report raises other issues and questions which need to be addressed, but the synod will likely provide a method by which these will receive attention. The Chaplain Committee requests the synod to consider "A Preferred Vision" in its process of restructuring.

B. "A Preferred Vision"

In the initial part of this section, the Chaplain Committee will provide some information which may be helpful in understanding why we are presenting "A Preferred Vision."

The greater part of our ministry is done outside the denomination, and the smaller part is done within the denomination. The committee works hard at reaching out pastorally to the alienated, broken, disenfranchised persons in society. This is done on behalf of the denomination through the ministry of chaplains. Most of this ministry takes place beyond the boundaries of

the congregation and denomination. The church universal benefits more significantly from the ministry of chaplains than do the local congregation and the denomination as a whole.

The committee needs to know how governments—federal, state, and provincial—recruit, access, and manage chaplains for their institutions. The committee also needs to know how to work with governments, their ministries, and/or agencies in providing trained chaplains for them. In Canada, at both the federal and provincial levels, the government ministries recognize Interfaith Committees as the agencies by which they recruit, access, and manage chaplains. The Christian Reformed denomination has pastors who serve on Interfaith Committees or their subcommittees. We will work toward getting pastors on all Interfaith Committees. In the United States, at the federal level, governmental departments needing chaplains recruit and access chaplains primarily through direct contact with the agency in the denomination which has responsibility for chaplaincy, i.e., in the CRC, the Chaplain Committee. On the state level, recruiting and accessing chaplains for state institutions varies from state to state, but there are ways by which we learn about chaplain-position openings.

The committee also works with and relates to about twenty different professional organizations which function in pastoral-care and chaplain matters. Some of these organizations certify chaplains to various levels of expertise and competence; others serve more as a support system and clearing house for information. These organizations provide valuable information not only about the important trends in pastoral care but also about openings and opportunities for chaplains. Our staff's involvement in some of these organizations is documented in another part of this report.

The committee works hard at keeping chaplains connected meaningfully with the denomination and at fostering denominational concern and care for the chaplains. The committee constantly explores, discusses, and searches for better ways of developing a more qualified chaplaincy.

Ideally, it would be helpful if each classis had a chaplain committee. (Some years ago Classis Central California had such a committee; recently, Classis Chatham established a chaplain committee.) Classical chaplain committees could be mandated to function as a support system for chaplains in the area, to include chaplains in classical appointments where possible, to investigate chaplaincy opportunities, to provide affirmative action on pastoral-care issues in the classis, and to advise classis and congregations of the pastoral-care expertise available to them through the chaplains. In the absence of classical committees, the denominational committee is appreciative of all pastors who alert us to opportunities for chaplaincy in their areas.

Congregational and classical support is important to us, much more important to us than regional support. Ecclesiastically, we work with synods, classes, and congregations. Politically, we work with municipalities, states, provinces, and federal structures. We also work with private, religious, and secular institutions. We are indeed a specialized committee working with those responsible for providing ministry in specialized settings.

Our preference is to be under the auspices of an operating committee which works with those denominational agencies that provide specialized ministries or ministry in specialized settings. Some denominations have what is called a Department of Related Ministries. An alternate possibility,

though not an ideal one, would be to place specialized or related ministries under an operating committee like Support Services. All the members of this committee would have special expertise, half with expertise in matters dealing with the management of money and the other half with expertise in pastoral care. Having experts on the operating committee and on a small in loco committee would be very helpful.

V. The Canadian report

As we move into the last decade of this century, we in Canada are faced with some societal and governmental trends that have a profound influence on the ministry of our chaplains. There is, first of all, a relentless striving toward decentralization of social services; second, we are faced with the phenomenon of an aging population; third, we see an increasing rate of incarceration in our penal system; and, finally, we experience the government's determined efforts to decrease its expenditures.

The decentralization of the government's social services results in the replacement of a relatively small number of large institutions with numerous group homes, which often lack the resources of the earlier facilities. Chaplaincy service, which in the past found its place of ministry in a few large institutions, must now increasingly be aimed at many smaller places where care is extended.

This fact becomes abundantly clear in the area of care for the frail elderly. Nursing homes and housing complexes for seniors are becoming common in many communities. Care for the growing number of elderly persons is a matter of high priority on the agenda of both the federal and the provincial governments. The Canadian Committee, through its representation at ecumenical levels, has helped to alert the government to the necessity of spiritual ministry to the elderly. A chaplaincy course with a geriatric emphasis has been started at Queen's Theological College in Kingston, Ontario. Initial funding has been made available by the government of Ontario. The course has generated unexpectedly high interest among members of the clergy, including some from our denomination.

We regret to have to say that Canada has one of the highest rates of incarceration among Western industrialized countries. Both provincial and federal correctional institutions are faced with growing populations. Consequently, ministry to prison populations is an important part of chaplaincy service. We are happy to report that Rev. Richard Vanden Berg, after successful completion of his internship, has accepted the position of duty chaplain at the Ontario Correctional Institute in Brampton. We encourage the congregations of our denomination to accept the challenge of our Lord and explore the possibility of prison ministry. We are willing to assist in that effort in whatever way is possible to us.

In the midst of increasing need for the ministry of chaplains, we have to face the government's ongoing efforts to achieve financial cutbacks. Our committee, through its connections with governmental agencies and ministries, defends the expenditures for chaplaincy services and reminds the government that it must be responsible not only for the physical well-being of people in its care but also for their spiritual welfare. This effort requires a constant alertness on our part and a willingness to engage the ministries of our government in discussion regarding its tasks and obligations.

We report a steady increase in the size of our Canadian chaplains' corps, which now counts thirteen ordained ministers, with two in training to prepare themselves for this service. All our ministers who followed the training for chaplaincy have been able to secure employment, some of them being placed in positions of great importance and responsibility.

We have increased the membership of our committee and have determined a schedule of retirement. Mrs. Irene Van Leeuwen, Rev. Evert Gritter and Rev. Peter C. Hogeterp were added to our number. Rev. John Van Til will retire from this committee during this year, and we make thankful mention of his dedication and work toward the development of chaplaincy in Canada.

We continue to commend our work into the gracious care of the Lord of the church, who ordained that we should minister to the least of his brethren. Our chaplains lead us in that ministry to the marginalized of our society, at very minimal cost to our denomination. It is often a ministry that carries with it little prestige or acclaim, but, on the other hand, it is a ministry upon which the eye of Jesus rests with particular favor and through which he continues to gather unto himself a people elected to eternal life.

VI. Report on the executive staff

The staff and committee continue to look at the changes and challenges in chaplaincy settings that God is bringing before us as opportunities for ministry. As we have focused on these changes and needs, we have become more aware of the uniqueness of these ministries in specialized settings and the importance of pastoral care to the chaplains and their families. We are pleased to be working with two very able and committed executive staff, Rev. Bode and Dr. Flikkema. The committee and staff are committed to serving well the Chaplain Committee and the CRC, specifically as we look at the implications the Structure Review Committee's proposals will have on the Chaplain Committee and also as we look at where God would lead chaplaincy five to ten years from now.

In November of this past year, the Executive Committee evaluated the work of Rev. Bode and Dr. Flikkema in their positions as executive director and assistant executive director respectively. We solicited and received evaluations from persons who work in the denominational building, chaplains, committee members, and from Rev. Bode and Dr. Flikkema. The committee also interviewed these two staff persons. We very highly recommend that synod reappoint both of them to their positions. We recommend Rev. Bode for a four-year reappointment and Dr. Flikkema for a two-year reappointment.

Rev. Bode continues to very effectively lead and serve the Chaplain Committee as executive director. He brings to the position sensitive and compassionate pastoral-care skills, strong gifts of wisdom and judgment, a living faith and a deep personal relationship with the Lord, a love for the CRC, and a dedication to the church universal. During this past year Rev. Bode was elected to serve as chairperson of the Congress on Ministry in Specialized Settings (COMISS) and was also elected chairperson-elect of the National Conference on Ministry to the Armed Forces (NCMAF) for 1990. These appointments show that the Chaplain Committee has influence and respect disproportionate to the size of our denomination. Also, in this past year Rev. Bode wrote a major paper on Protestant worship identity for NCMAF. The

paper is a summary of the background of denominationalism in North America.

Dr. Flikkema has served the Chaplain Committee well as assistant executive director. The committee is pleased with his organizational and administrative skills, his strong committment to Christ, his deep love of the CRC, and the pastoral-relation skills he brings to his position. In the past year Dr. Flikkema has been elected to serve as convener of all the endorsing agents who belong to COMISS. Among the major agenda items for that group are renewed contracts with the Federal Bureau of Chaplains.

VII. Requests and recommendations

A. Representation at symod

We request that our executive director—Rev. Harold Bode—our assistant executive director—Dr. Melvin Flikkema—and committee members as needed be permitted to speak at synod on matters affecting the Chaplain Committee.

B. Presentation of chaplains

We request that the chaplains who are present while synod is in session be presented to synod after the noon recess on Friday, June 15, 1990, and that two of them be allowed to speak briefly to synod. In connection with the annual Chaplain's Retreat, set for June 14-17, 1990, we have again offered the preaching services of the attending chaplains to churches of the area for Sunday, June 17, 1990.

C. Committee personnel

Mrs. Helen Brent has completed one three-year term on the committee and is eligible for reelection. Mrs. Brent is the first minority person to have served as a member of the Chaplain Committee. We request that synod appoint her to another three-year term.

D. Reappointments of Rev. Harold Bode and Dr. Melvin Flikkema (see Section VI of this report)

We request that synod reappoint Rev. Harold Bode as executive director of the Chaplain Committee for another four-year term.

We request that synod reappoint Dr. Melvin J. Flikkema as assistant executive director of the Chaplain Committee for another two-year term.

E. Structure Review Committee report

The Chaplain Committee requests synod to consider material in Section IV of this report as it relates to the Structure Review Committee's report.

VIII. Financial matters

A. Salary disclosure policy

Job level	Number of positions in job level	Compensation quartile (including housing allowance)
6	1	3rd quartile (109%)
4	1	2nd quartile (100%)

B. Financial materials

The financial statement, the auditor's report, the proposed budget, and the quota request will be published in *Agenda for Synod 1990—Financial and Business Supplement*, which will be available at the time of synod.

The Chaplain Committee
Harold Bode, executive director

CHRISTIAN REFORMED CHURCH LOAN FUND, INC.—U.S.

The Loan Fund 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. Its 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. From time to time the board also determines interest rates for loans within rate ranges acceptable to the securities commissions, if any, of the states in the United States.

I. Sources of funding

Funds for the corporation are derived from the following sources:

- —the sale of notes to the public in those states where legal approval to offer has been obtained;
- —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 note balances on December 31, 1989, amounted to \$733,214 U.S. and \$137,787 Canadian);
- -gifts and bequests made to the corporation;
- —other sources of financing, such as bank loans, as approved by the board of directors, so long as they are consistent with the corporation's articles of incorporation and bylaws.

II. Progress toward implementation

Progress was made in 1989 in the implementation of 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 twenty-four states: Alaska, Arizona, Colorado, Connecticut, Hawaii, Idaho, Illinois, Iowa, Maryland, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, Ohio, Rhode Island, South Dakota, Texas, Washington, and Wyoming. The board also authorized attorneys to file for registration in a few other states with CRC populations where the cost of registration is within reason.
- B. As of December 31, 1989, a total of \$3,037,050 of interest-bearing notes held by investors was outstanding. Maturities range from one year to ten years, and interest rates vary from 7.00 percent to 10.50 percent, depending upon the market conditions at the time the notes were issued.
- C. One hundred seventy-four requests for loan information have been received to date from various Christian Reformed churches in the United States. Thirty-nine churches have completed loan applications, of which the

board has approved thirty-seven. Experience shows that generally there is a delay between the time a church first requests information and the time the church formally requests funds. On December 31, 1989, interest-bearing note receivable balances from churches totaled \$3,231,059. It is expected that several more churches will request funds in 1990 and 1991.

III. Amendment to the articles of incorporation

On July 31, 1989, the State of Michigan approved an amendment to Article VII of the articles of incorporation relative to "Volunteer Director Liability Protection." This amendment is consistent with a recent Michigan ruling relative to such protection.

IV. Revised bylaws

Consistent with the amendment to the articles of incorporation, the board of directors approved a revision of the bylaws. At the same time, the board approved reducing the number of board members to between six and ten but not more than ten. Accordingly, as of September 1, 1990, the board will consist of six members.

V. Board of directors

The terms of board members Bernard DeWit, Rev. John Ebbers, Gary A. Geenen, Calvin D. Lane, Calvin H. Nagel, Fred J. Reinders, and Dan Van Leeuwen will expire September 1, 1990.

The board requests synod to appoint three members from the following nominees to the board of directors for terms as stated.

A. Position #1—select one for a two-year term through August 31, 1992.

Mr. Donald Molewyk is a member of Highland Hills Christian Reformed Church, Grand Rapids, Michigan; he retired as regional manager of General Motors Acceptance Corporation; he has served on the Synodical Interim Committee of the Christian Reformed Church, the Christian Reformed Church Ministers' Pension Investment Committee, the CRWRC board, and the Christian Rest Home board. He is presently director of development for the Christian Schools International Foundation.

Mr. Peter Noor, Jr., is a member of Woodlawn Christian Reformed Church, Grand Rapids, Michigan; he has served on the Christian Schools International board, the Grand Rapids Christian School Foundation board, the Christian Community Foundation board, and the Christian Reformed Church Loan Fund board. He is currently an investment broker with Stifel, Nicolaus, and Company.

B. Position #2—select one for a two-year term through August 31, 1992.

Mr. Merle J. Prins is a member of Faith Christian Reformed Church, Holland, Michigan; he has served on the board of Holland Christian Schools, the Barnabas Foundation, and the board of Holland Christian Schools Education Foundation. He is presently senior vice president of First Michigan Bank Corp.

Mr. William G. Taylor is a member of Tri-Cities Christian Reformed Church, Kennewick, Washington; he has served as president of the Central Columbia Diaconal Conference, on the Christian Reformed Church Home

Missions board, on CRWRC committees, and as delegate to synod in 1979 and 1985. He is currently manager of fire protection for Westinghouse Hanford Company, Richland, Washington.

C. Position #3—select one for a three-year term ending August 31, 1993.

Rev. Herman Hoekstra is a member of Baldwin Christian Reformed Church, Jenison, Michigan; he has been a delegate to synod six times, serving on various advisory committees, including Finance; he was a member of the Christian Reformed Ministers' Pension Fund, U.S. for six years. He is now a retired minister serving various churches as interim pastor.

Rev. John A. Rozeboom is a member of Oakdale Park Christian Reformed Church, Grand Rapids, Michigan; he has served various Home Missions churches (thereby acquiring building and finance experience), as Home Missions Regional Director West Coast for seven years, and as delegate to Synod 1975. He is now executive director of the Christian Reformed Board of Home Missions.

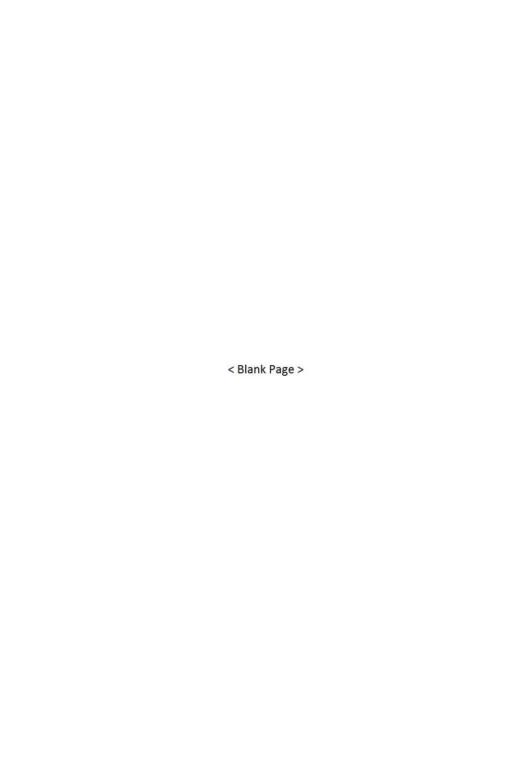
The remaining members of the board of directors, all with terms expiring August 31, 1991, are Henry De Wit, Daniel Pluim, and Gerald Van Wyke.

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 receive as information that the articles of incorporation have been amended relative to "Volunteer Director Liability Protection" and that this amendment was filed with the State of Michigan and approved on July 31, 1989.
- C. That synod approve the change in the bylaws reducing the number of board members to between six and ten, but not more than ten.
- D. That synod approve the six nominees to the board and that it vote for three of the six to serve on the board of directors of the Christian Reformed Loan Fund, Inc.—U.S.
- E. That synod thank Bernard DeWit, Rev. John Ebbers, Gary A. Geenen, Calvin D. Lane, Calvin H. Nagel, Fred J. Reinders, and Dan Van Leeuwen for their many years of excellent service on the board of directors.
- F. That synod thank Harry J. Vander Meer, denominational financial coordinator; Gerard J. Borst, finance manager of Home Missions; Garrett C. Van de Riet, executive director; and Ethel Schierbeek, secretary to the executive director, for their continuing good services to the board of the Loan Fund.

Financial reports as of December 31, 1989, appear in the Agenda for Synod 1990—Financial and Business Supplement.

Christian Reformed Church Loan Fund, Inc.—U.S. Gerald Van Wyke, secretary



REPORT 8

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

In accordance with its mandate, the Committee for Educational Assistance to Churches Abroad (CEACA) continues to administer the sponsorship of international students in educational programs designed to upgrade their qualifications for service in their home churches and countries. This strategic ministry clearly implements our commitment to be of help to Reformed churches throughout the world, especially in developing countries, as they seek to advance the kingdom of God in their environment. CEACA gives priority to denominations whose resources are limited and whose needs are most urgent.

Most students follow programs at Calvin Theological Seminary, but in recent years an increasing number of programs have been approved at other institutions. During the past academic year, for example, three students have been sponsored for programs at, respectively, Institut Farel in Quebec, Biola University in California, and Daystar University in Nairobi, Kenya. The committee is also considering the sponsorship of five applicants from Zimbabwe who wish to prepare for ministry at Justo Mwale Theological College in Lusaka, Zambia, but have no resources available to them to do so.

In all cases, it is the home church, not the individual student, that applies for sponsorship. This arrangement ensures that the church involved designates those who would most benefit from our programs and that a specific ministry post will be available for the individual upon completion of studies. In addition to whatever aid CEACA supplies, the home church is expected to provide a measure of support, no matter how minimal that may be.

Additional programs offered by CEACA include library assistance, arranging internships for key ecclesiastical personnel, and funding sabbatical leaves for those already teaching at Reformed theological institutions. Since our budget is limited, however, student sponsorship continues to be the single most important activity.

I. Student sponsorship

The following students have been or are being sponsored by CEACA during the 1989-1990 academic year:

Maurice Chemei (Kenya)
Laban Chipwatanga (Zambia)
Adam Eyab (Nigeria)
Paul Hidayat (Indonesia)
Timothy Kitavi (Kenya)
Winnie Kottutt (Kenya)
Moses Magombo (Malawi)
William Manda (Malawi)

Paul Moyo (Zambia)
Rubens Muzio (Brazil)
Ricardo Orellana (Chile)
Pierre Seth-Louis (Haiti)
Kornelius Setiawan (Indonesia)
David Tumwesigye-Baguma (Uganda)
Tine Van der Meer (Brazil)
Gilberth Varela (Costa Rica)

Partial support for nine of these students is received through Calvin Seminary's CEACA-CTS scholarship program (6) and through grants from CRWRC (1) and the Reformed Churches in the Netherlands (GKN)(2).

II. Special concerns

During the past year, CEACA has spent considerable time debating the pros and cons of allowing spouses and children to join students during their programs of study. CEACA has always resisted this trend in order to keep costs to a minimum, to be able to sponsor more students, and to help ensure that recipients would return to their homelands upon completion of studies. Of late, however, this policy has not been enforceable. We have discovered that students increasingly seek support from individuals, local churches, other denominations, or agencies to have spouses and/or children join them. In cases where such arrangements turn out to be less permanent than expected, churches, schools, and medical facilities in the Grand Rapids area are placed in a difficult position. The committee has wrestled with the resultant disproportionate sharing of burdens, the ethics of enforcing the separation of students from their families, and many other concerns raised by discontinuation of the policy in question. In the end, it decided to judge each case on its individual merits.

In an effort to eliminate confusion, CEACA has virtually completed the transfer of housing arrangements to Calvin College and Seminary. Committee members continue, of course, to serve as volunteer counselors, lending a helping hand especially in the process of orientation.

In 1988 your committee began to experiment with the sponsorship of English-language training in the students' home countries. It was hoped that this would lower expenses significantly and ease the transition to studies in the United States. Synod should now take note that this pilot effort has not been successful. For a variety of reasons, we have decided not to proceed in this direction.

Specific forms of library assistance are presently in a state of flux. The retirement of Peter De Klerk from his task as theological librarian of Calvin Seminary and from active duty on our committee (although he continues to serve us in adjunct status) led us to concentrate less on used theological books and more on new titles selected and purchased by the designated institution. Grants are presently administered in conjunction with a similar program offered by the Reformed Ecumenical Council.

III. Committee membership

In the area of committee membership, CEACA has experienced a major upheaval in the past year. Of the seven members who served during the 1988-1989 season, three retired, having completed two consecutive terms, and two others resigned because of departure from the Grand Rapids area. These five included the chairman, the secretary, and the treasurer. Consequently, only two members with previous experience are left on the committee. Synod 1989 elected three new members, and the Synodical Interim Committee approved the appointment of two more for one-year terms. To complicate matters even further, one of the two members with previous experience is completing her term and is not eligible for reelection.

The present members and the year their present terms expire are as follows: Mr. Chris Cok (1990), Mr. John De Jager (1990), Mrs. Marcia De Kock (1991), Dr. Henry De Moor (1992), Mr. Martin Essenburg (1992), Mrs. Lillian Grissen (1992), and Mrs. Hazel Timmer (1990).

Mr. Peter De Klerk and Mrs. Ethel Schierbeek have assisted the committee in adjunct status. We are grateful for their invaluable contributions.

In order to prevent yet another upheaval, we are asking that synod appoint Mr. Chris Cok and Mr. John De Jager, each for a two-year term. Both were previously appointed for one-year terms by the Synodical Interim Committee, whose mandate does not allow an appointment to terms longer than this. Mr. Cok is a member of Eastern Avenue CRC, Grand Rapids, Michigan, and serves as an accountant at CRWRC. During the past year he has served ably as treasurer of CEACA. Mr. De Jager is a member of Hillside Community CRC, Cutlerville, Michigan, and managing editor for CRC World Literature Ministries of CRC Publications.

IV. Nominations

Mrs. Hazel Timmer will have completed six years of service on the committee and is not eligible for reelection. The committee presents the following nomination for her replacement:

Karen Helder is presently director of professional services for Wedgwood Acres-Christian Youth Homes, where teenagers are often placed after they get into trouble with the law; she is a member of Eastern Avenue CRC, Grand Rapids, Michigan.

Geraldine Vanden Berg served for thirty-six years as a teacher in Nigeria, including ten years as liaison secretary in the transfer of the ministries from the Christian Reformed mission to the local church in Nigeria; she is presently a member of Godwin Heights CRC, Grand Rapids, Michigan.

V. Budget 1990-1991

The budget for the next fiscal year has been sent to the finance committee of the SIC. It will require a quota of \$1.00 per family, an increase of \$0.25 over last year's amount.

We would like to remind the churches that CEACA quotas have not increased since Synod 1984 approved a \$0.25 increase, from \$0.50 to \$0.75 per family, for 1985. If inflation is figured in, our quota income has actually decreased over the six-year period since then.

Our request is especially urgent because income has once again dropped significantly during the past year. Even after a concerted effort to promote our programs more than ever before, both quota and nonquota contributions have decreased. It should be remembered that CEACA has virtually no overhead costs. All administrative and counseling work is done on a volunteer basis; all contributed funds are used directly for our ministry. This method of operation also means, however, that we are in a less favorable position to publicize and promote our programs than most denominational agencies are.

We therefore request that the \$1.00 per family quota be approved. In addition, we would be very grateful if the churches would respond with at least one offering for CEACA each year. Bulletin inserts and information about our programs are readily available upon request. Students sponsored by

CEACA have been willing to visit and speak to congregations whenever that is possible.

VI. Recommendations

- 1. We recommend that our chairperson, Mrs. Marcia De Kock, and our treasurer, Mr. Chris Cok, 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 that synod approve the work of the committee.
- 3. We request that synod appoint Mr. Chris Cok and Mr. John De Jager, each for a two-year term.
- 4. We request that synod elect one person to serve on the committee from the nominations submitted.
- 5. We ask synod to adopt the proposed budget, including both the quota request of \$1.00 per family and the placement of CEACA on the list of causes approved for one or more offerings.

Committee for Educational Assistance to Churches Abroad
Chris Cok, treasurer
John De Jager
Marcia De Kock, chairperson
Henry De Moor, secretary
Martin Essenburg
Lillian Grissen
Hazel Timmer

COMMITTEE ON DISABILITY CONCERNS

I. Introduction

Just how many members of the Christian Reformed Church have significant disabilities? That is a question that is frequently asked of the synodical Committee on Disability Concerns (CDC). There is no completely accurate answer available to that question, but we can arrive at some figures which indicate that the numbers are significant. Reliable sources tell us that 15 percent of our present society fall into this category. Some studies using a broader definition of disability arrive at an even higher number. But let's be conservative and use a figure of 10 percent. With a total membership of approximately 310,000, the Christian Reformed Church is likely to have about 31,000 members whose lives are directly affected by a disability.

Add to that number an average of at least 2 family members who are deeply concerned about each of these individuals. The figures then show that we have 93,000 members of the Christian Reformed Church who are directly and deeply concerned about the problems of disability. And that same degree of concern is reflected in every community in which our churches are located and to which we seek to minister.

How are our congregations reacting to the needs of persons with disabilities? The following statistics were taken from the 1989 *Yearbook* questionnaires, which contain information from the 931 churches of our denomination:

- 603 churches indicated they are barrier free.
- 16 churches have signing for the deaf.
- 346 churches have hearing aids.
- 181 churches have special programs for individuals who are developmentally disabled.

These numbers give clear indication that within many of our congregations there is a concern for persons with disabilities. Even though some of the questionnaire answers may depend on individual interpretation (e.g., "barrier-free access" may be judged differently by different individuals), the numbers in general represent positive accommodations.

But there are also indications that much is still to be done. Interestingly, only 5 congregations could give positive answers in all four categories. Only 75 of the 931 could answer affirmatively to three. And if we turn the numbers around, we get this result:

Churches not having barrier-free access	328
Churches without signed services	915
Churches without hearing aids	585
Churches with no special programs for	750
individuals who are developmentally disabled	

It must be noted that the survey does not address a more basic need of all disabled persons, the need for acceptance. That is a need for which statistical questions cannot be formulated. To be accepted means many things: it means to be understood, to be respected, and to be included. It means being recognized as an image bearer of God. According to the testimony of some individuals, some churches do this very well, but others say there is still a long way to go.

The CDC has been given the task of "seeking the full participation of people with disabilities in the life of the church." That goal is being pursued by your committee within the mandate of synod and against the background

of what is stated above.

II. Review of activities

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. These kinds of changes come gradually and as the result of input from many sources. By their nature they cannot be measured objectively and concretely.

Real evidence of change in awareness and attitudes is the progress demonstrated in the activities of individuals and organizations. Therefore, the CDC seeks to find within our denomination a growing concern for persons with disabilities and their families. We are thankful to be able to report that we are beginning to see that evidence. We cannot report everything that is going on, but the CDC gratefully presents examples of what we see, together with an indication of some of the activities which are being carried on by your committee.

- A. The primary aim of the CDC is to be effective within the lives of individuals and families that have been affected by disability. One means of doing this is the support and information provided through the publication of *Christian Companions*. This quarterly newsletter is now sent to about eight thousand individuals, many of whom have indicated their deep appreciation for its contents. We are also providing resources, information, and advice to many who approach us by various means with regard to specific needs and situations. Requests for such assistance continue to increase as our existence becomes more broadly known. Christian parent support groups have been initiated by the CDC, two for parents of persons with developmental disabilities and one dealing with mental illness. The establishment of additional groups in other areas is delayed only because of lack of staff time.
- B. Individual congregations are the key to meaningful support for persons with disabilities and their families. More and more churches have informed us of the installation of elevators, lifts, and ramps and the introduction of special hearing equipment, large-print orders of worship, and signing of worship services. A growing number of congregations are having "disability-awareness services," some of them on an annual basis. We have provided guidelines for as well as encouragement and assistance in the establishment of special committees within congregations to address disabilities (Caring Church Program). Fourteen CRC churches now have such committees (ten in the U.S. and four in Canada). We also provide resources and guidance to

churches and pastors requesting help in addressing specific situations. As the awareness of need and of our availability to assist grows, the number of churches seeking our assistance increases.

C. Our approach to disability concerns within the church is broader than just to individuals and congregations. We continue to work with the CRWRC in encouraging and assisting in the development of disability-concerns committees within the classical/diaconal conference structure. Guidelines have been developed for such committees. Three committees are now at various levels of organization, and several more conferences are showing interest.

We work closely with other denominational agencies as they deal with the matter of disabilities within their various ministries. We have been able to provide them with literature, information, and advice. Some of these now regularly use materials which we have provided to them. The Diaconal Forum, sponsored by the CRWRC, this past year had ministry with persons with disabilities as one of its emphases.

D. We continue to work closely with and to serve several organizations that are associated with the Christian Reformed Church and provide services to persons with disabilities. Over twenty of these are directly engaged in a variety of services for individuals with developmental disabilities. We were able to bring them together in the second international Christian Caregivers (Developmental Disabilities) Conference in Elmira, Ontario, in 1989. The third such conference is scheduled for May 1990 in Ontario, California.

There continues to be a close working relationship between the Friendship Foundation and the CDC because of a mutual interest in and concern for the spiritual needs of persons with developmental disabilities.

Many parents have expressed their concern to the CDC regarding Christian education for their children who have disabilities. They feel the need for education that is not only Christian but also appropriate and affordable. The committee is encouraged by the fact that, increasingly, Christian schools are beginning to accept and integrate children with disabilities into their programs. A fine relationship has developed with members of the staff of Christian Schools International. They are now in the process of investigating existing programs, further needs, and possible approaches. Although a great deal remains to be achieved, the CDC is thankful for the progress that is being made and urges the churches to support the efforts that are underway and to encourage other Christian schools to address this concern.

Other agencies with which we have developed a close working relationship this past year are Bethany Christian Services and The Young Calvinist Federation.

E. Your committee continues to be active in several national and international organizations, both ecclesiastical and nonecclesiastical, that are involved with disabilities. We gain much through these associations but are also able through them to contribute on a broader scale to the development of this area of ministry. Some of the materials which the CDC has developed have been distributed and even reproduced by other denominations. The Christian Reformed Church is considered by many to be a leader in this type of ministry. One denominational magazine recently stated regarding the CDC

of the CRC-NA, "... they have blazed a trail in ministry to the disabled which we should be emulating" (Resource: Church Ministries Leadership Magazine of the Pentecostal Assemblies of Canada, March-April 1989).

We were instrumental in encouraging and assisting the Joni and Friends organization of California in sponsoring an International Congress on the Church and Disability on the Calvin College campus in the spring of 1990. This congress was cosponsored by the Christian Council on Persons with Disabilities, in which we have been actively involved.

III. Long-range planning

A. Introduction

In the report of the CDC to Synod 1989, the following observation is made: "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 of 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."

B. Long-range plan

The CDC began the process of developing a long-range plan for the work of the committee in the fall of 1988. By means of a careful restudy of our synodical mandate and a review and analysis of past and present programs and activities, the CDC has developed a plan with some specific objectives for the next five years. The committee believes that this plan is an ambitious but realistic guideline for fulfilling the mandate given to us by synod. The plan is not printed in this report because of its length. Copies are available to anyone interested and will be given to members of the advisory committee of synod.

The analysis and planning procedure conducted by the CDC has reiterated the appropriateness of the direction being pursued by the committee and staff. Consequently, the long-range plan calls for a continuation of present programs and activities with a substantial expansion of those aspects of the ministry which most directly and personally affect persons with disabilities and their families. This expansion is an urgent need. Specifically, this means increasing development of services, support groups, congregational committees, and classical/diaconal conference involvement. Emphasis will be placed on the enlistment and organization of volunteers so that the available resources within the denomination may be more effectively used.

IV. Organizational matters

A. Committee staff

1. Presently the work of the CDC is being directed by Rev. Ted Verseput with the secretarial assistance of Mrs. Marcia Lagerwey. With a growing awareness of the need for this ministry and of the existence of the CDC, individuals, families, congregations, agencies, and others are increasingly

requesting the assistance of the CDC, especially since the expansion of our mandate in 1987. Speaking, writing, consultation, and organizational assistance throughout the United States and Canada have fully occupied the time and energies of the present staff. In addition, an increasing amount of time and effort is being required for promotion and fund-raising.

2. The development of programs as envisioned in the long-range plan of the CDC and as outlined above will require a good deal of "hands on" time. The committee is impressed with the number of capable people within the denomination who are willing to be helpful in this ministry. We also know that the needed expansion of the ministry as envisioned depends on the involvement of these individuals. At the same time the effective use of volunteers depends heavily on proper recruitment, organization, and training, which take time and expertise. As part of the development of the long-range plan, the CDC has reviewed the personnel resources that will be required to accomplish the task. The result of this review leads the committee to make the following recommendation:

Recommendation:

That synod approve an additional staff position for the CDC. The primary responsibilities of this position will be the promotion and development of programs and activities that will result in the expansion of those aspects of the CDC activities which most directly and personally minister to persons who have disabilities and to their families throughout the United States and Canada, e.g., congregational committees, classical/diaconal conference activity, support groups, etc.

Grounds:

- a. The effectiveness of and need for the ministry of the CDC is becoming increasingly evident. A growing number of individuals, families, congregations, agencies, etc., are requesting the assistance of the CDC. This has been especially noticeable since the expansion of the mandate of the committee by Synod 1987, which has resulted in the churches' attention being directed to all types of disabilities.
- b. The CDC has analyzed needs and developed programs over the past few years. If the synodical mandate of the CDC is to be fulfilled, the committee must now expand its work of promoting these programs and assisting in their organization and establishment thoughout the denomination. Training, resources, and consultation must be provided, all of which call for expertise and available time.
- c. Although the CDC has sought to address itself to the needs of persons with disabilities in the whole denomination, pilot projects have by necessity been developed only in limited areas. Those programs must now be brought to all parts of the CRC throughout the United States and Canada.
- d. The CDC recognizes that much work in the area of ministry with persons with disabilities and their families can and should be done by volunteers. Many volunteers are available within the CRC, and several have offered their services. However, the proper training, use, and supervison of volunteers takes time and expertise.

- e. Speaking, writing, consultation, and organizational assistance throughout the United States and Canada have fully occupied the time and energies of the present staff. In addition, an increasing amount of time and effort is being required for promotion and fund-raising.
- f. The CDC is convinced that there is an urgency to this ministry that makes it imperative to proceed as quickly as possible. The number of persons with disabilities is growing, and their presence calls for the attention of the church now, for their needs will not wait. We believe that pursuing this ministry is vital to our being Christlike as a church. Our Lord himelf is the model of what it means to love and accept those whom society often looks upon as "the least of these brothers of mine" (Matt. 25:40).

B. Present committee members

Name	City/State	Year retiring
ev. Ronald Vredeveld, chairman	Mt. Pleasant, MI	1990
Dr. Collin A. Myers, secretary	Cuyahoga Falls, OH	1991
or. Gerben DeJong	Bethesda, MD	1991
Mr. Jake Kuiken	Calgary, AB	1991
Rev. Robert Uken	Grandville, MI	1990
Mrs. Carol Van Drunen	Grandville, MI	1990
/Irs. Elvinah Zwier	Jenison, MI	1991
Mr. Bert Zwiers	Burlington, ON	1992
Vr. Robert Muller, alternate	Grand Rapids, MI	1990
Mrs. Cecilia Mereness, ex officio, direc Friendship Ministries, adviser	ctor of the	

C. Expansion of committee membership

To carry out its mandate, the CDC believes it is important for the committee to be restructured and expanded over the next few years. The reasons for this need are as follows:

- 1. The CDC must have information concerning the needs and activities of churches from all areas of the denomination. The present members of the committee have been very effective in gaining and transmitting information regarding the churches in their particular areas; however, those areas represent only a small part of the denomination.
- 2. A significant barrier to the fulfillment of the mandate of the CDC is a lack of exposure. Some areas of the denomination, because they do not know about the CDC, are not able to take advantage of this ministry and also are not inclined to provide support. Present committee members have increasingly taken responsibility for promoting the work of the committee in their areas, but, again, these areas are limited.
- 3. The work of the CDC is in many ways both unique and specialized. Therefore, policy decisions and program development require a great deal of expertise and input of various kinds—from clergy, professionals, families, and certainly from individuals who are themselves affected by disabilities. Our denomination is blessed with many highly qualified persons in all of these categories who can provide this expertise and input. Many of these have ex-

pressed a desire to serve. The work of the CDC will be greatly enhanced by a broader spectrum of knowledge and experience.

The long-range plan developed by the CDC includes a plan for the gradual expansion of the CDC to twelve members by 1995. Members are to be chosen to fill specific categories of representation so that the committee may more adequately represent the geographical location of the members of the CRC and also may receive input from persons with a wide variety of knowledge and experience regarding disabilities. The plan is to be implemented as follows:

One additional member is to be added each year so that by 1995 the committee will reflect the following:

- a. Geographical areas of representation
 - 1) Eastern U.S.A. (1)
 - 2) Greater Grand Rapids (1)
 - 3) Great Lakes U.S.A. (1)
 - 4) Central U.S.A. (1)
 - 5) Midwest U.S.A. (1)
 - 6) Southwestern U.S.A. (1)
 - 7) Northwestern U.S.A. (1)
 - 8) Eastern Canada (1)
 - 9) Western Canada (1)
 - 10) Members-at-large (at least 1 from Canada) (3)
- b. Categories of representation
 - 1) Persons with disabilities of various kinds (at least 3)
 - 2) Clergy (parish/institutional) (at least 3)
 - 3) Family member (parent/spouse/sibling) (at least 3)
 - 4) Professional (educator/clinician/administrator) (at least 3)

Recommendation:

That Synod 1990 approve the addition of one committee member to the CDC and that the selection of that member be in the category of Family member/Eastern Canada.

Grounds:

- This request is in keeping with the plans for restructuring and expanding the CDC as contained in the long-range plan of the CDC as outlined above.
- 2. The expansion of ministry by the agencies of the church should not be put on hold because of possible future organizational changes.
- D. Other membership considerations
- 1. The terms of Rev. Robert Uken, Rev. Ronald Vredeveld, and Mrs. Carol Van Drunen expire in September 1990, as does the term of alternate Mr. Robert Muller. Rev. Uken and Rev. Vredeveld are ineligible for reelection.

The CDC gratefully acknowledges their years of valuable and faithful service during its busy formative years and extends to them its best wishes for the future.

2. Nominations for committee membership

- a. Disability/member-at-large
 - 1) Mrs. Barbara Heerspink is a member of South Grandville, Michigan, CRC. She has been a wheelchair user for thirty-four years as a result of polio. She is a mother, is active in church and other organizations, and writes and speaks about disability issues.
 - 2) Mr. Robert Muller is a member of South Grandville, Michigan, CRC. He was born with cerebral palsy. He is an adminstrator in the Human Resources Department at Steelcase Corporation, serves on the National Council on the Handicapped and in other organizations, and has been the alternate member of CDC since 1987.

b. Professional/greater Grand Rapids

- 1) Mr. Tim Hibma is a member of Alger Park CRC, Grand Rapids, Michigan. Trained in social work, he is a program director at Pine Rest, counsels families and individuals, and works in group settings, primarily in connection with mental and emotional illnesses.
- 2) Mrs. Carol Van Drunen (incumbent) is a member of South Grandville, Michigan, CRC. She is a teacher in a special-education classroom at the Ottawa Area Center for Exceptional Children in Zeeland, Michigan. She has served one term as a member of CDC.

c. Pastor/Great Lakes U.S.A.

- 1) Rev. Larry Slings has been a pastor for eighteen years and now serves Maranatha CRC, Holland, Michigan. For the last ten years he has experienced a disability termed environmental illness and has led a support group for others with the same disability.
- 2) Rev. Roger Timmerman is pastor of Middleville, Michigan, CRC. He has been a pastor for twenty-three years and for all but six months of that time has had multiple sclerosis (MS). At the present time he walks with the aid of a cane.
- d. Family member/Eastern Canada (if position is approved)
 - 1) Mrs. Jane Manten is a member of Guelph, Ontario, CRC. She has a daughter who has been blind since birth and a foster child who is visually impaired. She is a nurse working at the Wellington County Home for the Aged, where she is manager of a ninety-eight-bed ward which includes a special-care unit for residents who have cognitive impairments or Alzheimer's disease.
 - 2) Mrs. Marjorie Miedema is a member of Alliston, Ontario, CRC. She has a son who is severely multiply impaired. She has taught school and now is extensively involved in volunteer work with and for persons with mental impairments and other disabilities, serving on administrative and advisory boards and committees.

3. Alternate member

We recommend that an alternate member be chosen from the unelected candidates in the categories of Disability and Professional (a. and b. above).

V. Financial matters

A. Salary disclosure

The committee reports one executive staff position at the fourth quartile of level five on the Hays scale.

B. Financial materials

A financial report of the past year together with our proposed budget will be published in the Agenda for Synod 1990—Financial and Business Supplement.

C. Financial situation

1. Concerns

- a. The CDC brings to the attention of synod that a review of the financial situation for fiscal year 1989-90 shows a real possibility that income will fall short of the budget which Synod 1989 approved for this work. This projection is based on the fact that about \$40,000 was received in above-quota funds in fiscal year 1987-88, which was just about what was required. In fiscal year 1988-89 the above-quota income remained at slightly more than \$40,000, but the budget increased, leaving a shortfall of about \$7,000.
- b. While we are not yet sure of what the receipts will be in this present year, the CDC is putting forth greater efforts to raise funds and is seeking to cut costs in an already strained budget. This makes it increasingly difficult to carry out the mandate of synod and could limit the effect of this ministry.

2. Considerations

- a. It is important to note that the CDC is a recently established standing committee of the Christian Reformed denomination. It has been in existence only three years. As a result, the existence of the committee and its work are not yet widely known, and a broad funding base has not yet been established.
- b. The quota for the work of CDC is now listed as \$1.13 per family. However, we have not received a substantial increase in quota since 1987, even though a request was made through our reports each year.
- c. The CDC believes that support for this ministry will grow as the importance of this work becomes known. However, promotion and fund-raising will take considerable time and money, since we must compete with large agencies which have fund-raising departments. Simply being on a list of recommended causes no longer guarantees an offering. Furthermore, it is our conviction that the limited staff and financial resources of the CDC should be devoted primarily to fulfilling the synodical mandate of the committee rather than to conducting an extensive financial campaign.

3. Financial future

- a. The members of the CDC are convinced that the funding for this ministry will increase as our work becomes known through promotion and an increase in activities. For this reason we believe that adding a staff position is important (see IV, A, 2 above).
- b. The CDC is seeking to develop methods of raising additional funds for this ministry in the future that will not unduly interfere with the carrying out of its mandate. A committee of volunteers has been established to investigate means of raising funds and to organize some moneysaving volunteer activities.
- c. The CDC was appointed by synod on behalf of the denomination and was given a mandate to carry out a specific ministry. It therefore requests synod to give careful attention to the financial needs of the CDC as it seeks to carry out its mandate.

D. Financial requests

1. We request synod to approve the quota for the work of the Committee on Disability Concerns in the fiscal year 1990-91 at \$2.00 per family.

Grounds: (see also the discussion in IV, C above)

- a. Adequate funding is needed if the committee is to fulfill the mandate given to it by synod. A quota of \$1.00 per family was set for the minstry of the CDC in 1987, when this work was being established. Since that time the activities of the committee have increased, and costs have risen. A substantial increase in quota has not been granted since 1987, although such increases have been requested.
- b. This ministry needs to be able to respond to increasing needs and requests for services throughout the United States and Canada. The needs are urgent. Not only is the number of persons with disabilities growing, but also the nature of their concerns and those of their families is such that the response of the church should not be unduly delayed.
- c. The CDC should devote its limited staff time and financial resources to the fulfillment of its synodical mandate as much as possible. Deep involvement in fund-raising would detract from the ministry of the committee and would be poor stewardship.
- We request synod to again place the CDC on the list of causes recommended for one or more offerings.

Ground: The CDC is a synodical agency that depends on above-quota support for part of its funding.

VI. Reactions to Structure Review Committee's report

(Note: The CDC has carefully monitored the progress of the discussion regarding proposed reorganization of the denominational structure. We have carefully reviewed the report of the Structure Review Committee, and, though we have an appreciation for the work that has been done, we have some concerns about how the proposed restructuring will affect the CDC as

it seeks to fulfill its mandate from synod. We here share these concerns with Synod 1990.)

- A. We believe that the proposed restructuring of the committees and boards of the Christian Reformed Church will have significant negative effects on the ministry of the CDC.
- 1. The proposed organizational plan makes no provision for the type of committee that is appointed with a specific and specialized task. We believe this omission will seriously jeopardize the important ministry of the Committee on Disability Concerns (as well as some other specialized committees).
 - a. The CDC has been in existence for a relatively short time. However, in that time it has developed the foundations of a meaningful ministry within the denomination, a ministry which has great potential for the future, largely because CDC committee members are "specialists" in concerns arising from disabilities. They have all been carefully chosen because of their direct involvement either as persons with disabilities, family members, professionals dealing with persons with disabilites, or pastors with a concern in this area of ministry. (It should be pointed out that SCORR and the Chaplain Committee are committees of similar type.)
 - b. The knowledge and expertise of all committee members is essential to the work of this committee. The CDC does more than just make necessary administrative decisions. It is an involved committee. The committee meets three times a year for an evening and a day. Meetings are marked by a strong spirit of common purpose. Intense discussion of programs and goals is carried on with input given from the various viewpoints which are represented. Based on personal knowledge and experience, CDC members are able to make creative contributions to, as well as exercising supervision of and participation in, the carrying out of this ministry. Furthermore, they participate not only at the time of the meetings but continually keep themselves informed and involved. Only committee members with a specialized interest are able and willing to perform in this manner.
- 2. The proposed organizational structure removes the CDC from direct relationship with and access to synod. This distancing may well become a hindrance to the CDC in the fulfillment of its task.
 - a. The nature of the task of the committee is to speak to the church at every level in order to call attention to the need for proper consideration of persons with disabilities and their families. Certainly, if the voice of the CDC is to be heard, this should include the ability to speak directly and freely to the synod of the Christian Reformed Church.
 - b. Under the proposed structure the avenue of reporting to synod would be only through and as a part of an operating committee. All reports would need to be approved by and submitted through levels of organization which may not have the knowledge and understanding necessary to fulfill the mandate given to the present committee.

- B. We believe that the CDC has been improperly placed in the proposed organizational structure.
- 1. In the proposed organizational structure the CDC has been placed under the Support Ministries Committee. A review of the other agencies under this particular operating committee shows that their concerns and purposes are far different from those of the CDC. With the exception of the Pastor-Church Relations Committee, their major concern is the administration of finances. The CDC is ministry with and through the churches in a very specialized area of concern. It is doubtful that individuals could be found to serve on the operating committee who would be knowledgeable about and interested in dealing with both the administration of finances and the development of ministries with persons with disabilities.
- 2. It seems that the CDC is placed where it is in the proposal because it is considered a "support ministry." However, nowhere do we have a definition of a support ministry. As we see it, of all the other agencies of our denomination, the purpose and work of the CDC most closely parallel those of SCORR. Both are involved in raising awareness and encouraging churches to act in accordance with that awareness. Both are involved in specialized ministries to and with congregations. Yet they are placed under completely separate operating committees.

C. Recommendations

The Committee on Disability Concerns requests that, as synod considers the report of the Structure Review Committee, it give serious consideration to the following:

- 1. The members of the CDC believe that the elimination of a specialized committee or subcommittee for the ministry of the CDC will seriously hamper the fulfilling of CDC's mandate. There are highly qualified individuals who are anxious to serve on the CDC as it is presently constituted. Their valuable services would probably be lost to the denomination if they were asked to deal with matters that are beyond their interest. Thus, the reorganization that is proposed would seriously jeopardize an important ministry for the sake of possible organizational and financial efficiency.
- 2. If the present committee system must be completely restructured, then we urge synod to place the CDC under a committee with other agencies whose purposes and mandates are compatible. Although this would not totally address all of our concerns, it would at least solve some of the problems. A possible solution might be the establishment of a Specialized Ministries Committee as one of the operating committees. That committee could administer subcomittees such as CDC, SCORR, Chaplain Committee, and Pastor-Church Relations Committee.
 - a. Members of such a committee could be selected for their knowledge of and interest in one or more of these specialized ministries, and the appointment of specialized subcommittees could be authorized to deal directly with the specific areas of concern.
 - b. Each of these specialized ministries should be allowed to report to synod with the same freedom that they have at the present time.

VII. Matters for action

The Committee on Disability Concerns recommends:

- A. That Rev. Ronald Vredeveld, chairman, and/or another designated member of the CDC, 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 the director of the CDC, Rev. Ted Verseput, be given the privilege of addressing synod briefly at a time of synod's choosing.

Ground: After three years of existence as an agency of the denomination, the CDC feels that synod should be addressed directly and personally regarding this ministry.

- C. That synod approve an additional staff position for the CDC, to begin after September 1, 1990. The primary responsibilities of this position will be the development of activities and programs which directly minister with persons with disabilities and their families.
- D. That synod establish the quota for the work of the CDC in the fiscal year 1990-91 at \$2.00 per family.
- E. That synod place the CDC on the list of causes recommended for one or more offerings.
- F. That synod acknowledge with thanks the work of Rev. R. Uken and Rev. R. Vredeveld, the retiring committee members.
- G. That synod approve the addition of one committee member to the CDC at this time and that the selection of that member be in the category of Family Member/Eastern Canada.
- H. That synod elect one committee member from the nominations presented in each of the following categories:
- Disability/Member-at-large
 - a. Mrs. Barbara Heerspink
 - b. Mr. Robert Muller
- Professional/Greater Grand Rapids
 - a. Mr. Tom Hibma
 - b. Mrs. Carol Van Drunen (incumbent)
- 3. Pastor/Great Lakes U.S.A.
 - a. Rev. Larry Slings
 - b. Rev. Roger Timmerman
- 4. Family Member/Eastern Canada (if synod approves additional member)
 - a. Mrs. Tane Manten
 - b. Mrs. Marjorie Miedema
- 5. Alternate member
 - a. The unelected nominee in the category of Disability (cf. H, a)
 - b. The unelected nominee in the category of Professional (cf. H, b)

I. That as synod considers the report of the Structure Review Committee it give serious consideration to the concerns expressed by the CDC in VI above. Committee on Disability Concerns Rev. Ted Verseput, director

FUND FOR SMALLER CHURCHES COMMITTEE

I. Organization

The Fund for Smaller Churches (FSC) Committee 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 (1992); treasurer, Mr. Gerrit Bos (1992); Dr. Calvin P. Van Reken (1990); Mr. Louis Van Dyk (1991).

II. Work of the committee

The scope of the committee's work, its mandate, and its name were changed by Synod 1987. Your committee has now had two years of experience with the changes. The transition has raised questions, required 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, will have to await the future. We ask for your prayers and assistance as we look for the best way to serve the smaller churches of our denomination.

Statistics for 1990		
Applications processed	102	
Assistance granted	99	
Children's allowance granted	185	
Years of service credited	1,046	
Average size of congregation	32.6 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, we request that 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 \$23,100 for 1991; (\$22,200 in 1990; \$21,350 in 1989; \$20,500 in 1988).
- 2. That a service increment of \$100 per year up to thirty (30) years of service be granted (formerly \$100 per year up to twenty years).

- 3. That a child allowance of \$500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.
- 4. That an automobile allowance of \$2,400 be granted by congregations to their pastors.

Note: Synod 1989 requested the committee to review the adequacy of the automobile allowance. The committee requested each FSC-assisted congregation to reply through the classically designated committee as to the number of miles/kilometers driven for work. The range was from 3,000 miles to 15,750 miles. The median and average were approximately 8,300 miles. Using the mileage rates adopted by other agencies, we concluded that the automobile allowance should be increased and have so recommended.

5. That FSC churches be assisted in paying the automobile allowance according to the following formula for 1991:

Churches shall receive assistance at the rate of .10 of the approved salary subsidy allowance for 1991 (rate was .095 for 1990).

- 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 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.
- 7. That salary allowance for stated supply be set at \$270 per week for 1991 (\$260 in 1990; \$250 in 1989).
- 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 \$390 for 1991 (\$375 in 1990; \$360 in 1989).
- 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 \$2,250 for the year 1991 (\$2,120 in 1990; \$2,000 in 1989).
- 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 .10 of the approved salary subsidy for 1990 (rate was .095 for 1989).

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 be expected to contribute at a rate of 110 percent of the per-family contribution rate established for 1991.

Note:

a. The present disparity in the dollars it costs to live between the United States and Canada makes necessary some adjustment.

- b. Other denominational agencies give a differential premium to those employed in Canada.
- 12. That synod declare the continuing-education allowance for pastors in smaller churches to be \$175 for 1991.
- 13. That synod approve a Christian-education allowance of \$400 per child for each child attending a Christian school (grades 1-12) for 1991.
- 14. That the 1991 quota for the Fund for Smaller Churches be set at \$17.00 per family (\$19.00 in 1990; \$20.50 in 1989; \$19.00 in 1988).
- C. Recommendations regarding policy

History

In 1989 the FSC Committee faced a request for ministry assistance from one of our urban congregations. The request brought to light the difficulty of using only a family count as a minimum criterion for eligibility for FSC ministry assistance. Synod has previously established thirty families as a minimum number to be eligible for FSC assistance. Within some cultures this criterion does not work well in determining the size of a core group committed to ministry.

Recommendation

That synod declare that the FSC Committee is free to use a formula which equates a family with 2.5 communicant members over the age of eighteen in determining eligibility for ministry assistance in some situations.

Ground: The present system does not adequately address every ministry situation.

D. Recommendations re committee membership

Clergy Member

Rev. Gary P. Hutt is pastor of Park Lane CRC, Evergreen Park, Illinois. Ordained in 1969, he has served four congregations.

Rev. Laryn G. Zoerhof is pastor of First CRC of Highland, Indiana. Ordained in 1971, he has served three congregations.

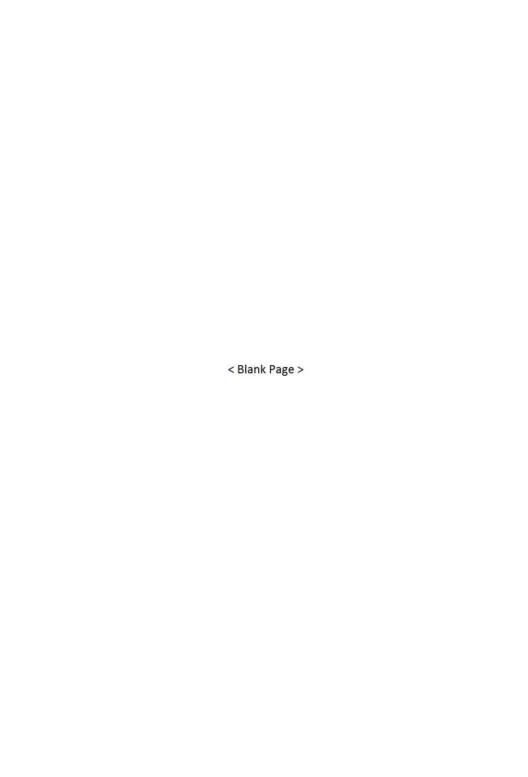
Lay Member

Mr. Richard Knol* is a member of Cottage Grove CRC, South Holland, Illinois. He has served Classis Illiana as treasurer for many years. He is retired from and working part-time for Drover's Bank of Chicago.

Mr. John Zeilstra is a member and past elder of Faith CRC, Elmhurst, Illinois. An accountant, he has served on both classical and denominational home missions boards.

* incumbent eligible for reelection

Fund for Smaller Churches Committee Calvin L. Bremer, secretary



HISTORICAL COMMITTEE

The primary task of the Historical Committee is to function as synod's supervisory agent over the work of the archives of the Christian Reformed church. This task is made easy by a highly competent staff at Heritage Hall, who carry on the work of the archives in a most diligent and responsible fashion. Dr. Herbert Brinks heads this staff, and your committee asks synod to take note of the fact that Dr. Brinks has completed twenty-five years of service to the denomination in the important task of collecting and preserving historical materials. He began this work in the 1960s as part-time curator of the historical collection and was appointed as denominational archivist in 1971. Under his leadership and direction a remarkable amount of material has been collected, processed, and organized. He brings to his work an obvious interest in and love for our roots and heritage along with a conviction that a knowledge of our past is a critical element in the shaping of our future. We thank and salute Dr. Brinks for his twenty-five years of stellar leadership.

Some of those who currently assist Dr. Brinks in the care and development of the archives are Dr. Henry Ippel, field agent, who keeps in touch with classical representatives and is in charge of processing the historical materials received from local congregations; Rev. Marinus Goote, who is responsible for processing historical material received from classes; and Mrs. Nettie Janssens, who has contributed to the work of the archives significantly not only through her day-to-day secretarial work but also, and more specifically, in the recent preparation of a number of indices that provide easier access to the archives.

Among the activities of the archives are the microfilming and storage of consistorial and classical minutes as well as those of other church-related organizations (e.g., Christian-school societies); providing assistance for the preparation of anniversary booklets (in 1989, anniversary materials were received from twenty-one churches); the collection and processing of personal papers; the preparation and distribution of an annual newsletter; and the updating of the inventory of archival holdings.

According to the 1989 year-end report on the activities and acquisitions of the archives, there are still eleven of our forty-six classes that have not appointed a representative as a contact person for historical materials. Our committee asks synod to encourage all classes to appoint such a person in order to facilitate the sending and gathering of materials. Some congregations have appointed historical committees to stimulate local historical interest. We would encourage this practice as well.

The year-end report also indicates that most congregations organized before 1960 have cooperated in the microfilming of church minutes and related records. Only twenty congregations organized before 1960 have failed to have their records microfilmed. Your committee urges all congregations,

young and old, to cooperate in this venture, for it is of benefit not only to the denomination at large but also to the local congregations themselves.

Many congregations and individuals are assisted by the faithful and diligent staff of the archives. But this staff, in turn, is dependent upon the cooperation and goodwill of all our individual congregations. Your historical committee strongly encourages such support, not merely out of abstract antiquarian interest but also out of the conviction mentioned above—that since the present is made up of the residue of the past, we can gain self-understanding and chart our course into the future only through an awareness of our rich heritage.

In order to stimulate more interest in and awareness of this heritage, your committee is giving serious consideration to the possibility of establishing a historical monograph series studying key episodes of our past. We are also in the process of examining materials produced several years ago in the unfinished attempt of the Education Department of CRC Publications to prepare and publish a new and updated history of the Christian Reformed Church. The committee will seek to determine whether these materials should provide the basis for such a publication now. We will continue to explore these possibilities and their financial implications.

We present one matter for synodical action. One of our members, Dr. John H. Primus, has completed one three-year term and is eligible for reelection. We submit to synod the following nominations, one of whom is to be elected:

Dr. Willis P. De Boer is a member of Fuller Avenue CRC, Grand Rapids, Michigan; he is professor emeritus of religion and theology, Calvin College. He has served on several synodical committees.

Dr. John H. Primus (incumbent) is a member of Calvin CRC, Grand Rapids, Michigan; he is a professor of religion and theology at Calvin College. He has served on several synodical committees.

Historical Committee Hero Bratt Lubbertus Oostendorp, chairman John Primus, secretary

INTERCHURCH RELATIONS COMMITTEE

I. Membership and organization

The Interchurch Relations Committee (IRC) meets several times a year according to the needs of its agenda. The membership of the committee is Dr. Fred H. Klooster, president; Dr. Carl G. Kromminga, vice president; Dr. Herbert J. Brinks; Ms. Wilma Meyer; Rev. Norman Shepherd; Ms. Eunice Vanderlaan; Ms. Gertrude Visser; and the stated clerk, Rev. Leonard J. Hofman (ex officio). Rev. Clarence Boomsma serves as administrative secretary of the committee.

The committee is normally composed of ten members. During the past year two members resigned: Rev. David J. Sieplinga, when he terminated his ministry in the CRC, and Rev. Martin D. Geleynse, for reasons of health and pastoral responsibilities. Since Rev. Sieplinga was in the last year of his term, it was decided not to seek a replacement for him immediately, but to present a nomination to synod to fill his position. Rev. Geleynse had attended only two meetings before he informed the committee in December that he was unable to continue. Rather than seek a replacement for the few remaining meetings before synod, the committee decided to present a nomination to synod for a two-year term. The committee deems it important to keep three classes of three-year terms for proper continuity. The nominations are listed below.

The work of the committee is distributed among three subcommittees, who present recommendations to the full committee. The listing of these committees will provide synod with a survey of the IRC agenda.

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 [CANAAC] of WARC).

Committee 2 deals with the churches in Africa, Asia, Australia, New Zealand, Central America, and South America and with the Reformed Ecumenical Council (REC).

Committee 3 deals with the 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 of Christ (NCCC), and the World Council of Churches (WCC).

II. General information regarding churches in ecclesiastical fellowship.

A. Meaning and membership of churches in ecclesiastical fellowship

In the interest of conserving agenda space and expense, we will neither repeat the six elements that define churches in ecclesiastical fellowship nor list the twenty-three churches with whom the CRC has ecclesiastical relations. The agenda of last year contains this data for those interested in pursuing the details. The committee will be glad to provide synod with this information if it is desired.

B. Fraternal delegates and observers

The IRC, when possible, engages the services of CRC members who are conveniently located to serve as fraternal delegates to the assemblies of the churches with whom we are in ecclesiastical fellowship in order to reduce expenses and save the time of its members. In 1989 the committee appointed the following as fraternal delegates:

- 1. To the general synod of the Associate Reformed Presbyterian Church, meeting in Bonclaren, Flat Rock, North Carolina, from June 12-15, 1989, Dr. Paul C. Schrotenboer.
- 2. To the general assembly of the Evangelical Presbyterian Church, meeting in St. Louis, Missouri, from June 19-22, 1989, Rev. Michael Kooy.
- 3. To the general assembly of the Korean American Presbyterian Church, meeting in Estes Park, Colorado, from June 19-22, 1989, Rev. Jay C. Vander Ark.
- 4. To the general assembly of the Orthodox Presbyterian Church, meeting in Beaver Falls, Pennsylvania, from June 9-16, 1989, Rev. Dick M. Stravers.
- 5. To the general assembly of the Presbyterian Church in America, meeting at Biola University, in LaMirada, California, from June 15-21, 1989, Rev. LeRoy Christoffels.
- 6. To the general synod of the Reformed Church in America, meeting at Calvin College, June 12-16, 1989, there was no official exchange of fraternal delegates appointed by the IRC because of concurrent meetings with the CRC synod. The officers of the synods arranged for an exchange of greetings.
- 7. To the general assembly of the Reformed Church in Japan, meeting in Kamagori, Aichi Prefecture, from October 17-20, 1989, Rev. Michiel M. De Berdt.
- 8. To the general assembly of the Reformed Presbyterian Church in North America, meeting in Beaver Falls, Pennsylvania, from June 9-16, 1989, Rev. Dick M. Stravers.
- 9. A letter of greeting was sent to the synod of the Reformed Churches of New Zealand, meeting in Wellington, from August 25-September 1, 1989.
- 10. The administrative secretary was appointed to attend the synod of the Christelijke Gereformeerde Kerken in Nederland, meeting in Groningen, on October 10-13, 1989, but due to a sudden temporary illness, he was unable to be present; his prepared address was forwarded and distributed to the delegates.

In keeping with its mandate the IRC continues to appoint representatives and observers to various ecumenical organizations; by this means the committee is kept abreast of developments within these bodies. These appointees regularly submit reports to the IRC.

- 1. Dr. George Vandervelde is our observer on the Faith and Order Commission of the National Council of Churches in Christ (NCCC). In August Dr. Vandervelde attended the plenary meeting of the Commission on Faith and Order of the World Council of Churches (WCC) that met in Budapest.
- 2. Dr. Cornelius Plantinga, Jr., was an observer at the twenty-second general council of the World Alliance of Reformed Churches (WARC) that met in Seoul, Korea, from August 15-27, 1989.
- Dr. John Bolt was appointed our observer on the Theological Commission of the Caribbean and North American Area Council (CANAAC) of WARC.

III. Ecumenical organizations

A. The North American Presbyterian and Reformed Council (NAPARC)

The fifteenth annual meeting of NAPARC was held in Philadelphia, Pennsylvania, November 6-7, 1989, hosted by the Orthodox Presbyterian Church. The member churches of NAPARC were all represented. They are, in addition to the CRC, the Associate Reformed Presbyterian Church (ARPC), the Korean American Presbyterian Church (KAPC), the Orthodox Presbyterian Church (OPC), the Presbyterian Church in America (PCA), and the Reformed Presbyterian Church in North America (RPCNA). There were observers from the Bible Presbyterian Church, the Evangelical Presbyterian Church, and the Reformed Presbyterian Church in the United States.

Our delegation consisted of the stated clerk, Rev. Leonard J. Hofman; our administrative secretary, Rev. C. Boomsma; and Rev. John Rozeboom of Christian Reformed Home Missions. Rev. Hofman is the current president of NAPARC. The application of the Evangelical Presbyterian Church for membership was again postponed until a recommendation from the Interim Committee can be received next year. No business was transacted that requires synod's attention.

The next meeting of NAPARC is scheduled for November 7-8, 1990, to be hosted by the PCA in Atlanta, GA.

B. The Reformed Ecumenical Council (REC)

1. The issue of GKN membership in the REC

After the RES Harare 1988, several churches—Christian Reformed Church in the Netherlands (CGKN), Orthodox Presbyterian Church (OPC), Reformed Churches in South Africa (RCSA/GKSA), and the Reformed Churches in New Zealand (RCNZ)—withdrew from the REC because of the decision of the REC not to terminate the membership of the Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland—GKN). The IRC informed synod that these churches notified our stated clerk of their action. Their actions were based primarily on the GKN's position on Scripture as set forth in "God with Us" and on its pastoral advice on homosexuality. The REC Interim Committee prepared a response to the withdrawing churches defending the REC's decision on the ground that the REC agenda with the GKN is unfinished and that to terminate the GKN membership at this time would violate the purposes of the REC as stated in its 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 reported that it was reviewing all these documents in view of (1) our membership in the REC and (2) our ecclesiastical ties with the GKN. The recommendations of the IRC regarding our relations with the GKN are presented below in V.

The decision of the REC was to "urge the GKN to consider the need for rescinding 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" and to request "the GKN to review their position on homosexual practice and the method of interpretation of the Bible which lies behind it, with the input of the REC." The REC also appointed 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 on Christian ethics." The REC further instructed its Interim Committee "to present to the next REC an evaluation of whether the GKN continues to qualify for membership in the REC in the light of the Basis and Purpose of the REC" (Acts of the RES Harare 1988, pp. 122-24). The IRC concurs with these decisions of the REC and supports the REC in its endeavors with the GKN.

2. The Belhar Confession

In response to the request of the Dutch Reformed Mission Church (DRMC) in South Africa, RES Harare 1988 instructed "the Interim Committee to consider the inclusion of the Belhar Confession in the listing of Reformed Confessions in the Constitution under Article II, taking into account the evaluations of member churches, and to include these evaluations in their report to the assembly 1992" (Acts of the RES Harare 1988, p. 52).

Synod 1989 instructed the IRC to study the confession and present "recommendations to the Synod of 1990 in response to the REC request" (Acts of Synod 1989, pp. 463-64). The IRC mandated an ad hoc committee to evaluate the Belhar Confession and present recommendations to the IRC. The text of the Belhar Confession and the report of the committee appears in Appendix B. The IRC recommends that the report and its recommendations be forwarded with synod's endorsement to the REC Interim Committee.

C. The National Association of Evangelicals (NAE)

The forty-seventh annual convention of the National Association of Evangelicals was held March 7-9, 1989, in Columbus, Ohio. The board of administration was attended by Rev. Leonard J. Hofman and Rev. William P. Brink. In addition to these two, Rev. Andrew Kuyvenhoven and Rev. William Van Tol were delegates to the convention. Rev. Hofman was named chairman of the membership committee of the NAE. The IRC is exploring ways in which the CRC can participate more meaningfully in the life and programs of the NAE. The forty-eighth annual convention of the NAE will be held March 6-8, 1990, in Phoenix, Arizona. The theme will be "Stewardship: All for God's Glory."

D. The World Alliance of Reformed Churches (WARC)

- 1. Synod 1988 authorized the sending of an observer to the twenty-second general council meeting of the World Alliance of Reformed Churches (WARC). Dr. Cornelius Plantinga, Jr., accepted the appointment and submitted his report to the IRC. The IRC deems the report worthy of wider reading and presents it to synod as Appendix A.
- 2. Dr. John Bolt was appointed by the IRC to be the CRC representative on the Theological Committee of the Caribbean and North American Area Council (CANAAC) of the World Alliance of Reformed Churches. He attended his first meeting in November 1989, in Pittsburgh, Pennsylvania. The current project of the committee is "What Does It Mean to Be Reformed Today?" Dr. Bolt was warmly received by the committee and is looking forward to his participation in the work of the committee.
- 3. The IRC was invited to send an observer to the area council meeting of the CANAAC to be held March 3-11, 1990, in Stony Point, New York. After the decision of Synod 1988 not to affiliate with the WARC, we received no invitation to send observers to the annual meetings of CANAAC. It was not clear to the IRC whether our not being invited was due to the decision of synod or was an oversight, but at its recent meeting the administrative committee of CANAAC took action to extend the invitation. Dr. John Bolt will attend as our observer.
- E. Commission on Faith and Order of the National Council of Churches of Christ (NCCC)
- 1. Dr. George Vandervelde continues to serve as our observer on the Commission on Faith and Order of the National Council of Churches of Christ (NCCC). He is well received and actively participates in the work of the commission, where his contributions are much appreciated. Since our last agenda report, Dr. Vandervelde has attended three meetings of the commission.
 - a. In March 1989 Dr. Vandervelde attended the meeting held in San Francisco, California. He is part of the Apostolic Faith study, which is dealing with the relationship of Spirit and church. He writes that at this session "the general issue was identified as the following: 'how is the Spirit manifested in and to the church?' This was divided into various subthemes. We will examine how the Spirit is manifested in (1) worship, (2) in order, (3) in preaching and teaching, and (4) in service."
 - b. On October 27-29, 1989, Dr. Vandervelde was present at the meeting of the Faith and Order Commission held in Waltham, Massachusetts, where the discussion of the previous meeting was continued and he served as convener of the section on the manifestation of the Spirit in preaching and teaching.
 - c. On November 15-16, 1989, Dr. Vandervelde attended the second Faith and Order—Pentecostal Dialogue, held in Fresno, California, which dealt with the changing Pentecostal attitudes toward church unity and Pentecostal contributions to the larger church: a sense of community, an emphasis on spiritual gifts and dynamic worship, and a commit-

ment to evangelism and missions. The main issues were the nature of the church and the relationship between institution and community.

2. In addition Dr. Vandervelde attended the plenary meeting of the Commission on Faith and Order of the World Council of Churches (WCC) that met in Budapest in August 1989. He provided the IRC with a full report but also prepared the informative synopsis of his report that follows:

Three major ongoing projects were on the table: BEM, the Apostolic Faith Study, and the Unity and Renewal Study. BEM (Baptism, Eucharist, and Ministry) is now at the stage of a Faith and Order response to the responses of the churches. This document consists of three sections: a summary of "The Responses to BEM," "Elucidations of Critical Points Raised in the Responses to BEM," and "Major Issues Demanding Further Theological Work." The "Elucidations" are often helpful, and they often frankly acknowledge weaknesses in the Lima text. Three issues are singled out as needing further work: Scripture and tradition, sacrament and sacramentality, and ecclesiology. These are certainly the major issues that need to be faced in the quest for true unity. The report on BEM is to be published, rounding off this phase of what has probably been one of the most "successful" Faith and Order studies.

The second major project is "The Unity of the Church and Renewal of the Human Community." It is based on the conviction that the unity of the church is not merely an intramural concern, but that the church is the embodiment of the reconciliation of all things and is therefore a sign and called to be an instrument for the restoration of all things. The document considered in Budapest contains many fine insights into the relation of the church to the kingdom, the need of repentance and conversion, and the sovereignty of God in bringing about renewal in the church and in humanity.

The third project is entitled "Towards the Common Expression of the Apostolic Faith Today." This has produced the largest Faith and Order document to date: "Confessing One Faith." As its subtitle indicates, it is an initial attempt at explicating the apostolic faith as expressed in the Nicene-Constantinopolitan Creed. At this meeting the work of the study project was, on the whole, favorably received. Almost all the suggested changes move in the direction of a firming up of what was already a biblically rather solid document. Some called for writing a document that was more accessible than the present draft and took more fully into account the various cultural settings. The question of gender and language describing God was also raised.

As to future projects, the Budapest meeting approved a major study of ecclesiology. This arises out of the questions that surround the ecclesiology implicit in BEM, the ecclesiological motifs in the Unity and Renewal Study, and the thematic treatment of the church found in the Apostolic Faith document. Furthermore, when the unity of the church is at issue, it will not do to place a moratorium on ecclesiology, as the Toronto Statement of 1950 appeared to do.

Second, the Budapest meeting called for the convening of the Fifth World Conference on Faith and Order. It is to be held in a Third World country in 1993, with the general theme "Towards a Credible Communion in Faith, Life, and Witness." Major topics for consideration at this conference would include Word and sacraments (BEM), apostolic faith, unity and renewal, and ecclesiology.

My general assessment of the Budapest meeting—though somewhat provisional in view of the loose procedures—is positive. Faith and Order is dealing seriously with central confessional theological questions. Though the outcome of this process is difficult to predict, this is the opportune time for evangelical, Pentecostal, and conservative Reformed communities to be involved in the Faith and Order process. I suggest three areas which the IRC might pursue as follow-up to this meeting: (1) response to the Apostolic Faith document, (2) promotion of the Week of Prayer for Christian Unity, and (3) preparations for contributions to the Fifth World Conference on Faith and Order.

The IRC considered the suggestions of Dr. Vandervelde. The committee is currently studying the Apostolic Faith document. Before making any decision about a contribution to the Fifth World Conference, the IRC will await the report of its study committee on the Apostolic Faith document. The IRC questioned the wisdom of promoting the week of prayer in view of the negative attitudes toward the WCC in the church.

IV. Reformed Church in America

A. The IRC received a communication from Dr. Edwin G. Mulder, the general secretary of the Reformed Church in America, after the concurrent meeting of our synods in June 1989, from which the following is excerpted:

It gives me great pleasure to inform you that the General Synod of the Reformed Church in America resolved:

To express our thanks to Calvin College and the Christian Reformed Church for their hospitality, for providing more than adequate facilities, good food, cool weather, and an opportunity for fellowship, worship, and dialogue with one another. Our prayer is that we will continue to discover ways in which our two denominations can work together for the growth of the kingdom of God.

- B. The RCA/CRC Joint Committee met September 25, 1989, and having reviewed its mandate, agenda, and the concurrent meeting of our two synods, made the following recommendations, which the IRC adopted and presents for synod's information:
- That the RCA/CRC Joint Committee meet once a year;
- That there be a gradual change of the committee's membership to maintain continuity in the committee;
- 3. That the joint committee continue to monitor and encourage the relationships and contacts between our two churches; and
- 4. That the joint committee remain open to new opportunities to express our common unity.

V. Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland—GKN)

As noted above, the IRC, having received letters from the churches who withdrew their membership in the REC because of the continuing presence of the GKN, decided it was incumbent to review the CRC ecclesiastical ties with the GKN. The following is the result of that review.

A. The Reformed Ecumenical Council (Synod) and the Gereformeerde Kerken in Nederland (GKN)

In 1989 the IRC reported to synod that one of the difficult issues confronting RES Harare 1988 was the question of the continued membership of the GKN in the Reformed Ecumenical Council. Four member churches—the Christian Reformed Churches in the Netherlands (CGKN), the Orthodox Presbyterian Church (OPC), the Reformed Churches of New Zealand (RCNZ), and the Reformed Churches in South Africa (GKSA)—demanded the termination of GKN membership, primarily because of the GKN position on Scripture as set forth in "God with Us" and its pastoral advice on homosexuality. Other positions, such as GKN membership in the World Council of Churches, women in church offices, and laxity in the discipline of theologians who deviate from the confessions, had aggravated the tensions between the GKN and the REC for many years.

The REC in Harare after long and serious debate decided not to request the withdrawal of the GKN by a vote of 34 to 22. As reported above, the assembly urged the GKN "to consider the need for rescinding 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 review their position on homosexual practice and the method of interpretation of the Bible which lies behind it, with the input from the REC. In addition the REC appointed 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." Finally, the REC 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 the light of the Basis and Purpose of the REC" (Acts of the RES Harare 1988, pp. 122-24).

After the decision of the assembly, the four churches withdrew or suspended their membership in the REC. Three of these churches (CGKN, OPC, RCNZ) have notified the CRC of their withdrawal from the REC with the reasons for their actions. The REC Interim Committee prepared a response in December 1988 to these withdrawing churches in defense of the REC actions, 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 reported to last year's synod that it "is reviewing all these documents in view of our membership in the REC and our ecclesiastical ties with the GKN."

B. The Christian Reformed Church and the Gereformeerde Kerken in Nederland
The issues of the GKN's position on Scripture and its pastoral advice on
homosexuality that posed the serious problem of GKN membership in the
REC are the same concerns that have created disturbing tensions between
the GKN and the CRC in recent years. A detailed recital of the communications and responses between our two churches is not necessary at this time.

relationships from "sister churches and churches in correspondence" to "churches in ecclesiastical fellowship" in order to allow for varying degrees

But the growing difficulties with the GKN, even before the scriptural and homosexuality issues arose, led the CRC in 1974 to modify its ecclesiastical

of relations.

After the publication of "God with Us" ("God met Ons") the IRC appointed an ad hoc committee to study the statement and conveyed its concerns to the GKN. At the request of the IRC, a delegation of two theologians from our seminary engaged in an intensive discussion with the GKN Committee on Church and Theology regarding "God with Us." In 1987 the GKN committee published a sequel to amplify and clarify its original position. When the IRC received the sequel, it submitted the document to several theologians to review. Their critiques were forwarded to the GKN committee.

After the GKN had adopted its pastoral advice on homosexual practice in 1979, synod decided in 1983 to restrict two elements of our ecclesiastical fellowship with the GKN: pulpit and table fellowship. The purpose of this action was both to preserve the integrity of our own testimony and to encourage the GKN to withdraw its unacceptable pastoral advice. Earlier, in 1981, the GKN had submitted the biblical data to support its position on homosexuality, entitled "Homophilia." But since the issue was then pending before the REC, the IRC decided not to address the matter further as long as it was on the agenda of the REC.

C. The Christian Reformed Church and the Gereformeerde Kerken in Nederland in the current crisis within the Reformed Ecumenical Council

The IRC has reviewed the communications from the three churches which have withdrawn from the REC, the response of the REC Interim Committee, and correspondence with the GKN since RES Harare 1988, with a view to our ecclesiastical fellowship with the GKN.

There is no basic difference between the REC, the CRC, and the dissenting churches about the issues involving the GKN. There has been a consistent expression of concern about and disapproval of the GKN's positions on Scripture, homosexuality, membership in the WCC, and laxity in discipline.

The difference between the majority of the REC member churches and the churches who have terminated their relations with the REC is in regard to whether or not the REC has completed its agenda with the GKN and has given the GKN adequate time to respond to the admonition of the REC. This issue is extremely important, for it involves the meaning and purpose of ecumenicity and the role of ecumenical organizations, more particularly the REC as defined by its Basis and Purpose. The problem must be judged in the light of the truth regarding the unity of Christ's church and the witness of the New Testament to the existence of divisions, deviations, and unfaithfulness among and within the churches.

Your committee judges that the decision of REC Harare 1988 was appropriate, although it recognizes that the differences between the GKN and the REC cannot continue indefinitely. The interim between the past and the next REC assembly in 1992 is crucial. The response of the GKN to the admonition of RES Harare 1988, the report of the REC study committee, and the GKN response to it will be of decisive significance for the next assembly of the REC. On this date the REC Interim Committee, as noted above, must "present to the next REC an evaluation of whether the GKN continues to qualify for membership in the REC." The IRC believes that the REC decision in 1992 will have a weighty bearing on the CRC's ecclesiastical fellowship with the GKN.

D. Recommendations

- 1. In the light of the above, the IRC recommends that synod communicate to the GKN our deep concern and the following urgent appeals:
 - a. That the GKN give serious consideration to the critique and admonition the GKN received at RES Harare 1988;
 - b. That the GKN give careful and responsible attention to the work and report of the committee of the REC appointed "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";
 - c. That the GKN give due regard to the commitment it has made, especially as one of the three founding member churches of the REC, to "promote the unity of the churches which profess the Reformed faith" and its promise "to engage mutually in reformation of doctrine and practice" (REC Constitution, Art. III).
- 2. The IRC further recommends that synod inform the GKN that its response to the REC decisions of RES Harare 1988 and to the report of the REC study committee is of vital importance for the continuing ecclesiastical fellowship between our two churches.
- 3. The IRC recommends that synod instruct the officers of synod to communicate these concerns to the GKN by letter in the name of the synod.

VI. Reformed Churches in South Africa (RCSA/GKSA)

In August the IRC communicated to the Reformed Churches in South Africa (RCSA) the decision of Synod 1989 to suspend ecclesiastical fellowship with the RCSA. The committee emphasized that *suspension* did not mean "severance." It further invited and urged the RCSA Deputies for Correspondence with Foreign Churches to "intensify the dialogue between our two churches on the issue of race relations, with the mutual goal that... our Synod of 1992 may reestablish the full ecclesiastical fellowship with your church which we have so long enjoyed." We further assured them that the IRC was open to any comment or reaction.

In November 1989 we received the simple reply that "your letter will be put before our Synod of 1991, after which you will be informed of the decisions taken by the Synod of 1991." The IRC replied:

We are disappointed that your committee indicates no interest in nor concern to engage in our proposal for dialogue.... If your committee is grieved over the developments in our relations by the action of our Synod of 1989, and feels that it was improper and unfair, and that the conditions synod stated for lifting the suspension or our fellowship are impossible and unjust demands, then we earnestly wish to hear of your response and discuss it with you. It seems to us that this sort of dialogue is urgently needed prior to the meeting of your synod in 1991. May we please learn from you what your attitude is towards such dialogue?

The IRC has not yet received an answer. Any further communication from the RCSA will be reported to synod in a supplementary report.

VII. Reformed Churches in South Africa (Synod Soutpansberg)

Synod 1989 approved ecclesiastical fellowship with the Reformed Churches in South Africa (Synod Soutpansberg), one of the black churches in the family of the Reformed Churches in South Africa (*Acts of Synod 1989*, pp. 488-89).

In December the IRC received a letter from the RCSA (Synod Soutpansberg) inviting us to send a fraternal delegate to the meeting of the synod beginning January 3, 1990. Two very significant matters were on the agenda: first, "a proposal to suspend participation in the general synod (Algemene Sinode of the Gereformeerde Kerke in Suid-Afrika) and, second, a recommendation "about the starting of Heidelberg Theological Seminary in the beginning of 1990."

In addition they urgently requested the CRC to consider "participating by [arranging for] one or two able ministers whom we can appoint to lecture at our Seminary." They will also need financial assistance to operate the new seminary.

By letter the IRC conveyed the fraternal greetings of the CRC but expressed grave concern regarding the possible suspension of their membership in the general synod. We urged them to do everything to surmount the difficulties that exist, for the sake of the unity of the Reformed Churches in South Africa.

The RCSA (Synod Soutpansberg) is the mission field of the Christian Reformed Churches in the Netherlands (Christelijke Gereformeerde Kerken in Nederland—CGKN). The IRC is committed to recognizing their prior relationship with Synod Soutpansberg. Therefore we informed Synod Soutpansberg that we cannot assist them in the new seminary project without consulting with the CGKN.

We informed the CGKN of our response to Synod Soutpansberg and sought their advice on our possible cooperation. Furthermore, we notified the Reformed Churches in South Africa (RCSA/GKSA) of our distress about the tensions between the RCSA and Synod Soutpansberg. We wrote:

We in no way wish to support them [Synod Soutpansberg] in the growing alienation between them and your church. . . . We hope and pray it will be possible for you to work with them to come to a better understanding and reestablish more harmonious ecclesiastical fellowship with them, so their membership in the General Synod will be maintained.

VIII. Dutch Reformed Church (in South Africa) (Nederduitsche Gereformeerde Kerk—NGK/DRC)

In October 1986 the Dutch Reformed Church in South Africa (DRC) adopted a revised testimony on race relations entitled "Church and Society." In 1982 our synod had decided not to enter into ecclesiastical fellowship with the DRC because of its racial position as defined in its 1974 statement. Due to the delay in receiving an English translation and numerous other demands, the IRC postponed a study of the 1986 document.

Now, in the light of developments in the Reformed Ecumenical Council on matters of race and because of synod's decision in 1982, the IRC has studied and critiqued "Church and Society." In correspondence with the DRC the IRC has learned that a completely revised edition of "Church and Society" is being presented to the DRC general synod in October 1990. But the DRC Doctrine and Current Affairs Committee has asked us nonetheless to send our critique as a perspective that could have value for the committee at the synod. The IRC is preparing to forward its study shortly.

IX. Church of Christ the Lord (Gereja Kristus Tuhan-GKT)

In August 1989 the IRC received an invitation from the executive board of the synod of the Church of Christ the Lord to send an observer to the general assembly of the synod, which would meet in Malang, Indonesia, November 14-17, 1989. The IRC had learned of this church through several contacts, especially through Dr. Joseph Tong of Los Angeles, who has been its liaison. Dr. James A. De Jong, our seminary president, visited Indonesia in July 1989 and writes concerning this church as follows:

The Gereja Kristus Tuhan is a relatively small but spiritually vigorous and growing denomination of Reformed Christians of Chinese ethnic background. Last year we [the seminary] hosted an official delegation from this church, which included the chairman of their synod, that was exploring closer ties with Calvin College and Calvin Theological Seminary. This seminary is currently training two members in Th.M. programs; these people will return as theological professors. Several young people from this denomination are attending Calvin College. . . . As a result of their delegation's visit and of Dr. [John H.] Kromminga's teaching in Aletheia Theological Seminary a year ago and my speaking at a leadership conference in this denomination this summer, the denomination is making this overture to your committee. After a period of observation and reflection, this denomination has made a decision to seek closer affiliation with the Christian Reformed Church.

The IRC appointed Rev. Edward A. Van Baak, who is stationed in Hong Kong, to serve as an observer at the general assembly. He provided the IRC with a full and detailed report. Here are a few excerpts from his report:

The GA [General Assembly] consists of delegates (from one to six, depending on the size of the congregation) from the twenty-two congregations and ten "evangelism posts" in Java, Timor, Bali, Lombok, and other islands. There are 11,493 members, a 15 percent increase since 1987....

The churches are loyally presbyterian in government, strongly evangelistic in outreach, firmly supportive of a well-educated and high-

degreed ministry, and currently favoring a trend to specifically Reformed theology.... There are about eighty delegates to the GA, of whom about fifty-five were men and twenty-five women. The churches ordain women as preachers and pastors but do not include administration of sacraments as an ordination privilege accorded to women.... The GKT in Indonesia has twice the membership of the Reformed Church in Japan (RCJ) and one-third the number of congregations....

The church is coping with uniquely Indonesian matters in its life. One is its relationship to the government. My greetings were preceded by cordial remarks from a representative of the Ministry of Religion, East Java office in Surabaya, whose office has ten persons dealing with Protestant church affairs. Parallel offices deal with Muslim, Roman Catholic, Buddhist, and Hindu affairs. When I was startled by the presence of a government official, however benign, at a church meeting, the pastors assured me that their system was working and was particularly helpful to minority religious groups who have government recognition. Indonesia is 80 percent Muslim. The government uses the Ministry of Religion to ensure fairness to all religious groups and prevents harsh discrimination against smaller and divided religious groups.

The IRC has expressed to the GKT its deep appreciation for the warm and fine reception that has been given representatives of the CRC. In the light of the reports of Dr. De Jong and Rev. Van Baak, the IRC has invited the GKT to send an observer to our synod. It has also addressed some questions to the GKT relevant to the possible establishment of ecclesiastical fellowship with the GKT in the future.

X. Distribution of "Our World Belongs to God"

In the spring of 1989 the IRC, as an ecumenical gesture, presented complimentary copies of the contemporary testimony "Our World Belongs to God" to all the REC and NAPARC churches, the churches in ecclesiastical fellowship with the CRC that are not members of REC or NAPARC, several other denominations, and to many ecumenical organizations—about sixty copies in all. Although we invited their comments, we received very few responses.

XI. Representation at synod

IRC president Dr. Fred H. Klooster and administrative secretary Rev. Clarence Boomsma have been appointed to represent the IRC at synod.

XII. Hospitality Committee

The IRC has appointed Rev. and Mrs. Gerard Bouma and Rev. and Mrs. Tymen E. Hofman to host the fraternal delegates and guests who will be present at synod.

XIII. Nominations

The three-year terms of Dr. Herbert J. Brinks and Ms. Gertrude Visser expire in September. Ms. Visser has served two terms and is not eligible for reelection. As noted above (in Section I) Rev. David J. Sieplinga resigned during the past year. His term would have expired in September. Rev. Martin

D. Geleynse has also resigned, and the IRC recommends that a replacement with a two-year term be chosen. The IRC presents the following nominations:

To replace Dr. Herbert J. Brinks:

Dr. Herbert J. Brinks (incumbent) is a graduate of Calvin College; he received his doctorate in history from the University of Michigan and is a professor of history at Calvin College. He has served as the denominational archivist for more than a decade and is an ex officio member of the denominational Historical Committee in addition to being the editor of Origins. He is a member of Calvin CRC in Grand Rapids and has served as a deacon.

Dr. David A. Van Baak is a graduate of Calvin College; he received his doctorate from Harvard University and has taught physics at Calvin College since 1980. He is a member of Church of the Servant CRC in Grand Rapids and has served as an elder.

To replace Ms. Gertrude Visser:

Dr. John B. Hulst is a graduate of Calvin College and Seminary; he received his doctorate in religion and higher education from the Iliff School of Theology. He is the president of Dordt College and a member of First CRC, Sioux Center, Iowa. He was a voting delegate at RES Harare 1988.

Dr. Donald Sinnema is a graduate of Dordt College and the Institute for Christian Studies; he received his doctorate in theology at St. Michael's College of the University of Toronto. He teaches in the theological department of Trinity Christian College in Chicago. He has served as an elder and is a member of Park Lane CRC, Evergreen Park, Illinois.

To replace Rev. David J. Sieplinga:

Rev. Alfred S. Luke is a graduate of Calvin College and Seminary; he was ordained in 1981 and is serving his second congregation, Boston Square CRC of Grand Rapids. He has been a member of SCORR for five years and serves as its president.

Rev. Mark D. Vermaire is a graduate of Calvin College; he received his M.Div. from Fuller Theological Seminary and his Th.M. from Calvin Seminary. Ordained in 1984, he serves Sherman Street CRC in Grand Rapids, Michigan.

To replace Rev. Martin D. Geleynse (two-year term):

Dr. George Vandervelde is 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 the IRC as an observer on the Faith and Order Commission of the NCC. He is a member of Willowdale CRC, Toronto, Ontario.

Rev. Harry Vriend is a graduate of Calvin College and Seminary; he was ordained in 1970 and has served three churches in Canada. He is currently the minister of the Goderich, Ontario, congregation. He has been a member of the Interchurch Relations Committee of the Canadian Council of Christian Reformed Churches for six years.

XIV. Matters requiring synodical action

A. IRC representation at synod (see Section X)

- B. Endorsement of the Belhar Confession (see Section III, B, 2; Appendix B)
- C. Recommendations re the GKN (see Section V, D)
- D. Election of committee members (see Section XII)

Interchurch Relations Committee
Fred H. Klooster, president (1991)
Carl G. Kromminga, vice president (1992)
Herbert J. Brinks (1990)
Wilma Meyer (1992)
Norman Shepherd (1991)
Eunice Vanderlaan (1991)
Gertrude Visser (1990)
Leonard J. Hofman (ex officio)
Clarence Boomsma,
administrative secretary

APPENDIX A

Report to the Interchurch Relations Committee on the General Council of the World Alliance of Reformed Churches, Seoul, Korea, August 15-27, 1989

I. Introduction

The twenty-second general council of the WARC (the WARC officials all use the definite article preceding the title) met for two weeks on the campus of Yonsei University, Seoul, bringing together delegates, observers, consultants, visitors, translators, and support staff from all over the world. The provisional list of participants, issued on August 21, names 279 member delegates, 21 ecumenical delegates, 26 representatives of nonmember churches (e.g., the CRC in NA), 31 consultants, 57 visitors, 26 interpreters and translators, and perhaps 100 stewards and coopted staff.

These numbers give the impression of a larger gathering than actually operated from day to day. My impression of the few times when it was necessary to tally delegate votes (most votes were unanimous or nearly so) is that the total in these cases was perhaps 170 to 180. Such numbers are difficult to determine in part because delegates sometimes drifted in and out of meetings as the pace began to wear on them and also because a surprisingly large number of delegates appeared to abstain from votes, either officially (declared abstentions were counted) or unofficially.

Among official delegates, 62 came from African churches, 23 from Latin America, 35 from North America (the Presbyterian Church U.S.A. had 11 all by itself), 79 from Asia (including 14 from the two Korean Presbyterian churches that belong to the WARC—two out of fifty in the nation), 14 from Australia, New Zealand, and the Pacific, and 66 from Europe.

A great deal of the business of the general council was conducted in English, though simultaneous Spanish, Korean, French, English, and German translation was available for speeches and the last four languages for written documents. Even nonnative English speakers often addressed the assembly in English, since English was understood by more delegates than was any other language. This phenomenon occasionally prompted a bit of grumbling among delegates about "English-language imperialism." Simultaneous spoken translation was excellent—especially by Swiss translators, who seemed equally adept in French, German, and English.

The daily schedule (except Sundays) included morning worship, followed by morning and afternoon plenary sessions, especially in the first and last portions of the two weeks, or morning and afternoon sectional and committee meetings, especially in the middle portion of the two weeks. Evenings were devoted to festivals or presentations by various national groups, but always included worship as well. Two evenings featured receptions by local Korean university, church, and government officials.

Prior to the council, delegates and observers received a number of orienting discussion booklets (From Ottawa to Seoul; Common Testimony of Faith; Bible Studies; Mission and Unity; and Justice, Peace, and the Integrity of Creation). These contained background studies and proposals whose substance was largely duplicated, elaborated upon, or otherwise made use of in small group meetings that were held in lieu of plenaries. These smaller meetings

were of two sorts—sectionals and policy committees. The sectionals largely followed the agenda of the orienting discussion booklets (except for the booklet of Bible studies). Ecumenical delegates and observing representatives of nonmember churches were invited to the sectionals and encouraged to participate in them. Indeed, some of our proposals were adopted by committees and then by the general council itself.

Only official delegates and the WARC executive committee personnel attended the meetings of the two policy-reference committees. These turned out to produce the weightiest and most typical of the proposals eventually voted on by the whole assembly, though in a number of cases policy-reference-committee proposals overlapped considerably with materials submitted from the sectionals. The first policy-reference committee produced proposals having to do with internal WARC departments, finances, and constitutional issues, plus reports on ecumenical dialogues conducted with other churches (both Reformational and non-Reformational) in the interval between Ottawa (general council 1982) and Seoul. The second policy-reference committee produced a large number of exceedingly interesting, often passionate, and sometimes very revealing proposals on the need for solidarity with suffering Christians in particular national settings and on the need for member churches to petition their governments to redress certain grievances in these areas or in the world generally.

I shall comment in more detail on these below. Here, let me say only that many of these proposals seemed compassionate, discerning, and hungry for justice. The sheer Christian concern in them was impressive and a reproach to all worldlings who sneer at Christian do-gooders. But in actual language and format, the proposals sometimes struck me as too politically or otherwise specific to serve as representative of the church's legitimate authority and expertise.

The daily and weekly schedule of the general assembly was punctuated with the expression, personally or by letter, of greetings from various visitors and interested ecclesiastical parties. For instance, messages were presented from Ruth Y. Choi, representing the Anglican Consultative Council; from Andreas Aarflot, Bishop of Oslo, representing the Lutheran World Federation; from Pope John Paul II, representing the Roman Catholic Church; and from Dimitrios I, Ecumenical Patriarch of Constantinople.

In addition, early in the proceedings, the full assembly heard a number of striking speeches and presentations by delegates and advisers of the general council itself. One of these was given by Rev. Chung Ming Kao, general secretary of the Presbyterian Church of Taiwan. This courageous, warm, evangelical Christian man had been imprisoned for four years for helping a Taiwanese human-rights leader. His speech was deeply moving. Also, Dr. Jürgen Moltmann and Dr. Elizabeth Moltmann presented a Bible study one morning on the role of males and females in the church of Jesus Christ. The gist of this presentation was that for too long we have heard testimony from only half of the Christian race. What's now required is that men and women both testify, following the old rule that the truth needs testimony from the mouths of two witnesses. The format of their presentation (alternating contributions) exemplified the thesis.

But for me and many others, the highlight of the assembly—at least where speeches are concerned—was the main opening speech by the presi-

dent, Dr. Allan Boesak. This was the kind of lucid, pulsing, electric address one hears only every ten years or so. It naturally dealt in large part with the situation in South Africa, which Boesak regards as constantly and fearfully deteriorating. What impressed me and many others about this speech was not only the detailing of vile behavior on the part of South African authorities (the detaining of thousands of people without charge, the jailing, torturing, and killing of adults, teenagers, and even children), but also the constant reference to the deleterious effect such stunning injustice has on the gospel of Jesus Christ and its credibility in the world. I found it remarkable that a man who represents many thousands of abused Christians could move the focus away from the miserable injustices they suffer to the tragic loss of believability suffered by the Christian message when the injustices are perpetrated by confessing Christians. Many of us were also struck, throughout the two weeks, how this remarkable man-his life constantly in danger—retains a light touch at appropriate times, a delightful sense of humor, and a pastoral presence of warmth and deeply Christian wisdom.

General council elections were held the second week. Having received the recommendations of the nominating committee, the delegates reelected Dr. Boesak as president, as well as the three incumbent vice presidents (Prof. Dr. Chun-Hyun Ro, Presbyterian Church of Korea; Prof. Dr. Jane Dempsey Douglas, Presbyterian Church U.S.A.; and Rev. Dr. Abival Pires da Silveira, Brazil). However, in a stunning upset, Prof. Dr. Lucas Vischer, moderator of the WARC Department of Theology, was replaced by Dr. Karel Blei, Nederlandse Hervormde Kerk. In addition, many members of the steering committee, or general board, of the WARC were replaced. Delegates then passed a strongly worded motion to the effect that in the future no member of the nominating committee could nominate himself or herself for office.

II. Resolutions of the general council

The minutes of the twenty-second general council will contain the final wording of a large number of resolutions. What follows is an account of some of the highlights among these resolutions, in wording as close to the final version as I can reconstruct.

A. Section I: Towards a Common Testimony of Faith

This sectional produced materials that largely summarize the introductory discussion booklet *Common Testimony of Faith*. In both cases, three issues are addressed: (1) the clarifying of the meaning of *status confessionis*, a phrase used by the WARC assembly at Ottawa in 1982 with respect to the apartheid issue; (2) the community of men and women; (3) the issue of the intersection of the gospel with culture. The WARC declarations on these three topics amount to what the assembly called a common testimony.

Though the material is too lengthy and detailed to summarize briefly (I am enclosing a copy), I want to make a couple of observations. First, the Seoul assembly was clearly faced with the question whether issues other than apartheid (nuclear weapons? earthkeeping? ecclesiastical equality for women?) might also rise to the *status confessionis*. While not denying that this might someday be the case, Seoul issued a set of guidelines for identifying issues weighty and gospel threatening enough to achieve a *status confessionis* and urged caution in applying these guidelines to many issues. Second,

Seoul did approve a number of resolutions concerning the relation of men and women in the church, urging member churches to reject sexism, recognize and use the gifts of women fully in the leadership and ministry of the church, employ inclusive language in worship and church proclamation, and assign a WARC staff member to "full-time responsibility for women's issues." I myself regard this last phrasing as curious: what's at stake is not, of course, just a "women's" issue, but a gender issue that affects the communal relations of both sexes in Christ's body.

B. Section II: Mission and Unity

Here the documented materials (again, enclosed) highlight the WARC struggle with unity within the Reformed family of churches and within the Christian ecumenical movement generally. Once more, two observations: First, there is clear uneasiness within official WARCdom about the very existence of the REC (see p. 3, second paragraph, and From Ottawa to Seoul, p. 9) and about the fact that about one hundred Reformed denominations in the world belong to neither the REC nor the WARC. The document itself shows evidence of real thought and concern in the theological leadership of the WARC for transcending the differences and divisions within the Reformed family. Second, the WARC's continuing interest in bilateral dialogues is obvious, with the novel addition of interest in bilateral dialogue with Pentecostals—whose sheer growth and prominence in many parts of the world (one church in Seoul claims to have 500,000 members) is unmistakable.

C. Section III: Justice, Peace, and the Integrity of Creation

This section, together with the kindred resolutions of Policy Reference Committee II, produced the most interest, discussion, and controversy at Seoul. It seemed clear that the heart of the WARC lies in the areas of justice, peace, and the integrity of creation. Among the Section III resolutions adopted are the following:

- (1) That the general council call its member churches to recognize and declare that the present global economic order is immoral and must be changed to one that is just and produces conditions in which the well-being and equal opportunity of all people are possible.
- (2) That the general council (a) call its member churches to declare when government laws and actions, or governments themselves, are illegitimate because they maintain constant oppression, actually promote injustice, govern without the consent of the people, and distort the gospel itself; (b) call its member churches to give leadership in populator registered (six
- (b) call its member churches to give leadership in nonviolent resistance/civil disobedience when they believe the gospel obliges them to do so. . . . (The context for both (a) and (b) appeared to be particularly South Africa.)
- (3) That the general council call its member churches to assist victims of injustice and human-rights violations, to work toward full human rights for all people, and to include these provisions within their churches. To that end member churches that have not already done so are urged to put the ordination of women on their agenda and to move toward its realization in their life.
- (5) That the general council call its member churches to (a) promote positive measures of peacemaking within their churches through their worship and witness; (b) reassess the concept of "just war," the image of "enemy," and the

vision of "shalom" in today's world ...; (d) insist that their governments progressively reduce and finally abolish international traffic in arms, dismantle foreign military bases where they are placed against the will of the people, stop intervention in the sovereignty of other nations, and abandon war and the use of force as an appropriate means of settling disputes ...; (f) support peace efforts and human rights in Lebanon, South Sudan, Palestine, and Cambodia.

(6) That the general council call its member churches to support efforts toward peace and reunification in the Korean peninsula....

A number of other resolutions were passed having to do with the green-house effect, recent political changes in Eastern nations, and the ethical challenges involved in biotechnology (use of genetic analysis for gender selection, commercialization of childbirth, patenting of genetically engineered new life forms, etc.). Moved by the general drift of this last stream of resolutions, an African delegate proposed to append a motion rejecting all abortion used as a method of birth control. This amendment was massively defeated. When it later reappeared as a separate motion, it narrowly passed.

D. Policy Reference Committee I

Only one comment on this considerable report (accompanying) and its several recommendations (all passed, if my record keeping is accurate): several delegates seemed puzzled by the finances of the WARC and a bit frustrated that they couldn't make much sense of them.

E. Policy Reference Committee II

This report and its recommendations were billed throughout as probably the heaviest and most important business of the general council. Time constraints, however, had the effect of crowding all the deliberation on PRC II into the last afternoon of plenaries.

The endorsements of human-rights movements, solidarity affirmations, and expressions of concern and various other proposals of PRC II deal with situations in a number of areas (see p. 1 of accompanying copy). Some of the hottest debates of the council occurred in connection with these proposals, particularly with reference to Korea and Sri Lanka (the latter of which I shall comment on below). Virtually all the recommendations of the committee were adopted, some in slightly altered form. With respect to the South African situation, Seoul reiterated decisions of Ottawa regarding the Dutch Reformed Church in South Africa, taking note along the way of the Vereeniging Declaration at the REC meeting in March of this year.

III. General comments and reflections

Let me begin by thanking the committee for sending me to Seoul on behalf of our denomination. The whole experience was immensely revealing and expanding. Having previously participated in a round of Roman Catholic-Reformed/Presbyterian bilateral dialogues sponsored by the Caribbean and North American Council of the WARC, I came to Seoul with a modest introduction to ecumenical proceedings and keen appetite for what might transpire.

Much of what in fact transpired was satisfying, moving, deeply engaging. The worship services, for instance, were often really well planned and un-

deniably edifying. It was also exciting to meet Reformed people from all over the world, to gain exposure to indigenous concerns and accents, to hear exquisite French spoken by some African delegates, to experience some of the overwhelming hospitality of the Korean hosts, to note the esteem in which our committee's president and administrative secretary are held in various quarters (Dr. Klooster, particularly in connection with his contributions to the theology of the covenant on the WARC theological commission, and Rev. Boomsma, particularly in connection with his work regarding the South African situation). I also observed that where the CRC in NA is known, our intellectual and theological profile is high.

I should also mention that Richard Van Houten, representing the REC, was wonderfully helpful and informative: he disabused me of some of my more outstandingly naive assumptions about how ecumenical gatherings of this sort operate and generally gave me the benefit of his much greater knowledge and expertise in things ecumenical.

So, in many ways, Seoul was a really positive experience.

At the same time, I have to record my uneasiness about some of the resolutions—an uneasiness that at times swelled to discomfort. First, when the theme of the general council was announced, namely, Jesus' question to his disciples "Who do you say that I am?" I expected considerable address to classical and contemporary issues of incarnation theory and identification of the person of Christ. This expectation was disappointed. For the WARC officers and delegates, the theme had little to do with the person of Christ. It rather had everything to do with the contemporary presence of Christ's body in the world, especially in solidarity with those who suffer oppression. That is, the conference question was regularly translated as follows: "Where, how, and with what voice should the church exert her influence in the world today?"

And, of course, that is a good question. But it's a different (though obviously linked) question from the one stated. In short, I was disappointed that the proceedings largely leaped over Christology to get at ethics, ecumenics, and missions—the latter understood more clearly as a mission of prophetic word and deed than as proclamation of the gospel. To gain perspective on the speed with which the council moved from Christology to mission and ethics, consider the opening paragraph of the report from Section II: "We came together to reflect on Jesus' question 'Who do you say that I am?' We recognized that this implies a closely related question about ourselves: Who are we who are sent by Christ into the world? How do we understand our mission? Our answers emerged from the stories of our experiences in mission, and from the engagement with biblical and theological perspectives in our own situations."

Second, as a devoted adherent of the Kuyperian principle that, in principle, no area of human aspiration or endeavor is foreign to the impact of the gospel, I can hardly demur when issues as particular as drift-net fishing (PRC II) or the presence of the Indian peacekeeping forces in Sri Lanka or biotechnology or foreign military bases or the forgiving of debts owed to First World banks by Third World nations (Section III) are addressed as Christian concerns. Still, I was discomfited by the *manner* in which these and other issues were addressed.

For instance, is it clear that the institutional church should declare that First World banks must forgive all Third World national debt? Everybody agrees that there are grave economic inequities between First and Third Worlds and that this is a proper area of Christian concern and action. But can the institutional church properly prescribe the exact strategy for resolving those inequities? And, to take just the present example, isn't the prescribed solution, to put it modestly, a bit simple? Another delegate suggested that, in such cases, the general council is really putting forward sympathy resolutions masquerading as policy proposals. Perhaps. But if so, why not remove the disguise? One otherwise gets the feeling of a sort of Alice-in-Wonderland unreality about idealist proposals of an ecumenical body.

Take one more example. PRC II recommended the speedy withdrawal of the Indian peacekeeping forces from Sri Lanka. A hot debate ensued in which delegates from Indian and Sri Lankan churches argued not about gospel or ethics, but about politics. This seemed to me to be the unseemly result of the general council's straying across the border of its sphere

sovereignty.

Third, though a few of the resolutions (Sri Lanka, Korean reunification, the dismantling of foreign military bases) generated genuine debate, I was struck by how often massive and remarkably specific proposals of great socioeconomic weight were proposed and overwhelmingly passed with virtually no debate at all. One got the impression of a sort of pre-Seoul ecumenical consensus on all such issues that simply took over as one monumental issue after another was quickly dispatched. I regarded this as a thing of wonder.

Finally, such proceedings move me to confess that my enthusiasm for greater CRC involvement in the WARC has been tempered by the Seoul experience. I think that, on balance, my own inclination would still be to move toward greater involvement. I think we have much to offer and that the exposure to Reformed bodies across the world, the contacts to be made, and the formal expressions of unity within Christ's body are precious things. But if we are to move toward greater involvement and eventual membership, I should think we would have to be really clear as to the nature and depth of our commitment to the goals, operating procedures, and pronouncements of the WARC. And, I may add, my impression from listening to other delegates at Seoul is that if we joined the WARC with a somewhat mild level of commitment, we would in that respect resemble a large number of member denominations.

Cornelius Plantinga, Jr.

APPENDIX B

REPORT ON THE BELHAR CONFESSION

I. The text of the Belhar Confession (1986)

- 1. We believe in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for his Church by his Word and his Spirit, as He has done since the beginning of the world and will do to the end.
- 2. We believe in one holy, universal Christian Church, the communion of the saints called from the entire human family.

We believe

that Christ's work of reconciliation is made manifest in the Church as the community of believers who have been reconciled with God and with one another (Eph. 2:11-22);

that unity is, therefore, both a gift and an obligation for the Church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought; one which the people of God must continually be built up to attain (Eph. 4:1-16);

that this unity must become visible so that the world may believe; that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the Church and must be resisted (John 17:20, 23);

that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptised with one baptism, eat of one bread and drink of one cup, confess one Name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ; that we need one another and upbuild one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity (Phil. 2:1-5; I Cor. 12:4-31; John 13:1-17; I Cor. 1:10-13; Eph. 4:1-6; Eph. 3:14-20; I Cor. 10:16-17; I Cor. 11:17-34; Gal. 6:2; II Cor. 1:3-4);

that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God (Rom. 12:3-8; I Cor. 12:1-11; Eph. 4:7-13; Gal. 3:27-28; Jas. 2:1-13);

that true faith in Jesus Christ is the only condition for membership of this Church;

Therefore, we reject any doctrine

which absolutises either natural diversity or the sinful separation of people in such a way that this absolutisation hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;

which professes that this spiritual unity is truly being maintained in the bond of peace whilst believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;

which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;

which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the Church.

3. We believe that God has entrusted to his Church the message of reconciliation in and through Jesus Christ; that the Church is called to be the salt of the earth and the light of the world; that the Church is called blessed because it is a peacemaker, that the Church is witness both by word and by deed to the new heaven and the new earth in which righteousness dwells (II Cor. 5:17-21; Matt. 5:13-16; Matt. 5:9; II Pet. 3:13; Rev. 21-22).

that God by his life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity; that God, by his life-giving Word and Spirit will enable his people to live in a new obedience which can open new possibilities of life for society and the world (Eph. 4:17-6:23; Rom. 6; Col. 1:9-14; Col. 2:13-19; Col. 3:1-4:6);

that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;

that any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

Therefore, we reject any doctrine which, in such a situation, sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and colour and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ.

4. We believe that God has revealed himself as the One who wishes to bring about justice and true peace among men; that in a world full of injustice and enmity He is in a special way the God of the destitute, the poor and the wronged and that He calls his Church to follow Him in this; that He brings justice to the oppressed and gives bread to the hungry; that He frees the

prisoner and restores sight to the blind; that He supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly; that for Him pure and undefiled religion is to visit the orphans and the widows in their suffering; that He wishes to teach His people to do what is good and to seek the right (Deut. 32:4; Luke 2:14; John 14:27; Eph. 2:14; Isa. 1:16-17; Jas. 1:27; Jas. 5:1-6; Luke 1:46-55; Luke 6:20-26; Luke 7:22; Luke 16:19-31; Ps. 146; Luke 4:16-19; Rom. 6:13-18; Amos 5);

that the Church must therefore stand by people in any form of suffering and need, which implies, among other things, that the Church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;

that the Church as the possession of God must stand where He stands, namely against injustice and with the wronged; that in following Christ the Church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

5. We believe that, in obedience to Jesus Christ, its only Head, the Church is called to confess and to do all these things, even though the authorities and human laws might forbid them and punishment and suffering be the consequence (Eph. 4:15-16; Acts 5:29-33; I Pet. 2:18-25; I Pet. 3:15-18).

Iesus is Lord.

To the one and only God, Father, Son and Holy Spirit, be the honour and the glory for ever and ever.

II. IRC evaluation and recommendations

A. The request of the Dutch Reformed Mission Church—DRMC (Nederduitsche Gereformeerde Sendings Kerk—NGSK)

In 1986 the Belhar Confession was adopted by the DRMC as one of its forms of unity along with the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort. In 1988 it requested the REC to include the Belhar Confession in the listing of the Reformed confessions in Article II of the REC constitution, to which all member churches subscribe.

Article II, BASIS, reads:

The Basis of the Reformed Ecumenical Council shall be the Holy Scriptures of the Old and New Testaments, which bear witness to Jesus Christ, Savior and Lord, who is the foundation of the Church, and are in their entirety the infallible Word of the triune God, fully authoritative in all matters of faith and life; the subordinate standard founded on the Scriptures shall be the Reformed faith as a body of truth articulated in the Gallican Confession, the Belgic Confession, the Heidelberg Catechism, the Second Helvetic Confession, the Thirty-nine Articles, the Canons of Dort, and the Westminster Confession.

Article IV, MEMBERSHIP, states:

Those churches shall be eligible for membership which . . . subscribe to the Basis as expressed in Article II

The IRC interprets the request of the DRMC as asking that the Belhar Confession be added to the listing in Article II and subscribed to in the same way that member churches subscribe to the seven listed confessions.

Member churches, in the strict sense, subscribe only to their own specific confessions. But to be member churches of the REC, according to the Basis, requires that they subscribe to "the Reformed faith as a body of truth articulated" in the listed confessions. No member church is bound to all seven listed confessions in the same way it subscribes to its own confessions. Nor are all churches expected to agree with everything contained in these confessions. The question thus is whether the Belhar Confession may be included in the listing of confessions articulating the Reformed faith.

The RES Harare 1988 instructed the Interim Committee to take into account the evaluations of the member churches and to include them in its report to the REC assembly in 1992. The IRC therefore submits its evaluation to be endorsed by synod and forwarded to the Interim Committee of the REC.

- B. Evaluation of the Belhar Confession and its inclusion in Article II of the REC constitution
- 1. Various formal questions, which the IRC has considered, can be raised about the propriety of including the Belhar Confession with the historic Reformed confessions.
 - a. Is the Belhar Confession too narrowly focused on the restricted issue of apartheid to be listed as one of the more comprehensive Reformed confessions?

It may be noted that the Canons of Dort were occasioned by a particular historical situation and are primarily restricted to the issues facing the church at that time. While it is true that the occasion for the Belhar Confession is apartheid in South Africa, the issues of racial inequality, discrimination, oppression, poverty, and injustice are timeless and universal in our fallen world.

b. Has the confession existed long enough to pass the test of time and prove its merit along with the Reformed confessions?

This question is worthy of consideration, but it must be recognized that a member church vitally involved in the issues the confession addresses has judged it necessary to bear its witness to both the church and the world by including it as one of its forms of unity. Can any church not so intimately involved judge the propriety of the DRMC to adopt this confession? Since the REC constitution embraces the forms of unity of its member churches, it may reasonably be concluded that the Belhar Confession ought also to be listed.

2. A more relevant concern is whether the criticisms that can be leveled against the Belhar Confession are of sufficient weight to bar its inclusion? While several minor matters can be raised about the Belhar Confession, none, in the committee's judgment, is of sufficient merit to weigh against the inclusion of the confession in the REC constitution.

The more substantial concern is in point 4, where God is declared to be "in a special way the God of the destitute, the poor and the wronged." Ought not more careful distinctions to be made? Is not God the God of all people, irrespective of their social and economic status? Is not poverty sometimes a sign of God's judgment? In the light of the gospel there is nothing in our social or economic status that entitles us to be the beneficiaries of divine grace, including suffering, oppression, or poverty.

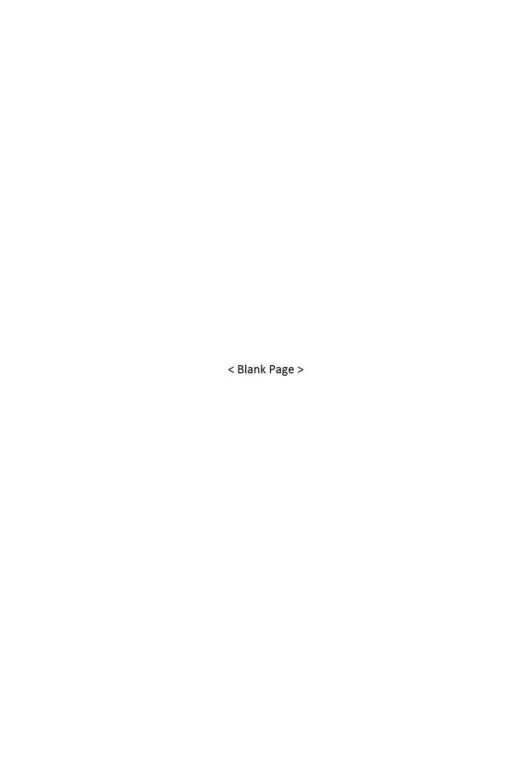
In the past the "poor" in Scripture were often identified in a spiritual sense. Currently, especially in liberation theology, the "poor" are often interpreted to mean those deprived of the world's material goods. Both usages have their place in understanding Scripture, and either application to the exclusion of the other is wrong. The Belhar Confession is weak in this area.

But it must be noted that the confession implicitly affirms that God is the God of all persons, while stressing that "in a special way" he is concerned about the plight of the poor and oppressed.

3. It must be observed as noted above that the inclusion of the Belhar Confession does not obligate REC member churches to agree with every statement, nor are they responsible to defend every statement or the confession's complete contents; but each member church must subscribe to the confession as being in harmony with the Reformed faith as a body of truth.

C. Conclusion

The IRC judges that the Belhar Confession is in harmony with "the Reformed faith as a body of truth" articulated in the historic Reformed confessions and is in basic agreement with the REC and CRC decisions on race made over the past decades. Therefore the IRC has no objection to its inclusion in the list of Reformed confessions in Article II of the REC constitution.



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 that 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 retire on and after January 1, 1983, will receive their pensions as calculated under the new plan unless the benefits payable by the former plan provide 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 Synod 1969 and became effective January 1, 1970.

V. Copies of the plans

See the *Acts of Synod 1982* for complete copies and supporting exhibits of the new plans.

Easy-to-read booklets describing the new United States plan and, separately, the new Canadian plan are available by addressing requests to:

The Administrator

CRC Ministers' Pension Plans

2850 Kalamazoo Ave. SE

Grand Rapids, MI 49560

VI. The quota and contributions

A. Deferred compensation

Scripture clearly teaches that ministers are to be adequately supported. A pension assures that this support will extend into the time of their retirement. The church is responsible for having funds available to support retiring ministers. Advance funding assures both the church and its ministers that these funds will be available at retirement.

B. Advance funding

The synods of 1969 and 1979 affirmed the concept of advance funding. "An actuarially sound plan is based on the principle that the cost of funding a pension for a person is incurred while one is actively employed. Therefore, an amount is set aside each year during one's career so that at retirement there will be sufficient monies to pay the pension benefits in accordance with terms of the plan" (Acts of Synod 1969, p. 451).

C. Per-family responsibility

It is necessary to stress that the quota for ministers' pension funds is a perfamily responsibility. This denominational method enables the larger congregations to help pay the way for smaller congregations. It is a helpful way for Christians to share in providing honorable pensions for all ministers, whether they serve large churches or small churches.

D. Same quota

Synod mandated in 1982 that even though it established separate plans for the United States and Canada, the quota should 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 (*Acts of Synod 1982*, Art. 44, C, 4, p. 50).

E. Full participation

All organized churches should pay the required amount of quota to the ministers' pension funds. Full participation will provide reasonable assurance that pension benefits are adequate and that quotas are held low.

F. Assessment

Synod has declared that the pension obligation is a form of legal obligation or assessment because it is a payment for deferred compensation. The objective of funding the pension plan is that larger churches can help pay the amount for smaller churches. However, the quota for the ministers' pension funds needs to be kept separate from the Fund for Smaller Churches rule, which allows smaller churches to pay less than 100 percent of quota. Whenever churches of any size fail to pay their full assessment, the classis needs to help. If it does not, everyone else has to pay more. We have agreed as a denomination that pension-fund quotas are a per-family obligation and should have first priority on funds available.

G. Collection results

Collection results for 1988, with a quota of \$40, reveal the following:

United States		Canada		
Number of families	Number of churches	Percent collected	Number of churches	Percent collected
0 - 29	111	70%	14	92%
30 - 59	158	71%	51	73%
60 - 89	101	80%	42	74%
90 - 119	83	88%	29	86%
120 - 149	59	93%	33	84%
150 - 179	51	95%	24	91%
180 - 209	28	96%	12	85%
209 +	28	91%	3	83%

Note that, with a few exceptions, smaller churches contributed at a lower rate than larger churches. Families in all churches, no matter what their size is, are to contribute the same amount.

H. Quota goes down

Ouota for 1990 has been set at \$43.50. In 1970 it was \$16.00. While the quota has gone up (in nominal terms) by 172 percent, inflation went up 224 percent. Thus, quotas expressed in 1970 dollars have declined by 16 percent.

Furthermore, ministers' pension quota as a percent of total quota has been declining ever since 1970. In 1970, the quota was \$16.00 out of \$129.00, or 12 percent. By 1990 the quota was \$43.50 out of \$476.58, or only 9 percent. In both instances, therefore, pension costs to families have actually declined.

Quotas are calculated by licensed actuaries who consider plan assets, liabilities, normal costs, and past service costs. Thus, for 1990 the required contribution per family is \$43.50 and in 1991 \$45.50.

I. Options to consider

The United States Pension Committee and the Canadian Pension Trustees are forced to consider several options for funding the pension funds. Each option has its advantages and disadvantages.

- Keep the current system but strive to improve the collection percentage through synod's insistence on adherence to full payment of pension-fund quotas.
- 2. Eliminate the quota but assess each minister approximately \$3,200 per year to gain a year of pensionable service. This amount is the full cost to each minister of one year of pension credit. This amount should be treated just like the minister's salary.
- Require a church to pay the stipulated contribution amount or the quota allocation, whichever is greater, in order for its minister to gain a year of pension credit.
- 4. Set contributions to be made by a congregation as a fixed amount and include in the letter of call.
- 5. Require that a church pay at least 90 percent of the quota allocation for that year for its minister to gain a year of pension credit. Those ministers whose churches pay less will have years of service prorated in proportion to percent contributed.

 Relate pension cost to the salary of each minister and thus adopt a defined contribution plan which fixes the contribution amount as a percentage of ministers' salaries.

I. Recommendation

That synod, with reference to its previous decisions regarding the funding of the ministers' pension funds and in recognition of its legal obligations incurred through the operation of this fund, instruct all churches to treat the pension quota in the same manner as they treat the payment of salary and benefits to their ministers. This means that pension quotas, along with salaries and benefits, have first priority and first call on available funds, as expressed in I Corinthians 9:13-14 and Galatians 6:6.

VII. Census

A. Participants

As of December 31, 1989, there were 1,474 participants in the ministers' pension plans. The office also maintains files on 163 ministers who have withdrawn from the plan, most of whom retain some vested interest.

1,197 277 <u>1.474</u>	United States ministers, shared ministers, widows, and orphans Canadian ministers and widows Total
Another class	sification follows:
848	Active United States and shared ministers
<u>236</u>	Active Canadian ministers
<u>1,084</u>	Total active ministers
245	Retired United States and shared ministers
<u>27</u>	Retired Canadian ministers
<u>272</u>	Total retired ministers
104	United States widows and orphans
<u>14</u>	Canadian widows
<u>118</u>	Total widows and orphans
1.474	TOTAL

B. Deaths in 1989

Name	Date of Death	Age	
Mrs. Petronella Jabaay	March 9, 1989	90	
Rev. Charles Spoelhof	March 20, 1989	92	
Mrs. Tillie Cupido	April 3, 1989	100	
Mrs. Helen Pekelder	April 20, 1989	91	•
Rev. Herman J. Schripsema	June 25, 1989	86	
Rev. Nelson L. Veltman	July 7, 1989	76	
Rev. Raymond H. Haan	July 24, 1989	85	
Rev. Durant T. Van Oyen	September 20, 1989	54	
Mrs. Florence Moes	September 26, 1989	94	
Mrs. Della Frens	September 30, 1989	90	
Mrs. Gertrude Folkema	October 9, 1989	95	
Rev. John Guichelaar	October 11, 1989	82	
Rev. Cornelius Kuipers	October 28, 1989	90	
Mrs. Grada Vanden Brink	December 2, 1989	92	

C. Retirements in 1989

Under the United States Retirement Plan:

Name	Reason	Classis	Date
Rev. Robert Recker	age	Grand Rapids East	January 2
Rev. Syburn M. Voortman	age	Grandville	January 2
Rev. Ralph D. Baker	age	Grand Rapids East	February 1
Rev. Edwin Walhout	age	Grand Rapids East	February 28
Rev. Bert Den Herder	age	Northcentral lowa	March 31
Rev. Elton J. Piersma	age	Muskegon	Aprîl 1
Rev. Henry C. Van Wyk	age	Grandville	May 31
Rev. Maas Vander Bilt	age	Grand Rapids East	June 8
Rev. Martin Stegink	age	Minnesota North	June 30
Rev. Gilmer Compaan	age	Northcentral Iowa	August 31
Rev. Leonard Sweetman, Jr.	age	Grand Rapids East	August 31
Rev. Abe W. Koolhaas	age	Rocky Mountain	September 1
Rev. Vernon Luchies	age	Grand Rapids South	October 1
nder the Canada Retirement I	Plan:		
Rev. Lammert Slofstra	age	Hamilton	July 1
Rev. John Van Dyk	age	Toronto	September 4

VIII. Auditors

Both the United States Pension Committee and the Canadian Pension Trustees appointed the public accounting firm Touche Ross & Company to audit the books and prepare certified financial statements for the ministers' pension funds and the special assistance funds for the fiscal year ended August 31, 1989. Financial statements appear in the Agenda for Synod 1990—Financial and Business Supplement.

IX. Actuarial and other reports

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 and required quota.
- B. Consulting. It helps determine the amounts needed to fund the plan by quotas and investment income, and it reviews our current policies and procedures.
- C. Compliance. It is needed to comply with governmental, certified public accountants', and chartered accountants' reporting requirements. For Canada it is required to maintain the tax-deductibility status of the plan.

Touche Ross & Company has prepared an actuarial report for the United States and shared ministers' pension plan. Murray, LeHouillier, Hartog, Actuaries has 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 1989-1991.

X. Actuarial assumptions

To determine required quotas and contributions, the actuaries need to take into account various assumptions. These assumptions have been carefully considered and approved by both the Canadian Pension Trustees and the United States Pension Committee. Major assumptions are as follows:

- 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. (The final average salary is the average of cash salaries of CRC ministers in the three years prior to the year of retirement. For 1989 the U.S. salary used was \$23,302; in Canada it was \$25,402.) 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, but 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, 1989

Investments at current value held in trust by financial institutions for the United States and shared ministers' pension plan as of August 31, 1988, and August 31, 1989, are as follows:

	1989	1988
Accrued interest and dividends receivable	\$ 114,147	\$ 99.619
Investments:		
Ambs Investment Counsel, Inc.		
Short-term obligations	\$ 1,309,489	\$ 1,680,454
U.S. Treasury notes	1,324,280	1,718,003
Government and agency obligations	1,772,287	1,031,721
Corporate bonds	2,749,196	2,081,683
Common stocks	5,548,641	3,877,691
	\$12,703,893	\$10.389.552
Loomis Sayles & Company, Inc.		
Short-term obligations	\$ 605,559	\$ 408,302
U.S. Treasury notes	5,871,650	3,194,875
Government and agency obligations	437,124	1,896,277
Corporate bonds	1,515,504	1,987,260
Common stocks	3.811.970	<u>2.763.568</u>
	\$12,241,807	\$10,250,282
National Bank of Detroit		
Short-term obligations	\$ 439,884	\$1,138,629
Corporate bonds	6,012,165	4,467,601
NBD collective funds	1,133,591	894,823
Common stocks	3,842,689	2,978,699
	<u>11.428.329</u>	<u>\$9.475.752</u>
Total for the United States	<u>\$36.488.176</u>	<u>\$30.219.205</u>
Mu-Cana Investment Counselling, Ltd.		
Cash	\$ 59,114	\$ 25,311
Accrued interest and dividends receivable	152,986	126,627
Canadian short-term investments	682,578	297,462
Canadian bonds	5,020,836	4,377,581
Canadian equity investments	2,472,636	2,083,237
United States equity investments	1.054.864	<u>759.150</u>
Total for Canada	\$9.443.014	\$7,669,368

XII. Investment policies

Both the United States Pension 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 Pension Committee and Canadian Pension Trustees. Returns are compared with the following:

- A. Other pension funds' performance.
- B. Total returns we should expect as a result of our asset mix and risk objectives.
- C. Consumer price indexes.
- D. In addition, each country uses specific benchmarks.

1. In the United States:

- a. Standard and Poors 500 Index for equity returns
- b. Shearson Lehman Government/Corporate Bond Index for fixed income

2. In Canada:

- a. Toronto Stock Exchange 300
- b. Standard and Poors 500 Index in Canadian dollars for equity returns
- c. Scota McLeod Long-term and Mid-term Bond Index for fixed income

Average *annualized* compounded rates of return on our investments are given in the chart for the United States and Canada.

Separate calculations of Canadian equities and fixed income are not available.

Our funds continue to perform better than the market and most other pension funds that share our risk objectives.

XIV. When will the plans be fully funded?

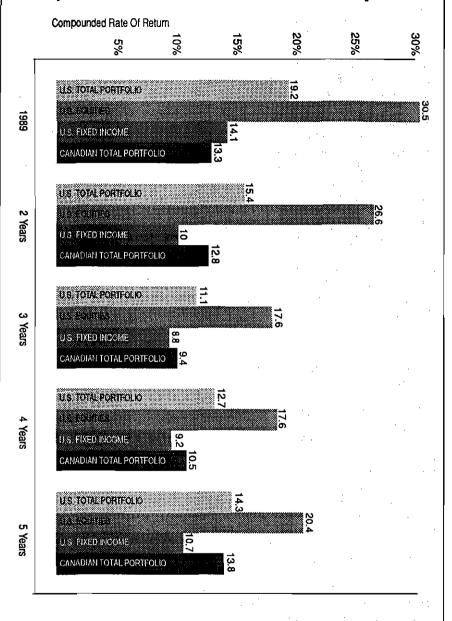
Questions often arise as to the funding status of the pension funds. Until we are fully funded, the United States and Canada legally require that normal costs and a portion of past service costs are to be funded annually, the amount set by the licensed actuary.

- 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 percentage of quota collected for the ministers' pension funds increases, 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 over 6 percent between 1978 and 1989.

XV. Plan changes

Since the new plan became effective on January 1, 1983, both committees have examined their plans to see what if any amendments should be made. The Canadian Pension Law is being rewritten, and our plans will have to be amended somewhat to correspond with legislative change. Synod 1991 will be asked to approve these amendments.

United States and Canadian Pension Funds Compounded annualized rates of return for various time periods.



XVI. Disability report

A. Introduction

Synod 1989 requested the pension committees of the United States and Canada to review whether ministers not in the Social Security system should be entitled to disability benefits from the pension funds. (Currently such ministers are not entitled to those disability benefits, since only those who are part of the Social Security system can legally be declared to be disabled in the ministers' pension plans.) This request was the result of an overture from Classis Kalamazoo, which asked for an exception to that rule in the case of Rev. Edward G. Cooke. Because Rev. Cooke had chosen not to be in Social Security, he was unable to benefit from the disability aspect of the pension plan. The U.S. Pension Committee had informed him of this fact.

The U.S. ministers' pension plan has consistently made eligibility for disability benefits depend upon a minister's qualifying for Social Security disability. This rule has been in effect since 1970. Over the years a few people have criticized this rule; several overtures regarding the rule have been considered by synod. Each time the issue has arisen, the U.S. Pension Committee has carefully studied the rationale for this requirement and reaffirmed its position. Synod has also consistently rejected such overtures and has adopted the views of the ministers' pension fund committees (see *Acts of Synod 1987*, Art. VIII, p. 602; *Acts of Synod 1988*, Art. 90, II, p. 576; *Acts of Synod 1989*, Art. 102, I, pp. 549-50). Synod 1989 also asked the ministers' pension fund committees to reconsider their position, which both the U.S. and Canadian committees have done.

B. U.S. problem only

It should be noted that we are dealing with a U.S. problem only since Canadian pension law does not permit ministers to opt out of the Canadian system.

U.S. law has undergone significant changes over the years which essentially have made Social Security an all-inclusive program for retirement benefits, disability benefits, and Medicare health benefits. A very narrow exception permits ministers to exempt themselves from the benefits of Social Security, thereby also relieving themselves of the obligation to pay self-employment taxes.

However, the IRS Regulations are very specific regarding the basis on which the exemption can be claimed. Specifically, exemption cannot be claimed on the basis of economic reasons (e.g., that Social Security is *not* a good deal financially [Revenue Ruling 70-179, 1970-1, C.B. 181] or that a combination of insurance coverages will produce greater benefits for the same cost as self-employment tax). Remember that Social Security is not optional for most people. Ordinarily, U.S. citizens are required to be part of the Social Security program and have no choice in the matter, regardless of any conscientious objection they may have. Let us examine the *only* basis for opting out of Social Security.

C. Religious reasons only

IRS Regulations Sections 1.1402(e)-2A through 5 provide the only legal basis: a religious or conscientious objection to accepting government in-

surance benefits in connection with one's service as a minister. Note that a general objection to Social Security will not suffice. "Religious objection" is interpreted to mean that the denomination is officially opposed to its ministers' accepting benefits from a government insurance plan. Since the synod of the Christian Reformed Church has never taken this position, that basis is not available. Therefore, the only basis available to ministers of the CRC is a personal conscientious objection to Social Security benefits related only to work performed as a minister (see Tax Code References below for summary).

D. Mechanics of opting out

If a minister's position falls within that carefully circumscribed conscientious objection, that minister then must follow certain specific procedural steps. The first step is to file in triplicate a Form 4361 with the Internal Revenue Service. This form states that the minister has conscientious objections to receiving benefits from a government insurance plan related to his service as a minister. It must be accompanied by a statement that he has informed the ordaining body of the church that he is opposed to accepting any public insurance that makes payments in the event of death, disability, old age, or retirement, or that makes payments for medical care (including the benefits of any insurance system established by the Social Security Act). The IRS then acknowledges that it has received the application for exemption, describes the grounds on which an individual may receive an exemption, and advises the minister that the exemption is irrevocable. The minister is reguired to certify that he has read the statement and that he seeks exemption from self-employment tax on the grounds listed in the statement. Following the filing of the second document, the IRS ordinarily accepts the application.

E. Exceptions to opting out

Please note that a minister who is employed in any other capacity—for example, as a writer, artist, musician, or corporate officer—is not exempt from Social Security with respect to such employment and is liable for selfemployment or FICA taxes on earnings derived from that employment. The minister is also entitled to benefits with respect to such employment. He has no choice in those situations.

F. History of Social Security for ministers

Before 1968 a minister was exempt from required coverage in Social Security unless he chose to elect coverage. Beginning in 1968, ministers were covered as self-employed for purposes of Social Security-unless they filed an irrevocable exemption with the IRS stating that they were opposed to participating in a public insurance program for conscientious or religious reasons. In 1977 ministers were given a temporary opportunity to revoke their exemption from Social Security.

In the Tax Reform Act of 1986, the U.S. Congress permitted ministers who previously had elected out of Social Security coverage to make an irrevocable election back into Social Security coverage. Under this law, ministers generally had until April 15, 1988, to make this election. Ministers who did elect Social Security coverage became subject to the SECA (Self-Employment Contributions Act) tax, and their post-election earnings (or even their

earnings as far back as January 1, 1986) are credited for Social Security benefits purposes.

Congress passed the Tax Reform Act of 1986 with the understanding that this would be the last opportunity ministers outside Social Security would have to enter the Social Security system. Consequently, ministers should assume that they will not again have an opportunity to elect Social Security coverage.

G. Ministers had three choices

- 1. Ministers could elect to have their earnings as ministers covered for purposes of Social Security effective January 1, 1986, and to have their post-election earnings as ministers credited for Social Security benefit purposes.
- 2. Ministers could elect to have their earnings as ministers covered for purposes of Social Security effective January 1, 1987. They needed to pay SECA taxes effective January 1, 1987, and to have their post-election earnings as ministers credited for Social Security benefit purposes.
- 3. Ministers could decide to continue to opt out of Social Security. Those who did would pay no SECA taxes, and they would not earn Social Security benefits for themselves or their families based on their earnings as ministers.

H. Notification to ministers

The pension office sent several letters to ministers in the U.S. about the changes in the tax law.

The administrator also conducted numerous one-day financial-planning seminars in both the U.S. and Canada. In those seminars he outlined the basic provisions and requirements for getting back into Social Security.

Synod 1987 called attention to the change in the law with this observation:

U.S. ministers who have chosen to leave the Social Security system are reminded that congress has provided an opportunity to rejoin the system, without question, until April 16, 1988. After that date they will be permanently barred from the Social Security system. It should be noted that only those who are a part of the Social Security system can legally be declared to be disabled. Without this declaration, the Ministers' Pension Fund will pay no disability benefits.

(Acts of Synod 1987, Art. 74, III, B, p. 600)

I. Benefit categories of Social Security

It's dangerous to describe a complex program too simply. Choosing whether to be covered under Social Security is a complicated decision. Nevertheless, ministers need to know that the benefits of joining Social Security extend beyond just the retirement features.

Social Security is a government program that, in the case of ministers, is supported by a tax called SECA. Although ministers are employees for all legal and income-tax purposes, they are deemed self-employed for SECA, or Social Security taxes. They pay the entire tax themselves.

Persons covered by Social Security may claim benefits under these circumstances:

- When they are disabled and can no longer work.
- 2. When they reach retirement age.
- 3. When they die—at which time their spouse, children, or other family members may claim survivor benefits.
- 4. When they reach age sixty-five—at which time they may claim Medicare benefits rather than purchase expensive health insurance.

I. Practical questions

Even though we have noted that the only legal basis for opting out of Social Security by a CRC minister is conscientious objection, our survey indicates most have done so for financial reasons. We have also examined the alleged financial benefits claimed for opting out and find they are mostly illusory. In certain instances we concede alternative insurance and investments may be advantageous, but in most cases the benefits evaporate and turn into a detriment.

Are the SECA taxes ministers save by opting out of Social Security worth more than the guarantee that they and their family members will receive Social Security and Medicare benefits?

Possibly, but ministers should ask themselves the following questions:

- 1. How might my family situation change in the next few years?
- 2. Might I become disabled?
- 3. Will I be able to purchase health insurance at age sixty-five?

These are difficult questions to answer, and we will focus on the disability feature only.

K. Disability benefits and definition

The following are a few of the key features of Social Security disability. If a person covered by Social Security becomes disabled, both he and his family members are often entitled to monthly benefits. Monthly benefits start shortly after disability, and family benefits may continue after death.

Disability, in general, means not being able to work at any substantially gainful activity because of a disabling condition that can be expected to last for at least twelve months or result in death. There is a less strict definition of disability for one who is blind after age sixty-five. After one is disabled for five months, disability benefits begin. The benefits continue until three months after recovery.

A minister must have been in the Social Security system at least five of the ten years prior to disability to qualify for disability review by Social Security.

L. Ministers' pension funds requirements

The requirements for eligibility for disability benefits from the ministers' pension funds are as follows:

- 1. Approval by classis and
- 2. Approval by Social Security (in the U.S.) or Social Insurance (in Canada).

M. Why we need Social Security approval

Both the U.S. Pension Committee and the Canadian Pension Trustees need to have an objective, outside party determine disability.

Both governments have uniform standards that are applied nationwide. How could an individual congregation, classis, or pension committee determine disability on its own? Should the pension committee employ a group of doctors to determine disability? Should a classis send a team of nonmedical lay people to examine the disabled minister? How would the pension committee determine the difference between real disability and burnout? How could it be assured that a classis would approve disability that is consistent with plan objectives? How can the committee be assured that uniform medical standards are applied in the various classes and that such standards are consistent with Social Security standards?

A group of doctors from a different classis cannot be expected to fly somewhere to visit a minister and then proclaim him disabled. Such a determination would require ongoing medical examinations. Such attempts would not be practical. The costs in time and money to determine disability could exceed the annual benefits of a disabled minister.

On the other hand, Social Security is geared to determine disability. Although the process of determination sometimes takes a long time, Social Security usually awards benefits retroactively once it has established disability.

One last point: Virtually all mainline denominations use Social Security to determine disability, and they are not likely to change their approach.

N. Survey taken

The Ministers' Pension Committee surveyed all U.S. ministers to determine how many have opted out and what their reasons are for doing so. Out of 848 surveys sent, 717 were returned, for a response rate of 84 percent. The survey indicates that fifty-six ministers have opted out of Social Security. Many freely admitted that they did so mainly for financial reasons.

Specific reasons listed were as follows:	Number	Percent	
religious reasons	13	19%	
financial reasons	48	72%	
other reasons	<u>_6</u>	<u>9%</u>	
Total	<u>67</u>	<u>100%</u>	

Note: The number of reasons given exceeds the number of responses because ministers were allowed to list several reasons for opting out.

Other questions asked:

—Do you invest any funds in a tax-deferred annuity (403B or tax-sheltered annuity)?

Yes 31 No 4 No response 21

—Do you carry private disability insurance? Yes 2Z No 8 No response 21

The committee concluded that, for most of these ministers, Social Security is not attractive on a cost/benefit basis, compared with alternative investments and insurance coverage.

O. The ethics of joining Social Security

Reformed people have generally held that civil government has a legitimate role in providing justice and overseeing the welfare of its citizens. Our responsibility as citizens is to support the duly constituted government by paying taxes and obeying the law. The individualistic rejection of the government or certain governmental programs is characteristic of the Anabaptists but has never been part of the Reformed tradition.

The ministers' pension funds committees remain unconvinced that there is a legitimate basis for CRC ministers to claim the exemption on the narrow grounds permitted. We believe that nearly all who have done so have ignored the government regulations or taken them too lightly. Thus, the primary issues are ethical ones. The church has a right to expect its ministers to provide leadership in ethical issues. Because, in the opinion of the pension committees, opting out of Social Security is an insurmountable barrier to ethical behavior, ministers should get no encouragement from the pension plan to opt out. Accordingly, the committees' long-held practice has been to discourage ministers from opting out.

There are also more practical reasons why ministers should participate in the Social Security program. It is intended to be a safety net for all U.S. residents. Since ministers are part of the general community, they should share in this program, which provides retirement and medical-care benefits for the elderly, disability benefits for the disabled, and survivors' benefits for families of wage earners dying at an early age. Part of bearing one another's burdens includes such participation, even though individually one may receive less in benefits than he or she has paid in.

At the heart of Christian ethics should be the desire to have the mind of Christ, to demonstrate in our personal lives his love and justice, his piety, compassion, and care. One can do this by joining the monastic movement and withdrawing from the world, or one can fight harder against social injustice.

Calvinism attempts to embrace both piety and social justice. This means modeling God's love in the world by seeking good, fighting injustice, and opening avenues through which God's love can enter.

Calvin calls us not only to piety but also to action. Commenting on the love passage in I Corinthians 13, he writes,

There cannot be imagined a more certain rule, or a more powerful exhortation to the observance of it [love] than we are taught, that all the blessings we enjoy are Divine deposits, committed to our trust on this condition, that they should be dispensed for the benefit of our neighbors.

Luther writes in his *Treatise on Good Works*, "We are to be zealots to do good, not only before God, but also before men."

More compelling, of course, are the words of Jesus when he tells the expert in the law, "Go and do likewise" (Luke 10:37). We are to show mercy to our neighbors. Both in the Old Testament and in the New we are admonished to "act justly and to love mercy and to walk humbly with your God" (Mic. 6:8). Furthermore, we are to view our governments as ordained by God. We are privileged to have a government that, although far from perfect, nevertheless attempts to show compassion.

Hence, ministers not in Social Security should consider how their fathers and mothers would get along without Social Security. Should their parents become wards of the local church? The classis? The denomination? Should ministers not in Social Security pay it gladly, recognizing that in some small way they are sharing in the support of those less fortunate—including, perhaps, their own parents?

To opt out of Social Security is to avoid the opportunity to share in meeting the financial needs of others. More than that, it rejects participation in a community that reaches out with care and concern. Social Security gives Christians the opportunity to participate within the human community, ex-

pressing their care for all God's people.

In summary, the ministers' pension committees have determined that participation in Social Security is both moral and ethical because (1) faith requires us to share with those in need; (2) faith requires us to participate in acts of love and compassion, especially in an imperfect world; and (3) faith requires a communal sense of obligation to redeem all of creation.

For reasons both practical and ethical, ministers should gladly participate

in Social Security.

P. Other issues

Following are some related observations pertinent to the subject of Social Security participation:

- 1. Although ministers who have withdrawn from Social Security are disqualified for disability benefit from the U.S. pension fund, they do not lose their vested pension benefits.
- 2. The pension committees have been able to keep the cost of the disability feature down to forty cents per family for two reasons: (1) we are self-funded and (2) the rules controlling approval of benefits are well defined.
- 3. According to Church Order, the local congregation is ultimately responsible to provide for its minister should he become disabled. Congregations who employ ministers not in Social Security should ascertain that their ministers have purchased private disability insurance. Those who do not, should be advised that their ministers may become wards of the congregation for life.
- 4. Synod 1988 dealt with two overtures on this topic of opting out of Social Security. It did not accede to either one (*Acts of Synod 1988*, Art. 90, II, p. 576). Similar overtures were also rejected by Synod 1984 (Art. 84, III, pp.633-34).

Q. Summary

We recognize that one should not bind the conscience of another Christian. Each believer must stand or fall before the Lord, whom he or she professes. Christians may take different stands with a free conscience. Hence, we acknowledge the right of those who for conscience's sake have opted out of the Social Security system. We do not agree with their decision; we believe that a Christian can be in the system with a free conscience.

But the response of some who have opted out of the system has caused the ethical question to surface. Synod must address the ethical matter before the committee can comply with Article 102, C, 4 of the Acts of Synod 1989. In the event that synod should declare it unethical for a minister to participate in Social Security, the whole pension plan would have to be greatly modified—not just the disability features. This would have ramifications for those in the plan at this time and for those who will enter the plan.

R. Recommendations

- 1. That synod reaffirm that
 - a. Participation in the U.S. Social Security system is ethical and proper.
 - b. Christian Reformed ministers be discouraged from opting out of Social Security.
- 2. That synod declare that those who opt out of Social Security must adhere to the legal requirements and regulations for opting out as published by the Internal Revenue Service.
- 3. That synod instruct councils or other employers of ministers not in Social Security to ascertain that adequate life insurance and disability insurance has been purchased for dependent children and spouses to meet financial needs in the event of the death or disability of the minister.
- 4. That synod retain current plan language related to disability.

TAX CODE REFERENCES

Federal Tax Regulations

Pertinent excerpts from IRS Regulations include the following:

Section A.23.182 Members of Religious Orders

Members of a religious order who have not taken a vow of poverty are subject to self-employment tax for duties required of them by the order unless they have elected to be covered by FICA (IRC Section 1402(c)(4)). These members can file an application for exemption from self-employment tax with respect to duties required of them by the order if they and their order are conscientiously opposed, or opposed because of religious reasons, to public insurance (Reg. Section 1.1402(e)-2A(a)). The exemption is applicable only to services required by the order.

(1) Electing the Exemption

The exemption from self-employment tax for ministers, members of religious orders who have not taken a vow of poverty, and Christian Science practitioners is obtained by filing three copies of Form 4361, Application for Exemption from Self-Employment Tax for Use by Ministers, Members of Religious Orders and Christian Science Practitioners. The tax-payer must state on the form or on a statement attached to it that he is opposed for moral or religious reasons to accepting life, disability, old age, retirement or medical insurance benefits in connection with his clerical duties (italics supplied; IRC Section 1402(e)(1); Reg. Section 1.1402(e)-1A(a)(2)). No exemption will be granted if this procedure is not followed (McLanahan v. Commr, TC Memo 1979-372, 39 TCM 142, paragraph 79, 372 P-H TC Memo; Boone v. Commr, TC Memo 1982-345, 44 TCM 176, paragraph 82,345 P-H TC Memo).

The application for exemption must include a statement that the individual has informed those who ordain, license or commission ministers in his church of his opposition to accepting public insurance benefits based on his service as a minister (italics supplied; IRC Section 1402(e)(1); Reg. Section 1.1402(e)-5A(b)).

The Secretary of the Treasury or of Health and Human Services must verify that the individual requesting the exemption is aware of the grounds for the exemption and that he seeks the exemption on those grounds and that he understands that the election is a permanent one (IRC Section 1402(e)(2); HR Rep No 841, 99th Cong, 2d Sess II-831 (1986)). On receipt of the application, the Service will mail the individual a statement that describes the grounds on which an individual may receive an exemption. The individual is required to certify that he has read the statement and that he seeks exemption from self-employment tax on the grounds listed in the statement. The certification is made by signing a copy of the statement under penalties of perjury and mailing it to the service center from which the statement was issued within ninety days of the day it was mailed to the individual (Reg. Section 1.1402(e)5A(c)(2)).

XVII. 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 F. Oosterhouse and Albert J. Bakker when matters pertaining to ministers' pension plans are discussed.

B. Housing allowance

The United States Pension Committee requests synod to designate up to 100 percent of a minister's early and normal retirement pension or disability pension for 1990 as housing allowance for United States income-tax purposes (IRS Ruling 1.107-1), but only to the extent that the pension is used to rent or provide a home.

C. Election of United States Pension Committee members

The United States Pension Committee requests synod to elect, effective September 1, 1990, three members for three-year terms. One is to replace Mr. David Vander Ploeg, who has served for six years and is not eligible for reelection. The second is to stand with Mr. Jules Mellema, who is eligible for reelection. The third is to replace Rev. Herman Hoekstra, who has served six years and is not eligible for reelection.

- 1. One member for a three-year term from the following nominees:
 - a. Mr. Gordon Buter, Grand Rapids, Michigan. He is currently retired and has served as business manager for Calvin College and as president of Associated Truck Lines. He has served on the church council at La-Grave CRC and has been on the Publications Committee of the CRC and the Board of Trustees of Calvin College. He has an A.B. degree from Calvin College and an M.B.A. from the University of Michigan.

- b. Dr. John Vanden Berg, Grand Rapids, Michigan. He is currently retired and has served as vice president for academic affairs (1964-1982) and professor of economics (1947-1964) at Calvin College. He is currently stated clerk of Classis Grand Rapids East. He has served numerous terms on the church council at Fuller Avenue CRC and has been a delegate to synod. He chaired the committee on taxation of Christian education and served on several other study committees.
- 2. One member for a three-year term from the following nominees:
 - a. Mr. Jules Mellema, incumbent, Holland, Michigan. He is currently retired and has served as vice president of the National Bank of Detroit. He has served on church council for twenty-three years, on the Christian-school board, and on several study committees. He has served on the pension committee for fifteen years and was chairman of its investment subcommittee for the past three years. He currently teaches finance at Calvin College part-time. He has an A.B. degree from Calvin College and an M.B.A. from the University of Michigan.
 - b. Mr. Lawrence J. Vander Ploeg, Grand Rapids, Michigan. He is currently executive director of the Holland Home and has served as vice president of finance, Associated Truck Lines. He has served on the church council at Mayfair CRC. He has an A.B. degree from Calvin College and an M.B.A. from the University of Michigan; he is also a Michigan certified public accountant.
- 3. One member for a three-year term from the following nominees:
 - a. Dr. Harry G. Arnold, pastor of Grace CRC, Kalamazoo, Michigan. He has served First CRC, Minneapolis; CRC of East Palmyra, New York; First CRC, Zeeland; and First CRC, Lansing, Illinois. He has been a delegate to synod nine times, having served on the home missions, foreign missions, Church Order, and education advisory committees. He has also served on numerous classical and synodical study committees.
 - b. Rev. Louis J. Dykstra, retired pastor and member of Alger Park CRC, Grand Rapids, Michigan. He has served Pine Creek CRC, Holland, Michigan; Ebenezer CRC of Berwyn, Illinois; Alger Park CRC, Grand Rapids; Irving Park CRC, Midland Park, New Jersey; First CRC, Chino, California; Modesto CRC, California; and Graafschap CRC, Holland, Michigan. He has been a delgate to synod seven times, having served on the educational, protests and appeals, Church Order, and advisory committees. He served six times as reporter. He has also served on numerous classical and synodical study committees.
- D. Election of Canadian Pension Trustee members

The Canadian Pension Trustees request synod to elect, effective September 1, 1990, two trustees for three-year terms.

- 1. One member for a three-year term from the following nominees:
 - a. Mr. Durk De Jong, incumbent, Calgary, Alberta. He currently serves as a pension trustee and is a member of Emmanuel CRC, Calgary. He is

- president of his own insurance firm and travel agency. He has served on church council and the Christian-school board for several terms. He has served on the executive board of governors, The King's College. He was a delegate to synod, having served on the women-in-office and finance advisory committees. He is a registered industrial accountant.
- b. Mr. Ary de Jong, Calgary, Alberta. He is a member of Emmanuel CRC, Calgary. He is the head of the Pension and Savings Fund Administration, Shell Canada Limited, where he is in charge of pension administration. He has served on church council for several terms. He is a certified general accountant and a fellow, Canadian Bankers Association.
- 2. One member for a three-year term from the following nominees:
 - a. Mr. Donald Nelson, incumbent, Fonthill, Ontario. He is currently director of compensation and employee benefits, Ontario Paper Company, where he manages the compensation, retirement, and employee-benefits plans on a corporate basis. He is a member of Bethany CRC in Fenwick and has served in numerous types of Christian service. He has a B.S.C. degree from the University of Toronto and an M.B.A. from the University of Western Ontario. He is a certifed compensation professional.
 - b. Mr. Steve Vander Woerd, Ancaster, Ontario. He is a member of Ancaster CRC and currently serves on church council. He has taught business at Redeemer College for three years and now teaches there part-time. He is a practicing engineer, having received his professional engineering degree from McMaster University and his M.B.A. from York University.

E. Benefits, quotas and contributions

The United States Pension Committee and the Canadian Pension Trustees jointly recommend that synod approve the following for 1991:

- 1. Increase the former-plan maximum pension for 1991 in the United States from \$7,560 to \$7,800 and in Canada from \$8,256 to \$8,460. These increases represent a partial recognition of the cost-of-living increases in both countries.
- 2. Establish a quota or assessment of \$45.50 for 1991. This amount is set by the actuary to comply with governmental and actuarial requirements to fund future benefits. It represents a 4.6 percent increase over 1990.
- 3. Establish Contributions-Other at \$2,600 for 1991. (It was \$2,500 in 1990.) This amount is assessed for ministers who work in agencies, who are second pastors, or who work in other synodically approved positions.
- 4. Establish a per-family quota of \$2.60 for the Special Assistance Fund. (It was \$2.50 in 1990.) This fund is used to meet day-to-day needs in special emergency situations for retired ministers or their widows and to pay for a final, once-in-a-lifetime moving expense for retired ministers.

F. Disability report (see XVI)

- 1. The United States Pension Committee and the Canadian Pension Trustees unanimously present their report on disability-plan changes.
- 2. We urge synod to accept this report as its answer to Synod 1989's request and to accept the recommendations listed.

G. Quota collections

- 1. The United States Pension Committee and the Canadian Pension Trustees urge synod to take note of the concerns in Section VI of this report.
- 2. We recommend that synod instruct the churches to treat the pension-fund quota in the same manner as they treat the payment of salary and benefits to their ministers. This means that pension quotas, along with salaries and benefits, have first priority and first call on available funds, as expressed in I Corinthians 9:13-14 and in Galatians 6:6.

H. Thanks

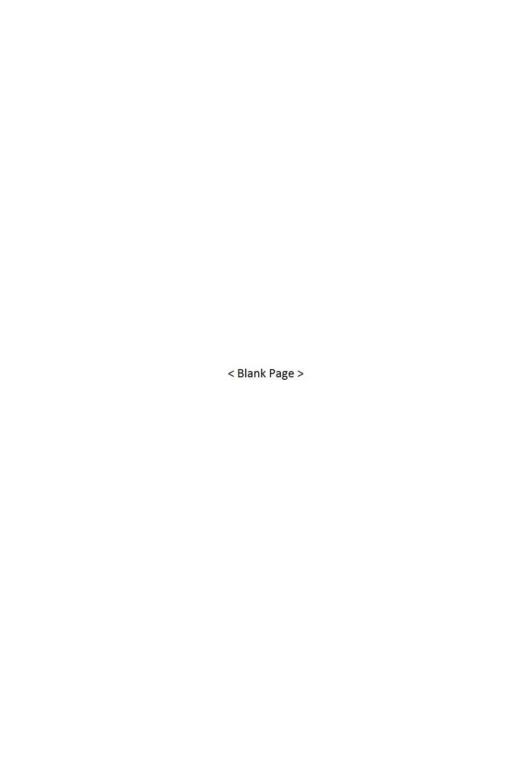
The pension committees suggest that synod express its appreciation to the following members for their services:

- 1. Canadian Pension Trustees Donald Nelson and Durk De Jong, both of whom have served three years and are eligible for reelection.
- 2. United States Pension Committee members David Vander Ploeg and Rev. Herman Hoekstra, both of whom have served six years and are not eligible for reelection, and Jules Mellema, who has served three years and is eligible for reelection.

Canadian Pension Trustees Nicolaas Van Duyvendyk, chairman Durk De Jong Rev. Jerry J. Hoytema Donald E. Nelson Simon Kouwenhoven

United States Pension Committee David Vander Ploeg, chairman Lloyd Bierma Rev. Herman Hoekstra **Jules Mellema** Garrett C. Van de Riet

Ray Vander Weele, administrator



PASTOR-CHURCH RELATIONS COMMITTEE

I. Introduction

The Pastor-Church Relations Committee (PCRC) was created by Synod 1982. Its mandate consists mainly of ministering to pastors and churches in their mutual relationships.

Regional pastors are an important part of the PCRC ministry. Most classes have one regional pastor, some two. These pastors, often accompanied by their wives, visit the pastor-couples in their classes and minister to them according to need. They may visit on a more sustained basis with pastors who struggle with problems or opposition. If a pastor continues to experience difficulties, his regional pastor may suggest that he accept a fellow pastor as his spiritual director so they can walk their pilgrimage together.

PCRC, as another of its services, assigns a mentor to all newly ordained pastors on a one-on-one basis. The mentor is a somewhat more experienced pastor in the classis. Mentor and new pastor regularly fellowship and consult together and build a valid relationship which can become a model for other relationships in the young pastor's life.

Sometimes PCRC ministers to churches in crisis or conflict. As a team, PCRC director and the regional pastor visit such churches for a few days in order to help resolve the difficulties, bring about reconciliation, and help design a new ministry program.

PCRC also assists vacant churches in the process of searching for a new pastor. Both pastors and churches are invited to fill out a profile form which enables the PCRC people to suggest suitable matches of churches with pastors.

PCRC has drafted manuals for various facets of the ministry and for various church programs. Some are listed in this report. Sample copies are yours for the asking.

The PCRC's director regularly travels to various parts of the denomination to visit with pastors, to conduct retreats for pastor-couples, and to hold workshops for elders and deacons. Sometimes pastors stop by at the PCRC office in the denominational building for a heart-to-heart talk. Often church leaders contact the director by phone. In general, however, the regional pastors are at the forefront in bringing ministry to colleagues and other officebearers and in serving the churches with counsel and advice.

II. Another year of PCRC ministry

We are grateful for the opportunity to serve. Requests for our services have increased steadily these last few years. The PCRC ministry has become more widely known, and it seems that pastors and churches feel more comfortable in seeking its help.

We want to thank the regional pastors and mentors for their labors of love. They have done their work quietly, unobserved by most. They well knew that their regular pastoral loads were already considerable when they accepted these added responsibilities.

Following is a list of regional pastors presently serving their respective

Alberta North Alberta South Atlantic Northeast Western Section Eastern Section Arizona British Columbia Northwest British Columbia Southeast Cadillac California South North Section South Section Central California Chatham Eastern Section Western Section Chicago South Columbia Eastern Canada Western Section Maritimes Florida Grand Rapids East Grand Rapids North Grand Rapids South Grandville Hackensack Northern Section Southern Section Hamilton Holland Hudson Huron lakota Illiana Lake Erie Minnesota North Canadian Section U.S. Section Minnesota South Muskegon Niagara Northcentral lowa Northern Illinois Orange City Pacific Northwest Pella Quinte Red Mesa Rocky Mountain Thornapple Valley Toronto

Jacob Weeda

Paul W. Brink
Peter Vander Weide
Ted Medema
Allen E. Likkel
Peter M. Jonker

Nicholas B. Knoppers

James E. Versluys John F. Hollebeek

Berton Van Antwerpen

Peter C. Hogeterp James Tuininga John M. Ouwinga Henry Lamsma

Dick C. Los James Joosse Harvey A. Ouwinga Morris N. Greidanus Charles Steenstra John M. Hofman Thomas C. Vanden Heuvel

Gordon D. Negen William D. Ribbens Jacob A. Quartel

Donald P. Wisse Jacob Kuntz Thomas Vanden Bosch Lugene A. Bazuin Donald H. Postema

Gerrit Haagsma
James D. Oosterhouse
Peter W. Brouwer
Eugene W. Los
John De Jong
Robert B. Vermeer
Hendrik (Henry) De Vries
Aldon L. Kuiper

Siebert Kramer John Zantingh Albert J. Veltkamp Jay C. Vander Ark Benjamin Becksvoort Gerard Ringnalda

Of much benefit to pastors have been the local pastoral-relations committees that minister to the pastor-couples. Many churches do not have such committees (Synod 1982 made the formation of these committees optional), but those that do can testify to the great benefits of this part of the PCRC pro-

Blessings also have attended the work of the Ministerial Information Service (MIS), which Synod 1987 transferred to PCRC. A California-based committee had performed yeoman service for some seventeen years through MIS; consequently, when PCRC took over this ministry of assisting vacant churches in their search process, it was well known and established. Almost all vacant churches now seek the services of MIS in one form or another.

During the past eleven months a total of 112 vacant churches have contacted MIS for help and/or advice. During that time we mailed out 1,827 ministerial profiles (some as specified by the calling churches, some as suggested by MIS). MIS presently holds individual profiles of about 586 CRC pastors. The manual A New Pastor for Greensville seems to have met a real need. We mailed out 184 copies during 1989.

In all these forms of ministry PCRC gratefully acknowledges the cooperation and advice of the classical church visitors, a very helpful institution in the CRC church structure.

An important question that could be asked about what we do is To what extent may these instances of ministry have prevented potential serious breakdowns later on? Only God knows, of course, but the question Has the PCRC ministry had any measurable benefits? is a legitimate one. From our observations there are the many certifiable examples of pastors being successfully matched with their new congregations, pastors and church councils being reconciled for fruitful ministry, lonely pastors being encouraged and inspired, congregations becoming excited about a promising program that they have adopted, workshops being offered for elders and deacons, retreats being held for pastor-couples, and troubled congregations experiencing reconciliation and healing.

As a denomination we have changed, just as all living organisms change. Some practices have been replaced by others. Gone are the days when, in filling a vacancy, the elders would take their yearbooks to the next consistory meeting, look at names of pastors who had been in their respective charges for over four years, agree on a trio by 10:00 p.m., and announce this trio to the congregation the following Sunday. Today much research is done before a call is issued because churches expect a great deal from their pastors and great diversity is found among Christian Reformed congregations. Churches want to make sure that their next pastor will fit in, is excited about their goals, and has the gifts to lead them in pursuing these goals. We live in days of constant flux. Our members move around much more than in previous decades. As a result, their roots will probably never go down deeply into congregations because they transfer from one church to another. People expect much from their churches, and our pastors report that church members feel less loyalty to the local churches (and to the denomination, for that matter)

than before. The range of tastes and needs has become much broader, and people are more knowledgeable about what happens in other churches. When they feel that their needs are not being met in a church, they will more readily transfer than their parents did. There is competition among churches for members, and many are attracted to the megachurches, which embody a whole new approach to communication and celebration.

There is a growing diversity among CRC people, differences in style and expression but also, more profoundly, differences stemming from ethnic and cultural origins. All this has made the pastor's task much more demanding and complex.

Pastors also report that polarization in their congregations is being fanned both by those who pull hard to the right and by those who pull hard to the left—the former seeming more organized than the latter.

Another type of polarization is becoming evident in our churches: the growing gap between the rich and the poor. Baby boomers (those born between 1945 and 1965) now comprise one-third of the populations of Canada and the United States, but they already draw more than half of the combined incomes of the labor force. The baby-boomer philosophy will articulate the values for the nineties: the privilege of being well trained, the virtues of competence and success, and the right to privacy and a well-appointed life-style. The baby boomers' access to technology and corporate structures often enables them to realize their ideals at a relatively young age. But their very presence will be a barrier to a large number of citizens attempting to receive their rightful share of society's abundance. A growing segment of the population is being edged much closer to the poverty line than was the case in the previous generation. These two extremes will share the same pews in our churches, listen to the same sermons, and sing the same hymns. Ministering to both groups will become the great challenge for the churches in the nineties.

As we move into the nineties, there will be a deepening loneliness among our members. Marriages will be far less stable. The day will come when counting church memberships by number of families will be seen as anachronistic. The denomination will probably count membership in the churches by individuals rather than by families. Local ministries have to focus upon forging authentic communities among their members.

Pastors from all over the denomination are beginning to realize that their constituencies are aging. The average age of the CRC will continue to climb, and membership will decline unless we become serious about evangelism. Several churches in the denomination have demonstrated that evangelism can be done successfully. Men's Life and Coffee Break ministries, along with others, have proved to be effective evangelism tools. But results can be lasting only when congregations willingly embrace the newcomers. Unfortunately, however, this often is not the case. Too often we think that our church is "our church," in which we expect to feel comfortable; and we fail to see it as Christ's instrument to bring in the lost and the broken.

Newcomers will bring their needs and hurts with them as they enter our ranks. They will change the familiar climate of our churches, and it will not always be easy to understand and serve them. It will probably be even harder for us to allow them to serve us and also, in due time, to let them lead us. Pastors have pointed out that the danger we face as a denomination is not so

much that our members do not cherish Reformed doctrine and traditions, but rather that we as churches will become irrelevant to a new generation and to the communities in which we live.

We have betrayed the Canons of Dort if we are unable to translate and apply them to new situations in society and to the instances of pain, violence, and death in our neighborhoods. What good are the historic confessions of the church if time passes us by because we are not vitally interested in how our churches address the great themes and problems of world civilizations in the light of the creeds?

One of the high points of our annual synods is the introduction of the newly declared candidates for the ministry. Last year, as the candidates were being introduced, an emeritus minister sitting next to me said, "I'm glad that I don't have to face what they have to face." I think he meant to say that the future didn't look good to him and that from his point of view ministry has become very difficult.

Indeed, the ministry is not easy. Pastors who did well in their first three or four churches may find themselves running into real problems in the next one, and it is inevitably a disconcerting experience. Of course, a pastor's ministry may be less than effective for a multitude of reasons: the pastor may be surrounded by broken relationships in the congregation, he may not be equal to the problems he faces, his church may lack a viable ministry plan, he may struggle with spiritual problems, he may have been drawn into a complex conflict situation, or he may not have the necessary gifts for the ministry.

In times like these, as churches and pastors we must find our unity in Christ, joining hearts and hands and serving a risen Savior in a needy world. PCRC has tried to do its small share in bringing some health and harmony to the churches. Those connected with the PCRC ministry constantly discover that things may not be as they used to be, but then they remind one another that in Christ all things are new and that in him they are a new creation. Ministers will rediscover that in spite of the many new needs and new challenges around them they will focus on the one central issue of their mission: bringing Christ to a new age.

Amid all the problems we face, we discover a provision God has made for times such as these: an abundance of well-educated, competent, and committed people. In the face of extraordinary ministry needs, the Lord also has given us extraordinary resources. By delegating more to other leaders, the pastors can focus on their central task: preaching Christ and addressing the predicament of the age with his Word. They can then also be true shepherds who will rally the resources needed to "pastor" their congregations into true communities of faith and worship.

III. PCRC and the Structure Review Committee

The PCRC basically agrees with the proposals of synod's Structure Review Committee. Should synod adopt the proposals, PCRC requests that it be permitted to be administered by the Domestic Ministry Committee rather than by the Support Ministries Committee. The reason for our request is that most of the agencies under the Support Ministries Committee are financially oriented in their activities, a fact which will, presumably, bring to that committee expertise that will not coincide well with PCRC concerns.

The PCRC program would seem to be more in line with the ministries of the agencies listed under the Domestic Ministry Committee.

IV. PCRC resource materials

A. The calling process

- 1. A New Pastor for Greensville: A Manual for Calling a Pastor in the Christian Reformed Church
- 2. When Pastors Accept a Call

B. Conflict in the Church

Tamminga, Louis M. Conflict in the Church. In His Service Series, no. 12. Grand Rapids, MI: CRC Publications, 1988.

C. Ministry

- 1. Ministry Enhancement Consultation
- 2. Holstege, Henry. "Elders and Family Life." Lecture delivered at the 1984 Ministers' Institute, Calvin College, Grand Rapids, MI.
- 3. Ouestions Elders Sometimes Ask

D. Evaluations

- 1. A Church Council's Performance Evaluation
- 2. The Council's Evaluation of Congregational Life
- 3. A Pastoral Performance Evaluation

E. Mentor program

- 1. A Pastoral Mentor Program (a manual)
- 2. De Vries, Robert C. Growing Together: A Report of the Mentoring Program in the Christian Reformed Church
- 3. De Vries, Robert C. How to Assist Young Pastors in the Transition from Seminary to Parsonage

F. Pastor-Church Relations Committee

Mandate and Relation to Existing Church Structures (a provisional statement)

G. Local Pastoral Relations Committee

The Pastoral Relations Committee Revisited

H. Profiles

- 1. Church Profile form
- 2. Ministerial Profile form

I. Regional pastors

- 1. The Appointment of Regional Pastors and Mentors
- 2. Questions Regional Pastors Have Always Wanted to Ask
- 3. Regional Pastors: A Provisional Statement on Their Responsibilities

J. Team/staff ministries

- 1. Questions about Team/Staff Ministry
- 2. Some Guidelines for Multiple Staff Ministries

V. Salary disclosure

Job Level	No. in positions in job level	Compensation quartile (includes housing allowance)
5	1	4th

VI. Committee

The following are presently serving on the committee:

Robert C. De Vries	1990	
Carl L Kammeraad	1990	
Eugene W. Los	1990	
Nancy Knol	1991	
Wayne Brouwer	1991	
Anita Schoonveld	1992	
Richard Williams	1992	
Edward J. Blankespoor	1992	
William K. Van Dyke	1992	
Mary Vander Vennen	1992	
_		

Robert C. De Vries, Carl L. Kammeraad, and Eugene W. Los have served two three-year terms and are, therefore, not eligible for further service on the committee. All three have served on the executive committee and have performed an enormous amount of work on behalf of a great many colleagues and churches.

Last year synod agreed to enlarge our committee from nine to ten members with the stipulation that this year the committee be reduced again to nine. We now respectfully request synod to allow our committee to continue with ten members. The reason is that the ministry of the Ministerial Information Service requires at least two meetings per month of the PCRC executive committee. Committee members living outside the western Michigan area, therefore, are unable to serve on the executive committee. The MIS ministry also makes it necessary that those serving on the executive committee be well acquainted with churches and pastors on a denomination-wide scale. To meet all these requirements, our committee feels that at least four pastors from western Michigan are needed on the committee. In the hope that synod will approve this request, we present the following three duos:

- 1. Melvin D. Hugen, professor of pastoral care, Calvin Seminary
- 2. John Vander Lugt, registrar, Calvin Seminary
- 1. Roger A. Kok, pastor, Shawnee Park CRC, Grand Rapids
- 2. Charles Terpstra, emeritus pastor
- 1. Rolf R. Bouma, pastor, Eastern Avenue CRC, Grand Rapids
- 2. Andrew Gorter, pastor, Blythefield CRC, Grand Rapids

VII. Matters requiring synodical action

PCRC 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 W.

Los, chairman; Robert C. De Vries, secretary; and Louis M. Tamminga, director.

B. That synod take note of PCRC's preference to be placed under the Domestic Ministries Committee as outlined in the proposals of the Structure Review Committee.

C. That synod elect three committee members from the nominations proposed above for a three-year period.

D. That synod thank Robert C. De Vries, Carl L. Kammeraad, and Eugene W. Los for their six years of outstanding service.

E. That synod grant Louis M. Tamminga, director, 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 the delegates "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 COMMITTEE

"Let the word of Christ dwell in you richly." (Col. 3:16)

I. Introduction

For over fifty years now, synod has addressed the concern of those of our churches which are in need of sermons for reading services. Through the work of this committee, a regular supply of new sermons prepared by Christian Reformed ministers of the Word has been made available to the churches of our denomination. Our subscription list of 190 churches and individuals in Canada, the United States, Australia, and New Zealand speaks of the continuing need for this service.

Our small committee meets only once a year, at the end of August; most of the work is done at home throughout the year as committee members solicit manuscripts, carefully edit them, forward them for publication, and maintain appropriate financial and membership records.

We are pleased to be able to serve the Lord and our denomination in this significant task, and we solicit your prayers that God will richly bless this ministry. May his living Word enrich and encourage his people as faithful ministers and readers proclaim it each Sunday.

II. Organization

Our committee consists of four regular members and one alternate. For 1989-1990 the chairman is Rev. Ralph Koops, who is serving his second term until 1991; Rev. Rudy W. Ouwehand, secretary-treasurer, will complete his first term this year; Rev. C. Harry Salomons (1991) and Rev. Dirk Miedema (1992) complete the roster, with Rev. William C. Veenstra (1992) serving as alternate. Rev. Salomons has informed our committee that he has accepted a call out of our area and has asked to be released from the committee. Rev. Ouwehand has completed his first term and is eligible for reappointment. As a result, we are presenting two dual nominations to synod for the election of two regular members to our committee.

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 with securing, editing, and forwarding sermons for publication. Rev. Koops requests sermons from ministers in the classes of western Canada, Rev Miedema from ministers in Classes Toronto and Eastern Canada, and Rev. Salomons from ministers in the classes of southwestern Ontario. All three editors may solicit sermons from our ministers in the United States. Sermons must meet certain

criteria to be included in our publication, *The Living Word*, and our editors give each manuscript careful examination and consideration before accepting it for publication.

We continue to receive good cooperation from Mr. Stan DeJong at Calvinist Contact Publishing Ltd., who sees to the printing and mailing of *The*

Living Word four times a year.

III. The work of the committee

In 1989 we published four issues, each containing seven sermons. Seventeen of the sermons dealt with general topics, and eleven were specifically written in connection with the special days of celebration in the Christian liturgical year. In response to a number of requests for more general-topic sermons, the committee decided that for 1990 all twenty-eight sermons will be on general topics. Most of our regular subscribing churches will have available to them back issues with unused messages for special occasions. Any church which may not have these available can receive back issues at half price by writing or telephoning the secretary-treasurer of the committee.

We continue to send ten copies of *The Living Word* to Calvin Theological Seminary for free distribution to interested students. Those students who

wish may receive a personal subscription at half price.

At our last meeting it was decided to send a letter to the stated clerk of each classis urging the churches to heed the recommendation of Synod 1989 that "our churches and ministers... consider using these sermon booklets not only for reading services but also for church libraries and for distribution to shut-ins" (Acts of Synod 1989, p. 470). As a result, we have already received a number of new subscriptions in January 1990. We will continue to ask synod to urge our churches to make more use of this publication.

A major focus of our last meeting was our concern regarding the Reformed content of some of the sermons submitted to the committee. It is not possible for our committee members to do major rewriting work on sermons which are lacking in Reformed perspective, textual exposition, or focus on the central gospel of Jesus Christ in his crucifixion and resurrection. We decided to seek some help through the seminary in establishing guidelines for sermon content. Our present guidelines deal with matters of style, form, and length. The committee frequently hears complaints about the length of the sermons when they are used in the churches. The minimum length of a sermon under our present guidelines is 2,500 words. Some sermons are much longer than this, but our editors do try to stick close to this minimum when accepting a manuscript for publication. We find that this minimum is sufficient to provide a sermon of suitable length for our church services; however, the combination of a sermon of minimum length and a nervous reader can indeed lead to a rather brief service. This remains a perennial matter of concern for our committee.

IV. Finances

We were able to keep our subscription rates constant for a four-year period from 1986 through 1989, but in the past two years we have experienced increasing deficits, which have eroded our reserves. As a result, it was necessary to increase our rates this year by \$10.00, to an annual cost of

\$55.00 for our Canadian subscribers and \$50.00 in U.S. funds for our subscribers in the United States.

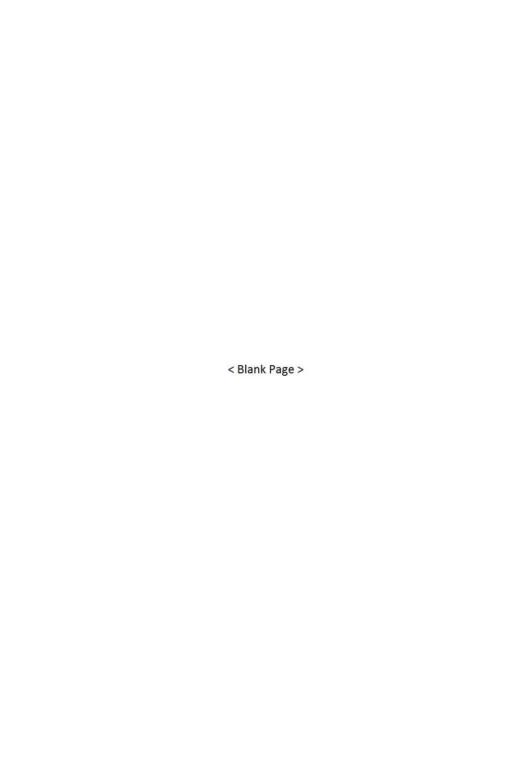
Through our publisher, Calvinist Contact Publishing Ltd., we have been able to secure a special book-rate classification for our publication with Canada Post. This represents a significant savings in postage for each issue. We will continue to look at cost-cutting measures in order to better serve our subscribers and to keep our cost reasonable.

V. Recommendations

- A. That synod approve publication of *The Living Word* for 1991 to provide sermons for reading services.
- B. 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.
- C. That synod elect two regular members to serve on our committee from the following nominations:
- one to be chosen from Rev. Leonard H. Batterink, pastor of Shalom CRC, Brantford, Ontario *Rev. Rudy W. Ouwehand, pastor of Covenant CRC, Woodstock, Ontario
- one to be chosen from Rev. Frederick Heslinga, pastor of First CRC, Hamilton, Ontario Rev. Homer G. Samplonius, pastor of Second CRC, Brampton, Ontario

*indicates incumbent

Sermons for Reading Services Committee Ralph Koops, chairman Rudy W. Ouwehand, secretary-treasurer Dirk Miedema C. Harry Salomons William C. Veenstra, alternate



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	1992
Dr. Peter Dieleman (secy.)	Caucasian	Kalamazoo, MI	1992
Mr. Jose Tagle (treas.)	Hispanic	Miami, FL	1991
Rev. Pedro Aviles (at-large)	Hispanic	Chicago, IL	1990
Ms. Cindy Bell	Black	Los Angeles, CA	1992
Ms. Charlotte Bradley	Am, Ind.	Zuni, NM	1990
Mr. Don Edwards	Am. Ind.	Farmington, NM	1992
Mr. George Fernhout	Caucasian	Edmonton, AB	1990*
Mr. Hyung Kim	Asian	Fullerton, CA	1992
Mr. Ted Taylor	Black	Washington, DC	1992
Ms. Doris Tuinstra	Caucasian	Grand Rapids, MI	1991
Mr. Henry Washington	Black	Hammond, IN	1992
Mr. Gary Mulder (Multiracial Le	eadership Developi	ment Council representati	ve)*

II. Introduction

"For I know the plans I have for you, says the Lord, plans for good and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you." Jeremiah 29:11-12

1990—it may be the new year and the new decade which seems to be generating a great deal of excitement among people, but for those whom he has chosen to be his children, the excitement and the confidence of anticipating a new year and a new decade rest in the "old" promises given by God to his people. We as an agency of the CRC rejoice in knowing that we can enter a new decade with the promises of God leading us.

For SCORR, 1989 was a year of ambiguity, a year in which we rejoiced as God broke down the walls of communism in Europe and also a year in which we shed tears of disappointment as we saw the sin of racism becoming more visible in our society.

As it is becoming more overt, Canadian and American churches are taking on the challenge of eliminating the causes and effects of the sin of racism. Synod 1989 on behalf of the denomination said "No" to apartheid by suspending our ecclesiastical relationship with the Potchefstroom Synod (white) of the Reformed Churches in South Africa. Synod also affirmed our commitment to the black sisters and brothers in South Africa by establishing formal ecclesiastical relations with the Soutpansberg Synod (black). In 1989

the Canadian Council of Christian Reformed Churches also held a workshop on racism prior to its council meeting and was challenged to meet the spiritual needs of Canada's aboriginal people.

SCORR's ministry of racial reconciliation continues to grow as churches, institutions, and agencies related to the CRC are challenged to minister to people of all races and cultures. We thank God that he is able to provide for our needs.

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.

1983	1985	1987	1989	1991
41	55	82	97	100
32	37	87	77	42
25	30	48	5 5	50
50	41	66	55*	85
10	10	15	26*	30
11	17	14	20	30
62	81	90	94	116
	41 32 25 50 10	41 55 32 37 25 30 50 41 10 10	41 55 82 32 37 87 25 30 48 50 41 66 10 10 15 11 17 14	41 55 82 97 32 37 87 77 25 30 48 55 50 41 66 55* 10 10 15 26* 11 17 14 20

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 those 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 the work of multiracial leadership development has continued, with SCORR's executive director serving as an adviser to agencies who have made commitments to implement new policies dealing with the issues of multiracial staffing and programming.

2. SCORR Multiracial Student Scholarship Fund

The SCORR Multiracial Student Scholarship Fund continues to be an extremely valuable tool in building the multiracial churches. SCORR's scholarship policy has been refined to ensure 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 ninety-eight 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 1989/90

	Falsaia			
	Ethnic origin	Career goal	School attending	Home state
Corel Cone Brogg				
Carol Gene Bragg Sara Joy Brink	Black Black	Missionary	Calvin College	California
	Black	Counselor	Calvin College	New York
Raynard E. Byrd Deborah Caro		Navy chaplain	Calvin College	Virginia
	Hispanic	Teaching	Calvin College	Michigan
Brian R. Cassell	Black	Social work	Calvin College	Michigan
Gayle Jeong Choi	Asian	Counselor	Calvin College	California
Moses Chung	Asian	Pastor	Calvin College	California
Brian K. Davis	Black	Undecided	Calvin College	Michigan
Edward Barry Davis III	Black	Pastor	Calvin College	Virginia
Jackie Lynn Frens	Asian	Journalism	Calvin College	New Jersey
Bradford Keith Mitchell	Black	Accountant	Calvin College	Illinois
Griska Monsalve	Hispanic	Mission work	Calvin College	Illinois
Van Hang Quach	Asian	Nursing	Calvin College	Michigan
David Eunchul Rhee	Asian	Lawyer	Calvin College	Illinois
Carmen M. Rodriguez	Hispanic	Law	Calvin College	Florida
Rhonda Mae Roorda	Black	Social work	Calvin College	Maryland
Julia Elizabeth Scrivens	Black	Teacher	Calvin College	Michigan
Mardi Seng	Asian	Mission work	Calvin College	Michigan
Sina Seng	Asian	Engineer	Calvin College	California
Mary Lee Smit	Asìan	Social work	Calvin College	Michigan
Sally Jo Smit	Asian	Social work	Calvin College	Michigan
Kimberly Joy Stapert	Black	Social work	Calvin College	Michigan
Joanna Caroline Tong	Asian	Undecided	Calvin College	Taiwan, ROC
Peter Wendell Tong	Asian	Missionary	Calvin College	Taiwan, ROO
Viet Hoang Tran	Asian	Ministry	Calvin College	California
Emily VanderLugt	Hispanic	Science	Calvin College	New Jersey
Timothy Neal Weddington	Asian	Evangelism	Calvin College	California
Eric James White	Black	Engineer	Calvin College	New Jersey
Timothy S. Won	Asian	Pastor	Calvin College	California
In Soo Cho	Asian	Ministry	Calvin Seminary	Michigan
Daniel Devadatta	Asian	Ministry	Calvin Seminary	Illinois
Kvu Sam Han	Asian	Ministry	Calvin Seminary	Michigan
Johnny Harvey	Indian	Theology	Calvin Seminary	New Mexico
,	.,,,	teacher	Jan Gommany	Tion monioo
Shin Jae Hwang	Asian	Missionary	Calvin Seminary	California
Nam Tuan Kieu	Asian	Ministry	Calvin Seminary	California
Chae Hung Kim	Asian	Ministry	Calvin Seminary	California
Mi Kyung Kim	Asian	Christian ed.	Calvin Seminary	California
Samuel Kim	Asian	Ministry	Calvin Seminary	Michigan
	· toreal		Jan Commany	HIOHIGAN

	Ethnic	0	Oak a al awaa dhaa	
	origin	Career goal	School attending	Home state
Solomon J. Kim	Asian	Ministry	Calvin Seminary	Ontario
Chang H. Lee	Asian	Pastor	Calvin Seminary	California
Seung Rim Lee	Asian	Ministry	Calvin Seminary	California
John Liu	Asian	Ministry	Calvin Seminary	California
Ezequiel N. Romero	Hispanic	Pastor	Calvin Seminary	Michigan
Ho-Young Ryou	Asian	Ministry	Calvin Seminary	Michigan
Jai-Sung Shim	Asian	Ministry	Calvin Seminary	Michigan
Reginald Smith	Black	Ministry	Calvin Seminary	Illinois
Chou Houa Yang	Asian	Minister	Calvin Seminary	Michigan
John Yang	Asian	Pastor	Calvin Seminary	California
Tae-Hoo Yeo	Asian	Pastor	Calvin Seminary	Michigan
Khamko Baccam	Asian	Education	Dordt College	lowa
Benjamin Chang	Asian	Undecided	Dordt College	California
Long Ho	Asian	Com. engineer	Dordt College	California
Dan Nhat Huynh	Asian	Undecided	Dordt College	lowa
Trung T. Huynh	Asian	Teaching	Dordt College	lowa
Sun Hui Kim	Asian	Business	Dordt College	California
Loc B. Le	Asian	Undecided	Dordt College	California
Bich Vo Ngoc	Asian	Medicine	Dordt College	lowa
Evon T. Nguyen	Asian	Business	Dordt College	California
Luan D. Nguyen	Asian	Undecided	Dordt College	California
Nhung Tuyet Nguyen	Asian	Social work	Dordt College	lowa
Phuong-Hong T. Nguyen	Asian	Nursing	Dordt College	California
Thai D. Nguyen	Asian	Engineer	Dordt College	California
Thu-Suong Nguyen	Asian	Undecided	Dordt College	lowa
Phouang T. Nonginthirath	Asian	Undecided	Dordt College	Minnesota
Van Quoc Tran	Asian	Social work	Dordt College	California
Quan Q. Vu	Asian	Medicine	Dordt College	lowa
Joshua S. Won	Asian	Musician	Dordt College	California
Sylvia Clahchischilli	Indian	Pastor	Fuller Seminary	Arizona
Huyn Chong Kil	Asian	Ministry	Internat'l Seminary	California
Tammy Lynn Holt	Black	Mission work	RBC	Michigan
Grace Shin-Yi Hu	Asian	Teacher	RBC	California
Stanley A. Jim	Indian	Pastor	RBC	New Mexico
Vinh Le	Asian	Ministry	RBC	Michigan
Socheth Na	Asian	Pastor	RBC	Michigan
Denise Rodriguez	Hispanic	Ministry	RBC	Michigan
Carlos Tapanes	Hispanic	Pastor	RBC	Michigan
Kou Vang	Asian	Ministry	RBC	Wisconsin
Stacia Lien Vong	Asian	Teacher	RBC	Ontario
Andrell Jackson	Black	Business	Trinity Chr. College	Michigan
Rachael Renee Nicholes	Black	Business	Trinity Chr. College	Illinois
Nathan Niewiek	Black	Therapist	Trinity Chr. College	Michigan
Phuong Lan Thi On	Asian	Undecided	Trinity Chr. College	lowa
Rachel A. Romero	Hispanic	Journalism	Trinity Chr. College	Michigan
Mary Diane Stamps	Black	Business	Davenport Career Center	Michigan
Stephanie Ann Basner	Black	Journalism	De Paul University	Illinois

	Ethnic origin	Career goal	School attending	Home state
John Yohn-Taek Kim	Asian	Ministry	Free Univ. of Amsterdam, The Netherlands	California
Vernon E. Proctor	Black	Medicine	Wayne St. Med. School	Michigan
Edwin T. Watkins	Black	Law	University of Ottawa	Ontario
Extension Students				
Pedro Aviles	Hispanic	Ministry	TASUM	Illinois
Rapheal Beecham	Black	Ministry	TASUM	Illinois
Starline Carter	Black	Ministry	TASUM	Illinois
Juan Flores	Hispanic	Ministry	TASUM	Illinois
Julie Foust	Hispanic	Ministry	TASUM	Illinois
Emmett Harrison	Black	Ministry	TASUM	Illinois
Rafael Maldonado	Hispanic	Ministry	TASUM	Illinois
Pedro J. Pantoja	Hispanic	Ministry	TASUM	Illinois
Jose Rivera	Hispanic	Ministry	TASUM	Illinois
Hector Vasquez	Hispanic	Ministry	TASUM	Illinois

We thank God for the generosity of his people, which enables us to support such a large number of gifted students. We recognize that with the everincreasing cost of tuition, SCORR will need to allocate a greater amount of its time to fund-raising if we are to be able to continue our commitment to multiracial leadership development. We do not fear this challenge, for we have already experienced God's faithfulness in enabling us to increase our support of forty-two students in 1986 to ninety-eight students in 1989. This increase in number also reflects an increase of over \$40,000 in our scholarship budget. Praise be to God!

In our report to Synod 1989 we shared our concern about the small number of black students attending the learning institutions that are part of or related to the CRC. In our study of the situation we have found that the majority of the students from the black community do not continue their high-school education at a Christian high school. Several reasons were given for this pattern. Two of the reasons given consistently were cost of tuition and too few minority students in the high schools. We find these two reasons to be related to one another.

SCORR is happy to report that the All Nations Heritage Foundation has agreed to fund a pilot program in Chicago which will make available tuition grants for black students who would ordinarily not be able to attend a Christian high school due to the cost of its tuition. SCORR's regional staff person, Yvonne Rayburn, will be asked to implement the program on behalf of the All Nations Heritage Foundation.

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. In 1989 God's Spirit moved among his people as churches and other religious institutions and agencies recognized the need to address a changing ethnic population. Many requests have come

to SCORR not only to give professional help but also to provide financial support for programs that will bring dignity to an oppressed minority community and enfold people from all nations into the church of Jesus Christ.

In this area of SCORR's ministry God has once again shown his richness by enabling SCORR to increase its financial support from \$23,000 in 1986 to over \$90,000 in 1990. We are thankful to our God for the generosity of our members, which has enabled SCORR to support the following churches, institutions, and agencies which are part of or related to the CRCNA:

- —All Nations Christian Fellowship, Toronto, Ontario—to support various programs and education.
- —CPE/AA Program in Classis Red Mesa, Gallup, New Mexico—to support Native American leadership.
- —Cambodian Christian Reformed Church, Salt Lake City, Utah—to assist in educating the pastor-in-training, including books, tuition, salary assistance, and out-of-state workshops.
- —Chinese Christian Fellowship of The Lighthouse, Toronto, Ontario—to support the ministry of Rev. Timothy Chan.
- —Christian Reformed Home Missions, Grand Rapids, Michigan—to support a Korean Ministries Coordinator.
- —Clarkson Christian Reformed Church, Mississauga, Ontario—to support the outreach program to the Chinese community, led by David Leung.
- —Covenant Christian Reformed Church, Grand Ledge, Michigan—to support the Asian ministry of the church.
- —Covenant Christian Reformed Church, Grand Ledge, Michigan—to support the ministry of Houa Yang.
- —Dearborn Christian Reformed Church, Dearborn, Michigan—to support Stephen J. Kelley with church planting in an Arabic community.
- —Ecumenical Christians Against Racism (United Methodist Metropolitan Ministry, Grand Rapids, Michigan)—to support a two-day conference, "Racism: The Church's Unfinished Agenda."
- —Hispanic Ministry of The Lighthouse, Toronto, Ontario—to support its outreach to the Hispanic community.
- —Job Starts Inc., Los Angeles, California—to support multiethnic staff (2).
- —Kalamazoo Diaconal Conference—a joint-funding venture with CRWRC and Home Missions. SCORR's funds are used to support the ministry of Deborah Warfield.
- —Lawndale Christian Reformed Church, Chicago, Illinois—funds are used to pay the salary of the Coordinator of Community Ministries, whose job description will include the Lifetime Employability Project.
- —SEAMS, Grand Rapids, Michigan—to support Calvin Seminary students Albert Martinez, Nam Tuan Kieu, Reginald Smith, Carlos Tapanes, Timothy Chan, and Larry Lau.
- —Southwest Campus Christian Fellowship, Albuquerque, New Mexico to assist in paying Native American staff salary and benefits and meeting campus program costs.
- —Spanish Christian Reformed Church, Wyoming, Michigan—to support the ministry of Carlos Tapanes.
- —Sun Valley Community Christian Reformed Church, Denver, Colorado—to support a youth-worker position.

—TASUM, Chicago, Illinois—to support administrative budget.

—Theology in Global Context Association, New York, New York—to support the participation of Dr. Nicholas Wolterstorff.

-Washington, D.C., Christian Reformed Church, Washington, D.C.—to

support the ministry of Howard Pippin.

B. Congregational development

SCORR provides resources to CRC agencies, CRC-related agencies, and congregations, in the form of consultation, planning assistance, and grants. In addition to the support given to those listed above, SCORR provided staff as consultants to The Young Calvinist Federation, Classis Chicago South, Trinity Christian College, CRC Publications, Grand Rapids Christian School Association, and the Grand Rapids Urban League.

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 worshipers. We are opening our hearts and our churches to a rich variety of cultures. We are becoming increasingly diverse. Because of Christ living in us, that which could potentially divide us is rather becoming an opportunity for building unity and glorifying God.

Annual observances of All Nations Heritage Week (ANHW) provide us with an opportunity to give God the praise for knitting us together in harmonious multiracial diversity. Further, by focusing upon one ethnic group each year, we are able to inform and educate the denomination about that particular cultural heritage. In 1989 we joyously celebrated God's gifts to our Asian brothers and sisters in Christ, and this joy was celebrated by 599 churches who used SCORR's material to celebrate ANHW. This year we look forward to celebrating the gifts of worship and music as it is expressed in several of our traditions.

Increasing numbers of churches are taking offerings around ANHW for SCORR's Multiracial Student Scholarship Fund (established by synod in 1971) and Calvin Seminary's 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 1979-1980 school year to ninety-eight students for the current 1989-1990 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 we are members together of one body.

SCORR is of the conviction that the witness of the CRC for multiracial unity and diversity in Christ is a witness desperately needed by our 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. Reformed Churches in South Africa

SCORR wishes to inform synod that it has been kept fully informed by our Interchurch Relations Committee as to the actions and correspondence taken with the Potchefstroom Synod.

We are deeply disappointed but not surprised that the Potchefstroom representatives have shown no interest in nor concern to engage in continuing dialogue, as we proposed.

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 its willingness to offer SCORR office space to do its ministry of racial reconciliation without being charged 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 do the following:

- 1. Develop better communications with the local urban and suburban churches.
- 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 to 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 grateful for the work of our regional staff person, Mrs. Yvonne Rayburn. Her work with Classes Chicago South, Northern Illinois, and Illiana has been well received and has brought a revived commitment from their leaders to address the challenges of a growing multiracial society. Besides her other responsibilities, Mrs. Rayburn has been given the mandate to organize a summer children's camp with a focus on cross-cultural relationships. This mandate was given by the pastors of urban and suburban churches in Chicago who meet on a quarterly basis with SCORR staff to give

input on the needs and challenges of their ministry. This camp will be held in 1991, and children from grades 6 through 8 who are attending CRC churches will be invited to participate. Financial support for this project will come from local churches and SCORR. We are very excited about this event and appreciate the tremendous support given to the idea by the pastors of the churches in the Chicago area. We thank Rev. Stanley E. Ver Heul and Classes California South and Greater Los Angeles for sharing their expertise in organizing the camp, which is patterned after their Camp Dunamis.

The request of Classes California South and Greater Los Angeles for SCORR to fund a full-time person to staff a regional office in Southern California for a period of two years is a tremendous blessing from God for SCORR's ministry of racial reconciliation. We are firmly convinced that the changing racial makeup of the North American continent will require SCORR to form partnerships with churches in regions where the racial makeup will change dramatically over the next ten years. The CRC's commitment to become an "all nations church" requires us to prepare now if we are to become a strong and racially diverse church. We are honored by this request and humbly accept the opportunity to work cooperatively with the leaders of Classes California South and Greater Los Angeles in addressing the challenges of cross-cultural ministries.

We also wish to inform synod that SCORR has received a request from the Canadian Council of Christian Reformed Churches to begin conversations regarding its ministry to the aboriginals in Canada.

IV. Salary disclosure

Staff	Job level	Compensation quartile
1	6	2nd quartile

V. Nominees

SCORR expresses its thanks to Rev. Pedro Aviles, Mrs. Charlotte Bradley, Mr. George Fernhout, and Mr. Gary Mulder for their faithful service as members of the board of SCORR. Mr. Fernhout and Mr. Mulder have each finished serving their second term and are, therefore, not eligible for reappointment. Rev. Aviles, who has faithfully completed one term on the board of SCORR, has agreed to serve a second term. Classis Red Mesa will bring its recommendation regarding the position held by Mrs. Bradley, who has also faithfully completed a term as a member of SCORR's board.

VI. Response to Structure Review Committee's report

SCORR is mandated by synod to encourage racial reconciliation and multicultural leadership in the Christian Reformed Church. SCORR submits the following background and recommendation with the understanding that synod has mandated SCORR to help synod find ways to encourage racial reconciliation and methods of achieving leadership by members of ethnic-minority groups.

If the recommendations of the Structure Review Committee are accepted, the method of electing members to the committees of the denomination will change. The Synodical Administrative Board will be elected by the classes of the denomination, one member per classis. To achieve ethnic balance on this

body, at-large delegates may need to be added unless classes elect representatives from ethnic-minority communities in unprecedented numbers.

However, the operating committees envisioned in the Structure Review Committee's report nominate their own members to the Synodical Administrative Board, and the Administrative Board brings them to synod for approval. In this situation, it is possible for synod to instruct the operating committees that their composition must reflect racial diversity in certain proportions. As a result, the denomination would no longer be limited by classical initiative in its efforts to achieve balanced committee membership.

In 1987 synod established a goal for the denomination of 18 percent ethnic-minority membership, including an equal representation in leadership positions—staff, board, and committee membership. The new structure allows the denomination and synod to achieve part of that goal with great ease. Synod need only instruct each operating committee to maintain no less than an 18 percent membership from ethnic-minority groups in presenting its nominations for committee membership. (In the Structure Review Committee's plan of no more than nineteen members per committee, that would be three persons per committee.) This is an easily enforced rule and an easily carried-out mandate. SCORR would be happy to help committees find qualified nominees from ethnic-minority members of the denomination.

Presently, SCORR's own board consists of more than 50 percent ethnic minorities. This high percentage is important to assure the sensitivity needed as SCORR deals with its stated mandate. The proposed structure changes will most likely diminish the ethnic-minority representation on the very committee that is to oversee SCORR's activities, the Domestic Ministries Committee. We believe, therefore, that synod should not allow this to happen but rather should assure an even higher percentage (higher than 18 percent) of ethnic-minority representation on the Domestic Ministries Committee.

VII. Recommendations

- A. That SCORR's executive director, Mr. Bing Goei, and its president, Rev. Alfred S. Luke, be granted the right of the floor when matters pertaining to the ministry of SCORR are discussed.
- B. That SCORR again be placed on the list of causes recommended for one or more offerings.

Grounds:

- The growing numbers of racial and cultural groups becoming a part of the CRC is placing greater demands on SCORR.
- 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 denominational All Nations Heritage Week from September 30 through October 6, 1991.

Grounds:

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.

- It provides a focused way for SCORR to increase denominational awareness and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.
- It testifies to our denomination's commitment to increasing racial diversity.
- D. That synod approve the reappointment to a second term as board member of SCORR the following incumbent:

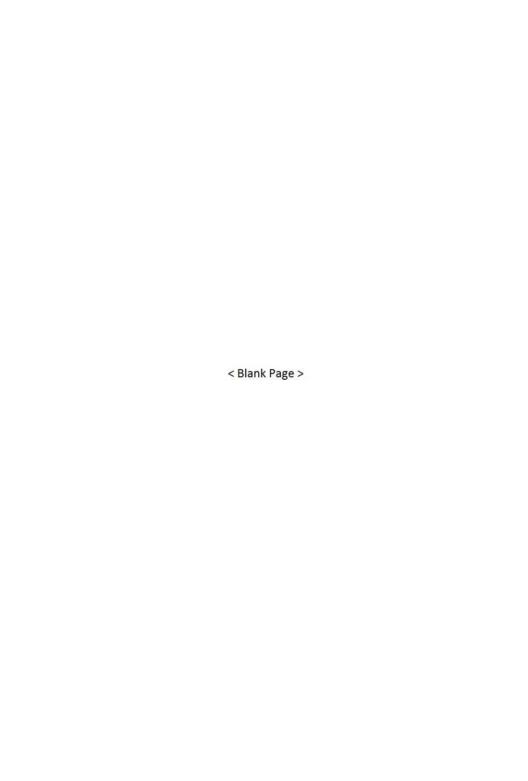
Rev. Pedro Aviles

- E. That synod select one new board member from the slate below to replace George Fernhout:
- 1. Mr. Jerry Bosma is director of finance for the Provincial Department of Social Services and a member of Kildonan CRC; he has had fifteen years of service on the executive board for the National Committee for Ministry among Indians, in Canada.
- 2. Mrs. Toni Fernhout is a teacher at North Edmonton Christian School; a member of Trinity CRC, Edmonton, Alberta; and a leader of the Young People's Society. She also has a counseling practice with her husband.
- F. That synod approve Mrs. Charlotte Bradley, nominated by Classis Red Mesa, as its representative on the board of SCORR.
- G. That synod set the quota for SCORR at \$6.50 per family for 1991.
- H. That synod instruct any group mandated to draft a constitution for the Synodical Administrative Board to include, among the tasks of the board, the task of ensuring a minimum of 18 percent membership from ethnic-minority groups in the membership of the Synodical Administrative Board and the operating committees and an even greater percentage on the committee that is to oversee SCORR's ministry, the Domestic Ministries Committee.

Grounds:

- 1. Synod 1987 has already approved an 18 percent denominational goal and has for years asked classes to work toward achieving it.
- 2. Qualified nominees are available from names SCORR has on file.
- This makes certain a major step toward achieving synod's approved goals with regard to leadership from ethnic-minority members.
- 4. It is essential to assure that the Domestic Ministries Committee, the committee that will oversee SCORR's ministry, maintains adequate sensitivity to allow SCORR to deal with its stated mandate.

Synodical Committee on Race Relations Bing Goei, director



SYNODICAL INTERIM COMMITTEE JOINT-MINISTRIES MANAGEMENT COMMITTEE

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA—MICHIGAN CORPORATION

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA—ONTARIO CORPORATION

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 Synod 1989 and Synod 1990.

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. John Joldersma, Mr. Gary Vermeer (Mississippi River to Rocky Mountain U.S.); Dr. Kenneth B. Bootsma, Rev. Peter Borgdorff, Dr. Herman C. Eldersveld, Rev. Allan H. Jongsma, Mr. Donald H. Molewyk, Mr. Martin Ozinga (Central U.S.); Rev. Brent A. Averill (Eastern Coast U.S.); Rev. Bastiaan Nederlof (Western Canada); Rev. Anthony De Jager, Mr. Klaas Terpstra, Mr. Don S. Wiersma (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. Borgdorff; vice president, Rev. A. H. Jongsma.
- B. Corporation officers: president, Rev. P. Borgdorff; vice president, Rev. A. H. Jongsma; secretary, Rev. L. J. Hofman; treasurer, Mr. H. J. Vander Meer.
- C. Alternate stated clerk for 1989 to 1990: Rev. A. H. Jongsma.
- D. Church Polity and Program Committee: Rev. P. Borgdorff, Dr. K. B. Bootsma, Rev. A. De Jager, Dr. H. C. Eldersveld, Rev. A. H. Jongsma, Rev. Jack B. Vos, 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, Dr. Robert De Bruin, Mr. Stewart Geelhood, Mr. James Hertel, Mr. M. Ozinga, Mr. K. Terpstra, and ex officio members Rev. L. J. Hofman and Mr. H. J. Vander Meer.

F. Administration Committee: Rev. P. Borgdorff, Rev. A. H. Jongsma, Mr. D. H. Molewyk, and Mr. S. Geelhood.

The Synodical Interim Committee meets three times each year, and its subcommittees meet several times each year.

II. Nominations for Synodical Interim Committee membership

Members and trustees whose terms expire in 1990 are the following:

District	Member	Alternate
Far West U.S.	Rev. LeRoy G. Christoffels Mr. Glenn Vander Sluis	Rev. Andrew A. Cammenga Mr. Peter Hoekstra
Mississippi River to Rocky Mountain U.S.	Mr. Gary Vermeer	Dr. Richard H. Post
Eastern Coast U.S. Eastern Canada	*Rev. Brent A. Averill Rev. Anthony De Jager	**Rev. Vernon Geurkink **Rev. Jack B. Vos

Nominations for election at the forthcoming synod:

Far West U.S. (clergy member)

Rev. Harold Hiemstra is pastor of Bethany CRC, Bellflower, California; he presently serves as stated clerk for Classis Greater Los Angeles and is an alternate member of the CRC Publications Board; he previously served on the Board of Trustees, Calvin College and Seminary.

Rev. John Van Schepen is pastor of Sunnyslope CRC, Salem, Oregon; he serves on the Classical Home Missions and Classical Interim Committees, Classis Columbia. He previously served on The Young Calvinist Federation Board and on its executive board. He is a member of the nondenominational Christian-school board in Salem and serves as chairman of the education committee.

Far West U.S. (clergy member alternate)

Rev. Clair Vander Neut is pastor of Modesto, California, CRC; he presently serves as secretary of the Classical Interim Committee, Classis Central California.

Nominee not elected as member.

Far West U.S. (nonclergy member)

Mr. John W. De Vries is a member of Trinity CRC, Artesia, California; he is manager, receiving and shipping, at the Golden West Refining Company. He is a graduate of Cerritos College, Norwalk, California, where he received his A.A. degree; he has attended various industrial-supervision and management courses conducted by Gulf Oil Corporation. He has served several terms as elder and has served on various committees in the church. He previously served on the Ministerial Information Service Committee and is presently a member of the classical Fraternal Relations Committee.

Mr. Eugene Vander Wall is a member of Sacramento, California, CRC; he serves as manager of engineering, research, and development at Aerojet

indicates members eligible for reelection

[&]quot;indicates alternate members eligible for reelection

General. He received his B.S. from Calvin College and his Ph.D. in engineering from the University of Colorado. He has served as an elder for twenty-one years. He has been a delegate to synod twice and has previously served on the Bethesda board.

Far West U.S. (nonclergy alternate member)

Mr. Rein J. Groen is a member of San Jose, California, CRC; he is retired. He formerly served with the U.S. Department of Agriculture. He received his B.S. degree from San Jose State University; he has served as elder and/or deacon for a total of twenty-eight years; he was a delegate to synod three times. He served for eight years on the Morgan Hill Unified School District Board.

Nominee not elected as member.

Rocky Mountain to Mississippi River U.S. (nonclergy member)

Mr. Herbert R. Thomas, jr., is a member of Farmington, New Mexico, CRC; he serves as power-plant-operations shift supervisor. He attended Calvin College for two years and has taken company-management and business courses through his company's training department. He served for twelve years on the Board of Home Missions (six from Classis Rocky Mountain, six from Classis Red Mesa); he has held leadership positions on classical committees and in the Navajo tribe; he has served as deacon and elder.

Mr. Harry G. Vermeer is a member of Calvary CRC, Pella, Iowa; he serves as chairman of the board, Marion County State Bank, Pella, Iowa. He attended Calvin College and has attended the Graduate School of Banking in Madison, Wisconsin. He was previously associated with Vermeer Manufacturing Company. He serves as vice chairman of council, and he serves on the Pella Historical Society board and the Pella Christian High School finance committee. He previously served on the SIC and on the Trinity Christian College board and is active in community organizations.

Rocky Mountain to Mississippi River U.S. (nonclergy alternate member)

Mr. Harold Van Maanen is a member of Tracy, Iowa, CRC; he serves as minority leader in the Iowa House of Representatives. He presently serves as vice president of council and has been a delegate to synod three times. He has served as hospital trustee for ten years, school board member for sixteen years, Iowa legislator for twelve years, ranking member of the Iowa House Appropriations Committee for three years, and as House minority leader for one year.

Nominee not elected as member.

East Coast U.S. (clergy member)

*Rev. Brent A. Averill is pastor of Immanuel CRC, Wappingers Falls, New York; he presently serves as a member of the Synodical Interim Committee, completing his first term. He serves as synodical deputy for Classis Atlantic Northeast. He formerly served on the Board of Home Missions.

**Rev. Vernon Geurkink is pastor of Burke, Virginia, CRC; he presently serves as alternate member of the Synodical Interim Committee, and he serves as a synodical deputy for Classis Hackensack. He is a regional pastor for Classis Hackensack.

East Coast U.S. (clergy alternate member)

Rev. Donald P. Wisse is pastor of Midland Park, New Jersey, CRC; he serves as stated clerk for Classis Hudson and as regional pastor for Classis Hudson. He is a former member of the Synodical Interim Committee.

Nominee not elected as member.

Eastern Canada (clergy member)

Rev. William Dykstra is pastor of First CRC, Chatham, Ontario; he serves as synodical deputy for Classis Chatham and as chairman of the Classical Home Missions Committee.

**Rev. Jack B. Vos is pastor of Covenant CRC, St. Catharines, Ontario; he presently serves as alternate member of the SIC and as a member of the Church Polity and Program Committee. He serves as a member of the synodically appointed Structure Review Committee and on the Reformed Ecumenical Council study committee on hermeneutics and ethics. He serves as synodical deputy for Classis Niagara and previously served as regional pastor. He is a member of the Classical Interim Committee, Classis Niagara.

Eastern Canada (clergy alternate member)

Rev. Jacob Kuntz is pastor of First CRC, Kitchener, Ontario; he serves as regional pastor for Classis Huron.

Nominee not elected as member.

Eastern Canada (nonclergy alternate member)

Mr. Diemer De Vries is a member of First CRC, Montreal, Quebec; he is vice president of Fraser Bros. Limited, a furniture company in Montreal. He serves as vice president of council and as a member of the evangelism committee. He has served as a board member of the Emmanuel Christian School in Montreal and on various committees of council. He is a member of the Kiwanis Club.

Mr. Dan Van Beilen is a member of Second CRC, Brampton, ON; he is chief engineer for planning and development for the city of Brampton, ON. He has served many terms as elder, presently serving as vice chairman of council. He has been a delegate to synod. He has served as a board member and chairman of the Toronto District Christian High School and on the board of Holland Christian Home, Brampton, Ontario.

III. Interim appointments

A. Board appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies	Alberta North Atlantic NE	Rev. J. Nutma	Rev. P. Breedveld Rev. W. Timmer	1992
	California So. Grand Rapids No.	Rev. J. Howerzyl	Rev. R. Bultman Rev. C. Steenstra	1992
	Holland lakota Minnesota No. Quinte	Rev. M. Beelen	Rev. J. H. Scholten Rev. J. W. Postman Rev. J. Joldersma Rev. C. T. Fennema	1993
	Yellowstone	Dr. J. Gunnink	Rev. T. B. Swieringa	1992

Board	Classis	Member	Alternate	Term
Calvin College Board of	B.C. South-East California So. Greater Los	Rev. D. P. Bergsma	Mrs. D. Poortenga Rev. W. Verhoef Rev. G. Van Enk	1992
Trustees	Angeles Hamilton Huron Orange City		Mr. J. Zondag Rev. J. J. Hoytema Mr. M. Vander Vliet	
CRC Publica- tions	Yellowstone Arizona California So. Florida Grandville Greater Los Angeles	Ms. R. Rodi	Dr. J. Veltkamp Ms. J. Kamps Rev. H. D. Schuringa Rev. R. G. Baker Rev. G. D. Postema Rev. H. Hiemstra	1992
Home Missions	Quinte Yellowstone California So. Columbia Greater Los Angeles	Mr. K. Knight Ms. M. Bolhuis	Mrs. J. Zwier Mrs. L. Arkema Rev. B. T. Ballast Rev. C. Leep Mr. D. De Ridder	1993 1992
World Missions	Huron lakota Yellowstone Atlantic NE B.C. South-East California So. Florida Grand Rapids East Grandville Greater Los Angeles	Rev. D. J. Kruis	Mr. S. Puklicz Rev. R. W. Bronkema Rev. A. A. Arkema Mrs. K. Schemper Rev. J. Poortenga Rev. R. J. Blauw Rev. M. H. Van Hofwegen Ms. C. Scheurwater Rev. L. Van Drunen Rev. L. W. Wagenveld	1992
CRWRC	Hackensack Minnesota No. Yellowstone California So. Columbia	Mr. J. Tolsma Rev. W. D. Dirksen Rev. A. W. Heersink Mr. H. Docter	Mr. J. Vaags Mr. H. Faber Mr. C. Zwart Mrs. R. Korvers	1992 1992 1992 1993
	Grand Rapids East Yellowstone Zeeland	Mr. A. Leep	Ms. K. Yoder Mr. M. Feddes Mr. B. Geerlings	1992

B. Committee appointments

- 1. Synodical Interim Committee: Rev. Andrew A. Cammenga was appointed as alternate to Rev. LeRoy G. Christoffels for the Far West U.S. region. Rev. Cammenga replaces Rev. Robert J. Holwerda, who moved from the Far West region.
- 2. Committee for Educational Assistance to Churches Abroad (CEACA): Mr. Chris Cok and Mr. John De Jager were approved for one-year appointments to CEACA. They replace Rev. Kenneth D. Van De Griend and Mrs. Ena Kuyvenhoven, who both resigned because they have moved from the area.

IV. Matters committed to SIC by synodical directive

A. Committee to study matters relating to the candidacy process and the appeal procedure

Synod 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 F. Oosterhouse, chairman; Dr. Carl G. Kromminga, secretary; Rev. Anthony De Jager, Dr. Richard R. De Ridder, and Mr. Wietse Posthumus.

Synod 1989 approved the request of the SIC relative to expanding the mandate of the committee studying the appeal process to include the matter of clarifying Church Order Supplement, Article 28, C and D (*Acts of Synod 1989*, p. 442).

The study committee, having brought its report nearly to completion, discovered that its expanded mandate also called for modification of the report. The report is being finalized and more information will be available via the 1990 supplementary report of the SIC.

B. Changes in the Church Order

Synod 1989 instructed the SIC to review the use of the terms *council* and *consistory* in the Church Order and recommend appropriate changes to Synod 1990 (*Acts of Synod 1989*, p. 524).

The SIC recommends the following uses of the terms council and consistory in the Church Order:

Substitute the term *council* for *consistory* in the following articles of the Church Order:

Article 4

- Prior to making nominations the consistory (council) may give the congregation an opportunity to direct attention to suitable persons.
- c. The election by the congregation shall take place under the supervision of the consistory (council) after prayer and in accordance with the regulations established by the consistory (council). The right to vote shall be limited to confessing members in good standing.
- d. After having called the elected persons to their respective offices and having announced their names, the consistory (council) shall proceed to ordain or install them if no valid impediment has arisen. The ordination or installation shall take place in the public worship services with the use of the prescribed ecclesiastical forms.

Article 5

All officebearers, on occasions stipulated by consistorial (conciliar), classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the Form of Subscription.

Article 10

b. The installation of a minister shall require the approval of the classis of the calling church or its interim committee, to which the minister shall have previously presented good ecclesiastical testimonials of doctrine and life which have been given him by his former consistory (council) and classis.

Article 14

a. A minister of the Word shall not leave the congregation with which he
is connected for another church without the consent of the consistory
(council).

Article 16

- a. A minister who for valid reasons desires a temporary leave of absence from service to the congregation must have the approval of his consistory (council), which shall continue to have supervision over him.
- b. A minister who for valid reasons desires termination from service to the congregation must have the approval of his consistory (council) and classis. The council shall provide for his support in such a way and for such a time as shall receive the approval of classis.

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation through action initiated by the consistory (council). Such release shall be given only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

Article 18

- a. A minister who has reached retirement age, or who because of physical or mental disability is incapable of performing the duties of his office, is eligible for retirement. Retirement shall take place with the approval of the consistory (council) and classis and in accordance with synodical regulations.
- c. Should the reasons for his retirement no longer exist, the minister emeritus shall request the consistory (*council*) and classis which recommended him for retirement to declare him eligible for call.

Article 24

b. The evangelist shall minister only to that emerging congregation in which he is appointed to labor.

- (1) The task of the evangelist is to witness for Christ and to call for a comprehensive discipleship through the means of the preaching of the Word and the administration of the sacraments, evangelism, church education for youth and adults, and pastoral care, in order that the church may be built and unbelievers won for Christ. Any service or assignment beyond his specific field of labor requires the authorization of his consistory (council) and the approval of classis.
- (2) The evangelist shall function under the direct supervision of the consistory (council), give regular reports to the consistory (council), and be present at the meetings of the consistory (council) whenever possible, particularly when his work is under consideration.

Article 41

- 4. Does the consistory (council) diligently promote the cause of Christian education from elementary school through institutions of higher learning?
- 5.b. Have you informed other consistories (*councils*) or pastors about members who reside, even temporarily, in the vicinity of their church?
- 6. Does the consistory (council) diligently engage in and promote the work of evangelism in its community?

Article 66

- a. Confessing members who remove to another Christian Reformed church are entitled to a certificate, issued by the consistory (council), concerning their doctrine and life. When such certificates of membership are requested, they shall ordinarily be mailed to the church of their new residence.
- Ecclesiastical certificates shall be signed by the president and clerk of the consistory (council).

Article 71

The consistory (council) shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant.

Article 72

The consistory (council) shall promote societies within the congregation for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. All such societies are under the supervision of the consistory (council).

Retain the term consistory in the following articles of the Church Order:

Article 52

- a. The consistory shall regulate the worship services.
- b. The consistory shall see to it that the synodically approved Bible versions, liturgical forms, and songs are used, and that the principles and elements of the order of worship approved by synod are observed.

c. The **consistory** shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung. These regulations shall also apply when supplementary hymns are sung by the congregation.

Article 53

- b. Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of the ministry.
- c. Only sermons approved by the consistory shall be read in the worship services.

Article 55

The sacraments shall be administered upon the authority of the consistory in the public worship service, by the minister of the Word, with the use of the prescribed forms.

Article 56

The covenant of God shall be sealed to children of believers by holy baptism. The consistory shall see to it that baptism is requested and administered as soon as feasible.

Article 59

- a. Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed creeds, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine, and conduct. The names of those who are to be admitted to the Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public profession of faith.
- c. Confessing members coming from churches in ecclesiastical fellowship shall be admitted to communicant membership upon presentation of certificates or statements of membership after the consistory has satisfied itself concerning the doctrine and conduct of the members. Persons coming from other denominations shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether to admit them directly or by public reaffirmation or profession of faith. Their names shall be announced to the congregation for approval.

Article 60

a. The consistory shall provide for such administrations as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.

Article 64

a. Catechetical instruction shall be supervised by the consistory.

- b. The instruction shall be given by the minister of the Word with the help, if necessary, of the elders and others appointed by the consistory.
- c. The Heidelberg Catechism and its Compendium shall be the basis of instruction. Selection of additional helps shall be made by the minister in consultation with the consistory.

Article 69

a. Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord.

Article 78

b. The exercise of admonition and discipline by the **consistory** does not preclude the responsibility of the believers to watch over and to admonish one another in love.

Article 83

a. Members by baptism who willfully neglect to make public profession of faith, or are delinquent in doctrine or life, and do not heed the admonitions of the consistory shall be dealt with in accordance with the regulations of synod and, if they persist in their sin, shall be excluded from the church of Christ.

Article 84

Confessing members who have offended in doctrine or in life and who have responded favorably to the admonitions of the **consistory** shall be reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the **consistory**.

Article 85

Confessing members who have offended in doctrine or in life and who obstinately reject the admonitions of the **consistory** shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership.

Article 86

b. The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall ordinarily be withheld but may be mentioned at the discretion of the consistory. In the second, after the classis has given its approval to proceed with further discipline, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.

Article 87

When anyone who has been excommunicated desires to become reconciled to the church, the **consistory**, having satisfied itself as to the sincerity of his repentance, shall announce these developments to the congregation. If no

valid objections are presented, he shall be restored to the fellowship of the church of Christ. The Form for Readmission shall be used for this purpose.

Make the following term changes:

Article 90

- a. The suspension of a minister of the gospel shall be imposed by the consistory (council) of his church with the concurring judgment of the consistory (council) of the nearest church in the same classis.
- b. If the neighboring consistory (council) fails to concur in the position of the consistory (council) of the minister involved, the latter consistory (council) shall either alter its original judgment or present the case to classis.

Article 91

- a. The suspension or deposition of an elder, deacon, or evangelist shall be imposed by the consistory (council) with the concurring judgment of the consistory (council) of the nearest church in the same classis.
- b. If the neighboring consistory (council) fails to concur in the position of the consistory (council) of the elder, deacon, or evangelist involved, the latter consistory (council) shall either alter its original judgment or present the case to classis.

Article 92

- a. A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of the consistories (councils) of both churches. Either consistory (council) may initiate disciplinary action, but neither shall act without conferring with the other.
- b. If the consistories (*councils*) disagree, the case shall be submitted to the classis of the calling church for disposition.

V. World Ministries

A. Appointment of Raymond Elgersma as director, CRWRC, Canada Synod 1989 authorized the nomination of a director for Christian Reformed World Relief in Canada, to be submitted to the Synodical Interim Committee for approval.

The SIC reviewed information supplied by Mr. Elgersma and gave provisional approval to his appointment, subject to a satisfactory interview by the Church Polity and Program Committee (CPPC). The CPPC met for a combined interview of Mr. Elgersma with the Board of World Ministries. The CPPC concurred in the action of the Board of World Ministries to "heartily concur with the appointment of Mr. Elgersma as director of CRWRC, Canada" (Minutes, CPPC 1659, Nov. 3, 1989).

B. Retention of Roger S. Greenway as executive director of World Ministries
The SIC approved the recommendation of the Board of World Ministries
that Dr. Roger S. Greenway be retained as executive director of World Ministries on a one-quarter time basis through August 31, 1990.

VI. Agency coordination

A. Interagency Advisory Council (IAC)

The IAC, comprised of the heads of staff of all the major denominational agencies and committees and called together by the stated clerk, met on March 29, June 28, September 20, December 12, 1989, and January 18, 1990. Rev. Leonard Hofman served as chairman, Mr. Bing Goei as secretary, and Rev. John Rozeboom 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.

Computer coordination. The member agencies of the IAC retained the services of Horizons Technologies, Inc., to study agency computer needs. The agencies approved in concept the proposal to implement a new data-processing system using a "network computing" approach.

Long-range planning. A number of task forces named by the IAC have prepared proposals relative to agency coordination. Task forces on communications and marketing, shipping/receiving coordination, finance coordination, and human resources have prepared recommendations which will be considered at the March 22, 1990, IAC meeting.

An important beginning in long-range planning was made by an ad hoc group on ministry vision and integration. Responding to a consensus among the agencies that unification of vision, coordination of agency programs, and consultation regarding planning efforts is desirable, a Planning Task Force was named, which worked through a long-range planning process.

The process produced a strategic plan for the agencies of the Christian Reformed Church. The components of the strategic portion of the long-range plan include the following:

- 1. Vision statement for the agencies of the Christian Reformed Church.
- 2. Identification of problems to be resolved in order to realize the stated vision.
- 3. Statement of goals where the problems no longer exist.
- 4. Strategies for the accomplishment of each stated goal.

 The strategic plan begins with the following vision statement:

In worshipful obedience to the triune God, the Christian Reformed Church focuses on becoming a church turned outward in bold witness to the world, so that all the church does inwardly may enlarge its witness outwardly, and in the church and in the world God receives the glory due to him.

In pursuit of this mission, the church trusts God to honor its witness by gathering, in growing numbers, his people from all nations, enfolding them in the community of believers, educating them in the ways of his kingdom, renewing their faith and commitment to him, deepening their love of justice and holiness, and enabling them to witness by word and deed to his transforming grace.

The overall goal of the plan is CRC members who are continually growing spiritually, i.e., developing a clearer understanding of and obedience to

the Lord's will for their lives. This spiritual growth should result in the achievement of specific goals.

The Planning Task Force listed both problems which must be resolved to realize the vision and strategies for the accomplishment of stated goals.

A long-range planning document was drafted for the consideration of the IAC. The members of the IAC adopted a recommendation that each agency will do the following:

- 1. Review and endorse in principle the strategic plan for the agencies of the Christian Reformed Church in North America;
- 2. Assign key staff members from the U.S. and Canada to attend planning sessions where this document will be reviewed and enhanced;
- Develop its own long-range plan within the next year which addresses the strategic goals;
- 4. Report to the IAC prior to its 1990 annual board meeting; and
- 5. Identify during the next year the way in which its resources will be allocated to achieve the vision statement and strategic goals.

Planning sessions have been scheduled for April 18 and 19, 1990, during which key staff people of the agencies will review and enhance the document, which has in principle already been endorsed by the IAC.

The SIC is pleased to report this activity to synod, believing that it corresponds to the "planning, coordinating, and priority-setting functions" of SIC, whose mandate includes the following: "The SIC and all other synodical agencies shall address themselves to long-range planning and the setting of priorities by each agency and by all agencies together; in fulfilling this mandate, the following pattern of program coordination shall be observed: The synodical agencies themselves shall engage in mutual consultation to formulate a common set of guidelines to be used by all agencies for analysis of their own mandates and programs" (Rules Governing the SIC, V, F, 2).

B. Missions Coordination Council (MCC)

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.

Meetings of the council were held on June 28 and September 21, 1989. The council is scheduled to meet on April 5, 1990.

Guidelines for joint-agency programs were approved for presentation to and action by boards and committees of the agencies. They include the following:

- Guidelines for research and development.
- Guidelines for planning: objectives and procedures.
- Guidelines for implementation: program coordination and problem solving.
- 4. Guidelines for evaluation procedures.

VII. Structure review

A. Interaction of the SIC, the SRC, and the WMRC

The chairman of the Structure Review Committee (SRC) was present at the September 20, 1990, meeting of the IAC, prior to the distribution of the committee's report, to brief the agency executives relative to the committee's progress. This was reported to the SIC at its September meeting. Members of the SIC expressed various concerns, such as the differences between the SRC and the World Ministries Review Committee (WMRC) reports, the agenda of the Council of Christian Reformed Churches in Canada re regional synods, and the impact on all of this by compliance with requirements of Revenue Canada. In keeping with these concerns, because the dissolution of SIC is recommended in the SRC report and because the synodical office will be deeply involved in the implementation of the new structure, if adopted, it was decided to schedule an interim meeting of the SIC to discuss the SRC and the WMRC reports. The interim meeting took place on December 13/14, 1990.

Members of the study committees on review and structure accepted the invitation of the SIC to be present at its interim meeting. Following a thorough and frank discussion, the SIC registered its strong conviction that a resolution of the differences contained in the SRC and the WMRC reports is essential to effective denominational ministry. The SIC submitted additional suggestions/requests to the study committees.

On December 28, 1989, an ad hoc committee of the SIC met with the members of the WMRC and representatives of the agencies to discuss the response of the SIC to the committee reports. On January 4, 1990, the ad hoc committee of the SIC met with members of the SRC and the WMRC for additional discussions.

At its regular meeting on January 30, 1990, the SIC agreed upon the following response to the SRC report:

In 1987 the SIC gave general endorsement to the approach of "Vision 21," noting that the emphasis on coordination in the mandate of the proposed "Executive Board of Synod" tied in with the mandate of the SIC.

In 1990 the SIC expresses its endorsement of the proposed plan of the SRC report. The SIC generally endorses the steps of implementation proposed by the SRC, with the following observations which call for reflection and resolution:

- 1. Attention should be given to the subject of membership of the SAB as to whether it should be classically or regionally representative.
- The writing of the constitution should precede the formation of the Synodical Administrative Board, specifying the clergy/nonclergy proportions of its membership.
- 3. Statements referring to Revenue Canada should be included.
- 4. The impact of the implementation of regional synods should be described.

B. Request of the World Ministries Review Committee (WMRC)

The SIC approved the request of the WMRC for authorization to submit a supplementary report following the meeting of the Board of World Ministries.

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 conferences/workshops and to arrange for appropriate interaction between the conference and synod.

After a successful 1988 Multiethnic Conference, 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, and request Synod 1989 to approve a budget for the 1990 conference.

On September 7, 1989, a committee was convened by the stated clerk for the purpose of planning a 1990 multiethnic conference. Those in attendance at the meeting were Mr. Allen Brewton, conference planner; Rev. John Choi; Ms. Cheryl Fu; Mr. Bing Goei; Mr. Charlie Phim; Mr. James Schipper; Mrs. Susan Smart; Mr. Carlos Tapanes; Dr. Craig E. Van Gelder; Rev. Richard E. Williams; and Rev. Kinfun Wong.

The planning committee, comprised of Allen Brewton, conference planner; Cheryl Fu, assistant; Bing Goei, chairman; Carlos Tapanes; Craig Van Gelder; and Alvin E. Mulder, representing Home Missions, has scheduled a conference for Wednesday through Friday, June 13-15, 1990. This schedule will provide conferees with greater opportunities to witness synod at work, rather than auditing only the election of officers. The SIC has approved a request of the planning committee that a multiethnic worship, involving conferees and synodical delegates, be scheduled for Thursday evening, June 14.

The SIC has adopted an evaluation procedure for the multiethnic conference. The designated evaluation committee will present its report to the SIC at its September 25/26, 1990, meeting.

IX. Changes in articles of incorporation

Christian Reformed churches in Michigan received correspondence from a Grand Rapids attorney suggesting that they update their articles of incorporation in keeping with recent legislation relating to personal liability. After many churches contacted the synodical office for advice, the CRCNA counsel, Mr. Gordon Quist of Miller, Johnson, Snell & Cummiskey, was requested to provide the synodical office with an appropriate response to the Michigan churches. Mr. Quist prepared a packet of materials containing sample documents which may be used by the Michigan churches in updating their articles of incorporation.

The SIC approved sending these materials to the Michigan churches upon their request and decided to notify synod of this action.

The SIC also decided to make the materials available to all CRC churches along with advice that each church council secure legal advice for its proper incorporation in keeping with local state regulations.

X. Convening church for Synod 1993

A letter was received from the council of Mayfair CRC of Grand Rapids, Michigan, offering to host the synodical prayer service for the 1993 Synod as a part of its centennial observance. The SIC recommends that synod accept the offer and designate Mayfair CRC as convening church of Synod 1993.

XI. Request of Committee to Study Youth/Young Adult Ministries

The Committee to Study Youth/Young Adult Ministries requests a oneyear extension for the completion of its work and report to synod.

Grounds:

- The committee was assembled by the SIC in November 1988 and first met in December of that year. This abbreviated the time available to the committee to carry out what is proving to be an extremely complex study.
- The committee judges it to be necessary to conduct a survey of the youth and young adults in the CRC. The final results of that survey will not be available until May of 1990.
- Synod 1989 approved a recommendation that study committees be required to submit their reports to the synod meeting three years after the synod that appointed the study committee.

The SIC recommends that synod grant the request of the study committee for a one-year extension to complete its work.

XII. Reappointment of the stated clerk

A. Introduction

Rev. Leonard J. Hofman was appointed to be the stated clerk by Synod 1982 and reappointed by Synod 1986; his performance was evaluated in the fall of 1989 so that the SIC might present a recommendation to Synod 1990 relating to his next term of service. The evaluation of Rev. Hofman was conducted according to the procedures previously adopted by the SIC in September 1986.

Thirty-seven questionnaires were mailed to the following individuals: members of the SIC (15); immediate past members of the SIC (4); alternate members of the SIC who serve on one of the subcommittees (4); and denominational staff members who are also agency executives (14). Of the 37 mailed 30 were returned, for a percentage response of 81 percent, which is excellent for evaluative purposes.

The SIC desires to call synod's attention to the fact that the performance evaluation of Rev. Hofman showed widespread appreciation for his competence, his commitment to the Lord, and his appreciation for the Christian Reformed Church, as well as for the manner in which he has conducted himself as a servant of synod. The members of the SIC are deeply grateful to the Lord and to Rev. and Mrs. Hofman for their excellent service during these sometimes turbulent times in the life of the CRC. We commend them to synod and request that synod express its appreciation to them as synod deems appropriate.

B. Recommendation

That synod reappoint Rev. Leonard J. Hofman to the position of stated clerk of the CRCNA for a four-year term (September 1, 1990, through August 31, 1994).

Grounds:

- The evaluation of Rev. Hofman's performance has demonstrated his excellent ministry in the position he now holds.
- Those with whom Rev. Hofman works have testified to his love for the Lord and his commitment to the CRC.
- 3. Rev. Hofman continues to bring the requisite gifts and the appropriate dignity to the office of stated clerk.
- Rev. Hofman's reappointment is recommended by all who participated in the evaluation process.
- 5. Rev. Hofman desires a reappointment so that he may continue his ministry in this position.

For the Synodical Interim Committee Rev. Peter Borgdorff, president Rev. Allan Jongsma, vice president

XIII. Publications and services

A. Yearbook

Those who have used the 1989 Yearbook were pleased to discover that some of the categories of information which were omitted from the 1988 Yearbook were restored. Along with the congregational information, the 1989 Yearbook included the names of former ministers, the office/study phone numbers of the pastor, and the phone number of the church treasurer. The names of pastors of churches have been restored to the pages of classical information. Agency information included the names and location of missionaries, the members of The Back to God Hour committee, the SIC, and the Board of World Ministries. In addition, the alphabetizing of the names of the ministers in the directory of ministers was altered to conform to the order followed in previous years. The names of the secretaries of the deacons, the chairpeople of the evangelism committees, and the church-school superintendents were gathered and are available to anyone who requests them.

The 1990 Yearbook includes a Directory of Specialized Ministries. Gathering information for this directory presents a variety of difficulties, but we trust that it will be a helpful addition. The 1990 Yearbook also includes a Directory of Deceased Ministers. This directory is printed every five years. In response to many requests for the names of ministers' wives to be published in the Directory of Ministers, they are included this year.

The 1990 Yearbook is more accurate than those of previous years, but there still are about forty congregations whose statistics are repeated because they have not provided our office with a completed questionnaire, nor have they responded to a follow-up phone call.

We express our appreciation to Mrs. Charlene Ezinga and Mrs. Judy Flier for their work in gathering and preparing the *Yearbook* information for publication. We also express appreciation to Dr. Richard R. De Ridder for preparing the historical article and the obituary information.

B. Agenda for Synod and Acts of Synod

The Acts of Synod 1989 was edited and prepared by the stated clerk with the valuable assistance of his secretary, Mrs. Marlene Oosterhouse; Mrs. Jan Walhout, copy editor; and personnel from CRC Publications. The Acts of Synod was available on August 10, 1989. The study committee reports received for the Agenda for Synod 1990 were distributed to the churches by December 1, 1989.

C. Church Order and Rules for Synodical Procedure

An updated Church Order and Rules for Synodical Procedure 1989 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

Progress is being made in the preparation for publication of a cumulative *Index of Synodical Decisions*. This painstaking task of listing synodical decisions alphabetically according to subject, rather than chronologically under major headings as before, is taking more time than was originally anticipated. All the *Acts of Synod* are being reviewed, beginning with 1857. The work is now focusing on the synods of the 1970s.

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 and 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 1990 survey will be presented to Synod 1989 for approval and mailed for inclusion in the CRC handbook. It is in-

tended 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 CRC video Toward the New Family of God. This twenty-five-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.
- "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.

XIV. Denominational 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 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 president. He also represents the CRC on the Board of Administration of the National Association of Evangelicals, as a member of its Executive Committee, and as the chairman of its Membership Committee.

Contacts with national, state, and local government leaders and agencies are maintained by the stated clerk as occasion indicates and/or time permits. He is currently a member of the executive committee of Christian Leaders for Responsible Television (CLeaR-TV).

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.

XV. Denominational financial coordinator

The financial coordinator is an ex officio member of the SIC as well as its treasurer. He reports regularly to the Finance Committee. He serves as liaison between the denominational agencies and synod in matters of financial support, financial reporting, requests for quota support, and approval of offerings. In this capacity, he also serves as advisor to synod's advisory committee on finance. Other responsibilities of the financial coordinator follow:

Management of the denominational services budget with its income and expenditures for synod, service, and study committees.

Accounting and administrative services to denominational agencies and committees which are without administrative staff.

Management of the Grand Rapids denominational building operations. Chairmanship of the Coordinated Services Committee, which through three subcommittees provides office and facilities services for the Grand Rapids, Michigan- and Burlington, Ontario-based denominational agencies and committees.

Other coordination activities in which the financial coordinator is involved as ex officio member include:

Consolidated Group Insurance—a self-funded group medical- and life-insurance plan:

The CGI plan has experienced the same incidence of high medical expense to the plan as those of other employers' plans across the United States. In response, the CGI Committee raised the deductible in the U.S. plan from \$100 to \$200 per person (\$400 per family) and increased the limit on the 80-20 percent co-pay. The Canada plan remains unchanged.

To assist the members of the plan in their efforts to keep their out-of-pocket expenses as low as possible, the Committee offers U.S. members a Flexible Spending Account system, whereby members can use pre-tax dollars to pay their deductibles and co-pays and other medical expenses not covered by the

plan, such as vision care. The F.S.A. also allows pre-tax dollars to be used for child care in cases where both spouses work outside the home.

The plan continues to offer term-life insurance supplemental to the \$50,000 included in the plan to both members and spouses to a maximum of \$500,000. The coverage is available in both the U.S. and Canada.

Coordinated Air Transportation Service

The Coordinated Air Transportation Service (CATS) has continued to receive good service from the Cessna 414 purchased in 1988. Now in its eighth year of operation, the service logged 443 hours of flight time during fiscal year 1988-89, an increase of 11 percent over the previous year. Passenger miles flown during this time totaled 181,610. The service was used by twenty-five denominational and related agencies. These agencies realized an estimated savings of \$31,475 over commercial air-fare tickets, lodging, and meal expenses.

A. Agenda for Synod 1990—Financial and Business Supplement

Financial accountability, control, and disclosure are important elements in the financial reporting responsibilities of the denominational agencies. In carrying out these responsibilities, the agencies have again provided extensive financial data for compilation into the *Agenda for Synod 1990—Financial and Business Supplement*. More than 170 pages of financial reports are prepared for synodical delegates, and the publication is available for churches requesting a copy. The *Agenda-Supplement* provides source and use data of denominational funds under the following uniform headings:

1989 balance sheet as prepared by certified public accountants

1989 statement of activity compared to 1989 budget

1990 budget, revised where necessary

1991 proposed budget

Interview guides for use by SIC Finance Committee and synod's advisory committee on finance

Combined summary statements and budgets

Financial review reports covering nondenominational agencies recommended for financial support

B. Salary disclosure

Synod 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 reporting actual compensation for 1990 are as follows:

Salary ranges 1990 Adopted by Synod 1989

Job	Point	Minimum		Midpoint		Maximum
level	spread	82%	91%	100%	109%	118%
12	1936-2125	50,160	55,660	61,160	66,665	72,170
11	1756-1935	47,570	52,790	58,010	63,230	68,450
10	1586-1755	45,095	50,045	54,995	59,945	64,895
9	1426-1585	42,755	47,450	52,145	56,840	61,535
8	1276-1425	41,105	45,615	50,125	54,635	59,145
7	1136-1275	37,910	42,070	46,225	50,385	54,545
6	1006-1135	36,340	40,325	44,310	48,295	52,285
5	886-1005	34,725	38,535	42,345	46,155	49,965
4	776-885	33,240	36,885	40,530	44,180	47,830
3	675-775	29,235	32,440	35,645	38,850	42,050

Executive/managerial positions in the synodical office under the supervision of the Synodical Interim Committee are the following:

Job Level	Number of positions	Compensation quartile (incl. housing allowance)
8 7 .	1 1	4th quartile 4th quartile

C. CRC in NA and compliance with Revenue Canada

Subsequent to the action of Synod 1989, the following has taken place:

The CRC in NA Michigan Corporation and the CRC in NA Ontario Corporation now reflect separate membership: U. S. members for the Michigan Corporation, Canadian members for the Ontario Corporation.

The number of Canadian members on the CRC in NA Ontario Corporation board has been increased to four, making a total of fifteen members on the Joint-Ministries Management Committee/Synodical Interim Committee.

A Joint-Ministries Management Agreement is in place, serving the two corporations.

The CRC in NA is working with the following agencies who have no Canadian registration in the negotiations and preparation of joint-ministry agreements to comply 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

XVI. Matters requiring synodical action

A. That synod honor the request of the SIC (Joint-Ministries Management Committee) that Rev. Peter Borgdorff, 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 approve the changes in the Church Order which reflect previous synodical decisions relating to the use of the terms council and consistory (see Section IV, B).

F. World Ministries

- 1. That synod ratify the SIC's approval of the appointment of Mr. Raymond Elgersma as director of CRWRC-Canada (see Section V, A).
- 2. That synod ratify the SIC's approval of an extension of term for Dr. Roger S. Greenway as executive director of World Ministries on a one-fourth-time basis until August 31, 1990 (see Section V, B).
- F. That synod take note of agency coordination and cooperation as evidenced in the activities of the IAC and the MCC (see Section VI).
- G. That synod take note of the interaction of the SIC with the World Ministries Review Committee and the Structure Review Committee and note SIC's endorsement, with observations, of the report of the SRC (see Section VII, A).
- H. That synod take note of the plans for the 1990 Multiethnic Conference and ratify the action of the SIC in approving the scheduling of a multiethnic worship service on Thursday evening, June 14, 1990, involving conferees and synodical delegates (see Section VIII).
- I. That synod take note of the action of SIC relative to articles of incorporation (see Section IX).
- I. That synod accept the offer and designate Mayfair Christian Reformed Church, Grand Rapids, Michigan, as the convening church of Synod 1993 (see Section X).
- K. That synod grant the request of the Youth/Young Adult Ministries Study Committee for a one-year extension to complete its work (see Section XI).
- L. That synod reappoint Rev. Leonard J. Hofman to the position of stated clerk of the CRCNA for a four-year term (September 1, 1990, through August 31, 1994; see Section XII).

M. That synod take note of the publications and services of the SIC and commend their use by the councils of our denomination (see Section XIII).

N. That synod take note of the Agenda for Synod 1990-Financial and Business Supplement (see Section XV, A).

> Synodical Interim Committee Christian Reformed Church in North America Christian Reformed Church Synod Trustees Leonard J. Hofman, stated clerk

UNORDAINED EMPLOYEES' PENSION FUND COMMITTEE

I. 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 groups 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.

II. 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 as approved by synod, the term of the CRC Publications representative, Ms. Alida Arnoys, president of the committee, will expire on August 31 of this year. The committee recommends that Gerard J. Borst, director of finance for Home Missions, be appointed to the committee for a three-year term.

III. Administration

The committee continues to use the services of Employer Retirement Services of Grand Rapids, Michigan, 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.

IV. Audit

Each year the plan is audited by a certified public accounting firm. The audit for the period ending August 31, 1989, was conducted by the certified public accounting firm of John Vander Ploeg, P.C., of Grand Rapids, Michigan.

V. Recommendations

A. That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.

- B. That Gerard J. Borst be appointed to the committee for a three-year term, as representative of Home Missions.
- C. That effective January 1, 1991, the Unordained Employees' Pension Plan be amended to allow participants to direct investment of their pension-account balances among a number of alternatives presented by the Unordained Employees' Pension Fund Committee.

Background:

After surveying the major denominational agencies, the Unordained Employees' Pension Fund Committee received mixed feedback regarding investment philosophy. Some preferred limited risk with limited earnings, whereas others preferred managed risk with higher earnings. Committee members supported the direction of researching appropriate investment alternatives and giving individual participants the opportunity to select their own investment mix.

Grounds:

- 1. Participants will become more actively involved in learning about the various investment choices and will be able to determine the appropriate risk factor for their own circumstances.
- 2. The Unordained Employees' Pension Fund Committee will carefully research and present sound investment options that will maintain the security of the participants' account balance.

Unordained Employees' Pension
Fund Committee
Alida Arnoys, president
Constance Bellows
Merle Grevengoed, ad hoc
assistant treasurer
Carl Oosterhouse, secretary
Gary Raterink, treasurer
David Vander Ploeg

DORDT COLLEGE

This year we celebrated the thirty-fifth anniversary of Dordt College. We took this opportunity to look first at the past with thankfulness. In 1955 Dordt began as a junior college with one building, 35 students, and five faculty members. Today Dordt is a recognized four-year liberal-arts college with twenty-two buildings, 1038 students, and seventy-two full-time faculty members. Indeed, we have much for which to give thanks to God.

We also used the occasion of our anniversary to look to the future. In September 1989 the Board of Trustees received and approved a strategic planning report titled "Renewing the Vision." Our desire as reflected in the report is not to ignore, change, or reject the reformational vision with which the college began, but to renew that vision, i.e., the vision requiring scripturally oriented higher education.

Therefore, during the past year we have taken a new look at the challenges presented by contemporary society; we have tried to ascertain our strengths and weaknesses; and we have developed a strategy by means of which we hope to speak to the issues of our age while remaining true to our Reformed heritage. That's why, while going about the inner reformation of the sciences, we are concerned to speak to the media issue by means of a communications program, to technology by way of an engineering major, to social issues through a certified social-work program, to environmental concerns in our agriculture and environmental-studies courses, and to our world through a series of international studies.

In this way we hope also to assist the church by providing it with graduates who know and are committed to the Reformed perspective and who are able to reflect this commitment as they answer to their calling in today's world.

Finally, this anniversary year could not pass without a grateful review of the present academic year.

We began the year with an enrollment of 1038—an increase of 40 students over the previous year. Of our students 83.6 percent are from the Christian Reformed Church, and 10.2 percent are from other Reformed and Presbyterian churches.

The churches and classes of the Christian Reformed Church continue to provide Dordt with generous amounts of financial support. During the past year we received \$614,000 by way of quotas, quota relief, and church offerings.

We are involved in a \$1,900,000 renovation and expansion of our Science Building. The addition is primarily for the agriculture, engineering, and physics programs. It is our hope that this expanded facility will become a center for science and technology.

We know that to provide our students with an education which will prepare them to meet the challenges of our contemporary society we must provide them with education of high quality. One of the ways to assure high quality is through the process of accreditation. Dordt is, of course, accredited by the North Central Association. We are presently revising aspects of our teacher-education program to meet the requirements of the state of Iowa. Our accredited program of social work will be reviewed this year. And our Engineering Department is completing a self-study for submission to its accrediting agency. As a Christian institution of higher education, we believe that we must constantly seek ways to assure the excellence of each part of our educational program.

While the curriculum constitutes the heart of the educational task of Dordt College, the extracurricular aspects of the college also play an important role in the implementation of that task. Therefore we are pleased that we have been able to secure the services of Rev. Donald Draayer as our first full-time campus pastor. In the short time that he has occupied his new position, Rev. Draayer has demonstrated the importance of a continuing ministry to the faith needs of our students.

Dordt College is only thirty-five years old. Nevertheless, in this comparatively short period of time, God has obviously prospered this Reformed, Christian institution of higher learning. Those of us who are associated with Dordt give all praise to him alone.

Dordt College John B. Hulst, president

INSTITUTE FOR CHRISTIAN STUDIES

The year 1989 was, for the Institute for Christian Studies, a year of stability and fruitfulness. God's grace has been evident, and we are grateful for his mercies.

This past December Dr. Clifford Pitt retired from the presidency of ICS. After four and a half years of excellent leadership, ICS said good-bye at a special dinner honoring Dr. and Mrs. Pitt.

The Board of Trustees appointed Dr. Harry Fernhout as Dr. Pitt's successor. Dr. Fernhout has served the Institute as professor of philosophy of education since 1985 and as vice president academic since 1987. With this leadership change comes a renewed sense of energy and vision for the Institute's task in Christian higher learning.

I. Programs and faculty

While the Institute had no faculty changes in 1989, the Senate undertook an extensive periodic review of several professors. The Senate and trustees expressed satisfaction with the work of Dr. Hendrik Hart in systematic philosophy. His significant interaction as a Christian philosopher with secular philosophers at the national and international levels was noted with appreciation.

Dr. George Vandervelde was offered a continuing appointment in systematic theology. He was recognized for his important contribution to the ICS community and for his writing. As well, he was commended for his work in national and international ecumenical commissions.

In addition to eight full-time faculty, the Institute has thirteen adjunct faculty members in sister institutions across North America. The contributions of these scholars greatly enrich the Institute's course offerings. The Institute continues to offer the only Reformed Christian Ph.D. program outside of theology in North America. This program, offered in cooperation with the Free University of Amsterdam, is growing rapidly. It provides a unique opportunity for young Christian scholars to prepare themselves for teaching careers at Christian colleges. Our two-year program leading to the master of philosophical foundations degree continues to flourish. In addition, the institute offers master's programs in education and worldview studies. We have petitioned the Ontario government for the formal right to grant degrees in these programs. At this writing we are waiting for the government to clarify its policy in this regard. We ask the churches to pray for this matter.

II. Student enrollment and graduation

In 1989 student enrollment was stable. We now have thirty-four full-time students, including twelve Ph.D. students, as well as a good number of part-time students. We are very pleased with the quality of students that are coming our way. Applications for the coming year indicate that we have much to look forward to, both in terms of increased numbers and continued quality.

This year five students graduated with M. Phil. F. degrees. We praise God for the fruits of our labours.

III. Conferences and interims

Calvin Seerveld (ICS), Graham Birtwistle (Free University of Amsterdam), John Walford (Wheaton College), and Charles Young (Calvin College) jointly led a three-week interim course in art history in January 1989.

ICS participated in the Vrieze Philosophy Conference at Trinity Christian College in March.

The team from the Calvin Center for Christian Scholarship came to ICS in June to present and discuss their work on the theme of "Youth, Electronic Media, and Popular Art."

Our 1989 summer family conferences were well attended. Three such conferences are held annually across the country. Dr. Harry Fernhout led the Niagara conference on "Educating Disciples: Shaping Memory and Vision," Dr. Paul Marshall addressed the B.C. conference on the theme "When Freedoms Collide: Charting a Course in Human Rights," and Dr. Brian Walsh focused on the theme "Beyond Worldview to Way of Life" at the Alberta conference.

Our annual Christianity and learning lecture series was presented by the well-known Dutch historian of philosophy Dr. Adriaan Peperzak on "Existence, Thought, Tradition, Faith: In Discussion with Plato, Hegel, Heidegger, and Levinas."

Dr. John Stek led a conference on "Land in Biblical Perspective," which was very well received.

A number of excellent guest lecturers came to ICS again this year, including Dr. N. Thomas Wright from Oxford University (twice), Dr. Kenn Hermann from Kent State University, and others.

IV. Publications

1989 saw a number of new publications completed. The inaugural addresses of our two newest senior members were published in booklet form. The Holy Spirit: Renewing and Empowering Presence, edited by Dr. George Vandervelde, was published, as was Christianity and the Classics, edited by Dr. Wendy Helleman, an ICS trustee and professor at the University of Toronto. Dr. Hendrik Hart published his new book, Setting Your Sights by the Morning Star. Dr. Calvin Seerveld's On Being Human: Imaging God in the Modern World also was released.

V. Finances

The Institute ended the past fiscal year with a deficit of \$89,000. This was covered by capital from the proceeds of the partial sale of the Institute's College Street building. We were greatly encouraged by continued growth in financial support from Christian Reformed congregations.

The Institute enters 1990 with a deep sense of gratitude to God for the support received from many individuals and churches and with a rich sense of joy in its mission.

Institute for Christian Studies Harry Fernhout, president

REDEEMER COLLEGE

Redeemer College, located in Ancaster, Ontario, began its eighth year of operation in 1989. 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.

I. Enrollment

Redeemer College began the 1989-1990 academic year with 413 students, including part-time students. In our full-time equivalent calculations, this translates into 360 students. In total, enrollment rose 5 percent over the previous year. Indeed, God has richly blessed us, and we are truly thankful for each of these young men and women. Last year 38 students graduated from Redeemer College.

II. Programs and faculty

Last year (1989) we added majors and honours degrees to our generaldegrees program. This year several faculty were added, including one fulltime person in physical education and other sessional and part-time assignments. This brings the total number of full-time faculty to thirty and part-time faculty to twenty-three.

III. Pre-seminary program

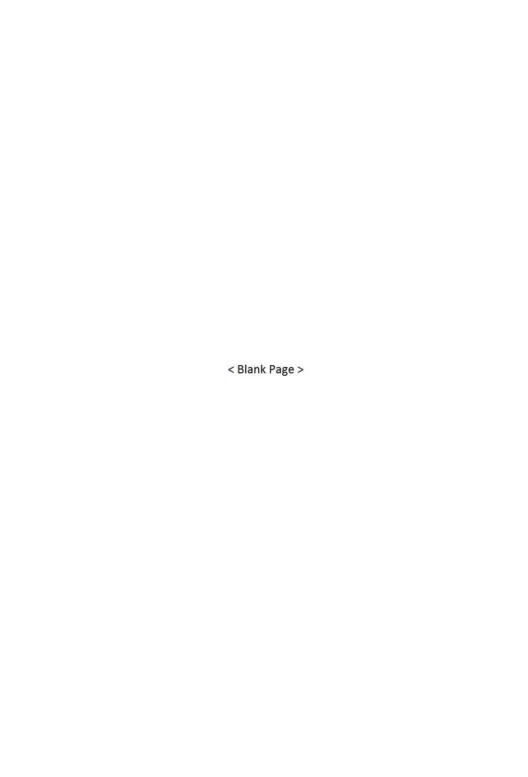
This cooperative effort with Calvin Seminary is now in its second year. Eight students are currently enrolled in the program.

IV. Finances

Redeemer College remains grateful to the Christian Reformed constituency for its prayer and financial support. Because of this support we were able to operate in the black again during the past year. We have launched a special program, "Leadership Investment for Tomorrow," to eliminate the excessive deficits occurring in our capital fund.

It is our prayer that God will bless Synod 1990 and that Redeemer College will remain worthy of the continued endorsement of synod and the ongoing support of the denomination.

> Redeemer College Henry R. De Bolster, president



REFORMED BIBLE COLLEGE

Jubilee celebrations are usually notable occasions, long remembered. This year's fiftieth anniversary celebrations of Reformed Bible College have been no exception.

With the assembling of its first class in January of 1940 in a rented room above a Grand Rapids cafe, RBC began its educational journey with a vision of ministry and service. From the first, however, ministry had a twofold focus. One dimension of that focus was preparing lay people for vocational ministry in churches and missions. The other was preparing persons for meaningful ministry and service whatever their vocation or place would be.

That initial vision has never been dimmed. RBC still educates and trains lay people for ministry and service, and it continues to serve well students who are seeking personal and spiritual enrichment in an academic setting.

Many changes, however, have been made since that first class in 1940. For example, many students have gone from RBC into seminary for further training and eventual ordination. RBC graduates are found today in ministry positions throughout the world—both as laypersons and as ordained pastors, evangelists, and missionaries.

As we celebrate fifty years of existence as an institution, we also celebrate the fact that RBC graduates have gone out to serve the Lord in some fifty countries around the world. That fifty/fifty statistic is for us genuine cause for celebration and thanksgiving.

One dimension of our current celebration is our move from our campus home on Robinson Road to our new campus on the East Beltline. With profound gratitude to God and his people, we anticipate a move to the new location precisely at the time when Synod 1990 meets. Perhaps synod would be willing to take note of this fact, rejoicing with us in celebrating and earnestly seeking the continued blessing of God on an institution he has already so richly blessed in the past.

Many appropriately identify RBC with overseas missions and ministries. However, a review of the places and types of ministry associated with RBC alumni reveals that home missions have also profited greatly from the training and education we provide. This is highlighted in a recent book (1989) written by John Knight and produced by Grand Rapids Area Ministries. Echoes of Mercy, Whispers of Love is subtitled A Century of Community Outreach by the Christian Reformed Churches in the Greater Grand Rapids Area. It contains the names of over fifty persons in ministry who received part or all of their training and education at RBC.

RBC continues to require of all graduating students a major in biblical studies. That is the heart of a Bible college. All students are also required to take a variety of liberal-arts courses and courses in evangelism, crosscultural missions, and church education. In addition, students who receive the bachelor of religious education degree pursue concentrated studies in a variety of disciplines such as youth ministry, evangelism, and church educa-

tion. Students seeking the associate of religious education or associate of arts degrees may choose to minor in child development, secretarial science, aviation, business, computer science, or a variety of other areas. Students pursue most of the specialized courses in these latter areas at other local colleges and have their credits transferred to RBC.

This is truly an exceptional time in the history of Reformed Bible College. We at RBC are determinedly continuing our unwavering commitment to the Reformed faith, maintaining our historical emphasis on biblical studies, and persistently promoting a serious call to Christian ministry and service. At the same time, we are broadening our curriculum, significantly upgrading our facilities, expanding our outreach, and enlarging our vision.

We are humbly grateful for the prayerful and financial support of God's people in the Christian Reformed Church and earnestly seek their continued interest and encouragement in the year ahead.

Reformed Bible College Edwin D. Roels, president

THE KING'S COLLEGE

This past year has been a year of significant new developments for The King's College in Edmonton, Alberta. In October 1989, the college celebrated its tenth anniversary with a festive program, including a dinner and celebrative service. The college gratefully looked back on ten years of growth and development and together with many members of its supporting community gave thanks to God for his provision and blessings.

Another significant milestone was the adoption by the Board of Governors of a new mission statement for the college. Two years in the making, the statement was generated with the help of all sectors of our college community, including students, faculty and staff, and the governing bodies. The statement describes our task and goals as a Christian institution providing university education. Central in the mission statement is a biblical perspective on education and the integration of the Christian faith with teaching, learning, research, and college life, with a focus on students and their development. The college will use this mission statement in years to come as a touchstone for policy and development.

In the summer of 1989, the college made the decision to purchase land for the development of a permanent campus in southeast Edmonton. Presently, it leases facilities in central Edmonton, but with continued growth these will soon be inadequate. The acquisition of a permanent campus presents a challenge of the first magnitude to the college, and plans for development of the campus on the purchased property are presently being made. In conjunction with this site-development project, the college is launching a major multiyear fund-raising campaign among its supporting constituency.

The college was pleased to be able to begin offering its recently accredited bachelor of science degree program this past year, with concentrations in chemistry and biology. In addition, we were able to offer for the first time a psychology concentration in the bachelor of arts program. Thus, in the current year, eight concentrations in the B.A. and two in the B.Sc. are available to students. In addition, we offer university transfer programs in many areas, including business and education. The implementation of a degree program in education in the next few years remains a high priority for the college. We are currently discussing with government officials in Alberta the development of guidelines and approval procedures for the accreditation of such a professional program. Once these are in place, we hope to submit a proposal for a degree program in elementary education.

Enrollment rose for the fifth consecutive year, to 320 registered students in the winter session. We also appointed new continuing faculty in biology, sociology, psychology, and mathematics. The college currently has twenty full-time teaching faculty, as well as a number of part-time instructors.

The King's College is very grateful for the excellent support received from many Christian Reformed congregations and individual members of the church. In excess of \$1.2 million was received in 1989 in support of operational expenses and capital projects for the college. In this beginning of our second decade, we trust that the Lord will continue to bless us as we face the challenges of being and remaining a Christ-centered college in western Canada.

The King's College Henk W. H. Van Andel, president

TRINITY CHRISTIAN COLLEGE

Thirty-seven students enrolled as Trinity Christian College's first class in October of 1959. In the years that have followed, Trinity has provided a quality Christian education for thousands of other students. This year Trinity celebrated its thirtieth anniversary.

Trinity's founders were a group of people in the Chicago area, united in their Reformed, Christian heritage, who felt the need for a college to prepare young people for leadership in church and community. Thirty years have not changed Trinity's goal to provide a biblically based education in the Reformed tradition. Our fundamental principle of governance and instruction is the Word of God.

Trinity seeks to graduate students who combine excellence in academic preparation with a commitment to personal and professional service toward others. We offer a strong core of foundational studies, a broad range of traditional arts and sciences, and a variety of professional majors. We grant the bachelor of arts, bachelor of science, and bachelor of science in nursing degrees.

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 community based on the biblical requirements of justice, humility, and love.

On the evening of September 30, friends, faculty, staff, and students gathered in the Mitchell Memorial Gymnasium to celebrate Trinity's thirtieth anniversary. The night of celebration, praise, laughter, and song included beautiful performances by Trinity's Gospel Choir, Honors Ensemble, Community Chorale, and Concert Choir.

Past presidents Alexander De Jong and Dennis Hoekstra recalled some of Trinity's history, and current president Kenneth Bootsma presented his vision for the future of this institution.

On the morning of November 7, 1989, District Court of Appeals Judge Richard C. Curry ruled to dismiss the suit that a handful of local residents had brought against Trinity Christian College and the city of Palos Heights. The residents had argued that Trinity should be required to obtain a special-use permit before proceeding with any construction.

Curry ruled that, since Trinity is zoned a permitted use as a college, it has the right to develop all of its campus in accordance with that use. Curry further advised the residents that an appeal would not change the ruling. They then dropped the suit.

The Board of Trustees has approved a motion to accept bids for the construction of a new library. The target date for completion is set for February 1991. The 33,000-square-foot library will relieve the crowded conditions in the present facility by providing space for 80,000 more volumes.

The board also approved the solicitation of bids for a new two-story dormitory with space for 128 students. The \$2.8 million structure will be funded with a loan from the Illinois Educational Facilities Authority.

Trinity acquired ownership of the Semester in Spain program after having been the accrediting college for the program for the past ten years. Semester in Spain, based in Seville, Spain, allows more than one hundred students each semester to study in Spain.

The Board of Trustees, administration, and faculty gratefully express their thanks to God and his people for the blessings we continue to experience. Through the ongoing prayers, encouragement, and financial support of believers, Trinity is able to provide the excellent education and leadership that our church and country so vitally need.

At last year's convocation, president Kenneth Bootsma summed up Trinity's purpose: "There is one thing that we must never compromise—our commitment to Jesus Christ. It is upon this foundation—this platform—that students receive their education at Trinity Christian College."

Trinity Christian College Kenneth Bootsma, president

UNITED CALVINIST YOUTH

I. The Young Calvinist Federation

The Young Calvinist Federation enters the nineties with a new vision and excitement about how the Lord will use us to call and equip youth. It is particularly exciting for me in this my first year as the fourth executive director of this seventy-year-old ministry.

I believe that the Lord is calling us to a renewed sense of his presence and plan. We at YCF desire that youth will hear and respond to the Lord's call to follow him into a life of service.

As one sign of our renewed commitment to youth ministry, the YCF board at its 1990 meeting adopted the following as part of its vision statement:

That by intention, YCF shall demonstrate and promote an inclusive, relational youth ministry with a commitment to evangelism, discipleship, and service on the local member group level.

YCF believes the Lord is calling us to this "evangelism, discipleship, and service" ministry through a variety of new and proven means, including the following:

- —Time Out!—YCF, in cooperation with Walk Through The Bible ministries, offers a monthly devotional magazine, Time Out!, to help young people develop a quality quiet time with Christ each day. To make this colorful publication available to every CRC teen, YCF encourages churches to take advantage of a special group plan.
- —Vision—Continuing our commitment to post-high young adults, YCF publishes Vision, a practical magazine encouraging Christian singles in their faith and life-style choices.
- —YCF youth conventions—The Lord is using these annual summer events to draw hundreds of young people and adults to commit or recommit their lives to him.
- —Summer Workshop in Ministries (SWIM)—YCF celebrates thirty years of continuous joint ministry with CRC Home Missions in giving lifechanging service opportunities to thousands of youth and young adults.
- —Serve Projects—Designed for senior-high youth, this new YCF program offers affordable, short-term service opportunities across North and Central America.
- —Leadership training—By the close of 1990, youth-ministry training seminars will be available on a regular basis and within reasonable driving distance for every one of YCF's current six hundred CRC member churches. Designed for volunteer youth and adults, these seminars explore the spiritual dimensions of servant leadership as well as "how to" ideas for group ministry.
- Publication and video resources—To reinforce our leadership-training commitment, YCF publishes *Team* magazine, which includes articles

and group-discussion outlines. The federation also produces a continuing series of leader-seminar videos featuring gifted speakers in youth ministry today.

Most of the services and resources mentioned above are available free or at low cost to YCF member churches. The federation continues to depend on generous offerings and individual or corporate contributions to sustain this ministry.

YCF is thankful for the high level of cooperation between the federation and several CRC boards and committees. During this past year in particular, SCORR staff have given countless hours to YCF as we developed our Multiethnic Ministries Committee, a standing committee of our board. SCORR has also been instrumental in assisting the federation in setting an intentional course to increase multiethnic youth and leader membership and participation in all phases of YCF's ministry.

The board, membership, and staff of YCF remain grateful for the broad support that YCF receives from the churches and look forward to a continued partnership in providing ministries to reach and equip youth.

The Young Calvinist Federation Brian Bosscher, executive director

II. Calvinist Cadet Corps

The Calvinist Cadet Corps has received many blessings, and we praise God for all of them—for a solid membership, for a sound financial position, and for continuing development and advancements in the program.

One of our blessings was the 1989 counselors' convention, which took place in the beautiful Rocky Mountains. The theme, acknowledged by hundreds of CRC churches this past January, was "Soar Like Eagles," based on the familiar passage of Isaiah 40:31. The convention was a time for the counselors, wives, and children to share in a deep spiritual experience. It was also a time for education and fellowship with each other.

Another exciting blessing came as cadeting recognized its international nature in a unique way this year—ten North Americans (five from Canada and five from the U.S.) attended the first-ever International Camporee to be hosted by the Australian cadets. The camporee took place from January 8 through 18 and was enjoyed by about 130 men and boys. It was a noteworthy step in bringing the North American and Australian organizations closer together.

After the Australian camporee ended, four North American Cadet representatives had the opportunity to meet with Cadet leaders in New Zealand. Again the worldwide movement was brought into a more intimate relationship.

It's been a year for seeing cadeting from a little different perspective, for seeing it as a part of God's whole ministry to his people all over the earth. Now the organization anticipates its own International Camporee, scheduled for August 1-8, 1990, in northeast Iowa. The annual campout typically brings about one thousand boys and men together for a week of wilderness camping and spiritual and physical development. It is an opportunity for counselors to help boys understand what it means to be "living for Jesus."

Calvinist Cadet Corps
G. Richard Broene, executive director

III. Calvinettes

We thank God for another year of blessings in Calvinette ministries. We have experienced numeric growth, our financial status is sound, and we have been able to continue updating program materials.

In the past year we were able to add a leadership-training coordinator to our staff. This has given us greater ability to respond to counselors seeking advice. Twenty-two leadership trainers from councils throughout the United States and Canada agreed to accept training which enabled them to help teach hundreds of counselors how to improve their effectiveness.

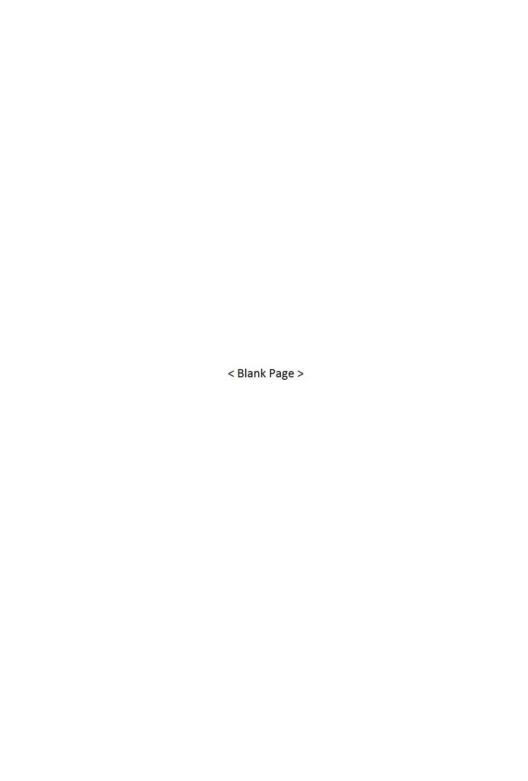
In 1989 eight regional conferences were led by staff and board members. Approximately 25 percent of our leaders were able to attend these conferences. Our annual counselors' convention at Sioux Falls, South Dakota, provided training for almost five hundred Calvinette leaders. This summer we expect to convene in London, Ontario, with between five and six hundred counselors. We will explore the theme "Heart Talks with God" as we focus on prayer in the life of the counselor.

Touch magazine reached more than fifteen thousand homes with girls who attend Calvinettes. We are thankful that God has allowed us to use this publication to minister to girls and to many unchurched homes.

Much of our work in 1989 focused on adding to the Busy Bee program materials. We were able to complete two new study units for these young Calvinettes. In 1990 we expect to continue adding to the Busy Bee program and to begin updating the Discovery program.

We look back on 1989 with gratitude for all of our five thousand dedicated leaders, who work with over eighteen thousand girls in North America. We thank God for the opportunity he has given us. We are grateful for the support of God's people in the Christian Reformed denomination.

> Calvinettes Joanne Ilbrink, executive director



COMMITTEE TO STUDY HEADSHIP

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- A. The Old Testament
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I. Introduction

A. Mandate

From the start we must make clear that our committee was appointed to reexamine the "headship principle." We were not a "committee on women in ecclesiastical office." Those who expect us to bring recommendations about whether or not women should hold ecclesiastical office will be disappointed in the results of our study. We felt compelled, however, to work within the mandate given by Synod 1987.

The mandate assigned to us contained two components. First, we were asked to examine the validity of extending the "headship principle" from marriage to the church, as proposed by Synod 1984. If we would find the extension valid, we were then, secondly, to give special attention to possible implications of this principle beyond those which Synod 1984 and Synod 1985 had drawn for ecclesiastical office.

Our mandate read as follows:

- a. To provide clear biblical and confessional grounds for extending the "headship principle" from marriage to the church.
- b. Given "a," to clarify the implications of the "headship" of all men over all women in the church, not only with respect to the offices but with respect to the practices of the churches (e.g., in the teaching ministry, etc.).

(Acts of Synod 1987, p. 647)

It could be questioned whether the framers of our mandate really believed it possible for anyone to build a case in support of the concept of headship adopted by the church in 1984. It could also be debated whether the mandate accurately reflects what the church really said about headship in 1984 and 1985.

We are convinced, however, that such debates would be futile. Instead, we prefer to look ahead. We believe that by now the immediate furor over the 1984 and 1985 decisions has settled somewhat. We trust that now, half a decade later, the church can separate itself somewhat from the inflamed passions of that time and begin to articulate with clarity and common conviction the biblical teaching about headship.

We are convinced of this much. Those who wrote our mandate were wise in detaching this study from the larger question of the role women may play in ecclesiastical office. Perhaps by taking this time to listen to the Scripture, apart from the turmoil occasioned by that issue, we may at last be able to hear the voice of our Lord so plainly that, with a united vision of our Savior's will, we can return to the question of women in ecclesiastical office. In that conviction we approached our study. We pray that the church will share this conviction as it discusses the results of our efforts.

B. The CRC on headship

Did Synod 1984 and Synod 1985 adopt a concept of headship which is biblically and confessionally grounded? If so, what further conclusions should be drawn regarding the church's ministry? In order to answer these questions, we need to know exactly what the Christian Reformed Church has actually affirmed regarding the Bible's teaching on headship. Perhaps it is surprising to realize that, despite all the discussion and voluminous reports, only four brief statements have ever been made officially. They read as follows:

- 1. "The headship role of husbands in marriage involves a direction-setting role which is to be exercised (first) in loving their wives in a self-sacrificing way and (second) in loving their wives in an enabling way, after the pattern of Christ's headship over the church" (Acts of Synod 1984, Art. 65, D, 3).
- 2. "'The headship principle,' which means that the man should exercise primary leadership and direction setting in the home and in the church, is a biblical teaching recognized in both the Old and the New Testament" (Acts of Synod 1984, Art. 68).
- "There is insufficient scriptural evidence to warrant the conclusion that a headship principle holding man's rulership/primary leadership and direction setting over woman is a creation norm extending over the whole of human life" (Acts of Synod 1984, Art. 72).
- 4. "The biblical 'headship principle,' as formulated by the Synod of 1984, namely 'that the man should exercise primary leadership and direction-setting in the home and in the church, implies that only male members of the church shall be admitted to the offices of minister and elder" (Acts of Synod 1985, Art. 89).

Probably more surprising than the brevity of these official statements is the fact that these positions were adopted without any explicit or reasoned theological support. No genuine documentation of the biblical or confessional grounds for these pronouncements was ever produced or submitted. Even though the study report of 1984 was the background for these decisions, that report argues for a much broader concept of headship than synod was willing to adopt. Consequently, the narrower view of headship as restricted to home and church has never been adequately documented.

Of course, no one should think that the delegates to Synod 1984 and Synod 1985 adopted these statements without any confessional or biblical reasons in mind. Nevertheless, these reasons have never been articulated formally.

C. Our report

Against this background, then, our report must be read. The four brief statements of 1984 and 1985 are self-explanatory. The two-part question assigned to our committee is simply this: Are these statements supported by confessional and/or biblical testimony? And if they are, then what do these principles have to say about other church functions in addition to those of the offices of minister and elder?

Accordingly, we begin with a brief survey of current evangelical discussion about headship. We then present the biblical and confessional evidence in support of the 1984 and 1985 decisions regarding headship. To aid the church in evaluating this evidence, we have also included, in a separate section, the significant objections which can be raised against using that biblical material in support of the 1985 decisions. We conclude with a set of observations and recommendations.

We trust that this report will provide the church with a clarified and meaningful basis on which future discussions can be joined. We hope that the unity of spirit which pervaded our discussions and in which we present our findings will also prevail throughout the church as it continues to seek Christ's way for his body.

II. Summary of Current Evangelical Discussions on Headship

In the years since the decisions on headship in 1984 and 1985, evangelical scholars have continued to debate the precise meaning of "head" as used by New Testament writers. Finding themselves unable to reach a consensus on the exact definition of the word in biblical usage, scholars in the last half decade have turned to an examination of how other ancient Greek writers used the word *kephale* in nonbiblical writings.

At present, this scholarly examination seems to focus particularly on one question: In ancient Greek literature, does *kephale* ("head") mean "authority over" or "source of"? Leading advocates of opposing answers to this question are Dr. Wayne Grudem of Trinity Evangelical Divinity School and Dr. Gilbert Bilezikian of Wheaton College (Illinois).

The discussion takes place against the background of lexical disagreement about definitions: a survey of Greek lexicons and dictionaries to find the exact definition of *kephale* drawn from biblical and extrabiblical writings yields conflicting and confusing results. Some lexicons interpret the word *kephale* to mean "authority," others to mean "source," and still others, in an attempt to combine both meanings, regard it as ambiguous. Obviously this disagreement has made it difficult for Bible students to understand the meaning of male/female relations in the New Testament. A veritable battle of lexicons has been waged by Bible scholars who have written on this issue during the last two decades.

A resolution of the conflict appeared imminent when Dr. Grudem turned to the computer. Bilezikian describes the procedure and the results:

Grudem theorized that the proper understanding of *kephale* in the New Testament could be predicated on contemporary usage in extra-biblical literature. Consequently, he obtained from the University of California-Irvine a "Basic Text Package" drawn from the database of the *Thesaurus Linguae Graecae*. This resource made available 2,336 instances of *kephale* in the writings of 36 authors of major importance for classical Greek and several others as well, ranging from the eighth century B.C. to the fourth century A.D. This material was surveyed and tabulated by him and his assistants. . . . From the 2,336 references available to him, Grudem has identified 49 "instances in which *kephale* refers to a ruler or a person of superior authority or rank. . . ." Grudem cites each of those 49 instances in his article and provides an interpretation for them.¹

In short, Grudem claimed to find no instances at all in ancient Greek literature where *kephale* means "source of." At the same time he claimed to find at least forty-nine citations where *kephale* carries the meaning "authority over."

¹Bilezikian, "Address to the Evangelical Theological Society," Nov. 1987, 2.

Bilezikian, however, reviewed each one of the forty-nine alleged uses of *kephale* meaning "authority over." He divided the forty-nine instances into three distinct categories: (a) nineteen instances in nonbiblical writings; (b) eighteen instances in Greek translations of the Old Testament, including thirteen in the Septuagint; and (c) twelve instances in the New Testament.

Regarding the use of (a) *kephale* in nonbiblical writings, Bilezikian concludes:

This survey of the texts cited by Grudem in non-biblical literature did not yield a single instance in which *head* is used with the meaning of "ruler or a person of superior authority or rank." There is no instance in profane Greek literature where a ruler or a hierarch is referred to as *head*, such as "Alexander was head of the Greek armies."²

About the use of (b), *kephale* in Old Testament translations, Bilezikian reports:

The Hebrew term for *head* (*ro'sh*) appears about 600 times in the Old Testament. In about 180 of those occurrences *ro'sh* has unmistakably the meaning of "ruler or person of superior authority or rank." Consequently, we can say that the word *head* in Hebrew unequivocally conveyed the meaning of "authority."

The Septuagint is a translation of the Hebrew text of the Old Testament into Greek, made during the third and second centuries B.C. Therefore, it provides an ideal standard for the comparative study of equivalencies and differences between Hebrew and Greek at a time close to the writing of the New Testament.

Since, according to Grudem, *head* conveyed the meaning of "authority" in both Hebrew and Greek, one would expect that, for each of the 180 occurrences in Hebrew where *ro'sh* means "authority" the Septuagint would have naturally translated *ro'sh* as *kephale*.

However, this did not happen. On the contrary, the authors of the Septuagint rejected the use of *kephale* as an equivalent for *ro'sh*/authority. They meticulously translated *ro'sh* some 170 times with words other than *kephale* when *ro'sh* meant "authority."³

Finally, after examining (c), all the usual texts and contexts using "head" in the New Testament, Bilezikian concludes,

The use of "head" within the contexts where it is found in I Corinthians, Ephesians, and Colossians forces on us the conclusion that the concept of headship in the New Testament refers to the function of Christ as the fountainhead of life and growth and to His servant role as provider and sustainer.⁴

There are others who have supported the view that *kephale* means "source" or "fountainhead" rather than "authority over." Commenting on I Corinthians 11, F. F. Bruce writes, "By *head* in this context we are probably to understand not, as has frequently been suggested, 'chief' or 'ruler' but

²Bilezikian 3.

³Bilezikian 20-26.

⁴Bilezikian 20-26.

rather 'source' or 'origin'—a sense well attested for Greek kephale." Similarly, C. K. Barrett says, "In Greek usage the word, when metaphorical, may apply . . . to origin. . . . That this is the sense of the word here is strongly suggested by verse 8ff." Colin Brown says of I Corinthians 11:3, "Here 'head' is probably to be understood not as 'chief' or 'ruler' but as 'source' or 'origin.'" And James Hurley, although retaining the sense of "authority over" in I Corinthians 11:3, allows the meaning "source" in Colossians 2:19 and Ephesians 4:15. He says, "In English we speak of the 'head' of a river to refer to its point of origin. This was a typical usage of 'head' (kephale) in classical Greek. . . . In Paul's day, therefore, the Greek word 'head' (kephale) could mean a physical head, a person with authority, or the source of something. Head (kephale) was used in first-century Greek as a synonym for the more common words for 'ruler' (archon) and for 'source' (arche)."

Does all this argument persuade Grudem? Probably not. Grudem thinks the notion of "source" for the head metaphor is a modern invention and is being read into the word *kephale* rather than clearly arising from the word in its usage by the ancients. Grudem has argued that even the two common citations from ancient Greek writers supposedly using *kephale* in the sense of "source" do not necessarily or even most likely have that meaning. He challenges:

The repeated claim by these authors is that *source* was a commonly known or easily recognized sense of the word *head* (*kephale*) for the Greek-speaking readers of Paul's epistles. Indeed, that point must be established by anyone arguing for the meaning "source" in the New Testament. For if we cannot show that "source" was a recognized meaning of *kephale* in the ancient world, then we must conclude that no such possible meaning would have come to the minds of Paul or his readers, and we shall be forced to look at other possible senses to interpret the New Testament passages in question.

What kind of evidence is needed? The same kind needed to establish the possible meaning of any word in ancient literature: brief quotations from a few occurrences of the word in any ancient Greek writer where the context makes it clear that the author is using *kephale* to mean "source." That is the common procedure for establishing possible meanings for words in all New Testament study; if "source" is to be considered a legitimate sense of *kephale*, we must have such evidence.

Thus authors who propose the sense "source" are proposing a new meaning, one previously unrecognized by New Testament lexicons. That does not make the meaning "source" impossible, but it does mean that we are right to demand some convincing citations from ancient

⁵F. F. Bruce, I and II Corinthians (London: Marshall, Morgan, and Scott, 1971), p. 103; C. K. Barrett, A Commentary on the First Epistle to the Corinthians (London: Black, 1971), p. 248; Colin Brown, "Head" in the New International Dictionary of New Testament Theology (Grand Rapids: Zondervan, 1976) 2:156-63; James Hurley, Man and Woman in Biblical Perspective (London: Inter-Varsity, 1981), p. 164.

Greek literature that the editors of these lexicons have overlooked or misunderstood 6

Some recent scholars (in unpublished pieces) have taken up Grudem's challenge. They have found an interesting use of the word kephale in the pseudepigraphal work The Life of Adam and Eve. This work arises out of the world of Hellenistic Judaism, and scholars suggest it may come from the end of the first century. Hence in both milieu and time it is broadly contemporaneous with Paul. In elaboration on the story of temptation in the garden, it tells us that Satan climbed the tree, sprinkled his evil poison, his covetousness, on the fruit he gave to Eve. Then comes the significant sentence: "For covetousness is the origin kephale of every sin" (translation in the Charlesworth edition of Old Testament Pseudepigrapha, $\Pi:252$).

To many, it would seem that Grudem's challenge has been met, that *kephale* could convey the idea of source or origin, at least in the Hellenistic Iewish world. The discussion continues, however, as to whether this is the most likely sense of kephale for the Pauline texts.

III. The Case in Favor of 1984 Synodical Decisions about Headship

We now turn to the biblical and creedal considerations which can be adduced in support of the existing synodical decisions on headship.

A. The Old Testament

- 1. Genesis 1. Male and female together in mutual relationship reflect the image of God and unitedly exercise dominion on the Creator's behalf. This clear teaching with which the Scripture opens (vv. 27-28) firmly excludes any sexist notion of a "chain of command" in which men stand between women and God or in which they dictate women's roles in creation. But Genesis 1, far from obliterating male/female distinctiveness, also intimates that the relationship between two distinct sexes, male and female, is critical to a proper reflection of God's image. The shape of that relationship, however, is defined only later in Scripture.
- 2. Genesis 2. Some would argue that Genesis 2 describes the marriage relationship—and nothing more. Others point out that the application to marriage (v. 24) is based on the preceding description of the general male/female relationship. In any event, it is clear from the second chapter of Genesis that, at least in the marriage relationship, the male has a certain priority, a priority suggested in the chapter by the report that Adam was

⁶Trinity Journal, Spring 1985.

Regarding the date of this manuscript, the introduction to the translation explains:

Given the relationship with the Pseudepigrapha, Josephus, rabbinic traditions, and perhaps Paul, the most natural span for the original composition would be between 100 B.C. and A.D. 200, more probably toward the end of the first Christian century. The Greek and Latin texts were produced between that time and A.D. 400 (James H. Charlesworth, ed., The Old Testament Pseudepigrapha, II:252. Garden City, NY: Doubleday, 1985).

created before Eve (v. 22) and by Adam's responsibility to select the name for Eve (v. 23).

At the same time, this chapter nowhere describes the relationship between the sexes as one of priority or subjugation in which men are assigned to dominate women. The mutuality taught in Genesis 1 is not at all revoked by the male priority suggested in Genesis 2. On the contrary, this relationship, in which the man holds priority, remains a side-by-side relationship in which the woman/helper (v. 18) is probably best described as a "companion," certainly not as an "assistant."

The Israelite culture was not the only society to recognize the notion of male firstness in marriage. Other cultures, ancient and contemporary, have recognized the same male priority, often in grotesquely distorted forms of male domination. However, the fact that many other cultures also espouse male headship does not argue against its legitimacy. On the contrary, the abundance of testimony to this phenomenon in other cultures can readily be taken as confirmation that the created reality of male priority is well-remembered throughout various cultures, even if often sinfully distorted.

Significantly, Genesis 2 is the chapter quoted by the apostle Paul in Ephesians 5, where we find what is generally considered to be the Bible's most complete description of headship in marriage. So while Genesis 2, by itself, does not elaborate the content of male priority in marriage, its use in Ephesians 5 does demonstrate that male firstness in the garden is, in effect, the foundation of male firstness in marriage.

3. Genesis 3. It would be hard to argue that Genesis 3:16 teaches anything less than the reality that in marriage, at least, the husband exercises leadership: He shall rule over you. The critical question is whether this declaration represents a picture of the way God intended marriage to be or describes only a sinful distortion.

Genesis 3, we must remember, describes a curse which declares that from now on the male exercise of leadership will be carried out with sin-distorted pain and frustration, just as man's work of dominion over the earth will be carried out with sin-distorted pain and frustration. Yet the addition of pain and frustration to male priority in marriage need not eliminate the validity of male headship any more than the addition of pain and frustration to tilling the soil eliminates the validity of continued agriculture.

To summarize, Genesis 1 and 2 describe a relationship in which, before sin, the husband is first among equals in the partnership of husband and wife. But when Genesis 3 pronounces the curse, which results from sin's distortion of that relationship, it supplies no textual evidence to suggest that the essence of that relationship itself is invalidated.

4. The remainder of the Old Testament. In the Israelite culture described in the Old Testament, male priority was a generally accepted principle and occasioned no debate.

To a legally oriented mind the three exceptions to male leadership in the Israelite community can be troubling. Consequently, Miriam, Deborah, and Huldah are often cited today as the exceptions which disprove the rule of male headship. But it should be remembered that Miriam's prophetic role receives little attention in the Bible (Ex. 15:20-21), Huldah is mentioned only briefly (II Kings 22:14-20; II Chron. 34:22-28), and Deborah's leadership is

specifically characterized as an exception designed to humiliate the males who abdicated their proper leadership roles (Judg. 4:9).

Probably more significant is the fact that the presence of only three individual women leaders in more than a thousand years of Old Testament post-Mosaic Israelite history actually says much more about the general practice of male leadership than it does about an occasional individual exception occurring once every three hundred years.

B. The New Testament

Even if we conclude that the Old Testament teaches the priority of the husband in marriage and that it generally assumes the priority of male leadership in the Israelite community, the question still remains whether this teaching is normative in the New Testament era. It is striking, therefore, when a reading of several New Testament passages seems to affirm male leadership in marriage and the church.

1. Ephesians 5:22-33. This text, more than any other, expresses the significance of the word "head" when applied to the male/female relationship: For the husband is the head of the wife....

It should be noted, of course, that this passage speaks specifically about the relationship between husband and wife. It is the husband who is head of the wife. The passage does not assert that all males are the head(s) of all females.

This passage conveys a new Christ-centered content to the creational priority of the husband, which was outlined already in Genesis 2. For that reason this passage (v. 31) quotes Genesis, where the priority of husband was first established, and adds to it the assertion that only in Christ can the true nature of that priority be discovered. The burden of this passage is an earnest plea that Christian husbands recall what they have experienced in Christ's relationship to the church, of which Christ is the head, and that they follow that same principle in their relationship to their own wives, of whom they are the head. That the apostle Paul urges husbands to remember Christ's example shows that being the head means offering oneself in self-sacrificing dedication to the welfare of the wife of whom the husband is the head.

However, it is a curious mistake to think that this exhortation to self-giving love takes away the husband's priority as head of his wife any more than Christ's self-sacrificing death removes his priority as head of the church. To the contrary, Ephesians 5 makes clear that it is precisely the spirit of self-sacrificing love which legitimizes the husband's role as head of the wife and enables their relationship to reflect the renewed covenant unity between God and his people in Christ, the head of the church.

It has to be remembered that this passage does not specifically address the issue of just how headship functions within the church. Nonetheless, it does make clear that, far from obliterating headship, Christ's death actually has made the concept of "head" a reflection of the basic principle by which his church lives.

2. I Corinthians 11:2-16. This passage carries the idea of "headship" beyond the realm of marriage and uses it to instruct the church concerning its own internal organization and practice.

Crucial to understanding this passage is verse 3, which declares that "the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." Now, the apostle is not arguing that men are to function as some kind of intermediaries between God and women. Yet he does clearly indicate that the Corinthian women ought to show a certain degree of deference to men within the structure of the church. The entire discussion in this passage about the respective dress of men and women in church activities suggests, at the least, that women must maintain a visible expression of male priority in the church, "for man did not come from woman, but woman from man; neither was man created for woman, but woman for man" (vv. 8-9).

Observe that at this point the apostle does not indicate whether the required distinctiveness between men and women in the church requires distinctive *roles* for men and women in the church. In fact, in I Corinthians 11 Paul appears eager to squelch quickly any chauvinistic feelings men might entertain as a result of male priority in the church: "In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman" (vv. 11-12).

Still, in his instruction to the Corinthians, the apostle Paul considers as nonnegotiable the requirement that men and women be distinct in their conduct within the church. "If anyone wants to be contentious about this," he declares, "we have no other practice—nor do the churches of God" (v. 16). I Corinthians 11 insists that headship in the church, though it be carefully framed in mutual love, includes nevertheless some aspect of male priority.

3. I Corinthians 14:33b-35. There is probably no passage cited more frequently in support of male headship in the church than I Corinthians 14: "As in all the churches of the saints, the women should keep silence in the churches." Frequent citation is indeed warranted, because this passage is one of the few which specifically address the role distinctions to be made between men and women within Christian congregations.

Other passages, such as I Corinthians 11, teach the general principle that male headship applies within the church. But only in I Corinthians 14 is this general principle applied specifically to role relationships within the church. The apostle Paul puts it simply and plainly: "the women should remain silent in the churches" (v. 34).

Is the term "head" explicitly used in this passage? No. However, Paul does appeal to the general principle of the law, writing in verse 34 that "women are not permitted to speak, but should be subordinate, as even the law says." Since no direct Old Testament quotation prescribing women's silence can be found, it is commonly assumed that the apostle must be thinking of the general Old Testament teaching regarding male priority in creation and therefore insists that such priority still holds in the church as well.

Does the passage address only a specific issue in the Corinthian church? True, the issue specifically involves the problem of disrupted worship. Nevertheless, the apostle Paul deals with this specific issue by appealing explicitly to an apparently universal practice held in all the churches of the saints. In this passage, then, the general biblical principle of male priority is applied to the entire church when Paul specifically prohibits women from taking the lead in public instruction in worship.

At the same time, the passage should not be read as calling for closedlipped worship by women, as if they could not even sing, read Scripture, or offer prayers. Such a reading contradicts the instructions given in I Corinthians 11 regarding the proper way in which women should participate in worship.

The apostolic instruction, rather, centers only on authoritative teaching in the worship service. "If there is anything they desire to know, let them ask their husbands at home" (v. 35). The application of the principle of male priority in church worship restricts a woman's participation only in the area of authoritative instruction. And in this area the restriction is unequivocal.

4. I Timothy 2:11-15. When the apostle Paul announces in this passage that he does not permit a woman to teach or to have authority over men, he expresses the central implication of male headship in the church. Interpreters do not agree whether the apostle is addressing distinct points, teaching and authority, or a single issue best combined and translated as "to teach authoritatively." But whatever the translation, the impact for the church remains the same.

In the first place, the principle of I Corinthians 14 is repeated: women are called to give deference to male priority in matters of authoritative teaching within the church. Second, the exercise of such primary authority within the church is explicitly restricted to men.

This understanding of headship is reinforced later in I Timothy when the qualifications for church officers are elaborated. It may well be that I Timothy 3:11 permits women to serve as deacons in the church. However, despite the numerous parallels in the qualifications listed for overseer (elder) and deacon, no parallel outline is given for women serving as overseers. Paul's rule for Timothy apparently assumed that the lead office of overseer would be occupied only by men.

Some suggest that these regulations were in effect only in Timothy's day. Reformed churches, however, have always considered these biblical instructions as permanent rules of order for the church. In fact, on the basis of this understanding, the Belgic Confession (Art. 30) specifically binds the Reformed churches to upholding the qualifications for office laid down in I Timothy, including the restriction that women may not occupy the primary teaching and leadership position of overseer.

C. The overall direction of the Bible on headship

1. The issue. At times, in difficult and ambiguous situations, the church must search the Scripture in an effort to discover general principles and directions. But when it comes to headship, the issue is more simple. The only real question is whether the Bible teaches that women as well as men are called to positions of primary leadership in the church. According to Synod 1984 and Synod 1985, the Bible says no.

To be sure, Synod 1985 did not claim that the headship principle was a creational norm expounded throughout the Scripture. In fact, the synod even put the term "headship principle" in quotation marks, preferring instead to call it a "biblical teaching" which the Bible itself applies specifically to the home and to the church.

Nor did Synod 1985 suggest that the Bible requires the headship of all men over all women. The synodical decisions affirm only that the Bible teaches male responsibility for the specific tasks of *primary* leadership and direction setting within the arenas of home and church. The mandate of our committee, meanwhile, assumed headship in the home and asked only for biblical evidence that such headship extends to the church.

The search for biblical evidence in support of the synodical declarations should not make light of the clear biblical teaching that women and men together make up the one body of Christ and are partners in service within that body. After all, Genesis 1:26-27 makes clear that it is the unity of males and females which enables the human race to reflect the image of God. And although sin corrupted the male-female relationship (Gen. 3), the New Testament joyfully announces the gifts of the Holy Spirit to both women and men so that the church can be restored to the image of God once more (I Cor. 12:4-11, Rom. 12:3-8, Eph. 5:22-33). Indeed, Peter's Pentecost sermon specifically underlines the glory of women joining with men and of daughters participating with sons in exercising the responsibilities of the community of Christ (Acts 2:17-21).

Nor should the survey of biblical evidence be waylaid by attempts to prove that all men have gifts for leadership and that no women have been given such gifts. Synod 1985 nowhere claimed that the Bible bars women from all direction-setting activities in the church, such as those of Sunday-school superintendent or the chair of the worship committee. Quite the contrary: Synod 1985 even reaffirmed the right of women to serve in the diaconate.

Again, Synod 1984 and Synod 1985 did not claim anything so self-evidently fallacious as the notion that all men have been granted gifts of leadership. The Bible clearly indicates that some women have gifts for certain leadership positions (Miriam, Huldah, Priscilla, Lydia), gifts which many men surely do not have.

The synods did maintain, however, that the Bible teaches that, among those men and women who have received gifts for direction-setting leadership, only certain men may be chosen legitimately to fill *primary* leadership and direction-setting positions in the church, positions which in the Reformed tradition are generally defined as the offices of minister and elder. The only question for this report, then, is whether the overall direction of the Bible really does support such a position.

2. The Old Testament pattern. The Old Testament clearly sets a pattern of males holding the primary leadership position. Genesis 2 indicates Adam's leadership, even before the introduction of sin. Eve was created in order to work with Adam in a task already assigned to him, not vice versa. In their sin, both Adam and Eve broke the image of God. Yet, significantly, even though a female had taken the lead in the sin, it was a male who was required to give primary leadership in explaining their joint sin to their covenant Lord.

Of course, no one would deny that women can play a leadership role in the human family. It is an exaggeration of the biblical evidence to imply that Eve sinned already by talking to the serpent apart from her husband's permission or that her offer to her husband of the forbidden fruit was sinful because she was taking the lead. Still, in general, Genesis 2 and 3 make clear

that the primary leadership position was played by a male already in the foundational pair of human society.

This same pattern continues throughout the Old Testament: the covenant community organizes itself with primary leadership positions restricted to certain men. And while there are a few instances of women occupying some leadership positions in the Old Testament, the general practice continues to sustain the pattern established in the creation account: primary leadership positions among the servants of the Lord are limited to (certain) men.

3. The New Testament commands. This overall direction of primary male leadership in the Old Testament Israelite community is specifically carried over into the New Testament church. As we have already explained, in I Corinthians 11:2-16 the apostle Paul argues that in the church there exists a certain structural priority which requires women to show deference to men. Worship, in particular, is carried out properly only when there is some sign of authority by which women give deference to male leadership (vv. 7-10), even while both together give deference to Christ (v. 3).

So also I Corinthians 14:34 specifically carries the issue of primary male leadership into the worship situation. Again, the New Testament is not arguing for absolute silence by women in worship services. After all, chapter 11 discusses the manner in which women are to pray in church. However, when it comes to the question of setting the direction of worship by means of authoritative teaching (v. 35), only (certain) men are eligible to bear this responsibility.

I Timothy 2:11-12 only summarizes the general New Testament teaching when it insists that women are not permitted to teach or have authority over men. We point out once again that this biblical understanding does not bar women from all leadership positions; I Timothy 3 indicates several positions women are called to assume. Thus it is Scripture itself which suggests a distinction between general leadership positions, to which God calls women and men alike, and specific primary direction-setting positions, to be occupied only by certain qualified men.

Perhaps it could be argued that so significant a principle should not be hung on so few passages. Nonetheless, these passages appear in such crucial New Testament discussions of leadership and present such a uniform testimony that they deserve to be given great weight. There may be only three passages. Still, in comparison to the scriptural basis for other church practices, infant baptism for instance, these passages are both quite numerous and extraordinarily unambiguous.

4. The relevance of restrictive texts. In general, then, the overall direction of Scripture indicates a consistent pattern which teaches that God uses certain men to exercise primary leadership within the partnership of women and men who serve and honor him.

Specific questions may be raised concerning the evidence. It could be argued, for instance, that the New Testament passages commonly cited are actually addressed only to specific situations in specific congregations and are not intended to be general principles. Yet the passages themselves argue against just such an assertion, grounding their case in the general practice of the churches (I Cor. 11:16) and in the nature of creation (I Cor. 11:8-9; I Tim.

2:13), then expressing their prohibitions in an unqualified generalized form (I Tim. 2:12: I Cor. 14:34).

It could also be argued that other biblical passages point in a more universalizing and less restrictive direction. We could highlight, for example, such passages as Peter's Pentecost sermon (Acts 2), the commissioning of the women on Easter morning (Matt. 28), and the possible establishment of certain offices for women, such as widow (I Tim. 5:9-10) and deaconess (I Tim. 3:11). However, such passages address only the wider issues of women's gifts within the church rather than the specific issue at hand, that of primary leadership and direction-setting roles within the church.

In summary. The entire thrust of the biblical teaching underscores the common gifts for leadership, teaching, and even direction setting, gifts which are shared by women and men alike. Yet this general trend of Scripture always includes the specific principle, uniformly and directly declared, that, in the organization of the whole church and in the establishment of particular roles for giving leadership, only (certain, qualified) men are called to provide primary leadership.

This was the decision of the Synod 1984 and Synod 1985 of the Christian Reformed Church. Unfortunately, no study report was presented which recommended the specific concept of headship finally adopted. It is hazardous, at this late date, to try to determine what line of argument was in the minds of those who voted for these decisions. Nevertheless, our review of the previous reports submitted to various synods leads us to believe that the argument presented in this section of our study report outlines the best reasoning that can be marshaled to sustain the position that exclusion of women from primary direction-setting positions in the church is a biblical teaching to be followed by the church even today.

IV. The case against 1984 synodical decisions regarding headship

There are a number of exegetical considerations which can be offered as viable alternatives to those cited in support of the 1984 synodical decisions. We present these exegetical considerations under three headings.

A. The Old Testament

- 1. Genesis 1. In the first chapter of Genesis we are told that male and female are created alongside each other. The man and the woman are on a par. Together they are the image of God. Together they receive the mandate to be fruitful, multiply, subdue, and have dominion. In Genesis 1 there are no indications of differing sex roles.
- 2. Genesis 2. In Genesis 2 the man is created before the woman. The reason for the woman's creation is the male's need for companionship: "It is not good that the man should be alone" (Gen. 2:8). The woman is described as "a helper fit for him." Although the English word helper suggests such inferior roles as apprentice, errand boy, or maid, the Hebrew word does no such thing, giving no indication of a lesser position or subservient role. The woman's role as *helper* does not indicate that the man—or the woman, for that matter—is necessarily in charge. But does the phrase "fit for him" not suggest subordination to the man? The answer is no. The single Hebrew

word of which "fit for him" is a translation expresses the idea of being "over against," "face to face," or "in front of." It is a Hebrew way of expressing comparison, correspondence, similarity, reciprocal complementarity, the one fitting the other. Animals are not fit for the man, for they are not on the level of human beings and so cannot meet the man's need for companionship. Only in the woman, someone who is on the same level, does the man find the needed help.

A possible suggestion of male headship in Genesis 2 might be the fact that the man was created before the woman, so that he is older, more experienced, and the natural leader by the time the woman arrives on the scene. However, to build an argument for male headship on the basis of being firstborn is hazardous, for the Old Testament practice of according to the firstborn son the position of principal heir appears to have been followed not only in Israel but also in other cultures. It seems to have been a general societal practice among ancient peoples, to which God accommodated, as he did to polygamy and slavery, but which did not come about by his express command. For this reason God freely disregarded it, giving special privileges and leadership to such people as Seth, Isaac, Jacob, Judah, Ephraim, Moses, David, and Solomon—none of whom was a firstborn son or even the eldest living son.

Male firstness in the garden, therefore, does not close positions of primary leadership to women.

3. Genesis 3. Genesis 3:16 offers a clear statement about the man's rulership over the woman. In this passage we hear a part of God's sentence or judgment upon the woman after her fall into sin: "He [your husband] shall rule over you."

Some interpret these words as a reaffirmation of what God had said earlier, before the fall into sin. The statement "he shall rule over you," according to this interpretation, maintains the created roles and reestablishes the man in his ruling position. Others claim there is a simpler and better way of understanding the statement about the man's rulership. This passage, they suggest, can also be read as introducing a new, radical change. "He shall rule over you" is a word of judgment, a declaration of the consequences of the fallen, sinful state. Genesis 3:16 describes this state; it does not describe God's will for people living in the fallen state, nor does it legitimize the husband's right to rule. The picture of the man automatically ruling the woman is a picture of the creation fallen and gone awry.

4. The remainder of the Old Testament. Throughout the Old Testament the primary focus is on the man. After the fall the male is the most dominant and domineering one. He is in charge. He rules. This is true throughout the structures of Israelite society—of judges, military leaders, kings, prophets, priests, and elders. The Old Testament uses the word head for some of these men in positions of leadership and authority. There is indeed a form of "headship" practiced in the Old Testament. This Old Testament headship, however, is not the headship of the male over the female, but of the officeholder over those under him. In a male-dominated society the officeholders will naturally be men.

The crucial question is whether or not such male domination is willed by God. Is it part of God's design for the creation? Is it the will of God for all human society in all times? Or is it only a human societal pattern?

At this point the few exceptions to male rule and domination in the Old Testament become important. Miriam the prophetess, Deborah the prophetess and judge, Huldah the prophetess—are these women exceptions to the going practice or to the God-ordained norm? If they are exceptions to the will of God, then why is Miriam's and Deborah's and Huldah's leadership pictured without apology? And why is there no sense of hesitancy or embarrassment on Israel's part in accepting these women? Surely there is no more primary leadership than Deborah's judging Israel and commanding military generals or Huldah's instructing kings and priests. These women represent a radical departure from the usual patterns of their society, a departure which strongly suggests that other patterns are also possible in God's dealings with his people.

B. The New Testament

What do the relevant New Testament passages teach us about the distinctive roles of the two sexes?

1. Ephesians 5:22-33. This passage is important because here the head metaphor speaks not only of Christ but also of husbands: "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her . . ." (Eph. 5:22-25).

Two crucial questions must be asked of those who claim that this passage teaches ruling headship:

a. What does "subjection" mean in this passage? Even though Paul calls wives to subjection in this passage, it is significant that his injunction immediately follows a general call for all Christians to be subject to each other. "Subject yourselves to one another in reverence of Christ." In other words, subjection is not a uniquely feminine stance. All must subject themselves to each other. Why? Because mutual subjection is at the very heart of the new life in Christ. Christians are being called to break with the whole system of rankings so typical of societal behavior. Christians are to show honor and deference to all, without distinction.

The headship of which Paul speaks in this passage is not a *ruling* headship—one of maintaining control or staying in charge. The headship of which he speaks is a *source* headship—one in which one party is the source supplying energy and nourishment to another. The husband, following Christ's example, becomes the source supplying his wife with the sustenance, energy, and guidance necessary to grow into a mature person in Christ. The wife is to "be subject" to such headship. Together, husband and wife are to be one body growing toward ever greater maturity.

For Christian wives in Paul's day, submission to their husbands was nothing new. The whole of their culture had molded them to see no other role for themselves. But now Christianity has come, and everything has become new. Their marriage too has become new. Wives are no longer simply to submit to their husbands. They now are to submit to them "as to the Lord" (v. 22). Such submission does not threaten their dignity or diminish their potentialities. Wives keep their identity, their integrity as persons, their prerogatives.

b. What kind of headship is meant in this passage? In this passage it is not the wife but the husband who receives the more striking challenge. He is called the "head," meaning that his position in marriage is analogous to Christ's position in relationship to his church. The husband is the head of his wife in the same way that Christ is the head of his church. But how is Christ the head of his church? Not by using his power to exert himself over his church but by making himself available so that his church can draw life from him. Husbands are to use their power after the analogy of Christ.

The picture of headship in this passage is not a picture of dominance but of empowerment. Headship here is not taking charge and asserting self, but giving one's self to the other, investing one's self in the other, enabling the other to grow up in Christ. Headship in marriage is self-giving service after the analogy of Christ's self-giving service of his people. Its goal is to bring forth a radiant wife, just as the goal of Christ's headship is to bring forth a radiant church (v. 27).

When the husband exercises this kind of headship, he will lead his wife to the kind of maturity where the roles open to him as a Christian in society and in the church may be shared by her as well. The husband's headship within marriage is for the purpose of enabling and qualifying his wife for full participation in the entire realm of Christian activities. It is the kind of headship that allows wives as well as their husbands to serve as church officers.

2. I Corinthians 11:3. This passage makes a threefold statement about headship: "The head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (NIV). What prompts Paul to make this statement? The answer lies in the problem he wishes to discuss. His concern is the way in which Corinthian Christians dress. The focal point of the problem is the head. The Christians at Corinth take shameful liberties. In countering these liberties, Paul insists that Christians maintain visible sexual distinctions through hairstyle and attire. Men's heads ought not to look like women's heads, and women's heads ought not to look like men's heads. When it comes to heads, there must be clear sexual identity. Inappropriate attire of one's head shames one's head.

When Paul writes, "the head of every man is Christ, and the head of the woman is man, and the head of Christ is God," what kind of headship is he talking about? Ruling headship or source headship? It is not difficult to opt for the latter. Paul is simply emphasizing that the sexual distinctiveness of male and female derives from the way in which they were created. The man is the source of woman. "Man was not made from woman, but woman from man" (I Cor. 11:8).

Paul makes this point to counter the tendency of the Corinthians to abandon unique female or male identity in how they dressed. Man is the head of woman. This derives from the fact that in creation the woman was created

from the man. The sexes are distinct. Males must remain males, and females must remain females. In I Corinthians 11, Paul is enforcing this basic created distinction by insisting that the distinction be obvious to all from the head-dress and hairstyle of each person.

Paul proposes no distinction of activity, role, or place in the congregation. Both women and men may pray and prophesy when properly dressed. Paul is not making a point about a role for women in the congregation distinct from that of men. Paul's sole point is the distinction of appearance.

3. *I Corinthians* 14:33b-35: "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church."

What do we learn about headship from this passage? The term *head* is not used here. The women are told to be subordinate. But it is not clear to whom or what they are to be subordinate. To their husbands? To all men? To the church officers? To the good order of the worship service? To the general edification of the Christian community? Precisely what kind of headship notion is taught in this passage?

The situation Paul is addressing is that of disorderly worship. In quick succession Paul calls three groups to silence in public worship: those who speak in tongues (vv. 27-28), prophets (vv. 29-32), and women (v. 34). For the sake of orderliness and edification he calls all three groups to respect the good order.

Paul is concerned that worship services be edifying (v. 26). He is also concerned about the impression the worship services make on visitors (v. 23). Women's disruptive questioning during worship services apparently was not very edifying and might turn off newcomers. Do we learn something about a headship principle for all times from this passage? The submission Paul calls for here is nothing but an attempt to restore liturgical order. It is not clear that this same pattern of submission must be maintained in all worship situations at all times. Conceivably there could be worship situations where women's participation would be edifying to the worshiping congregation. Paul was concerned with the disrupting of worship. To find an eternal male headship principle operative in this passage is a very debatable conclusion.

4. I Timothy 2:11-15: "Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty."

In this passage, too, Paul is concerned with a disturbed situation in the congregation and does not lay down a rule for all times and places. The New Testament contains several commands or prohibitions which do not necessarily apply universally. For example, most churches do not practice greeting with the holy kiss even though Paul commands it four times and Peter does one time. We practice different forms of greeting each other. Might not Paul's

command that women learn in silence with all submissiveness be another such command?

When Paul stipulated that the woman's learning must be done "in silence with all submissiveness," he was not imposing a ban on women's speaking and teaching. He was calling for quiet, orderly conduct. New converts introduced to Christianity later in life must learn that there is much to learn before their contributions to the discussion can be helpful.

Some interpret the injunction "I permit no woman to teach or to have authority over men; she is to keep silent" (v.12) as a permanent prohibition against women's engaging in doctrinal and authoritative teaching. This, however, need not be the only way to understand Paul's words. Paul's command can be taken to be entirely appropriate and necessary for that situation and time. Several reasons could have called for such action. Women in general were not well educated in religious matters. Some of them came from pagan backgrounds.

But what about Paul's grounding his command in the creation and the fall? Doesn't this lend permanence and universality to Paul's command? Not if we read Paul's words as an effort to draw an analogy between the Garden of Eden and the Ephesian church. In both places we have to do with an experienced person and a novice. Adam was the older one in the garden and the one to whom the prohibition about the tree had been directly communicated. When Eve, the later arrival, got caught up in deep religious issues, she got confused and was too easily deceived. She might better have remained in the role of learner for a while longer. So too with the women in Ephesus. Paul does not assign to them the role of perpetual learners, never able to teach. He accords these women the new privilege of learning, and he urges them to learn. He charges them not to teach until they have the requisite learning. Furthermore, Paul sees the position of teaching and having authority over men as too avant-garde and therefore as too provocative and threatening to the male-dominated structures of the day. His words "I permit no woman to teach" need not mean "women will never be permitted to teach." The statement can also mean "I am not now permitting them to teach."

C. The overall direction of the Bible on headship

There are two basic perspectives from which to view the headship issue: the protological (from the Greek protos, meaning "first") and the eschatological (from the Greek eschatos, meaning "last").

Traditionally Christians tend to view the headship issue from the protological perspective, that is, from the perspective of creation. We assert, for example, that by virtue of the creation order women must "submit" to men.

But if we view the headship issue protologically, what are we to make of Jesus' words that citizens of the future kingdom "neither marry nor are given in marriage" (Luke 20:35)? What are we to make of this eschatological perspective? Do Jesus' words imply that in the future kingdom the requirement to "submit" will be eliminated? If so, what ought we to be doing about it now? For isn't the future kingdom already present now? Isn't God's kingdom already in our midst now? What does the here and now of God's kingdom mean for husband-wife relations? What does it mean for males to

be married to persons who will someday stand before God as their total equals in Christ?

The overall thrust of the Bible—its eschatological orientation and direction—is toward women's attaining a place alongside men, rather than under them or separated from them. The Scriptures open with the man and the woman side by side as God's image bearers, assigned a common task. Very soon, however, we hear of husbands ruling over their wives as the outcome of the fall into sin. Men are regularly in the foreground and women in the background as Scripture proceeds to narrate the story of salvation. Prophets periodically point to the future, when the distinctions between male and female, Jew and Gentile, master and servant will fall, reminding us that the beautiful harmony of creation has not been lost forever but that it is going to be restored.

With Jesus the restoration begins to take place. In him and through him the kingdom of God draws near. As a result we see him live in a remarkable openness toward women, allowing them to join his band of disciples and choosing women to be the first heralds of his resurrection.

On the day of Pentecost, when God poured out his Spirit upon the church, he poured it out not only upon sons but also upon daughters, some of whom prophesied even in the assembled congregation (I Cor. 11:5). The early church saw this as evidence that the new age had arrived. Paul expressed the implication of the arrival of the new age for the old age. The effect of the one upon the other, he writes, is a leveling of the age-old barriers between people: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). Paul saw the implications of his words most clearly in their ethnic dimension. For example, he defended the right of Gentiles to be present with Jews at social gatherings. He insisted that in the church there should be complete social integration of Jews and Gentiles.

When it came to the second category of slaves and free, Paul was more cautious. He *did* set a definite direction. This we see, for example, in his way of handling the runaway slave Onesimus. Paul returned this slave to his owner, Philemon, with these words of commendation: Onesimus returns to you "no longer as a slave but as more than a slave, as a beloved brother... both in the flesh and in the Lord." Paul did not, however, openly oppose the institution of slavery. All he did was set a direction which, eighteen centuries later, and in spite of much opposition by Christian slave owners, was to lead to the abolition of slavery in the United States.

What about the third category? What about the unity in Christ of male and female? How did Paul implement this?

Here Paul was even more cautious than in the matter of slavery. Here Paul took only a few initial steps. For example, in several of his letters, Paul mentions women by name and always on a par with men, never in a condescending or patronizing fashion. This may not seem like much, but for Paul's day such treatment was quite revolutionary. In the Jewish world of Paul's day, a woman was never mentioned by name, but only as the wife of her husband. Furthermore, one gets the distinct impression from Paul's letters that he worked happily side by side with a number of women and that he saw them as partners, not as subordinates. Again, this may not seem like much,

but in Paul's day it represented a momentous departure from the going traditions.

Paul took only a few initial steps in implementing the unity of men and women in Christ, but in so doing he pointed the church in the direction of the coming age. It was up to the church in later centuries to take bigger and bolder steps.

In sum, the overall sweep of Scripture is toward Christ's restoration of the original order of men and women living and working side by side, on a par, mutually supporting and ministering to each other in pursuit of their common task. This is the biblical sweep, which is contradicted by the decisions on headship adopted by Synod 1984 and Synod 1985 of the Christian Reformed Church.

V. Observations

- A. The mandate assigned to us appears to assume that "clear, biblical and confessional grounds" for extending headship from marriage to the church can actually be found. Such an assumption reflects a measure of ambiguity and confusion within the mind of the church about what Synod 1984 and Synod 1985 actually declared. We cite the following examples.
- 1. Part A of the mandate assumes that the headship principle in the church is based on an extension of the headship principle in marriage. This no synod has affirmed.
- Part B of the mandate assumes that the headship principle entails the headship of all men over all women in the church. This no synod has ever declared.
- B. The four statements about headship officially affirmed by the church (cf. p. 311) are subject to debate. While weighty arguments can be credibly adduced in their support, other weighty arguments can be raised against them.
- C. The validity one ascribes to these four synodical pronouncements and their exegetical and textual grounds is largely determined by one's broader worldviews. Frequently such worldviews implicitly assume unexamined principles of biblical interpretation. Without careful examination of these larger worldviews, along with their implicit assumptions, the debate about headship is not likely to advance.

VI. Recommendations

- A. That synod recommend this report to the churches for their understanding of and reflection on the decisions of Synod 1984 and Synod 1985 regarding headship.
- B. That synod encourage continuing critical reflection and discussion of the four official synodical pronouncements.

C. That synod urge the churches to include, in their ongoing discussion of headship, an exploration of broader perspectives, worldviews, and hermeneutical assumptions.

D. That the present committee be discharged, its mandate having been fulfilled.

> Committee to Study Headship Carl E. Zylstra, chairman Iohn Timmer Nelle Vander Ark John Van Dyk

*The committee made thankful use of the services of professors John Bolt (Redeemer College), David Holwerda (Calvin Seminary), and Wayne Kobes (Dordt College) as consultants. Their advice proved particularly helpful in aiding our understanding of previous discussions. The report itself is solely the responsibility of the four whose names appear above.

STRUCTURE REVIEW COMMITTEE

I. History

As the Christian Reformed Church has grown, its administrative organization has also grown. Throughout the years, as the church has identified ministry needs, it has frequently responded by creating new agencies to carry out the work of the denomination. Through the efforts of competent and dedicated people the Lord has blessed our efforts. We are grateful.

Most often, however, new agencies were created and new programs were initiated with little effort to coordinate these new ministries with existing ministries. Good stewardship recommends coordination of our various denominational ministries in order to avoid overlap and to promote the effective use of the time, efforts, and money of God's people. With an increasingly complex administrative structure, the denomination would be well served by a set of common guidelines, a unifying purpose, and a means for planning and implementing an overall strategy.

For the last eighteen years this concern for effective and efficient coordination of denominational work has been on the mind of the church. In 1971 synod adopted a series of organizational moves at the center of which was the expansion of the previous three-member Synodical Committee into a new Synodical Interim Committee with more than a dozen members representing various regions of the denomination. The Acts of Synod 1981 summarized the concerns of synod during the 1970s:

The 1971 report to synod stressed the need for coordination, especially between synodically created agencies. Synod was presented with a set of rules by which the (new) Synodical Interim Committee should be governed. The proposed rules made it clear that, for the first time, an agency was being brought into existence which would have as part of its mandate responsibility to monitor the work of other denominational agencies. . . . the arrangement would only be put "into effect for a period of five years..."

Accordingly, the Synod of 1975 appointed a new committee, and the 1976 Synod received that committee's report (Acts of Synod 1976, Report 44, pp. 611-20). At the heart of the 1976 report was the matter of proper coordination and planning. . . . The Synodical Interim Committee is responsible to promote that work of coordination. But the agencies themselves, not the Synodical Interim Committee, should assume the work of proper coordination.

(pp. 549-50)

In 1981 the matter returned to synod. The 1981 Review Committee observed that "the Synodical Interim Committee must exert more leadership to assure that agencies themselves vigorously pursue their tasks in coordination, planning, setting priorities, and evaluating results" (Acts of Synod 1981,

p. 551). But synod did not empower the Synodical Interim Committee with the requisite authority to ensure results.

The matter of administrative structure, coordination of denominational work, and efficiency challenged synod again in 1983. In that year Classis Hudson overtured synod (Overture 22) "to appoint a committee to study the organizational structure of the Christian Reformed Church including all denominational boards and agencies" (Acts of Synod 1983, p. 496). Synod agreed and assigned the task to the Synodical Interim Committee. The Synodical Interim Committee appointed a Structure Study Committee that came to the 1987 Synod with a recommended restructuring of denominational boards, committees, and agencies that was entitled "Vision 21." The report called for an executive committee with authority to administer the work of synod through its various agencies. It also called for the grouping of the more than twenty denominational ministries under four operating boards. "Vision 21" generated such interest in the church and the denominational boards, committees, and agencies that the 1987 Synod was faced with reactions to it in five reports and twenty-two overtures.

The 1987 Synod took significant steps in dealing with "Vision 21." It affirmed the following three "foundational principles":

- 1. The Lordship of Christ is paramount.
- 2. The local consistory possesses "original" authority.
- 3. We govern by means of delegated authority.

(Agenda for Synod 1987, Report 18, p. 276; Acts of Synod 1987, p. 596) Synod also affirmed the eleven guidelines of the "Vision 21" report:

- 1. Denominational programs should be unified in purpose and, insofar as appropriate, in style.
- 2. A combined ministry as extensive as that of the Christian Reformed denomination requires careful, unified, long-range planning.
- 3. Efficiency is subservient to effectiveness.
- 4. Coordination requires authority.
- 5. Administrative layers within our denominational structure should be kept to a minimum.
- 6. Astute fiscal operations are imperative.
- 7. Synod should delegate responsibility and authority.
- 8. Boards should be only as large as necessary.
- 9. New ministries should be placed within existing agencies.
- 10. All board and staff members—paid or volunteer—should be carefully selected and appropriately evaluated.
- All board and staff members—paid or volunteer—should be encouraged to act creatively within necessary boundaries of freedom and control.

(Agenda for Synod 1987, Report 18, pp. 277-81; Acts of Synod 1987, p. 596) Although the 1987 Synod "endorsed the general direction of the recommendations of the 'Vision 21' study committee," it nonetheless "observed that the 'Vision 21' report as presented raises a variety of questions that need to be addressed further before restructuring receives final approval" (Acts of Synod 1987, p. 596). Accordingly, synod appointed the present Committee on Structure Review. The grounds for synod's affirmation of the principles and guidelines, for its endorsement of the general direction of "Vision 21," and for the appointment of a structure-review committee were as follows:

- 1. The report ("Vision 21") articulates principles in harmony with Reformed church polity and guidelines which reflect good stewardship.
- The extensive and valuable work begun by the Structure Study Committee needs to be continued.
- The specific structural proposals have raised significant questions which need to be answered.
- 4. The church needs additional time and advice before finalizing such far-reaching decisions regarding restructuring.

(Acts of Synod 1987, p. 597)

II. Mandate

Synod's general appreciation for the work of the "Vision 21" committee is demonstrated by the basic instruction in our mandate "to continue the work begun by 'Vision 21'" (Acts of Synod 1987, p. 596). This mandate calls us to stay within the basic parameters of the previous report and its recommendations. Within those parameters, synod assigned us the following task:

- 1. Review the various responses to the "Vision 21" report. This review should include, but not be limited to, the following issues:
 - a. The identification and application of Reformed church polity.
 - b. The relative merits of structural centralization versus deliberate decentralization.
 - c. The accessibility and accountability of the executive board of synod to the supporting constituency.
 - d. The advantages and disadvantages of other models of administrative structure.
 - The relationship of the proposed administrative structure to agency staff and program.
 - f. A formula for accurate regional representation on boards and committees.
 - g. The size and workloads of the operating boards and committees.
 - h. The impact on ethnic minority groups in as far as it concerns representation on boards.
- 2. Recommend to Synod 1989 modifications of denominational structures which are consistent with the intent and thrust of the report and which are responsive to the concerns expressed regarding the "Vision 21" report. These recommendations shall include a plan for implementing these modifications.

(Acts of Synod 1987, pp. 596-97)

In the light of synod's commitment to review the work of the World Ministries Board, synod also mandated "the Structure Review Committee and the World Ministries Review Committee to engage in mutual consultation prior to their respective reports" (Acts of Synod 1987, p. 649). We have engaged in this mutual consultation. We trust that our report gives evidence of our appreciation for the action of synod in establishing a World Ministries Board, in the work of that board and its staff, and in the care with which synod's evaluation committee pursued its work.

III. Procedure

In 1987 synod appointed a committee of eight persons listed as follows: Rev. Wilbert M. Van Dyk (convener), Mr. Dirk Booy, Rev. Bernard J. Haan, Mr. Kenneth Horjus, Rev. John Klomps, Rev. George Vander Weit, Mr. Frank Velzen, and Rev. Jack B. Vos. At its first meeting the committee elected Rev. Van Dyk as its chairman and George Vander Weit as its secretary. Early in the work of the committee, Kenneth Horjus and, late in the work of the committee, John Klomps asked to be excused from further Structure Review Committee responsibilities.

In October 1987 the committee placed a notice in *The Banner* inviting "individuals and churches to submit concerns and suggestions that are appropriate to the committee's mandate." The committee received one letter, from an individual, in response.

By July of 1988 the committee had fashioned a draft of a possible report to synod. This draft report was sent to all heads of denominational agencies, boards, and committees. It requested their written evaluations of our tentative report and invited them and a representation from their board or committee to an open meeting on September 22, 1988. The committee was well served with written evaluations from many of the denominational agencies, and the September 22 meeting was a helpful exploration of the strengths and weaknesses of the report.

Subsequent to the open meeting, the committee continued to refine its work in an effort to provide synod with a report that would be responsive to its mandate and sensitive to the concerns of the agencies of the church.

The committee met eight times for an evening and the day following and five times for all-day meetings. As instructed by synod, we engaged in mutual consultation with the World Ministries Review Committee. Our chairman met once with that committee, and the committees met together five times. From July 1988 to the conclusion of our work, we submitted drafts and relevant sections of our report to that committee. Although we did not receive a draft or written sections of the World Ministries Review Committee's report prior to the conclusion of our work in October of 1989, we were orally informed of that committee's concerns and progress.

IV. World Ministries

From the beginning of its work the Committee on Structure Review recognized that the decade of the 1980s has been one in which synod gave considerable attention to administrative structure in the work of the Christian Reformed Church. Not only has the church been busy with its response to the 1983 overture from Classis Hudson requesting structural revision, but during that same period of time the church has been busy with organizational and ministry relationships between the Christian Reformed World Relief Committee and the Board of World Missions. The World Missions and Relief Commission (WMARC), appointed in 1982, gave birth to the Board of World Ministries in 1985; in 1986 its constitution was adopted and its executive director appointed.

Synod will be served with a separate report by the committee appointed in 1987 to "review and evaluate" the Board of World Ministries and to "serve Synod of 1989 with information and recommendations as to this review and

evaluation and, if appropriate, propose possible changes" (Acts of Synod 1987, p. 648). On the basis of our consultations with this committee, we observe with gratitude the wisdom of synod in putting into place the Board of World Ministries. We are grateful for significant gains that have been made in integrating the ministry of word and deed on those fields where both the World Relief Committee and the Board of World Missions are working.

We believe that the constitutional principles that were designed to integrate the church's word and deed ministry must be preserved. The gains that have been made between the work of World Missions and World Relief must not suffer any setback. Nothing in our report ought to be read as a suggestion that synod abandon the mandates given by constitution to World Missions and World Relief nor the constitutional provisions for organization on the field.

We are convinced that synod made a significant move toward the coordination, supervision, and integration of denominational work when it put into place the Board of World Ministries and gave this board the authority to guarantee the integration and unification of field work that the constitution requires. We trust that it will become clear that the Committee on Structure Review is taking the concept of the Board of World Ministries, with its synodically appointed authority over the work assigned to it, and is expanding that concept to the appointment of a larger board with a broader mandate and with properly designated authority to coordinate, integrate, and—where appropriate—to unify the work of the Christian Reformed Church.

That expansion of the concept, of course, means that the Board of World Ministries and its executive director have served their purpose well and will now be replaced by a more inclusive structure. The Board of World Ministries is not retained in the proposed structure for several reasons.

- A. Under the structure proposed in this report a separate Board of World Ministries will be unnecessary. The Synodical Administrative Board that we propose and its executive director will meet the goals and objectives that are presently pursued by the Board of World Ministries.
- B. The Board of World Ministries was put into place to address a problem at a time when there was no other denominational structure that was equipped to handle the situation. If the structure that is proposed in this report had been in place at the time, it is unlikely that synod would have created a separate Board of World Ministries.
- C. The structure proposed in this report will be more comprehensive in its work than is the present Board of World Ministries. The Board of World Ministries coordinates only the operations of World Relief and World Missions. The proposed structure coordinates all the work of our denominational ministries.
- D. Although it is true that the need for integration of word and deed in a unified ministry is most obvious where World Missions and World Relief work in a foreign culture, the principles that inform that unification of ministry are just as appropriate in situations that are served by the other denominational boards and agencies. A broader administrative body can

serve that broader need and include the more particular mandate that had been given to the Board of World Ministries.

E. One of the reasons for which the denomination first appointed a structure-review committee was financial. Throughout the years, committees on structure review have heard the voice of the church calling for a simplified and more cost-efficient structure for the administration of denominational ministries. In an effort to avoid duplication of effort, the proposed structure does not add nor does it retain levels of administration that are included in the mandate of a broader board.

F. It would be administratively cumbersome to put into place an executive director of a Synodical Administrative Board under whose direction would work an executive director of World Ministries who would have the agency heads of World Missions and World Relief under him. Other denominational agency heads would work directly with the denominational executive director. World Relief and World Missions would have that opportunity only through another executive director.

To summarize, the proposed structure preserves with appreciation the gains that have been made under the administration of the Board of World Ministries, and it expands that concept and those gains to include all denominational ministries, thus rendering the Board of World Ministries unnecessary under the proposed revision.

V. Analysis

In the introduction of its report to Synod 1987, the committee to study the structure of the denomination said that it "intended to map a vision which could serve our denominational structures into the twenty-first century (hence our title: 'Vision 21')." Unfortunately, some understood that to mean that the vision which the denomination had set for itself and the visions which particular agencies were working earnestly to realize were now going to be amended. That is an inaccurate perception of what the committee intended to do. The committee intended to present a plan that would better integrate and more effectively and efficiently administer the work of the church in the coming century.

The concern of "Vision 21" is also the concern of the present Committee on Structure Review. In the face of enormous opportunities for ministry, we have limited resources. How can we best utilize those resources so the mission of the denomination and the various ministries of the particular agencies can be achieved? The answer with which "Vision 21" worked and the answer with which the present committee has worked calls for greater cooperation and coordination between and among denominational agencies that will stretch our dollars, avoid overlap, and assist us in proclaiming, in word and deed, the gospel of our Lord Jesus.

In our review of "Vision 21" and the responses to it, we have identified several major issues.

A. Coordination

The first of these is the need for coordination among the various denominational boards, committees, and agencies. Coordination does not

mean that every denominational ministry must be a carbon copy of the others. The church, says Scripture, is like a body with many different parts working together. The same is true of the work of the church. Many different agencies and committees maintain their distinctiveness but function in the same integrated way as does a healthy human body.

Although coordination of the body's many different parts may happen quite naturally in a healthy human body, the coordination of many different agencies and committees in the life of the church needs deliberate attention to guarantee healthy integration. Synod has long recognized the importance of planning for the coordination of the various aspects of denominational work. In 1971, 1976, and 1981 synod tried to achieve this coordination through the Synodical Interim Committee, but the Synodical Interim Committee was not given the authority to ensure coordination.

More recently, synod sought to guarantee coordination between two agencies of the church, the Christian Reformed World Relief Committee and the Board of World Missions, when it established the Board of World Ministries. Even in this rather limited effort, problems remain in understanding the nature of word and deed ministry, the relationship of the home office to the field, the relationship of agency personnel on the field, reporting procedures, and basic styles of leadership. But our specific address to coordination between World Missions and World Relief has taught us the value of an integrated denominational ministry. In a limited area, when synod appointed the Board of World Ministries, it did precisely what "Vision 21" proposed to do on a ministry-wide basis.

The results have been promising. Although some missionaries have found the new administrative machinery burdensome, measurable progress has been made toward the goal of the denomination to achieve coordination of resources; integration of policy, planning, and programming; and unification of word and deed ministry on the field.

But the key to successful coordination and integration is appropriately designated authority. The Synodical Interim Committee was not able to achieve satisfactory integration of agency work because it was not vested with the authority to see to it that it was done. The Board of World Ministries has been able to move toward integration because it has been vested by synod with the requisite authority.

If the denomination is serious about coordination of resources and work, then it must accept the necessity of an administrative structure that is given the authority of synod to do the work mandated by synod.

B. Governance and administration

A second major issue is a distinction with which the "Vision 21" committee worked: the distinction between governance and administration. The church is governed by consistory, classis, and synod. The work of the denomination is administered by synod through its various boards, committees, and agencies. Although we acknowledge that wherever there is governance there is also administration and that wherever there is administration there is also some form of governance, we believe that the distinction is a helpful and necessary one. When "Vision 21" proposed an executive committee to facilitate the administration of denominational work, it was locating a new structure not in the governance of the church, but in the administration

of the church's work. An executive committee does not govern the church. Rather, it serves to facilitate the administration of the church's work.

We agree with the "Vision 21" committee that the church must establish some kind of administrative body with synodically appointed authority to coordinate the work of the denomination. Yet we are uncomfortable with the name "Executive Board." As some of the responses to the "Vision 21" report indicated, the name "Executive Board" may connote a superboard with independent authority. We are recommending the name "Synodical Administrative Board" because it better describes the board's function and the source of its authority.

It may be helpful to visualize the distinction between governance and administration as follows:

Local Consistories	governance
Area Classes	governance
Synod	governance/administration
Synodical Administrative Board	administration
Operating Committees	administration

Consistories through classes to synod is the way in which the church governs itself. Synod through the proposed Synodical Administrative Board to "operating committees" and agency staff is the way in which the church administers its work.

The task of the Synodical Administrative Board will not be to establish new policies or to govern the denomination or its work. It will rather have the authority that is mandated to it by synod to administer the work approved by synod.

For the sake of completeness, it should also be said that both the "Vision 21" report and our report envision an end to the Synodical Interim Committee. The proposed Synodical Administrative Board would assume the present duties of the Synodical Interim Committee, and it would be vested with appropriate authority by synod to do its work.

C. Board and committee membership

A third issue that was important in reactions to the "Vision 21" report and that has been an important part of our discussions is the question of delegation to or membership on the Synodical Administrative Board and the operating committees.

The question is a sensitive one. Currently the Synodical Interim Committee and the Back to God Hour Board are elected on the basis of regional representation. Some of the other denominational standing committees are appointed without reference to classes or regions. These committees and boards do not report to nor do they receive input from classes by way of a delegated representative. Their membership is determined by synodical election, and they report directly to synod. Five major ministries of the denomination—Calvin College and Seminary, Home Missions, Publications, World Missions, and World Relief—have boards that are elected on the basis of classical representation. Each classis chooses a member for each board.

The system of classical representation has a long history in the denomination and is valued by classes and agencies.

Perhaps the largest problem with boards composed of classical delegates or trustees is the problem of size. As the denomination continues to grow, the problem of size continues to grow. When it prepared its report, the "Vision 21" committee interviewed agency representatives and surveyed several leaders in the denomination. Almost all made the judgment that the five major boards are too large. They are becoming increasingly expensive and cumbersome. A benefit of a large board of classical representatives is the direct access that it gives between each classis and the work of the denomination. We do not minimize this but believe that there are other avenues of communication to classes, consistories, and membership that will be as effective as maintaining the large boards.

The "Vision 21" committee recommended grouping all denominational ministries under four boards, two composed on the basis of regional representation and two composed on the basis of classical representation. According to the "Vision 21" recommendations, one of those boards, the Ministries Board, would be subdivided into four smaller agency committees. We believe that "Vision 21" pointed us in the right direction in proposing a reduction in the number and size of boards. Furthermore, in the present structure the smaller boards of regional representatives are working well, and the fact is that much of the continuing work of the larger boards is done by executive committees that are about the size of the boards composed of regional membership.

However, we believe that, in the interest of our traditional values, the synodically affirmed guidelines, and denominational efficiency, adjustments should be made to the recommendations of the "Vision 21" committee. We recommend that the work of the denomination be administered by seven operating committees: Broadcast Ministries, Diaconal Ministries, Domestic Ministries, Educational Ministries, Publications Ministries, Support Ministries, and World Ministries. Each of these committees will be composed of sixteen regional representatives with the option of three additional members at large.

We recommend that the membership of the proposed Synodical Administrative Board consist of classical representatives. If that is the case, the board which has administrative responsibility for coordination of all denominational functions will have direct access from the various classes, and the classes will have direct reports from the classical representatives on the board. This board will ordinarily meet twice each year. It will elect from its membership an executive committee to handle its ongoing responsibilities.

An organizational chart of our recommendations is found in Appendix A.

D. Executive director

We are recommending the appointment of an executive director of the Synodical Administrative Board. We have learned from the decisions of the 1985 and 1986 synods. The difficulties between World Missions and World Relief were addressed both by the appointment of a board and by the appointment of a person. It will be no different on a ministry-wide basis. The executive director of the Synodical Administrative Board will be a fulltime person whose responsibility will be the coordination and supervision of all

denominational ministries on behalf of the Synodical Administrative Board. In a sense, this does not create a new position. It rather takes an existing position, the director of World Ministries, and extends that position to all denominational ministries.

Such a position is necessary for efficient and effective ministry. The agency directors need someone who will speak for the Synodical Administrative Board, someone to whom they can go for advice and consultation.

E. Authority

Earlier in this report we observed that some level of authority is necessary in order to guarantee the desired level of coordination, integration, and unification. This is consistent with the principles and guidelines that the 1987 synod affirmed. The principles state that "The Lordship of Christ is paramount," that "the local consistory possesses 'original' authority," and that "we govern by means of delegated authority" (*Acts of Synod 1987*, p. 596). The relevant synodically affirmed guidelines that follow from those principles are that "coordination requires authority" and that "synod should delegate responsibility and authority" (*Acts of Synod 1987*, p. 596).

The authority that local consistories give to synod to administer the work of the denomination will be delegated to the Synodical Administrative Board. This board will have the authority of synod to administer the work of the denominational agencies and committees. It will exercise that authority through the seven operating committees. Although the relationship between the board and the committees will normally be a collegial one of mutual commitment to the work of the Lord, it will be important for the board and all operating committees to have constitutions that clearly state the extent of the veto authority of the board and the rights of appeal by the committees.

The line of authority in this administration pattern proceeds from synod to the Synodical Administrative Board to the operating committees. The executive director of the Administrative Board is responsible to his board, and the denominational agency directors are responsible to their respective operating committees. The executive director does not, in himself, have authority over the agency directors or the operating committees but is rather the servant of the Synodical Administrative Board in the exercise of its synodically mandated authority.

F. Joint-venture agreements

An issue that the "Vision 21" committee did not have to deal with but that has since become an important part of denominational organization is the joint-venture agreement. This is a legal arrangement that is necessitated by the regulations of Revenue Canada in which revenue from Canadian citizens is to be directed, controlled, and supervised by a legally incorporated Canadian board of directors. Previously, most denominational agencies have been incorporated and have operated under Michigan law. Under the more recent application of Canadian law, it is now necessary to establish a separate Canadian corporation to process contributions from Canadian givers and to administer that work for which the gifts were given. The possibility for cooperative activity in denominational work lies in the joint-venture agreement. The joint-venture agreement is a legal arrangement whereby

the "trustees" from the two national corporations agree to function together in an international ministry.

It was the initial hope of our committee that the legal requirements could be met on the level of the Synodical Administrative Board. We wondered whether we could establish a kind of Canadian Administrative Board and a United States Administrative Board that could be the registered charities in their respective countries for all denominational work that would then fall under their administration. However, Canadian legal opinion has discouraged that approach.

On the opposite end of the spectrum is a scenario in which each individual agency that receives gifts from Canadian donors would have to establish an incorporated and registered entity in Canada and another one in the United States. This strikes the Committee on Structure Review as terribly cumbersome, involving the unwelcome expense of administrative duplication.

Our proposal calls for these requirements of international law to be handled on the level of the operating committees. On the basis of legal advice, we believe that this approach can satisfy the requirements of revenue law on both sides of the border.

The details of these international agreements will have to be addressed by the Synodical Administrative Board and the operating committees. They are simply too complex to be generalized with any kind of master plan in this report. However, we must reckon with the fact that whether the denomination makes no change in its structure, whether it adopts the recommendations of this committee, or whether it moves in an entirely different direction, it is urgent that we deal with the realities of revenue law in both countries. Although specific application of revenue law may not be known until a particular case is tested in a court of law, we believe that our recommended structure (cf. Appendix C) does take into account present realities.

G. Financial impact

Two issues demand attention. First, the question of cost savings. Our committee did not do the kind of projection of cost savings that was part of the footnote material of the "Vision 21" committee's report. The "Vision 21" committee projected a ten-year accumulated savings of around one million dollars with opportunity for further savings that could be realized by coordinated efforts.

We acknowledge that any projection of savings is bound to be speculative. However, we point out that the plan that we are proposing reduces denominational board and committee membership by about 50 percent, thus providing opportunities for significant reductions in expense. The committee asked the denominational financial coordinator for a summary of annual travel, lodging, and meal expenses for all denominational boards and committees, including executive-committee expenses. He reported that the total amount for 1986 was \$251,700. Then we asked him to project, on the basis of past experience, what would be the comparable cost for the Synodical Administrative Board, its executive committee, and the operating committees under our proposed plan. His estimate, in 1986 dollars, was \$135,000 per year. This realizes, on the basis of 1986 figures, an annual savings to the denomination of about \$115,000. As we envision it, the executive director

would not mean extra expense, since it would be a new position replacing the director of World Ministries position.

We acknowledge that \$100,000 a year is not a great amount of money when compared to the total budget of the denomination, and surely restructuring cannot be defended on financial grounds alone. Restructuring is being proposed to enhance the coordination and effectiveness of our denominational ministry. If that results in financial savings to the church, the benefit is a bonus to the primary purpose.

The second financial issue that demands attention focuses not on the cost savings, but on the loss of revenue. Several overtures in 1987 expressed concern that the "Vision 21" proposal would result in a loss of income for denominational work. This judgment seemed to be rooted in the perception that sixteen regional representatives on the operating committees would deprive the agencies of the "grass roots contact" that classical representatives on several of the major boards now provide. Regional representation, it was observed, will put too much distance between the people in the pew and the work on the field.

This, too, is a highly speculative matter. The Back to God Hour does not have a board of classical representatives. Yet this work has always been close to the heart of the membership. It is our judgment that the value of smaller and more cost-effective committees outweighs the speculation regarding income that might be lost as a result of the loss of classical representation on denominational boards and committees.

H. Miscellaneous

In addition to the above issues that challenged our attention, there are several other matters that must be recognized.

The "Vision 21" committee proposed that its recommended Executive Committee include the presidents of the past three synods. In view of the different kind of structure in our proposed Synodical Administrative Committee, we do not see the need for including past presidents of synod.

In an attempt to shorten synodical sessions, the "Vision 21" committee proposed that college and seminary professors, the denominational financial coordinator and *The Banner* editor be appointed by its proposed executive board and then approved by synod. In view of the strategic denominational service that these people render, we believe that the current system should be retained, in which synod itself makes these appointments.

"Vision 21" also proposed that its recommended executive board provide synod with recommendations on general issues affecting the life of the church. We are not recommending that this function be a responsibility of the Synodical Administrative Board. We believe that reflection and recommendation on issues that affect the life of the church are proper in the governance of the church through consistories, classes, and synodically appointed study committees and that nothing ought to be done that might wrest that initiative from local consistories. The Synodical Administrative Board is responsible to report to synod on matters relating to the operating committees and the work that falls within their synodically appointed mandate.

We subscribe to the judgment of the "Vision 21" committee that the title of "stated clerk" be changed to "general secretary," since this term is better un-

derstood in the larger church world. The general secretary will be the officer responsible for denominational communications.

VI. Response to issues raised in the mandate

In the light of the above perspectives, we would now like to respond to the particular issues that were assigned to us. Since some of the concerns identified in our mandate overlap, we have listed and addressed them together.

A. "The identification and application of Reformed church polity" and "the accessibility and accountability of the Executive Board of Synod (Synodical Administrative Board) to the supporting constituency" (mandate items a and c)

Probably the most prominent response to the "Vision 21" report was the concern about Reformed church polity. As in 1971, when the formation of the Synodical Interim Committee raised concerns about a "superboard," so too in 1987 some were concerned that the proposed restructuring would create a hierarchical ruling body and thus violate the Reformed principle of delegated authority. The proposal of this report to appoint an executive director of the Synodical Administrative Board undoubtedly raises the same concern.

At issue here is the type of authority possessed by the Synodical Administrative Board. The "Vision 21" report identified this Board as "the churchwide executive administrative arm of synod which shall be accountable directly to synod" (Agenda for Synod 1987, p. 281). That is a crucial identification. The Synodical Administrative Board does not possess legislative authority. It possesses only administrative authority. It is not an independent, or even a semi-independent ruling body. It is an administrative body fully responsible to synod.

Under the proposed plan all operating committees will be commissioned to carry out the work assigned by synod and will be accountable to and report to synod through the Synodical Administrative Board. Under the proposed plan synod simply commissions another board and an executive director to assist the boards and ministry heads in accomplishing the mandates of synod as effectively and efficiently as possible. This Synodical Administrative Board, too, will be a board of synod, receiving its authority from synod, responsible to synod for its work. Neither the description nor the function of this board violates Reformed polity. It carries out a specific mandate given to it by synod, and it is directly accountable to synod for everything it does.

This Synodical Administrative Board will have classical representation. Any council or classes will be able to communicate with the Synodical Administrative Board by way of letter or classical representative.

B. "The relative merits of structural centralization versus deliberate decentralization" and "the advantages and disadvantages of other models of administrative structure" (mandate items b and d)

The most recent examination of the centralization-decentralization issue occurred in the rather limited real-estate context of long-range planning for our denominational headquarters. Synod of 1982 appointed a committee to "evaluate both the financial and ecclesiastical impact of having most

denominational ministries headquartered in a single Grand Rapids location" (Acts of Synod 1982, p. 67). In 1984 synod adopted the following recommendation:

That the 1984 synod approve the present arrangement whereby a majority of the denominational agencies be located in a single facility in a single geographic area, rather than pursuing a planned decentralization of the denominational agencies throughout the United States and Canada.

Ground: Although there would be limited advantages to having the various agencies located across Canada and the United States, at this time the cost of decentralization would far outweigh the gains.

(Acts of Synod 1984, p. 666)

Thus synod expressed its desire for a centralized building.

A centralized building, of course, is different from centralized management. Absolute centralization of management would eliminate all separate committees and merge all aspects of denominational work under one board. Deliberate decentralization would establish aspects of denominational work in various areas of Christian Reformed population. We acknowledge that our plan tends toward centralization. We have chosen that route not only because synod mandated us to work within the parameters of the "Vision 21" report but also because we are convinced that the cause of coordination and integration would be served best by a structure that moves on the spectrum closer to centralization than to decentralization.

The report of this committee, therefore, parallels in the management of denominational work what the synod of 1984 decided regarding the denominational building.

Related to the issue of centralization versus decentralization is the issue of other possible administrative models. We tried to take this part of the mandate seriously without claiming to have done an exhaustive job of detailing the pros and cons of every conceivable administrative structure.

We considered the possibility of strengthening the hand of the Synodical Interim Committee to accomplish the goals that were envisioned when synod first decided to move in the direction of structure review. This would obviously be the least traumatic approach, since the structure is already in place. But strengthening the hand of the Synodical Interim Committee is not the end of the process. Do we give SIC more authority and keep the boards, committees, and agencies as they are at present? Or do we reorganize the boards and committees as "Vision 21" suggested and give SIC a broadened mandate? Either way, history shows that synod has tried to strengthen the hand of SIC, but the effort has not produced the results that were anticipated.

We also explored the question of regional, or particular, synods. Would we develop a more efficient and effective ministry if we would simply introduce regional synods? This is not a new question. The *Index of Synodical Decisions*, 1857-1980 lists no fewer than sixteen synods at which this issue was part of the agenda. Until now, regional synods have not been introduced. Our committee is not opposed to the concept of regional synods. In fact, some of us feel that they would be a distinct advantage. They could accomplish significant ministry on a regional level. Perhaps the general synod would not have to meet annually. If regional synods were formed, they

would certainly provide an immediate way of securing regional representatives for the seven operating committees and perhaps even for the Synodical Administrative Board.

Related to the issue of regional synods is the possibility of two national synods: one in Canada and one in the United States. Even before the report on this matter by the study committee of the Council of Christian Reformed Churches in Canada, our committee explored the possibilities of structuring the church and organizing its work along national lines. Some members of our committee see this as the most likely denominational structure for the future.

However, in evaluating the issue of regional or national synods, the earlier distinction that we made between governance and administration becomes important. The kind of structure revision with which the denomination has been busy these past few years is administrative restructuring. We have been concerned about a better way to carry on the ministry of the church through its boards, committees, and agencies. Regional or national synods, on the other hand, belong on the governance side of the equation. A regional or national synod is a governing body between the classis and the general synod. Our report does not change the governing of the church. We leave the consistory-classis-synod structure intact. Our report, like "Vision 21," addresses the administration of the ministries that the governing bodies have decided to put in place. The introduction of regional or national synods, though it may be an idea whose time has come, simply does not address the concerns mandated in 1984 and 1987. Even with the introduction of regional or national synods, we would still have to ask, "How can our denominational ministries be most effectively administered?"

The final resolution of our committee concerning other possibilities of administrative structure was to shape our recommendations in such a way that they would work well under our present denominational polity but would also be easily adaptable to the introduction of regional or national synods. Whether synod chooses to move in that direction is a decision yet to be made, but the recommendations on restructuring the administration of the work of the denomination need not be held hostage to the possibilities of the future.

C. "The relationship of the proposed administrative structure to agency staff and programs" (mandate item e)

We have been accustomed to the present system for a long time, and any change is threatening. But will the proposed restructuring mean significant change on the level of the work force? Under the new plan each agency will continue to function in much the same way as it does at present. The plan does not envision any loss of wages or position. Adjustments in work force that are in the interests of effective ministry and good stewardship will likely be phased in over a period of time and will occur as a result of normal attrition. Programs and problems will continue to be processed through appropriate channels. As at the present, so under the proposed revised structure, denominational work will still need the approval of synod, and agencies will be responsible for implementing the mandates given by synod.

The difference is the Synodical Administrative Board and its executive director. The executive director will establish an administrative management

team among the agency heads. The Synodical Administrative Board will administer the work of the operating committees and, through them, will have an effect on the agencies and agency staff. Furthermore, synod will be served not by many agency reports, but by one comprehensive report from the Synodical Administrative Board.

It is possible, of course, that the Synodical Administrative Board may deem a certain agency or operating committee plan or proposal unwise or may judge that it is a duplication of something that another agency is doing. But that is precisely why the church needs such a board. A two-week synod with a full agenda does not have the time to comprehend the full breadth and interrelatedness of all the denomination's ministries. The church needs some structure to take responsibility for effective coordination and administration and so to ensure the wise use of our resources. In those situations where the Synodical Administrative Board and an operating committee speaking for an agency reach an impasse, the agency and/or operating committee will have the right of appeal to synod.

Appendix B provides an organizational chart that shows how the proposed plan affects present staff positions. The present position occupied by the executive director of World Ministries is expanded to become the executive director of the Synodical Administrative Board. No other new position is created. No other present position is eliminated.

D. "A formula for accurate regional representation on boards and committees" (mandate item f)

In its report the "Vision 21" committee used the formula for regional representation currently used by the Synodical Interim Committee. At least one overture said that this formula results in unequal representation from the various regions of our denomination.

On the basis of the way in which we send delegates to classis and synod, it would seem that the most fair way to determine membership on the seven operating committees would not be by count of members or families but by the number of congregations in various areas. There are approximately three congregations in the United States for each congregation in Canada. Membership on the committees ought to be scheduled according to that approximate ratio.

Presently our denominational boards and standing committees have a membership totaling over four hundred persons. Under the plan that we propose this figure would be reduced to about two hundred. We are recommending that the Synodical Administrative Board consist of one representative from each classis and that each of the seven operating committees consist of sixteen members (four from Canada, twelve from the United States) representing designated areas of the two countries, plus up to three additional members at large. The maximum size of the operating committees would be nineteen.

E. "The size and workloads of the operating boards and committees" (mandate item g)

This question arose primarily because of concerns about the "Vision 21" proposed Ministries Board and its division into four agency committees. The "Vision 21" committee recognized the extensive nature of work in domestic

ministries, diaconal ministries, broadcast ministries, and world ministries. Accordingly, it divided its proposed Ministries Board into four agency committees. The resulting work of the Ministries Board with its four agency committees would be rather substantial.

Our proposal modifies that arrangement by proposing seven operating committees, each with a clearly defined mandate: broadcast ministries, diaconal ministries, domestic ministries, educational ministries, publication ministries, support ministries, and world ministries. The coordination of all of these denominational ministries occurs at the level of the Synodical Administrative Board. We believe that the proposed seven committees, together with the Synodical Administrative Board, can administer the work assigned to them by the church.

It should be clear that, under the proposed plan, the present Board of World Ministries would be phased out and its work would be taken over by the Synodical Administrative Board. As we have earlier stated, the synodically approved policies and the constitutional principles that govern the work of World Relief and World Missions will not be changed by the proposed structure, but the coordination, integration, and unification of work will now be under the administration of the Synodical Administrative Board. That board will have a significant workload that will be made realistic through the effective work of and reporting by the operating committees.

F. "The impact on ethnic minority groups in as far as it concerns representation on boards" (mandate item h)

The issue of minority representation on the Synodical Administrative Board and the operating committees should be a priority item on the agenda of the Administrative Board. One possibility is to require that one representative from each of the major ethnic-minority groups in the denomination be placed on each of the operating committees. Other questions of equal representation involve the ratio of clergy and nonclergy as well as the ratio of women to men in the administrative structure of the denomination.

For years the denomination has been eager that ethnic-minority groups, women, and nonclergy be represented on its boards. There is no reason to believe that restructuring would diminish that concern. Synod must continue to encourage the classes to do a better job of recruiting and nominating such people so that the operating committees and the Synodical Administrative Board reflect the ethnic diversity of the denomination. Individual churches can also provide a valuable service in this respect, and the denominational agencies themselves ought to keep this concern before the denomination.

VII. The plan

We propose that the administration of the denomination's work be structured as outlined in Appendix A. The chief features of this plan are as follows:

 the disbanding of the Synodical Interim Committee and the establishment of a Synodical Administrative Board composed of one representative from each classis;

- 2. the appointment by synod of an executive director of the Synodical Administrative Board;
- under the recommendation by and direction of the Synodical Administrative Board, a three-year timetable for the disbanding of all denominational boards and standing committees and the subsequent assignment of the administration of all denominational ministry to seven operating committees composed of sixteen area representatives (determined by the number of congregations) and up to three members at large.

Steps of implementation:

- 1. After approving the plan as presented, the 1990 Synod will appoint a committee to draft a constitution for the Synodical Administrative Board that will conform to the principles and guidelines and to the plan as summarized above and expanded in Appendix C.
- 2. The Synodical Interim Committee will draw up a list of nominees for the position of executive director of the Synodical Administrative Board to be presented to the board for its action at its first meeting in February of 1991.
- Subsequent to synodical approval of the proposed plan, classes will elect a delegate and an alternate to the Synodical Administrative Board. This will be done by January 1, 1991. The Synodical Interim Committee will act in behalf of synod to approve the appointment by classes to the board.
- 4. In February of 1991 the Synodical Interim Committee will convene the Synodical Administrative Board. At that meeting the board will elect its officers, will determine who will serve the initial term for one, two, or three years, and will process nominations for the position of executive director.
- 5. The Synodical Interim Committee will present its last report, and the Synodical Administrative Board will present its first report to the 1991 Synod. At that same meeting of synod the executive director will be appointed from nominations submitted by the Synodical Administrative Board.
- 6. During the following three years, the Synodical Administrative Board, in consultation with present agency personnel, boards, and committees, will prepare operating-committee constitutions that are consistent with the principles, guidelines, and stipulations of this report. The board, with appropriate consultation, will also present recommendations to synod for the transition from the current boards and standing committees to the proposed arrangement. Within that period of three years, whenever the Synodical Administrative Board is ready to present recommendations concerning the establishment of an operating committee, it shall do so, and synod shall be presented with a constitution for approval and nominees from whom to elect the appropriate operating committee. By synod of 1994 the transition should be complete.
- 7. Synod of 1997 will appoint a committee to evaluate the new structure and to recommend any adjustments to the synod of 1999.

VIII. Recommendations

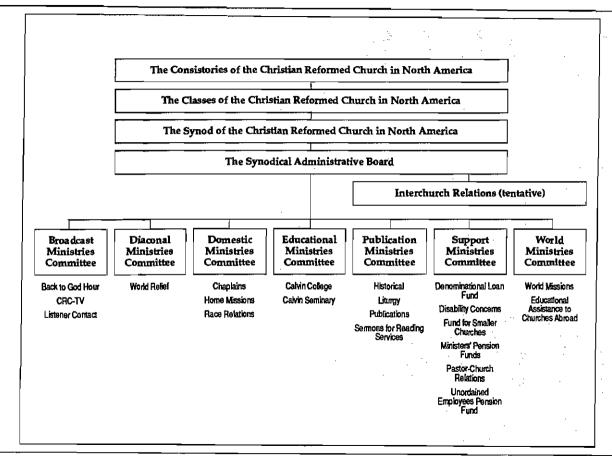
- A. That the following be given the privilege of the floor when this report is discussed: G. Vander Weit, secretary; W. Van Dyk, chairman; F. Velzen, member and chairman of the "Vision 21" committee.
- B. That synod approve the plan outline (VII above) and its implementation.
- C. That synod approve the description of organization and responsibility of the Synodical Administrative Board and the seven operating committees as outlined in Appendix C.
- D. That synod appoint a committee to draft a constitution for the Synodical Administrative Board that will be consistent with the principles, guidelines, and the proposed plan and that will be presented for approval to the 1991 Synod; membership of this committee is to consist of one member each from the Synodical Interim Committee, the former World Missions and Relief Commission, and the Committee on Structure Review.
- E. That synod approve changing the title of the denominational stated clerk to "general secretary."
- F. That synod approve the position descriptions for the general secretary, the executive director, and the denominational financial coordinator in Appendix D.
- G. That synod discharge the Committee on Structure Review.

Committee on Structure Review Wilbert M. Van Dyk, chairman George Vander Weit, secretary Dirk Booy Bernard J. Haan Frank Velzen Tack B. Vos

ADMINISTRATIVE ORGANIZATIONAL CHART

APPENDIX A

agencies will be located in the new structure. It is alphabetically arranged. This chart shows where all current programs, boards, committees, and

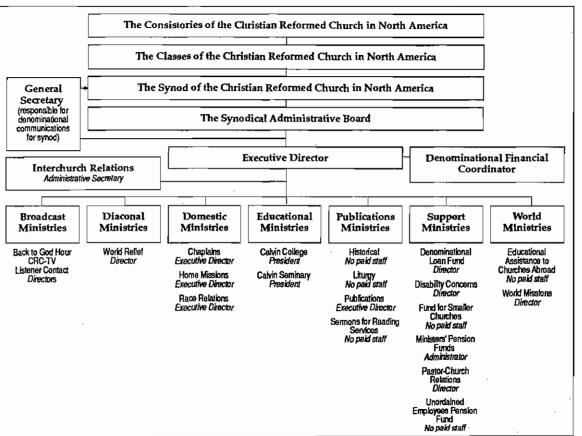


INITIAL STAFF ORGANIZATIONAL CHART

staff responsibility, reporting, and relationships. mented precipitously but in the normal course of attrition and reappoint-In order to achieve maximum efficiency in staff positions and workload, Synodical Administrative Board will develop appropriate structures of This will not be imple-

italics indicate present positions

This chart is arranged alphabetically according to organization; titles in



ORGANIZATIONAL REGULATIONS OF THE SYNODICAL ADMINISTRATIVE BOARD AND THE OPERATING COMMITTEES

I. Summary

- A. The Synodical Administrative Board shall consist of one representative from each classis in the United States and Canada to serve the Christian Reformed Church in North America in the administration of its denominational work.
- B. The Synodical Administrative Board shall elect twelve from its membership to serve as the Executive Committee of the Synodical Administrative Board.
- C. The work of the denomination shall be administered through seven operating committees comprised of regional representatives from the United States and Canada that are accountable to the Synodical Administrative Board according to synodical regulations.
- D. The general secretary, executive director, and denominational financial coordinator shall serve as ex officio members of the Synodical Administrative Board.

II. Synodical Administrative Board

A. Purpose

The Synodical Administrative Board shall be the church-wide administrative arm of synod and shall be accountable directly to synod. It shall be the legally incorporated board of trustees to implement and administer the mandates of synod.

B. Mandate

1. Supervision

a. The Synodical Administrative Board shall supervise implementation of policies and programs established by synod.

b. The Synodical Administrative Board shall supervise the office of the general secretary, the executive director, the denominational financial coordinator, and the operating committees.

c. Although the Synodical Administrative Board may recommend to synod appropriate modifications of mission and purpose statements, in its work it shall adhere to the current synodically approved mission and purpose statements of the denominational ministries.

2. Administration

- a. The Synodical Administrative Board shall develop and implement policy for administrative matters for the Christian Reformed Church in North America except where such matters are retained by synod.
- b. The Synodical Administrative Board shall supervise the Interchurch Relations Committee on a three-year provisional basis. During the

- three years the Synodical Administrative Board shall effect the longterm placement of this ministry within the denominational structure.
- c. The Synodical Administrative Board shall be responsible for new programs until they are placed under one of the operating committees. This placement must occur within three years of synodical approval of the program.

d. The Synodical Administrative Board shall effect integration of the publicity given to the operating committees and their ministries.

e. The Synodical Administrative Board shall appoint and supervise study committees when empowered to do so by synod.

3. Planning and recommendations

- a. The Synodical Administrative Board shall recommend to synod the placement of any new denominational ministries under one of the existing operating committees.
- b. The Synodical Administrative Board shall provide synod with a longrange (five-year) plan for denominational activities, updated annually, and an assessment of performance both of itself and of denominational activities, with appropriate recommendations to synod.
- c. The Synodical Administrative Board shall propose nominations for the general secretary, the executive director, the denominational financial coordinator, and all ministry head positions. Nominations for general denominational positions may be suggested by the operating committees and the church. Nominations for ministry head positions shall be recommended to the Synodical Administrative Board by the operating committees.
- d. The Synodical Administrative Board shall receive regular financial and program reports from the operating committees, shall evaluate their budget requests, and make appropriate recommendations to synod regarding each committee.
- e. The Synodical Administrative Board shall review the programs and goals of any organization requesting synodical financial support for the first time and shall recommend to synod the approval or disapproval of each such request.

4. Mediation and consultation

- a. The Synodical Administrative Board shall mediate differences between operating committees.
- b. The Synodical Administrative Board shall be available for consultation with study committees of synod.

Reporting

- a. The Synodical Administrative Board shall present a full report of its actions to synod annually.
- b. The Synodical Administrative Board shall provide synod with an annual assessment of activities and ministries that synod has assigned to
- c. The Synodical Administrative Board shall develop reporting standards and forms for use by all denominational ministries.

C. Membership

1. Number of members

- a. Each classis shall elect one representative and an alternate to the Synodical Administrative Board. Synod shall approve.
- b. The Synodical Administrative Board shall elect twelve from its membership to serve as an executive committee to carry on the work of the board between its meetings. The Executive Committee shall render a full report of its activities to the Synodical Administrative Board at its regular meetings.

2. Term of office

The term of office for the members of the Synodical Administrative Board shall be three years, with a maximum of two terms, or six years.

3. Role of alternates

- a. Alternates shall complete the unexpired term of members of the Synodical Administrative Board who are unable to complete the current term, subsequent to which they may be elected to the board as primus members.
- Alternates shall be kept informed of actions of the Synodical Administrative Board.

D. Organization

1. Officers

- a. The Synodical Administrative Board shall elect from its membership officers who shall also serve as presiding officers of the board's Executive Committee.
- b. The general secretary, executive director, and denominational financial coordinator shall be members ex officio and shall serve the Synodical Administrative Board with counsel and advice.

2. Committees

To conduct its work and to administer its affairs, the Synodical Administrative Board shall organize itself into committees as it deems appropriate.

E. Meetings*

- The Synodical Administrative Board shall ordinarily meet twice each year.
- The Executive Committee of the Synodical Administrative Board shall ordinarily meet monthly.

III. Operating committees

A. Purpose

The Synodical Administrative Board shall delegate to seven operating committees responsibilities for all denominational programs and activities. This assignment of responsibility shall be with full regard for legal requirements of both Canadian and United States revenue regulations.

^{*}At the outset more than the scheduled meetings may be necessary.

B. The operating committees

1. Broadcast Ministries Committee

The Broadcast Ministries Committee shall be responsible for the work of the Back to God Hour, including CRC-TV and Listener Contact.

2. Diaconal Ministries Committee

The Diaconal Ministries Committee shall be responsible for all emergency and long-term denominational relief and development work and shall assist area diaconal conferences as appropriate.

Domestic Ministries Committee

The Domestic Ministries Committee shall be responsible for the areas of chaplains, home missions, and race relations.

4. Educational Ministries Committee

The Educational Ministries Committee shall be responsible for the activities of Calvin College and Calvin Theological Seminary.

Publication Ministries Committee

The Publication Ministries Committee shall be responsible for the work of CRC Publications as well as work presently done by the Historical Committee and Sermons for Reading Services Committee.

6. Support Ministries Committee

The Support Ministries Committee shall be responsible for the Denominational Loan Fund, Disability Concerns, Fund for Smaller Churches, Ministers' Pension Funds, Pastor-Church Relations, and Unordained Employees' Pension Fund.

7. World Ministries Committee

The World Ministries Committee shall be responsible for the work of World Missions and Educational Assistance for Churches Abroad (CEACA).

C. Mandate

The operating committees shall

- 1. with the assistance of the Synodical Administrative Board, organize themselves and the accomplishment of their work in a way that is appropriate to revenue regulations of Canada and the United States;
- implement policies and programs assigned to them by the Synodical Administrative Board;
- 3. supervise activities under their jurisdiction, respecting the administrative role delegated to ministry staff;
- 4. assist ministry heads in the accomplishment of ministry work, including promoting their work and soliciting nonquota funds;
- 5. develop and implement new policy for administrative matters and appointments, except where such matters are retained by synod or the Synodical Administrative Board;
- 6. develop long-range (five-year) plans, updated annually, and an assessment of performance both of themselves and their ministries, with appropriate recommendations, in order to assist the Synodical Administrative Board in developing and updating a denominational long-range plan;
- 7. report to the Synodical Administrative Board using standards and forms adopted for use by all denominational agencies;

- 8. provide the Synodical Administrative Board with regular evaluations of ministry heads and with nominations when those positions are vacant.
- 9. provide the Synodical Administrative Board with recommendations on other matters affecting their respective ministries; and
- provide all necessary budget information and proposals to the Synodical Administrative Board.

D. Membership

1. Appointments

a. Synod shall elect not fewer than sixteen and not more than nineteen members to each operating committee from nominations submitted by those committees through the Synodical Administrative Board. Synod shall elect an equal number of alternates. Annually, the Synodical Administrative Board shall invite classes to submit recommendations for membership on the operating committees. Members shall be selected on the basis of regional representation as follows:

Far West United States—two

Western Canada—two

Rocky Mountains to Mississippi River-three

Central United States—six

Eastern Canada—two

East Coast United States—one

- b. Members at large shall be recommended by the operating committee through the Synodical Administrative Board and shall be approved by synod. Up to three members at large with needed expertise may be added.
- c. The need for gifts, skills, multicultural, and gender representation shall be remembered when nominees are selected.
- d. The term of office and role of alternates shall be the same as for the Synodical Administrative Board.

2. Qualifications

- a. Members shall have informed interest, experience, and/or professional training in relevant areas.
- b. Members shall be willing and have the time to serve.
- There shall be approximate parity in the number of clergy and nonclergy members.
- d. No person shall serve simultaneously on more than one operating committee.
- e. Alternates shall
 - 1) complete the unexpired term of members;
 - 2) subsequently be eligible for election in their own right;
 - be kept informed and may be used on committees and for special assignments.
- f. Ministry employees shall not serve as members of the committees by which they are employed.

E. Meetings

- Operating committees shall ordinarily meet not more than twice annually.
- Executive committees of the operating committees shall ordinarily meet monthly.

F. Structure and administration

- 1. Necessary administrative and support services, if any, shall be provided through the ministry(ies) that the operating committee(s) supervise(s).
- 2. Each operating committee shall organize itself and administer its affairs in ways that best meet its unique needs, within the constraints of the administrative structure of denominational and international law. All matters of constitution, bylaws, and policy shall be submitted to the Synodical Administrative Board for concurrence.

G. Right of appeal

In the event that a difference between the Synodical Administrative Board and an operating committee cannot be resolved, the operating committee has the right of appeal to synod, following synodical regulations.

IV. Notes

- A. In this structure, the operating committees and ministries do not report directly to synod. Synod shall be served by a single report from the Synodical Administrative Board. The Synodical Administrative Board is encouraged to develop a schedule for the presentation of various denominational ministries to synod.
- B. In the transition period the operating committees shall work closely with the Synodical Administrative Board to ensure that the new structure allows programs of any prior standing committees to continue efficiently and effectively.

APPENDIX D

POSITION DESCRIPTIONS OF THE DENOMINATIONAL OFFICERS SERVING UNDER THE SYNODICAL ADMINISTRATIVE BOARD

THE GENERAL SECRETARY

A. Title

General secretary of the Christian Reformed Church in North America

B. Organizational relationships

The general secretary shall

- 1. be the officer responsible for denominational communications;
- 2. serve as the general secretary of the Christian Reformed Church in North America, incorporated;
- 3. be an ex officio member of the Synodical Administrative Board and the Interchurch Relations Committee:
- 4. have the privilege of the floor at synodical meetings in all matters relating to the exercise of his office, being present also during all executive sessions of synod.

C. Supervision

The general secretary shall work under the supervision of the Synodical Administrative Board and shall be ultimately responsible to synod.

D. Appointment

The general secretary shall

- be appointed by synod from a nomination submitted by the Synodical Administrative Board;
- be appointed for an initial term of four years, after which the general secretary shall be eligible for reappointment to additional four-year terms.

E. Duties and responsibilities

1. Responsibilities to synod

The general secretary shall

- a. edit and have suitably printed such official publications as the synod or the Synodical Administrative Board shall authorize;
- keep an accurate record of the proceedings of synod and the Synodical Administrative Board;
- c. have synodical papers, including correspondence, surveys, questionnaires, materials, reports, minutes, etc., produced for synod and keep a file of synodical correspondence;
- d. have surveillance over denominational archives and historical documents on behalf of the Synodical Administrative Board and be responsible for the right of access to such documents;
- e. inform all persons who have been appointed by synod to serve on committees and provide them with relevant data concerning their assignment;
- f. receive progress reports and/or minutes from the committees appointed by synod;

- g. serve synod with information and advice as requested regarding matters which come to the floor of synod;
- h. perform such duties as synod or the Synodical Administrative Board shall direct.
- 2. Responsibilities to the denomination

The general secretary shall

- a. handle the general correspondence of the denomination;
- b. when called upon (and in matters of major proportions in consultation with the Synodical Administrative Board), give advice and information regarding the provisions of the Church Order and the decisions of synod;
- c. on behalf of synod and its administrative board, be a servant of the denomination in responding to invitations, maintaining liaison, and visiting classes as time and circumstances allow or as the Synodical Administrative Board may direct.
- Responsibilities on behalf of the denomination

The general secretary shall

- a. represent the denomination or secure the proper representation at civic and religious functions in keeping with its relationship to the governments of Canada and the United States, acting in accordance with the approved policies of the Christian Reformed Church, with the the counsel and advice of the Synodical Administrative Board;
- b. as agent of synod or its administrative board, prepare news and information bulletins for the news media which will inform the public of the work and witness of the church:
- c. with the approval of the Synodical Administrative Board, perform services that will represent the position and extend the witness of the Christian Reformed Church.

F. Personnel and equipment

In order that the general secretary may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment.

G. Qualifications

The general secretary shall

- be theologically trained;
- 2. have served as a pastor in at least one of the congregations of the denomination;
- 3. be well acquainted with the Christian Reformed denomination, its churches, ministers, lay leaders, and agencies both in Canada and the United States:
- 4. possess a thorough knowledge of the Church Order and be competent in interpreting the same;
- 5. have the ability to write lucidly and succinctly and be competent in public address;
- possess administrative and organizational ability;
- 7. be broad in spirit, able to move with ease and dignity in North American ecclesiastical circles, congenial and able to cooperate with representatives of other churches as well as members of the Christian Reformed Church.

EXECUTIVE DIRECTOR

A. Title

Executive director of the Synodical Administrative Board of the Christian Reformed Church in North America.

B. Organizational relationships

The executive director shall

- be the officer responsible for the administration of the work of synodically approved denominational ministries;
- 2. be an ex officio member of the Synodical Administrative Board;
- represent the work of the Synodical Administrative Board at synod, where he shall have the privilege of the floor in matters relating to the exercise of his office.

C. Supervision

The executive director shall work under the supervision of the Synodical Administrative Board.

D. Appointment

The executive director shall

- be appointed by synod from a nomination submitted by the Synodical Administrative Board;
- be appointed for an initial term of four years, after which the executive director shall be eligible for reappointment to additional four-year terms.

E. Duties and responsibilities

- Responsibilities to the Synodical Administrative Board The executive director shall
 - a. be responsible to and report to the Synodical Administrative Board;
 - b. provide the Synodical Administrative Board on a continual basis with information and data pertaining to the implementation of assigned responsibilities;
 - be invested by the board with executive responsibility and authority for the supervision and coordination of all synodically approved denominational ministries;
 - d. assist the board's representation at synod with presentation and advocacy of agency matters, assisted, as needed, by heads of denominational ministries;
 - e. submit to the Synodical Administrative Board an annual report on his work with the denominational ministries;
 - f. present an appropriately planned yearly budget, utilizing individual budgets from each ministry;
 - g. develop a unified five-year plan, updated annually, with materials submitted by the ministries.
- Responsibilities to the synodically approved denominational ministries
 The executive director shall
 - a. implement synodical policy decisions as administered by the Synodical Administrative Board as these relate to all denominational ministries;

- b. provide leadership to ministry personnel to enhance the unified ministry of the denomination through the utilization of ministry resources and coordination of goals while ensuring the identity and integrity of all ministries:
- c. serve as the conflict-resolving agent on the level of ministry heads and operating committees;
- d. organize the heads of denominational ministries into an administrative management team or teams that will meet regularly for the purpose of shared information, coordination, planning, and mutual encouragement;
- e. receive minutes of the operating-committee meetings and attend operating-committee meetings at his own intiative or as requested.

F. In order that the executive director may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment.

G. Qualifications

The executive director shall

- 1. be a member of the Christian Reformed Church who has a good knowledge of and commitment to the teaching of Scripture and the Reformed confessions and a love for the mission of the church;
- 2. have had educational training or prior supervisory or administrative experience in applications of executive management skills;
- 3. possess a reputation for personal and professional integrity;
- 4. be able to exercise inconspicuous authority administered to enhance the efficiency of the organization;
- 5. have the ability to develop rapport and trust with the administrative structure to create job satisfaction and high achievement,
- 6. have demonstrated ability in written and oral communication;
- 7. have expertise in business and finance, proven ability to set budgetary guidelines, monitor financial reports, assign fiscal priorities and ensure financial health to the organization;
- 8. have the capacity to delegate authority;
- 9. demonstrate a high level of self-reliance and intuitive judgment in decision making;
- 10. have the ability to plan and coordinate planning with members of his staff, board, and constituencies;
- 11. have demonstrated capacity for listening, integrating ideas, and setting future priorities.

DENOMINATIONAL FINANCIAL COORDINATOR

A. Title

Denominational financial coordinator of the Christian Reformed Church in North America.

B. Organizational relationships

The financial coordinator shall

- be the officer responsible for denominational finances;
- 2. be an ex officio member of the Synodical Administrative Board;

- 3. be present at all public meetings of synod and have the privilege of the floor in all matters relating to the exercise of his office;
- 4. be administratively responsible to the executive director.

C. Supervision

The denominational financial coordinator shall work under the supervision of the executive director.

D. Appointment

The financial coordinator shall

- be appointed by synod from a nomination submitted by the Synodical Administrative Board;
- be appointed for an initial term of four years, after which the financial coordinator shall be eligible for reappointment to additional four-year terms.

E. Duties and responsibilities

The financial coordinator shall

- exercise careful oversight of the administration of finances of the denomination with a view to the greatest possible economy and efficiency;
- examine the budgets of denominational ministries, analyze their requests for quotas or financial support, and assist the appropriate committee in making its recommendations to the Synodical Administrative Board;
- receive and examine regular financial reports of all denominational ministries;
- determine that financial records of all denominational ministries have been audited by certified public accountants;
- receive and examine regular financial reports of all nondenominational agencies requesting financial support;
- advise, counsel, and assist the denominational ministries on matters such as size of reserves, fund management, financial reporting, insurance, pension, and investment programs;
- systematically collect relevant economic and financial data that will assist
 his office, appropriate committees, ministries, and the Synodical Administrative Board in completing their respective work;
- perform such duties as may be assigned by synod or the Synodical Administrative Board.

F. Personnel and equipment

In order that the denominational financial coordinator may be able to perform the foregoing duties and discharge his responsibilities, he shall be provided with the necessary personnel and equipment.

G. Qualifications

The financial coordinator shall

- be a certified public accountant (or the equivalent) and have a broad accounting background;
- 2. have had several years of experience in a financial administrative position;
- possess the ability to communicate effectively;
- 4. be a member of and familiar with the Christian Reformed Church.

REPORT 28

WORLD MINISTRIES REVIEW **COMMITTEE**

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When Synod 1986 adopted the proposal which brought about the reorganization of World Missions and World Relief into the Board of World Ministries, it did so after having officially noted the guidelines according to which the study and action as recommended were carried out. The first of these guidelines, which also serves as a preamble to the others, states lucidly,

The ministry with which the church reaches out in mission in the name of Christ is a unified word/deed ministry. Not only should the participants in this mission so cooperate with each other that any semblance of rivalry or competition is eliminated, but the very structure of the mission itself should reflect and promote that unity.¹

A short statement of the historical background to the interagency conflict which prompted synod to deal decisively with the troubled situation sets the context of the evaluation study which the World Ministries Review Committee here submits for your consideration.

¹ See Agenda for Synod 1986, page 426. For a most helpful compendium of the study and subsequent action which gave birth to the reorganized agencies see also pages 426-71, "Report 37: World Missions and Relief Commission." This reference should be most helpful to the synodical advisory committee, for it contains guidelines, principles, administrative structures, and constitution for the forming of the reorganized agencies.

I. Historical background

A. History

The nub of the interagency difficulties was World Relief's entrance into joint-agency fields with its own relief and community-development programs. These kinds of programs had not been regularized in the Christian Reformed World Relief Committee (hereafter CRWRC²) constitution. In fact, there were guidelines provided that were intended to prevent this from occurring (cf. Articles IV C, D and V A, 1, c). Yet, with some hesitation and ambivalence, successive synods had approved these programs. While CRWRC sought synodical approval for change in its constitution to regularize such programs, Christian Reformed World Missions (CRWM), through executive committee and board actions, sought to place administrative jurisdiction over these programs in a single all-field conference, which was clearly the design of the original CRWRC constitution.³

Synod denied to both agencies their respective requests. In 1977 synod sought a solution by creating the Missions Coordination Council (MCC), composed of the board presidents of the four mission agencies (CRWM, CRWRC, Home Missions [HM] and the Back to God Hour [BTGH]), together with the directors of each agency. The primary mandate given to the MCC was to initiate "discussion" leading to the resolution of these increasingly

vexing interagency conflicts and overlapping programs.

However, even though synod sought to impress MCC with the urgency of its mandate, no real authority was given to MCC for positive action. Nothing was really accomplished until after five years MCC worked out a "plan for the Coordinated Ministry" for presentation to Synod 1982. Both agencies, CRWM and CRWRC, had approved the plan, but before synod met, CRWM withdrew its support in response to objections from its foreign-field missionaries.

It was at this point that Synod 1982 created the Ad Hoc Committee on World Ministries with the mandate to make a thorough study of the troubled situation and to come with a recommended solution. Synod increased the

² The following initials will be used throughout this report:

AMT—administrative management team

BTGH-Back to God Hour

BWM—Board of World Ministries

CRWM—Christian Reformed World Missions

CRWRC—Christian Reformed World Relief Committee

HM—Home Missions

IAC—Interagency Advisory Council

MCC—Missions Coordination Council

JVA—joint-venture agreement

SAB—Synodical Administrative Board

SIC—Synodical Interim Committee

SRC—Structure Review Committee

WMRC—World Ministries Review Committee

WMARC—World Missions and Relief Commission.

³ See original CRWRC constitution, V, A, 1, c.

scope of the committee's mandate and authority the following year, and the committee became the World Missions and Relief Commission (WMARC).

The reports of WMARC to Synods 1983, 1984, and 1985 contained a presentation of the causes and circumstances of the interagency problems. Synod 1985 approved the plan of WMARC for the establishment of the Board of World Ministries with an executive director. During the following year WMARC supervised the formation of the Board of World Ministries (BWM) according to a constitution approved by synod. Synod 1986 appointed Dr. Roger Greenway as the executive director, and the BWM began its work.

B. Mandate of the World Ministries Review Committee

It was in accord with Synod 1985 that Synod 1987 appointed a committee to evaluate the work of World Ministries. This World Ministries Review Committee (WMRC) was asked to report its conclusions to Synod 1989. Owing to a number of complicating matters, it was not possible to complete an evaluation in so brief a time, and Synod 1989 granted a year's extension, to Synod 1990.

1. Appointments to the Review Committee

- a. The final report of WMARC to Synod 1985 contained a recommendation that synod appoint a World Ministries Review Committee (WMRC) after three years of operation of the reorganized ministries. The membership of that committee was to come from those who had been close to and involved in synod's interests in the problem, namely,4
 - 1) two persons who had served on the advisory committees of synod as chairmen or reporters in 1983-86, during the consideration of the question,
 - 2) one person from the Synodical Interim Committee (SIC),
 - two from WMARC.

The WMRC, thus, is representative of all the bodies which were involved in the development of the BWM reorganization and had some understanding of the purpose and expectations of it.

2. Mandate of Synod 1987

a. "Review and evaluate the operation, the functions, the internal and external relationships, and the organizational effectiveness of the newly implemented board, committee, administrative, and on-field structures of World Ministries according to the criteria and goals established by Synods 1983-86."

See Acts of Synod 1985, p. 649, and Acts of Synod 1987, p. 648. E. Roels was reporter of the advisory committee of Synod 1986. R. Opperwall was reporter of the advisory committee of Synod 1985. J. Hasper was a member of SIC during this period. H. Dekker was chairman of WMARC; he became a member of the present WMRC in May 1988, when G. Berghoef resigned owing to a change in his business commitments. W. Spoelhof was a member of WMARC.

- b. "In this review and evaluation consult with key board, executive, and other staff personnel, including in the latter some personnel on home service from fields of joint ministry."
- c. "Serve Synod 1989 with information and recommendations as to this review and evaluation and, if appropriate, propose possible changes."5
- d. "That both the Structure Review Committee (SRC) and the WMRC be instructed to engage in mutual consultation prior to their respective reports."6

II. Process of evaluation

A. Procedures for evaluation by the World Ministries Review Committee (WMRC)

1. Committee meetings

The WMRC met to organize its work in December 1987, and upon instructions of synod it formally began its evaluation following the February 1988 meeting of the BWM. Since that time, the committee has held thirty-seven meetings as of October 16, 1989, many of them for a full day, plus numerous subcommittee meetings. WMRC representatives also attended the 1988 and 1989 board sessions.

2. Interviews

The committee, either in plenary session or as subcommittees, met in numerous instances for interviews with field personnel on home leave and with persons who had recently been members of field staffs. The committee met with the directors of the two agencies and with the executive director of World Ministries, each on several occasions. Each has likewise voluntarily furnished the committee with pertinent material from board, agency, and committee minutes. The executive director regularly sent each committee member copies of communications and minutes of the officers of the board, administrative management team (AMT) minutes, and his own "Board Communiques."

The committee interviewed regional and field directors when available on home leave or on assignment, and, most recently (July 1989), the committee met with the regional directors of both agencies in a group meeting. The committee also met with the AMT on several occasions, at times for a full day.

3. Surveys

Much committee time was spent in preparing and evaluating a comprehensive questionnaire which the committee sent to all on-field staff personnel and spouses and to all home-office staff members in 1988. The response rate to this instrument was unusually high. The comments to each individual question were as valuable to the committee in the evaluation process as were the numerical scores of the respondents. Although processing these responses was a long and laborious task in which each returned response was read by each member of the committee, the results were worth the effort. The committee received commendations from a number of respondents for giving the field personnel an opportunity to participate in the study.

Acts of Synod 1985, p. 649, and Acts of Synod 1987, p. 648.

Acts of Synod 1987, p. 649.

The committee sent a special questionnaire to the members of the board. A second, shorter questionnaire, seeking to gauge whether there had been a change in perception and attitude among earlier respondents, was sent to all on-field personnel and spouses in 1989. The response rate was gratifying.

The compiled results of these surveys will be made available to the appropriate advisory committee at Synod 1990.

4. Meeting with the Missions Coordination Council

Your committee held one meeting with the Missions Coordination Council (MCC). The MCC is comprised of the directors and presidents of the boards of the four outreach agencies of the church, namely, World Missions, World Relief Committee, Home Missions, and The Back to God Hour. This meeting was held in the early part of the committee's work and was called in order to explore the boundaries of the mandate of your committee as comprehended under the mandate: "to serve Synod 1989, now Synod 1990, with information and, if appropriate, propose possible changes." The committee wished specifically to explore the possibility of effecting an appropriate integration of the interests of the four agencies, a matter to which WMARC referred in its report to Synod 1985.

Meetings and communications with the Structure Review Committee (SRC)

Your committee held several meetings with the SRC, and the officers of both committees were in frequent telephone conversation with each other. The two committees exchanged a number of written reports and letters. The result has been that each committee developed a better understanding of the direction and purpose of the other committee's perspective on organizational structure.

Continuing review

Your committee's work is not finished until Synod 1990 meets. Even though this present report ends at the required reporting date of October 16, 1989, the committee will continue to receive and review documentation, attend the February board meeting, remain in communication with the staffs of the agencies, and monitor the operations of World Ministries in general. The WMRC plans to remain current, and as further relevant evaluation data become available, these will be noted and updated for a subsequent report.

B. Concurrent problems encountered by the World Ministries Review Committee
Aside from an unusually large number of temporary and otherwise
frustrating rough spots in the process of making an adequate evaluation of
the World Ministries organization, there were two major difficulties which,
even at this time, remain as unresolved problems in the evaluation process.
The first, a long-standing difficulty, has to do with the issuance of the
"Vision 21" report, which SRC is addressing in its own report to synod and
to which the WMRC's report must bear a special relationship. The second is
the Canadian situation encapsulated in what has been labeled the joint-venture agreement (JVA), which is of rather recent origin. The status of the
second problem is such that it is impossible for the WMRC to address any
firm answer even up to this time.

1. "Vision 21" report

The reorganization plan for CRWM and CRWRC agencies was a traumatic experience for the agency personnel most immediately affected by it. It was this in a double measure for CRWM missionaries, whose agency was not only brought into the new overall structure but was also almost completely overhauled by the new system. Moreover, even before the two agencies could adjust to the new organization, another plan for a revised structure was proposed in the "Vision 21" report.

This was not only unsettling for the missionaries but also for the WMRC. The "Vision 21" report added a new dimension to the task of the WMRC, for the report recommended, in effect, a return to the former separation of the two agencies. The executive director also regarded the "Vision 21" report as unsettling; in one of his reports he noted:

As I see it, one of the most serious difficulties we have had to deal with is the impact made by the "Vision 21" report itself. The report was made public one month after I began to work here [as executive director of World Ministries).

The report introduced a question mark in everyone's mind about the uncertainty and underlying feeling of tentativeness about World Ministries and what it was trying to accomplish.

That feeling of uncertainty has surfaced over and over again in discussion ranging from the floor of the Board room to casual remarks among missionaries. I believe it has contributed also to some board members' feelings of ambivalence about their role.

It was about this crucial point—the apparent separation of the two agencies by "Vision 21"—that WMRC also came into discussion with the SRC. After a number of meetings, the two synodical review committees arrived at a mutually agreeable understanding of the importance of preserving the principles designed to integrate the church's word and deed ministry, the gains that have been made in joining the work of CRWM and CRWRC, the constitutional mandates given to CRWM and CRWRC, and the constitutional provisions for on-field organization.

2. Joint-venture agreement

The Canadian situation, in which the government seeks to establish Canadian control over gifts to charitable causes and which has necessitated an arrangement called a joint-venture agreement (JVA), has posed another serious diversion for the WMRC. The issues raised by the IVA, affecting Canadian and United States' donors to charitable causes, are so colossal that they threaten to undo the whole reorganization plan.

The BWM has already agreed to allow each agency to pursue its own course of action, each as best suits its operational interests. Thus, both agencies have adopted different organizational arrangements dealing with the Canadian situation. These arrangements may affect administration, fundraising, programs, personnel, and financial controls (especially for the CRWRC), and, thus, the heart of the World Ministries' organizational plan adopted by synod.

III. Determinative factors in establishing the direction of the evaluation study

A long and thoughtful consideration of the strengths and weaknesses of the reorganization of the two agencies into World Ministries brought your committee to the judgment that the present goals of the organization must be made secure, its gains extended, and its operational weaknesses corrected. Here, in anticipation of a later discussion in this report of the conclusions drawn from evaluation questionnaires (which have been a significant resource for arriving at the judgment), the committee notes that there is a considerable measure of support for the effort to get more interagency cooperation and coordination. The reorganization structure is generally seen as having the framework, in principle, to move toward this. There is, however, along with this acceptance, a considerable amount of dissatisfaction with the operation of the system. This must be corrected.

The best way to capture the gains and to correct the weaknesses is by locking in, with clear and unmistakable mandates, the provisions of the constitution, either present or proposed, which define the purposes, principles, and unique organizational structure underlying World Ministries. The following five considerations enter into this judgment:

A. The need for much more time before the new organization can be fully tried and tested

The three-year period covered by WMRC already gives adequate evidence that the reorganized system can and does work. There are a reduction of conflict, a greater awareness of and attention to the unity of word and deed ministry, and, on the home-office level, a more than moderate acceptance of the system. But even these gains do not represent complete achievement, nor could one expect complete achievement within three years.

There are also operational weaknesses which need correction and contextual management adjustments which must be made. These required changes, all of which will be within the system, when made, will also need time to find acceptance and to mature. They cannot be made precipitously. One factor causes your committee to warn against drastic changes at this time. That factor is alluded to by many missionaries in their responses to the evaluation questionnaires. They state that the on-field personnel cannot bear any additional traumatic changes. One of the mistakes made early in the initiation of the reorganization was that too little time and too little training were given to all those involved to help them toward acceptance of the new system. WMARC's proposal did not provide for this, and management did not give or have enough time to achieve it. Reorganization of such great magnitude necessarily takes time, explanation, and training.

B. The need to continue a system of organization which facilitates the unity of word and deed ministry

That which brought about the reorganization of CRWM and CRWRC into the World Ministries structure was the serious breach which had developed between these agencies in their foreign programs. Synod itself in some of its decisions had thought the difficulties to be simply a matter of the lack of cooperation—getting along with one another. It also thought at times that the difficulties were a matter of the lack of coordination—agencies meshing their programs. In actual fact the failures of cooperation and coordination in

the operations of the two agencies were caused, to a significant extent, by a mutual misunderstanding of the concepts of the unity of a word and deed ministry and of the integration of programs operated in the name of the Christian Reformed Church (CRC).

1. The meaning of the unity of a word and deed ministry

There are two aspects to the concept "the unity of a word and deed ministry" carried out in the name of the CRC.

It means first of all, and primarily, a unity of the proclamation of the gospel and the exercise of mercy and compassion toward all persons. This unity must always be experienced by both agencies through the fulfillment of their mission. In the church's mission to those outside the gospel, the proclamation and the exercise of deeds of compassion go hand in hand. However, in the formal organizational aspects of this mission, one agency specializes in proclamation and church planting, and the other specializes in deeds of mercy, development programs, and other diaconal concerns.

The agencies are making good progress in their understanding of the con-

cept of the unity of word and deed in ministry.

The second aspect of this unity is that "as a general rule, the two agencies should work on joint-agency fields in order to achieve most appropriately and effectively the one complete mission of the church, and in order to exercise Christian stewardship most efficiently and fruitfully." Where this is not appropriate for one reason or another, the agencies should deliberately choose to work with those churches and fellow Christians who are spiritually closest to the CRC. However, this does not preclude a ministry of mercy to or with others under exceptional emergency conditions. Even in these instances, however, the unity of word and deed should always be present.

2. The two-agency word and deed ministry

A word and deed ministry can perhaps be carried out ideally by a single agency, but only adequately by a balanced, integrated word and deed minis-

try with an organizational structure to accomplish it.

A word and deed ministry can also be carried out by two agencies, each coordinating with the other in a unity of mission. However, unless the two agencies are joined by an organization which effectively defines their relationships within the church's structure, the two tend to drift apart. The one could tilt toward a narrowed church-planting perspective and the other toward a parachurch perspective.

The structure proposed by WMARC is keyed to the provision for administrative interlocks along the whole line of administrative responsibility and accountability. It is at these points of interlock that the two agencies conjoin in order to assess, develop, and control the unification of the word and deed ministry. The following interlocks are built into BWM's system:

⁷ See BWM constitution, Article IV-A and V-A.

⁸ See BWM constitution, Article III-A.

- On-field: 1. The field executive council, which is made up of one or two field directors and equal agency representation.
 - 2. The field assembly, which is comprised of all field personnel and spouses of both agencies.
 - The regional directors of both agencies, who meet in an on-field location.
- Home-office: 4. The administrative management team, which is constituted of the executive director of World Ministries, director of CRWM, and director of CRWRC.
 - 5. The executive director, who gives direction to the coordination and integration of the administration of the agencies and to the implementation of board policy.

Board: 6. The Board of World Ministries, which determines policy and supervises operations of both agencies.

The kind of structure which WMARC proposed is also keyed to the guarantee of "the integrity and identity" of each agency. The integrity of an agency means that it remains at one with the mission of the church and at one with the synodical understanding of its task. The identity of an agency essentially pertains to its specialized task in the full mission of the church and the specialized and professional abilities of persons who are joined together in the execution of that specialized task. Each agency, therefore, has its own integrity and identity, but the two agencies are united in carrying out the one mission of the church.

C. The need to retain the conjunction of the two agencies

The WMRC holds that the provision for a structured conjunction of the two agencies is essential to bringing unity to their word and deed ministry. The evaluation study has brought to the committee's attention some changes which should be made in the present multilayered administrative structure. However, such changes should be made to strengthen the existing structure, not impair it.

The principle of the unity of word and deed ministry, administered in the CRC, has a special application to the relationship of CRWM and CRWRC. This is the case, first, owing to the close relationship of the ministry of the Word to the ministry of mercy, and, second, owing to the constitutionally required correlation of their programs. These two agencies, which carry out separate tasks requiring special expertise, should not be separated from the one trunk which nourishes them both and from which each grows and develops. This concept does not diminish the integrity and identity of either of the two agencies engaged in the mission of the CRC.

D. The need to extend this unity in a structured way to the other outreach agencies

To assert that the operations of CRWM and CRWRC bear an especially
close relationship to each other is not to deny that the unity of mission
should embrace all four outreach agencies (CRWM, CRWRC, HM, and
BTGH). Both of these concepts bear appropriate weight of emphasis. To include in this unity only the two-agency concept, without regard to the other
outreach agencies, would be improper. To emphasize the four outreach ministries without giving special regard to the unique relationship of the two
agencies to each other and to the whole would be unacceptable.

E. The need to correlate WMRC's study with the study of SRC

In consultation with SRC (August 1989) your committee came to a new understanding of SRC's proposals and is pleased that what at first appeared to be a complete separation of the agencies in the SRC plan for a new denominational structure is not intended to be an abandonment of the constitutional and organizational provisions of World Ministries. Neither the constitutional principles of WMB nor the field structure would be substantively altered by SRC's proposal.

However, in the SRC proposal the World Ministries structure at the homeoffice level would be seriously weakened, since the board itself and the executive director would be eliminated and the AMT would be substantially
altered. Eliminating such immediate leadership and supervisory functions
and relationships and removing them to a different echelon of administration, as the SRC proposal does, would be to disregard the unique relationship which the two agencies have to each other. It is this large concern that
brings the WMRC to propose to synod the continuation of the present structure.

IV. Significant findings from instruments of evaluation (questionnaires, interviews, conferences)

During all the years of friction between the two agencies, CRWM traditionally espoused the concept of one united agency instead of two, and CRWRC vigorously contended for two agencies and its own independence from CRWM's control. Those sentiments were a constant in the calculus.

However, another factor contributed to the problem, namely, a matter arising out of the extensive reorganization of CRWM at the time of the reorganization into World Ministries. Coincidental with synod's acceptance of WMARC's proposed reorganization plan, CRWM itself was reorganized. This was in part initiated by the change in the directorship of CRWM and in part to accommodate the reorganization plan of World Ministries. In the shift to the World Ministries plan, the changes affected CRWM more than CRWRC. CRWM shifted its administrative pattern from a consensus style of administration to a chain-of-accountability type and from a traditional board-directed leadership to an executive and committee type. CRWRC long had a chain-of-accountability administrative system and an executive style in which the board (although called a committee) showed special interest in a fund-raising function.

Hence, under the new World Ministries organization there were few changes in CRWRC's operations. However, for CRWM the changes were especially traumatic; for WM personnel it meant a new director, a new style of administration, and a new organizational relationship to CRWRC. The new board, the increased authority of its director, and the disapperance of its *Mission Order* were great changes for CRWM. An understanding of this background for both agencies is important in assessing the reaction of the on-field personnel of both agencies to the reorganization. For CRWM the shock of such changes was not absorbed in four years. The effects are still evident today.

A. Board of World Ministries

Board responses to WMRC's questionnaire were at a 50 percent rate of return. These responses indicate that there are marked differences among board members as to the board's proper task, ranging from that of temporary trouble-shooting, doing as little as required to maintain cooperative relationships between the agencies, to that of full policy-making and governance in order to achieve integration between the agencies. There is a recognition among respondents that so far the board has made few definitive decisions, that it has not had much to do, that it has lacked in-depth involvement, that it has contributed relatively little to the unification of mission, and that the real integration of mission has only begun. Some board members are also concerned that too much policy-making has been left to the executive staff.

Board members evidently appreciate the work of the executive director and the AMT. Some hold that the more these do, the less there is for the board to do and that this is how it ought to be, while others hold that the board is little more than a rubber stamp to AMT and that this is how it ought not to be.

As to whether the board might better be entirely regionally composed, responses ranged all the way across a scale of 1-7 as to "agree" or "disagree."

Interviews indicate that there is dissatisfaction but also ambivalence regarding the time, length, and frequency of board meetings. There is also some feeling that reports and other agenda materials from staff are insufficient and are not distributed in a timely manner.

It must also be observed that the board has not adequately met its responsibilities under the constitution and synodical regulations in some areas. WMRC is engaged in consultation with the board regarding appropriate action in these areas and will make subsequent report to synod about them.

Many board members seem to feel that their performance as a board has been minimally adequate, that good work by the executive staff has made this tolerable, that the board is having growing pains, and that steadily it is becoming more responsible and effective. It must be said that within the limitations which it has unnecessarily permitted for itself, the board has been conscientious, sensitive, and positive toward the executive staff and supportive of World Ministries as a whole. It must also be recognized that there are intrinsic difficulties in mastering a new operation, that a diversely constituted board membership imposes handicaps, that meeting time has been insufficient, and that there has been an unfortunate amount of turnover in agency representation on the board.

B. Administrative management team and executive director

The AMT is a constitutionally recognized unit of administration which meets frequently and on call of the executive director. The team consists of the executive director and the two agency directors. Other executive staff personnel are brought into the AMT's meetings as needed. This unit is the top home-office unifying body in the reorganization scheme. Its function is to coordinate, integrate, and unify administratively the programs of the two agencies; to keep the board duly informed; and to present to the board, through the executive director, those policy, personnel, and administrative matters which require board consideration.

Your committee has interviewed and conferred with the members of AMT frequently. We have found that its members relate well to one another and work together constructively, with mutual respect, candor, and helpfulness. They share amply with one another in consideration of relevant matters and spare no effort to make the unit succeed. Since it was formed in the summer of 1986, AMT has met some ninety times as of October 16, 1989. Among the six points of interlock between the agencies (cf. III, B, 2 above), this one is evidently the most successful.

One of AMT's most important tasks has been that of mediation between the agencies and reconciliation at points of friction and dispute. The executive director himself has excelled in this regard. Feelings between personnel of the agencies on all levels are much better than they were at the outset of World Ministries, and for this there is widespread appreciation.

AMT has also been effective in advocating and fostering the unity of word and deed in mission generally. However, it has not done so well in specific ways. Here it seems that too often agency separation has prevailed at the expense of unification. The board, incidentally, has its own share of responsibility for this. Two examples, among others, will illustrate. First, each agency's promotional and fund-raising literature rarely recognizes the overall World Ministries structure or a relationship to the other agency, even when the literature refers to fields of joint mission. Second, although several new joint-agency projects have been initiated on existing joint-agency fields, AMT has not yet, in nearly four years of World Ministries, instigated the opening of a single new joint-agency field, while the agencies themselves have opened, with board approval, several new single-agency fields.

As already noted, our findings indicate that the executive director has done excellent work as a mediator and reconciler. He is highly commended for his style of operation by home-office associates and by the missionaries of both agencies. He has been notably successful on field visits in fostering better attitudes and/or working relations between dissident units and persons. This aspect of administration no doubt was needed because there was much reconciliation to be done. On the other hand, the position of executive director has not yet been developed as strongly as needed in its aspect of giving authoritative direction.

C. Regional director

1. Background of this position

The position of regional director, though important to both agencies, is not established and regulated in the constitution. The reason is that in 1986, when CRWM and CRWRC were reorganized into World Ministries, the position of regional director did not yet exist as an on-field position of CRWM, though it had been such in CRWRC for many years. Synod 1986 adopted WMARC's recommendation that to facilitate joint operations, both agencies should provide, wherever possible, matching levels of administration. In the previously operative *Mission Order* of CRWM, many of the functions projected by WMARC in 1986 for the position of regional director had been performed in CRWM by regional secretaries located in the home office. WMARC strongly urged CRWM to consider the possiblity of changing the office of area secretary to that of regional director and transferring its

regional functions to the region itself, locating the director as closely as possible to the CRWRC counterpart. CRWM agreed to WMARC's proposal on a three-year experimental basis, after which it would review the experiment and report to the BWM with appropriate recommendation.

2. Present status of this position

CRWM's implementation of the position of regional director has been gradual. In the World Ministries reorganization this was the last piece of administrative machinery to be placed. Qualified persons for such positions were hard to find quickly, and there was no time for training. For CRWRC the requirement of close association with a counterpart on a regional level was new and different. For neither agency has there been a constitutional provision to regulate the position.

Today there are four regions: Latin America, West Africa, East Africa, and Asia. The first three are staffed by a director of each agency and the last, experimentally, by a single director serving both agencies. Geographical and operational differences between the agencies' programs persist but are being steadily lessened. In all of the regions but one, both agencies have established the same location for their directors.

CRWM will soon undertake the prescribed review and evaluation of its regional organization, opening the way for its possible regularization and constitutional establishment.

Evaluation of this position by the missionaries

The findings of WMRC indicate that generally the missionaries of both agencies recognize that regional directors have a proper place. Although there are various degrees of criticism of the position as it now exists, there is hardly anyone who advocates that it be abolished. Criticism is expressed at four points: first, the increase in the number of administrative layers has occasioned complaints about impeding the flow of communications and appeals; secondly, this increase in layers removes the field even further from decision making at the home office; thirdly, as presently structured, the financial cost is considered by some to be excessive; and, fourth, there are a good number who question the need for a regional director for each agency and propose that a single director serve both agencies.

D. Field organization

At this point WMRC's findings from surveys and interviews are given as to perceptions and evaluations of the World Ministries structure by missionaries on the field. Although these on-field reactions pertain primarily to the new field organization, they also relate in a measure to the structure as a whole, including the board and the home office.

1. Surveys (cf. II, A, 3 above)

The questionnaires received from the field were entrusted to Dr. Craig Van Gelder, lecturing professor of missions at Calvin Theological Seminary, who is professionally trained in computerized quantification. He computerized the data, tabulated them, and summarized them in a thirty-three-page study. This study verified, but made more explicit, the sense and substance of the responses as perceived by the members of WMRC from their own study of the questionnaires. WMRC is most grateful for the assis-

tance of Dr. Van Gelder. His computerized tabulation and descriptive summary will be available to the appropriate advisory committee at Synod 1990. WMRC's statement of findings, given below, is heavily dependent on the summary provided by Dr. Van Gelder and extensively uses his formulations.

Respondents provided extensive written comments in addition to marking numerical scores. Many even took time to pen "letters" at the end of their questionnaires. Both the number and the length of these written comments appear to indicate pent-up frustrations on the part of many persons and a lack of other ways for them to register their evaluation and feedback.

Although the surveys were administered in a way to allow anonymity, many respondents signed their questionnaires. It seems that many wanted to be sure that WMRC would know how they individually felt about the new structure and its operation. Evidently they also expect that WMRC will do something about their concerns.

The main reason for a second survey was that the first came after two years of World Ministries operation and some field and administrative personnel claimed that this was too short a time for adequate and fair evaluation. The second survey (June/July 1989) was, therefore, designed to gauge change in the third year of operation. Five general questions were used.

2. Perceptions in general

The surveys reveal a substantial commitment in both agencies to the World Ministries concept. Nearly all respondents affirm that "it is appropriate and desirable for the ministries of CRWM and CRWRC to be joined together under one World Ministries board for . . . a unified ministry of word and deed." It is generally agreed that the new structure is in principle a step in the right direction. No one advocates a return to the pre-1982 separate organization of the agencies. However, there are serious issues on the field in terms of the organizational operations of the new structure and its perceived effectiveness and efficiency.

Both surveys reveal significant concerns among field staff of both agencies regarding the new system. Although some fields and certain personnel categories are fairly supportive, the overall pattern of response is one of deep concern, centering in the management system with its multiple levels. Particularly evident among CRWM personnel is the feeling that the management structure and the manner of its implementation represent a basic and unacceptable development.

On-field personnel of both agencies show concern with a perceived failure of the new system to improve administrative efficiency. It is often seen to be top-heavy, bureaucratic, impersonal, cumbersome, and unresponsive to personal interests. Comments at the field-missionary level emphasize especially three factors: the amount of paperwork is seen to be too much, the relationship to headquarters is seen to be too distant, and the flow of decision making is seen to be excessively top-down.

In general, the surveys indicate, personal relationships between missionaries of the two agencies are much improved. Communication is better, and there is better understanding of one another's work. Yet there remain significantly different philosophies between the agencies regarding goals, the hiring of nationals, planning, methods of reporting, and concepts of development.

Regrettably, the work of the agencies remains largely separate in most places, as CRWRC focuses on material aid and community development while CRWM focuses on the communication of the gospel, conversion, and church planting and development. Although mutual assistance has increased on a few fields, on most fields real unification of mission is still lacking.

Field executive council

A particular concern of CRWM missionaries pertains to the field executive council. On most fields CRWM outnumbers CRWRC, on some by a wide margin. Yet, while the field assembly includes all missionaries of both agencies, the field executive council consists of an equal number (two or three) of each agency. Since the latter is decision making while the former is advisory, many CRWM missionaries tend to feel disenfranchised, especially when in earlier service they may have had a field council of their own including all missionaries equally. An aggravating factor is that in most places the field assembly so far is weak and ineffective, not fulfilling its proper role in the synodical design of World Ministries. Thus, many CRWM missionaries contend that the field organization is undemocratic, unrepresentative, and, further, also in violation of the parity of the clergy—all this being more apparent at the level of operation than at the level of principle.

On the other hand, CRWRC missionaries evidently are more favorable toward the new field organization. Even though they, like CRWM, rate the operations of the field assembly rather low, they are mostly positive about the field executive council as to its representative character, its decision-making process, and its programmatic effectiveness.

4. Field director

The position of field director in the World Ministries reorganization involved for CRWM a change which affected the flow of authority and accountability. Previously, CRWM fields were under the "supervision" of a field secretary who was chosen by the missionaries serving on a given field. The new structure replaced the office of field secretary with that of field director, an office which CRWRC had already established years before. The field director, in both CRWM and CRWRC, is appointed by the agency director, according to the constitution, "after consultation with the respective field staff." (In the case of a single field director on a joint-agency field, the appointment is made by the executive director).

WMRC's findings indicate that CRWRC missionaries strongly favor a field director for each agency on joint-agency fields while CRWM missionaries tend to favor single directors serving both agencies. Survey results show a low overall score, particularly by CRWM, for the practice of agency directors appointing field directors, as much because of how it is being done as because of the idea itself. It appears that the constitutional requirement of consultation in advance with field staff is in general not successfully carried out.

On the whole, field directors are serving faithfully but are not yet as effective as they ought to be. Polarization and stalemate between them are still found on some joint-agency fields. Thorough joint decision making, including integrated planning, too seldom occurs.

5. Field assembly

Under the World Ministries structure, each field, joint- and single-agency, has a field assembly. For CRWM this replaces its traditional field council, which, comprised of all the missionaries, was the major decision-making and planning agency for the field. Today's field assembly is basically advisory in character; it also provides opportunity for training, fellowship, and spiritual development.

WMRC's findings indicate that the field assembly is too seldom properly and usefully operative. It is often weak and ineffective, particularly in fulfilling its constitutional responsibility to serve in an advisory capacity to the field executive council. Usually the field assembly is not a meaningful part of the decision-making process, not realizing its true potential in this regard. Some missionaries consider it a rubber stamp to the field executive council. A more effective field assembly could do much to overcome the widespread feeling of disenfranchisement on the part of CRWM missionaries.

6. Perceptions in the second survey

Regrettably, the second survey showed little change in response patterns after the year succeeding the first survey. In the second, only one-third of the respondents stated that there had been an increased unification and coordination of ministry between the agencies, although two-thirds found that each agency's specialized role became more effective. Overall, 70 percent saw no increase in administrative efficiency, 64 percent saw no improvement in morale, and 37 percent said that their reaction to the new system was more positive than a year earlier.

V. Conclusions and proposals for changes

A. Board of World Ministries

1. Clarifying its responsibility and strengthening its authority One source of weakness of the BWM is its failure to assume all of the responsibility and authority delegated to it by the constitution (cf. IV, A above). There are two areas of authority which should either be clarified or interpreted more liberally to strengthen the board's authority:

- a. The functions of the board and its authority extend beyond matters of interagency cooperation, coordination, and integration. Included in its scope of jurisdiction is also the area of supervision of internal operations. This does not mean involvement directly in the daily operations. However, the board's supervision does include such matters of daily operations which may evolve in broad policy.
- b. The board must exercise its responsibility and authority in all those specific areas of policy and operations prescribed by the constitution and synodical regulations, some of which have been more or less neglected. Examples are found under IV, A above.
- c. The board's agent in its supervisory role is its executive director. He should not only provide the board with information but primarily provide it with a substantive policy agenda for decision making.

2. Changing its membership

The board is presently constituted of ten members-at-large, who are nominated and approved by synod, and ten agency representatives, five from each agency and chosen by their agencies. The original purpose of including the agency representatives in the board was to provide the sixth and final point of structured contact between the two agencies, which would facilitate the cultivation of the unity of word and deed ministry. The ten members-at-large were chosen regionally with the intent that they serve as a buffer against any independent-agency point of view.

From the point of view of the agencies, the provision of agency representation enables the agencies to supply full and up-to-date information to the board. The agencies wish to retain this feature. WMRC holds that objectivity in forming judgments is better served when agency influence is not so prominent. The board is already served by the presence of the two agency directors and by the executive director, who is also leader of the AMT. These adequately fulfill the purpose of providing, in the board, the final interlock for bringing together the two agencies in a unity of word and deed ministry.

Agency representation on the board produces three other difficulties:

- a. The record shows that among the agency representatives there is a lack of continuity in membership. This discontinuity results from the fact that these representatives tend to have relatively short tenures on the board. The ten regional representatives, on the other hand, have nearly all completed their full terms of appointment.
- b. The practice of scheduling meetings of the board to follow immediately upon the meetings of the agency committees presents another difficulty. Meetings are so scheduled as a cost-saving factor and as an accommodation to the ten agency representatives. However, for these agency representatives a second meeting at the tag end of earlier agency committee meetings may well be regarded as less important. This scheduling also allows no time for most board members to study reports from the various agency committees in advance of their own meeting.
- c. Not only the time but also the frequency of meetings has caused difficulty. WMARC originally envisioned and advised the board either to meet twice a year or to appoint an executive committee to meet periodically. It has done neither. Whereas in getting started under WMARC's mandate, it met three times in 1986, since then it has met only three times in three years and then for only one day each time. Such a format of meetings, without an executive committee, is entirely insufficient to enable the board to meet its responsibilities.

The performance of the board will be significantly improved (1) when it is constituted of delegates elected exclusively on a regional basis; (2) when so constituted, it need not meet at a time directly associated with meetings of the agency committees; and (3) when it meets twice a year or uses an executive committee. WMRC is proposing constitutional amendments to accomplish these three objectives.

B. Administrative management team and the executive director

The executive director's excellent performance in his position has already been noted in this report. The present reference to his role is in connection

with the AMT. AMT with its executive director has attained much success. Its reputation in coordinating the activities of the two agencies and reconciling their differences is such that the concept of an AMT was taken over by the SRC.

WMRC judges that the AMT and the position of executive director, along with the board, are so important for retaining the unity of word and deed ministry between the two agencies that, before considering any revision, careful attention must be given to the purpose these units serve so as not to endanger the entire reorganizational structure. These two units provide the best matrix in which to develop a unification of a word and deed ministry. Their effectiveness should not be impaired.

In general, the functions of AMT are threefold: to promote the unity of word and deed ministry in the mission of the church; to process, for decision by the board, policies and administrative procedures; and to reconcile points of friction and dispute.

The function of processing recommendations for decision by the board has become a matter of concern. The AMT has attempted to be so efficient in its problem solving and policy making that it has diminished the board's involvement in making decisions on policy matters. This leads to the impression that the board is not a vital decision-making body. AMT has thus diverted the board from its constitutional and operational prerogatives of directing and supervising the unification of the agencies' efforts at integration of the full mission of the church.

The responsibility for the weakness of the board in its decision-making role falls also in part on the office of the executive director. That office should exercise more executive authority than it has done. To achieve this, the powers and functions of that office should be stated more precisely in the constitution or job description, giving that position recognition as being the board's executive arm in providing the leadership for an integrated and unified ministry of the church. Such strengthening would help both the executive director and the board. WMRC is proposing constitutional amendments to accomplish this.

WMRC regards the office of executive director as a crucial position. WMRC was greatly distressed by the early resignation of the executive director to assume a position at Calvin Theological Seminary and the consequent reduction of the office to part-time status. WMRC is grateful for Dr. Roger Greenway's part-time services to BWM during the period of uncertain development, but WMRC recommended to the board a full-time replacement as soon as possible. WMRC now reiterates that advice in view of BWM's consideration of continuing the position on a quarter-time basis longer than so far approved by synod. WMRC strongly advises synod that the position, if it is to fulfill all of its constitutional obligations, should be nothing less than full time and that as soon as possible.

C. Regional director

Much would be gained if constitutional recognition and proper assignment of goals, authority, and functions were assigned to the position of regional director. WMRC intends to pursue this. However, before this can be properly done, there are several factors which remain to be assessed. These are the following:

- 1. The financial costs must be justified. The position of regional director may well be the most expensive of all on-field positions. However, there may be a number of compensating cost write-offs in terms of value of services rendered, of multiple assignments given to some or all regional directors, and, in some cases, of the assignment of one regional director for both agencies, as is now being done experimentally in the Asian region.
- 2. The measure of authority which is assigned to the position must be determined. This is important to its efficiency and effectiveness. Instead of blocking the flow of communications and decision making, of which some missionaries on field complain, the regional director could hasten decision making and the flow of services in the directions of both the home-office and on-field personnel.
- 3. The position of regional director requires from the home office a big investment of time in recruiting, training, supervising, and supporting the person appointed to that position. Provision for these factors must be structured into the program of initiation into such a position.

Just as important, however, is the demand made upon the home office to pay attention to the needs of the on-field workers, who need explanation of the place and function of the regional director in the management system. Moreover, for those who misunderstand and feel hurt by the system, the early introduction of intervention practices and reconciliation is needed. Above all, the position of regional director must not be seen by those on field as just another layer of administration that has to be penetrated to reach home base. Rather, the regional director should function as a sympathetic and efficient colleague who can give answers and who can serve as the support and liaison agent working on the missionaries' behalf.

4. BWM is now projecting the three-year review of this position, prescribed in the document reported by WMARC to Synod 1986 entitled "Regional Administration for Foreign Operations of CRWM and CRWRC." Further, AMT is currently evaluating the position in terms of the on-field discontent outlined in IV, C, 3 of this report. WMRC now awaits the results of these two studies and of the decisions pertaining thereto, which are expected to be made by BWM at its meeting in February 1990.

Within WMRC there has been a difference of opinion concerning the optimum number of directors required in each region. Three options were considered: (1) there should be one director for each agency in each region; (2) there should be but one director for both agencies in each region; (3) the board should decide in each case whether there should be one or two directors in a given region (just as the constitution presently requires the board to determine the optimum number of field directors on each field).

If there is to be a single regional director for both agencies in a given area, three possibilities exist concerning the chain of accountability. The regional director might be required to report either (1) to the directors of both agencies (just as a single field director currently reports to the regional directors of both agencies), (2) to the executive director of World Ministries, or (3) to the AMT.

In assessing all of this, WMRC needs further information and analysis, including that expected from BWM and AMT, before making a determination for itself and preparing a recommendation to synod.

It may be added that this determination involves, among other things, consideration of the question whether the primary focus of the regional directors should be on program administration (which would favor the idea of their reporting to the agency directors) or on effecting the unification of word and deed ministries (which would favor the idea of their reporting to the executive director or to the AMT). Further, the committee will have to consider the best way of maintaining proper lines of administrative authority and accountability within the World Ministries system.

WMRC intends to submit recommendations regarding regional organization in a subsequent report.

D. Field organization

1. Under IV, D, 3 above, complaints from CRWM missionaries regarding disenfranchisement by the field executive council are reported. WMRC is not persuaded that either the constituency or the authority of the council should be changed, owing to other values at stake. However, WMRC believes that if the field assembly would fulfill the purpose for which it was originally designed, that is, to have a strong evaluational and advisory role and thereby a meaningful participation in the decision-making process, many of the missionaries' complaints would be moderated. Under IV, D, 5, instances of the weakness and ineffectiveness of field assemblies are observed.

Although present constitutional provisions enable field assemblies to be much more successful than they have generally been, WMRC is proposing a series of constitutional amendments. These will specify procedures for both the field executive council and the field assembly which will unmistakably give to the field assembly its rightful and effectual place in the field organization. These amendments will also strengthen the field assembly by enabling it to elect its own officers and by stipulating the frequency of its meetings.

- 2. Under IV, D, 2 above, complaints about the on-field management system are recorded. These reveal that many missionaries do not possess sufficient "ownership" of the structure and its procedures to give it needed support. This situation seems to result from the process used to introduce the changes. Apparently not enough was done by the board and the AMT to facilitate "ownership" of the new system by means of programmed orientation. In other words, some of the negative reaction on the field relates to the style used to introduce change, in addition to the change itself. This issue seems to be moderating on some fields due to personal visits and other intervention by the executive director and agency executive staffs. However, the board and the AMT should give this problem careful attention and consider whether a more systematic process of intervention may still be required.
- 3. Whether there should be two field directors on each joint-agency field, one for each agency, or one director for both agencies is a question that has been discussed and even disputed since the beginning of WMARC's work in 1982. The constitution provides for either, as determined by BWM, and both are now in operation. Some consider the duplication of a dual directorship to

be unnecessary, inefficient, too costly, and inequitable when the number of missionaries is widely disparate between the agencies. On this point WMRC urges the board to fulfill its constitutional responsibility of making a determination for each joint-agency field as to whether there should be one or two field directors. WMRC suggests the following factors for this consideration: the total number of missionaries on the field, the number serving each agency, their desires, the particular needs and circumstances of the field, the financial cost, and relationships with other churches and agencies.

VI. Missions Coordination Council (MCC)

A. The need for cooperation, coordination, and integration among all of the mission outreach agencies

Many of the factors which draw CRWM and CRWRC into an especially close relationship are likewise operative, though in a less specific way, in seeking also to join the purposes, goals and functions of the other two outreach agencies (HM and BTGH) into a more closely structured relationship with CRWM and CRWRC. That idea is far from new. It has been considered frequently at successive synods when matters of mission principles and organization surfaced. The most conspicuous of these occasions were at Synods 1975, 1976, and 1977.

B. Background

The expanding interests of the four agencies seemed to converge at Synod 1975, when interagency strategies and relationships demanded attention. When a problem becomes difficult, synod usually appoints a study committee, as it did in 1975. The principal ground of the motion to appoint a study committee on interagency relationships was "a current duplication of efforts, the danger of unwholesome competition, and the need of alleviating problems encountered in administration and programming."

The very next year, 1976, in the middle of the still-ongoing work of the study committee, synod reviewed the effectiveness of the SIC, continued it, and gave it the mandate to be "responsible for promoting the planning, coordinating, and the setting of priorities of programs by each of the synodical agencies and by all of them together in keeping with synodical guidelines," and to "serve synod with periodic analyses and overall review of programs and resources of the denomination after consultation with the agencies." SIC, in accordance, created a thirteen-member Interagency Advisory Council (IAC).

The study committee, completing its report in 1977, concluded that the efforts of the SIC were not altogether effective and proposed that the IAC have judicatory rather than advisory power. The synodical advisory committee, however, thought that such a move would create a superboard, especially when placed in the context of some complaints that "SIC is at present more powerful than it ought to be." Synod, following its advisory committee's advice, adopted six Principles of Missions, which, it was hoped, "would

Acts of Synod 1977, pp. 90-91.

¹⁰See Acts of Synod 1976, pp. 50-51.

achieve the objectives and goals which will give our agencies individuality while maintaining the oneness of the mission of the church. $^{\prime\prime}$ 11

To implement these Principles of Missions, Synod 1977 instructed SIC to continue to work within the framework of its mandate of 1976 and in cooperation with the IAC once a year. More specifically, for our present concern, synod instructed SIC to convene, through the stated clerk's office, at least twice a year, the heads of the staffs and board chairmen of the four outreach agencies. "The agenda should include *sharing* pertinent board action, projected plans and goals, and *discussing* the resolution of difficulties which may arise between agencies." The grounds spell out the authority of this body:

- "a. This arrangement promotes unity in the mission of the church while avoiding the creation of yet another administrative level in agency decision-making," and
- "b. It provides a meaningful forum to work cooperatively in an advisory capacity." 12

It was this group which designated itself as the Missions Coordination Council (MCC). As a forum it may well have achieved some worth; but, as a body to take decisive action in reconciliation, coordination, and cooperation, its effectiveness was small. It was a body without authority, and it reported to no one. In fact, following the one report made to synod upon request of synod, the MCC was informed that it did not have to report either to SIC or to synod.

C. Its present status and an evaluation

The MCC still meets as required by its mandate. It is not an effective instrument in effecting long-range policy among the four mission-outreach agencies. Any administrative group can create internal conference and discussion groups to facilitate better relationships. Such units are not the concern of WMRC's evaluation. However, although Synod 1977 seems to have expected more of MCC than to facilitate better relationships, it did not assign the authority to accomplish these expectations.

What is required to unify the outreach mission of the church's four outreach agencies is an officially structured administrative body such as the MCC, but one that is under a permanent chairman and has sufficient executive authority to govern and oversee the specific task of integration, coordination, and cooperation. This can be accomplished by SIC given well-defined authority, to which MCC reports and to which it is responsible.

It is not within the mandate of WMRC to make a recommendation for such a restructuring. WMRC merely alerts synod to this need and suggests that synod request SIC to consider proposing such an internal structure.

It is within the province of WMRC's concern to seek out ways and means to achieve greater unification of the four outreach ministries. The work of the two agencies—CRWM and CRWRC—which are WMRC's direct concern impinges upon the common areas of ministry of HM and BTGH. The earlier decision of synod to form an internal unit, the mandate of which calls for

¹¹ Acts of Synod 1977, p. 92.

¹²Acts of Synod 1977, p. 93. Italics added by WMRC.

sharing, discussing, conferring (forum), and advising, is inadequate to bring about the desired unification of mission of the CRC.

VII. Recommendations

The World Ministries Review Committee recommends to synod:

- A. That synod give the privilege of the floor to Rev. Jacob Hasper, secretary of WMRC, and Rev. Harold Dekker when this report is being discussed and that it recognize all members of the committee for representation at meetings of the synodical advisory committee to which this report is assigned.
- B. That this report be considered conjointly with the Structure Review Committee's report.

Grounds:

- 1. There are significant overlapping elements in these reports which should be given simultaneous consideration.
- 2. Early action by synod on one report may hinder proper consideration of proposals in the other.
- C. That synod affirm the continuation of the World Ministries constitution and organization.

Grounds:

- 1. The reasons for which World Ministries was established still exist.
- Substantial and significant gains have been achieved in developing an integrated, interagency word and deed ministry.
- 3. More time is needed to explore the full potential of World Ministries and to allow newly proposed corrections to mature.
- D. That synod approve the following amendments to the constitution: ¹³

Article III (The Board)

III-A: Responsibility of the Board

First paragraph: The announcement and demonstration of the love of God for the peoples of the world constitutes a unified ministry of word and deed. The board is the agent of synod for the furtherance GOVERNING, SUPERVISION, AND COORDINATION of this ministry.

Fourth paragraph: It is the responsibility of the board so to regulate and supervise the work of these two agencies that the church may minister to the spiritual and physical needs of the peoples of the world and do so ACTING TOGETHER AND speaking with one voice IN APPROPRIATE UNITY OF MISSION.

¹³Caps indicate recommended additions; strikethrough indicates recommended deletions. The basis for the amendments is found in Sections IV and V of this report.

III-B: Organization of the Board

1. Membership

The board shall consist of twenty FOURTEEN members NOMINATED BY THE BOARD AND elected by synod in the following manner of representation:

ten members nominated by the board, elected by synod; five members nominated by and from the World Missions Committee, elected by synod; and

five members nominated by and from the World Relief Committee, elected by synod.

2. Meetings

The board shall meet at least once a year IF AN EXECUTIVE COMMITTEE IS APPOINTED AND AT LEAST TWICE A YEAR IF NO EXECUTIVE COMMITTEE IS APPOINTED.

3. Officers

The board shall elect its officers annually from its own membership. The officers shall be president, elected from among the members nominated by the board, vice president, and secretary. one elected from among the membership nominated by the World Missions Committee, and the other elected from among the membership nominated by the World Relief Committee.

4. Executive Committee

The board may elect an executive committee annually from its own membership. In that case the executive committee shall consist of the officers of the board and four TWO other members elected by the board. two from those nominated by the board and one from each of the other membership categories.

5. Regulations governing regional representation on the board AND the manner of nominations and elections and agency officer representation on the executive committee are set forth in board and agency bylaws.

III-C: Duties and Powers of the Board

- 1. The board shall approve DETERMINE policy GOALS and goals POLICY for the unified ministry of the Christian Reformed Church through the World Missions Committee and the World Relief Committee while ensuring the identity and integrity of the two agencies.
- 2. The board shall regulate the two agencies to ensure that their work is done in such a manner that scriptural standards for all aspects of the work are maintained and the constitution is observed. It shall ensure adequate procedures for planning, implementation, and evaluation.
- 4. The board shall determine the nature of the coordination and unity which shall prevail on fields of joint ministry BE RESPONSIBLE FOR COMPREHENSIVE PLANNING, STRATEGY, AND THEIR IMPLEMENTATION; FOR THE IDENTIFICATION, ALLOCATION, AND DEPLOYMENT OF RESOURCES OF BOTH PERSONNEL AND FINANCE; AND FOR THE OVERALL COORDINATION AND INTEGRATION OF WORD AND DEED

MINISTRY IN THE WORK OF THE TWO AGENCIES ON BOTH JOINT-AND SINGLE-AGENCY FIELDS.

- 5. The board subject to synodical approval shall establish MAINTAIN, INTERPRET, AND IMPLEMENT the principles and guidelines which shall govern interdependency agreements ESTABLISHED BY SYNOD FOR RELATIONSHIPS with other churches and agencies. IT SHALL PRESCRIBE CRITERIA AND PROCEDURAL GUIDELINES FOR interdependency agreements IN SUCH RELATIONSHIPS.
- 7. The board shall submit an annual report to synod, including a single, combined UNIFIED budget.

III-D: Staff of the Board

6. The executive director shall be responsible for the budget procedure and shall present TO THE BOARD a single, combined UNIFIED budget for both agencies to the board.

Article VI (Field Organization)

VI-B: The Field Executive Council

Second paragraph:

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

Fourth paragraph: The field executive council shall prepare a single annual plan and a single UNIFIED budget including components from each agency. THE PLAN AND BUDGET SHALL BE PREPARED WITH DUE CONSIDERATION OF RECOMMENDATIONS AND SUGGESTIONS PRESENTED BY THE FIELD ASSEMBLY. THE COMPLETED PLAN AND BUDGET SHALL BE SUBMITTED TO THE MEMBERS OF THE FIELD ASSEMBLY FOR EVALUATION AND RESPONSE. RESPONSES MAY BE SUBMITTED TO THE FIELD EXECUTIVE COUNCIL BY INDIVIDUAL MISSIONARIES OR, IF TIME AND CIRCUMSTANCES PERMIT, BY THE FIELD ASSEMBLY ITSELF. The FINAL plan AND BUDGET shall THEN be submitted to each agency committee by way of planning procedures approved PRESCRIBED by the board. The field executive council shall monitor the execution IMPLEMENTATION of the plan AND BUDGET. It shall also represent the entire field in establishing relations and agreements with other churches and agencies.

VI-C: The Field Assembly

Third paragraph: The purpose of the field assembly is to provide advice to the field executive council and support to its own members. It shall conduct an advisory review of the PROVIDE RECOMMENDATIONS AND SUGGESTIONS TO THE FIELD EXECUTIVE COUNCIL FOR the annual FIELD plan AND BUDGET. THE COMPLETED PLAN AND BUDGET SHALL BE SUBMITTED TO THE MEMBERS OF THE FIELD ASSEMBLY FOR EVALUA-

TION AND RESPONSE. RESPONSES MAY BE SUBMITTED TO THE FIELD EXECUTIVE COUNCIL BY INDIVIDUAL MISSIONARIES OR, IF TIME AND CIRCUMSTANCES PERMIT, BY THE FIELD ASSEMBLY ITSELF. THE ASSEMBLY shall ALSO provide its own members with mutual encouragement, exchange of information, training, fellowship, and opportunities for spiritual development.

Additional (fifth) paragraph: THE FIELD ASSEMBLY SHALL MEET AT LEAST ONCE A YEAR BUT MORE OFTEN AS CIRCUMSTANCES REQUIRE AND PERMIT.

E. That synod approve the following formula¹⁴ of regional representation for the restructuring of the BWM as recommended above by amendment of Article III-B of the constitution:

Far West U.S.	2 delegates
Rocky Mts. to Miss. River U.S.	2 delegates
Central U.S.	6 delegates
Eastern U.S.	1 delegate
Western Canada	1 delegate
Eastern Canada	2 delegates

F. That synod endorse the WMRC report and instruct the board and the staffs of the agencies to use the report as material for their continuing self-study.

VIII. Remaining work of WMRC

There are crucial matters on which WMRC is not yet able to report for various reasons given below. On these matters a report will be submitted in February, after the meeting of the BWM, to appear in the printed *Agenda for Synod 1990*. Among the matters to be included are the following:

- A. Conceptual gaps: WMRC has uncovered a number of critical conceptual gaps in understanding the church's mission in principle and practice. These have been the source of confusion and disagreement within World Ministries and have impaired and limited the success of the reorganization as a whole. These gaps are found particularly in the following areas: goals and objectives, word and deed integration, the role of the diaconate, and management mode. More time is needed by WMRC to review these gaps with key World Ministries personnel, to analyze and resolve the issues involved, to provide opportunity for response from the agencies, and to draw conclusions for report to synod.
- B. Additional constitutional amendments: The need for constitutional amendments in addition to those recommended above is now under consideration by WMRC in response to certain concerns and questions recently arising from the agencies' executive staffs, pertaining, e.g., to field relationships with other churches and agencies and the effect of JVA's on the World Ministries' structure as a whole.

¹⁴This is the formula used for representation on SIC.

- C. Financial matters: These include the evaluation of current costs, including those for JVA's, fund-raising methods, and budget procedures. WMRC has found it impossible to deal with these questions definitively thus far, due to higher priorities within its prescribed time schedule.
- D. Monitoring: The evaluation process by WMRC must be ongoing if it is to serve synod well. Many factors within World Ministries are in flux and in progress. It is highly important that WMRC continue to monitor World Ministries operations from mid-October, the time of this report, through the meeting of the BWM next February so that Synod 1990 may have as up-to-date a report as possible.

World Ministries Review Committee
Edwin D. Roels, chairman
Jacob Hasper, secretary
Harold Dekker
Raymond Opperwall
William Spoelhof

Note: Several deletions and one small addition have been made in Report 28 subsequent to its earlier distribution to the churches. These changes were submitted on February 28, 1990.

An addendum to Report 28 was submitted on March 4, 1990. The changes and addendum were submitted following meetings of the World Missions Committee, the Christian Reformed World Relief Committee, and the Board of World Ministries.

ADDENDUM

March 4, 1990

In its previous (October) report the World Ministries Review Committee (WMRC) outlined its remaining work and indicated items on which it intended to report in February. These are chiefly items of monitoring and of response to actions by the agencies and the Board of World Ministries (BWM) at their February meetings. Regrettably, not all the actions of BWM are completed to the point that WMRC can now report on them fully. At this time we submit a maximum update of our findings, conclusions, and recommendations, with the intention of completing our response on all matters in time for our supplementary report in May.

I. Developments in World Ministries

- A. A number of developments in the continued growth of World Ministries give evidence of increasing organizational maturity and strength.
- 1. The agency directors, home-office staff, and regional directors have made valued, successful efforts to avoid undue top-down bureaucratic administration and to rectify the misconceptions and miscalculations which were observed in our previous report. Such administrative sensitivity is commendable. While there is continuing concern on some fields about the

degree of responsiveness from executive staff, it is also true that field-staff members do not always use well the structures and channels of communication available to them.

- 2. CRWRC has worked diligently and successfully to develop and use diaconal organization domestically. The work of emergency disaster relief both at home and abroad continues to be recognized as work of the highest quality, most efficiently and economically accomplished.
- 3. Enough can not be said regarding the diligence and dedication of World Ministries personnel, both at home and abroad, in carrying out their assigned tasks. There is an obvious blessing of God upon their work.
- B. Of special significance is the fact that in various areas CRWM and CRWRC have intensified their efforts to work together and express the desire to do so even more closely in the future. At the recent meeting of BWM a significant decision was made to open a joint-agency project or field in Africa. There are more and more joint planning and implementation regionally and on various fields. At the same time WMRC continues to be deeply concerned regarding the extension of CRWRC's ministry into areas where partnership with CRWM is not possible and regarding a relatively small amount of side-by-side, hand-in-hand work by the two agencies together.

C. In its October report WMRC expressed certain concerns regarding the performance of BWM (cf. IV, A). At the board's recent meeting there was evidence of considerable improvement. The amount of agenda material distributed in advance was larger than previously, and it included the report of the executive director, agency budgets, and reports on policy matters. Some of these were also distributed in advance to the agency committees. Such preparatory materials enhanced the deliberative character of the board's meetings.

On the other hand, it remains true that the board is unduly pressed in its deliberations, which come at the end of a tiring week of agency committee meetings for half its members, and does not take enough time for in-depth consideration of important policy and budget items. For instance, the board approved the administrative management team's (AMT) proposals on "guidelines for integration" and on regional organization with little or no consideration of alternatives and little attention to WMRC's written comments on these matters. Processing of matters from the agency committees was largely perfunctory, and, in evaluating of WMRC's October report, the board took no position of its own, merely passing agency evaluations on to synod.

II. Conceptual gaps in understanding the mission of the church

A. The term conceptual gaps and its relation to WMRC's mandate

The term conceptual gaps is used to describe areas where WMRC perceives some lack of clarity in the way the tasks of the church have been conceptualized. Clear conceptualizations, well understood and agreed upon, can form a sound basis for working together. But unclear or conflicting conceptualizations can be like shifting sand under a foundation. The committee believes

that there are several such conceptual gaps that either reflect or affect thinking about the mission of the church.

WMRC has concluded that its mandate from synod includes address to such issues. That mandate instructs the committee to examine not only the "operation," the "effectiveness," and the "structures" under World Ministries but also the "functions" and the "relationships." This means that synod meant for the committee not merely to see whether people are fulfilling their assignments as they understand them but also to examine how their "functions" and "relationships" are defined. The mandate thus includes not just the issue of performance but also issues of vision and roles.

This area of vision and roles is an important one. There is significant unfinished business here that needs addressing before the World Ministries structure can be expected to achieve the unification of ministry which synod mandated. This structure was designed to achieve unification of ministry. Its primary instrument of unification was the setting up of a common authority structure with one constitution and a common body of rules. While the framers of the structure assumed that some redefining of vision and role issues needed to be done, they did no redefining of those issues, expecting these to develop as the World Ministries organization matured. However, those issues remain underdeveloped.

WMRC holds that the common authority structure was and still is needed. But it has become increasingly obvious that some unclear or even conflicting conceptualization of vision and roles has hindered unification of ministry from the beginning. The committee believes that achieving a coherent vision and working out and following clearer role definitions could contribute significantly to the unification of ministry which synod mandated. Moreover, the evidence at this point seems to say that without some clearer agreement on these issues, unification of ministry will almost certainly remain limited despite the common authority structure. A clear and agreed-upon concept of the roles of the two agencies in the task of the church could contribute greatly to a unification of ministry.

B. A fractured mission vision in the Church Order

Synod 1987 and Synod 1988 adopted Church Order changes which both reflect and affect the mission vision of the church. This committee believes that what appears in those revisions creates a problem and that those changes should be given further review. A better formulation should be made, because the present formulation both reflects and reinforces unclear thinking about the mission of the church.

Before the synods of 1987 and 1988 the Church Order was silent on any denomination-wide, nationwide, or worldwide task for deacons. Those two synods revised and ratified Church Order Articles 74, 75, 76, and 77. One change was a requirement that each classis have a "classical diaconal committee" and that synod have a "diaconal committee to administer the denominational ministry of mercy" (CRWRC). A second change was to include denominational diaconal work in the MISSION section of the Church Order as a kind of second track, parallel to evangelism. This placement and definition carried with them some unfortunate seeds of confusion, for they reflected a fractured vision for the mission of the church and provided a reinforcement for fractured mission practice.

There is indeed a legitimate word-and-deed parallelism in the mission of the church. When one's words and one's deeds concur, they bring authenticity and credibility to each other. Together, the two dimensions of Christian witness empower each other. Totally disconnected, the words of faith become dead faith, and the deeds become dead works. But the two dimensions of the parallel cannot be separated into two missions without a loss of the very point of word-and-deed parallelism, which is, that in the mission vision of the church, they go together and belong together.

Yet the parallelism created by Church Order Articles 74-77 parcels out "evangelism" and "ministry of mercy" into two separate but equal strands of the church's mission. Where once there was one mission of the church, now there are two: an "evangelism mission" and a "ministry of mercy mission."

In the process there is a subtle rewriting of the theology of evangelism. In effect, the terms "gospel to unbelievers," "local evangelism," "work of evangelism," and "foreign mission work" have been redefined as if these activities deal only in words and do not include deeds of mercy unless these are tacked on from the outside—despite the fact that a full-orbed Reformed view of evangelism has always included words and deed and has resisted the kind of "spiritualization" that reduces the gospel or evangelism to just words or fails to understand what it means that the Word became flesh.

In effect, a fracture in the mission vision of the church has been given Church Order standing, and, having achieved that status, it has a further distorting influence on the church's thinking and practice. A Church Order definition that more solidly expresses a Reformed view of evangelism and gospel is needed, one that sees deeds of mercy as a normal and healthy part of evangelism. Also needed is a way to give diaconal ministry its rightful place within that vision, but not at the expense of that vision.

One way to give denominational diaconal ministry a home of its own in the Church Order without fracturing the mission of the church might be to set up in the Church Order a new heading: Ministry of Mercy. This could be entered as III, E, immediately following III, D (presently The Mission of the Church). Such a section could be structured to include all the relevant diaconal materials from Articles 74-77 (as revised in 1987 and 1988) and possibly some material from Articles 25 and 35. However, a better way may be to entirely restructure Section III of the Church Order in a way that embodies the concept of a single mission, heading and unifying the entire mission of the church.

C. The need for a single coherent mission vision

The problem of a fractured mission vision is not simply a Church Order matter. The fractured vision for mission behind Church Order Articles 74-77 (as revised) conforms to our denomination's practice rather than to our theology, and it signals the need not only to rewrite this part of the Church Order but also to get our practice in line with a single coherent mission vision which is faithful to both our theology and our God-given tasks.

It appears clear to WMRC that for years CRWRC and CRWM have been operating with mission visions that have not been integrated into a coherent unity. In several ways they have been functioning as though they have two different missions, not as two agencies with the same mission, but separate

specialties within that mission. The problem is not reducible to the fact that they are two agencies rather than one. Two agencies with one mission vision could conceivably work together as arms and legs of one body.

It is appropriate that within one overriding mission vision two agencies' contributions toward that vision should be different, just as arms and legs carry out the functions of a body in different ways. It is also appropriate that they bring different gifts, different resources, and different organizational structures through which those gifts and resources are applied. The committee considers it appropriate that the two agencies continue to have distinct organizational identities. But they ought to be operating like arms and legs of one body.

The World Ministries structure has resulted in greatly reducing the clashes between CRWRC and CRWM. The level of conflict has been reduced dramatically. This is reason for thankfulness and celebration. But conflict reduction was not the only purpose for the World Ministries structure. The new constitution called for the unification of ministry. In effect it called for operating as arms and legs of one body with one mission vision. Yet so far not enough of that unification of ministry has occurred.

In some ways CRWM and CRWRC seem like two parts of a team that are not playing on the same playing field with the same goalposts. They do not look sufficiently like arms and legs of one body, moving with one coherent purpose. They appear to have rather different target groups and rather different worldwide objectives. CRWM's primary target group appears to be those unreached for Christ; its primary objective is to deliver people from the kingdom of darkness into a relationship with Christ in the fellowship of his body. Meanwhile CRWRC's primary target group appears to be the poorest of the poor; its primary objective is to deliver people from poverty into economic freedom, wherever and however that can be done at the lowest cost per person. These two visions need to be unified, and clearer definitions of the role of each agency in carrying out the one ministry of Christ need to be written.

D. The denominational role of the diaconate

An important piece of unfinished business has to do with the role of the diaconate on the denominational level and how that role has been or, more precisely, how it has not been conceptualized. The committee observes that ambiguity in the denominational role of the diaconate has contributed heavily to the relationship problems between CRWM and CRWRC. To realize the part played by this factor, one has only to read carefully the history of the relationships between these two organizations. Clarifying this role could contribute something important to the unification of ministry that synod has mandated.

WMRC wants to make clear that raising the issue of ambiguity in the denominational role of the diaconate is not brought as a criticism of CRWRC personnel. They did not invent the ambiguity; in a sense they have been the victims of it. They have had to live and work within the stresses and anxieties that such ambiguity of role brings. WMRC, in its numerous contacts with the leadership of CRWRC, has sometimes found them drawing unwarranted conclusions about the nature of its questions and reacting to suspected attacks which were not forthcoming. The CRWRC director gave

an explanation which may be helpful. He said that CRWRC has often had to defend itself against misunderstandings and unfair criticisms from all sides. That explanation may provide some insight. One of the unpleasant stresses of living with an underdefined or ambiguous role is the misunderstanding and sometimes unfair criticism that tends to gather.

The ambiguity stems, this committee believes, not from the way CRWRC has performed but from the fact that synod has never developed any comprehensive conceptualization of the role of the diaconate on the denominational level, leaving CRWRC with the need to stake out a territory by guesswork and by testing the limits of what synods would accept. Studies of the role of the deacon on the congregational level abound. But studies or comprehensive definitions of this role on the denominational level are conspicuously absent.

It is not hard to discover why this role has not received more attention. It is not because the role is simply so obvious that there are no problems and issues requiring definition. The reason this role has not been given more attention and more thorough definition is that, when synods attempted to do so, they ran into some roadblocks not of CRWRC's making. The roadblocks tying up the denomination have been questions about whether the office of deacon has governing authority. Because of that unresolved authority issue, we have been unable to get a diaconal structure that is a full and normal part of our major assemblies. However, running a denominational diaconal program with a worldwide scope and scores of employees needs some kind of authority structure, or it cannot work. It should be obvious that in the absence of an ecclesiastical authority model for denominational diaconal work some other authority model will inevitably fill the gap.

When Synod 1962 set up CRWRC, it did not address these issues. In a sense it did an end run around them. It simply acknowledged an undeniable need for relief work that was beyond the means of the deacons of individual congregations and created a denominational relief agency to respond to it. On one hand, this was a commendable decision in that it enabled urgently important work to go forward. But, on the other hand, it set us up for developing denominational diaconal work in an ambiguous context, on a track outside the normal authority structure of the church. That ambiguous context continues today, and its fallout will continue until we do something better about it.

We should either develop an ecclesiastical authority model for denominational diaconal work and incorporate it into the normal structure of church government or else cut the programs loose from the church and let them run as parachurch operations. Our present arrangement leaves us somewhere in between, and that makes it difficult for parts of the body to work in unified ministry.

In this connection we refer to the report of the World Missions and Relief Commission (WMARC) to Synod 1985, which includes a historical analysis of synodical consideration of the delegation of deacons to major assemblies and a recommendation for the study committee which ensued. This analysis is relevant, we think, to World Ministries today.

From 1962 to 1988 there was a certain unresolved ambiguity on whether CRWRC should be seen as the diaconate of the denomination or as just a denominational agency assigned to do a certain limited kind of relief workwithout being held accountable to be consistently diaconal in the way it was done. The synods of 1987 and 1988 removed part of the ambiguity. By bringing "classical diaconal committees" and a denominational "diaconal committee to administer the denominational ministry of mercy" into official status in the Church Order, synod clearly intended to say that CRWRC is the denominational diaconal committee. But another part of the ambiguity it did not remove. It did not attempt to establish how classical and denominational "diaconal committees" can represent the diaconal office when they are appointed by and accountable to bodies composed totally of elders. Nor did it address the role and authority issues that should distinguish ecclesiastical agencies from parachurch organizations.

There are numerous organizations doing "mercy" work that are neither denominational agencies nor attached to the diaconal office. World Vision, Salvation Army, Pine Rest Hospital, Bethesda, and Children's Retreat are examples. The role of a denominational diaconal agency as compared to the roles of other "mercy" organizations needs more definition. Our synods have not spelled out or even sorted out very well the difference in function between a denominational diaconal agency and various other agencies that also operate within the arena of human needs aggravated by natural disasters or economic poverty. It would be valuable if synod would commission a study that would define this role not only in relation to the work to be done but also in relation to the body life and authority structure of the church from which the work proceeds. WMRC believes such a study could add clarity to the mission vision of the church, add dignity to the work of the many highly dedicated people involved in the denominational work of mercy, and fill a missing link in unification of ministry.

E. In summary

In the foregoing analysis WMRC sees some conceptual gaps which directly or indirectly undermine the clear understanding and practice of mission in World Ministries and in other denominational ministries as well.

One gap is in how the mission of the church is understood and defined. This shows up in the way recently revised Church Order Articles 74-77 align "mission work" and "diaconal work" as if the church has two missions. Both mission and diaconal ministry are distorted in the process. Denominational diaconal ministry deserves a definition in the Church Order that avoids distorting our thinking about the mission of the church and at the same time does justice to the unique role of a denominational diaconate.

Another gap is in the understanding of the diaconal role, particularly on the denominational level. This lack of understanding shows up in an apparent disparity between the objectives of the diaconal office as viewed locally and as viewed in some of the stated objectives of CRWRC, in ambiguously defined role and authority issues, and in the placement of denominational diaconal work outside the normal ecclesiastical structure. A clear definition of the denominational role of the diaconate (including its relationship to the office of believer in the body life of the church, and the difference in its role and objectives from those of Christian parachurch benevolence organizations) would enhance the rightful dignity of the diaconate and lay a better groundwork for unifying the ministry of the church.

F. Recommendation

That synod appoint a study committee to

1. Clarify the concept of THE MISSION OF THE CHURCH as it appears in Church Order Section III-D, Articles 74-77, and recommend to synod either a new placement in the Church Order for diaconal ministry or else a reorganization and repositioning of the concept of THE MISSION OF THE CHURCH in the Church Order.

Grounds:

- a. The 1987-88 revision of Articles 74-77 subtly redefines the meaning of "mission work" and "diaconal ministry" in a way that fractures and partitions the mission of the church and in so doing distorts our thinking about both mission and diaconal ministry.
- b. While roles differ within the mission of the church, the mission is one, and our Church Order definition ought not to be stated as if "mission" work" and "diaconal ministry" are two separate missions.
- c. More justice can be done to both THE MISSION OF THE CHURCH and denominational diaconal ministry by good reformulation and repositioning.
- 2. Clarify the concept of the diaconal office, which to date remains underdefined or unacknowledged, especially the place and role of the diaconal task within the ecclesiastical structure of the church. Its aim shall be to arrive at a Reformed understanding of the role of the diaconate on the denominational level. Its mandate shall focus on the Reformed concept of office, how that concept applies to denominational functionaries and agencies, and how agencies should relate to the ecclesiastical body and to each other. Its mandate shall also extend to a clarification of the differences in roles, objectives, and functions among denominational agencies, Christian parachurch organizations, and secular or government agencies. Should its conclusions lead to changes in stated principles, goals, or operational activities, these changes shall be recommended together with structural changes and changes in the Church Order as needed or desirable.

Grounds:

- a. Ambiguity in the way the diaconal role should function on the denominational level continues as a barrier to unification of ministry.
- b. While the presence of the common authority structure of World Ministries has successfully reduced conflict and should be continued, clearer role definitions are needed to realize the full benefit of that structure and to achieve the unification of ministry mandated by synod.
- c. Previous decisions of synod have created ambiguity regarding the role of the diaconate on the denominational level and have failed to address the need for clearer definitions of that role.
- d. The diaconal office is an ecclesiastical office, and there is a need to define its role within rather than outside the ecclesiastical structures.

G. Other conceptual gaps

WMRC has identified certain other conceptual gaps within World Ministries as to the understanding of mission and its organization, giving attention especially to the following:

1. Integration in mission

World Ministries, as designed by the WMARC and instituted by synods 1983 through 1986, is essentially a single organizational cell with two nuclei: the unification of mission and the identity and integrity of the agencies. These two may also be likened to two poles with an energized operational field between them. They were constitutionally prescribed to be in balanced, dynamic tension with each other.

WMRC judges that within World Ministries today there are crucial conceptual gaps between these two organizational principles. Such gaps are found, for instance, in a far-reaching policy document entitled "Guidelines for Integrated Ministry," to which WMRC has given a substantial written critique. This document points to conceptual gaps and confusion in understanding the nature and requirements of integration between word and deed principially and between CRWM and CRWRC operationally.

WMRC is not yet ready to submit its findings and conclusions to synod regarding integration. It has hopes that the concepts can be clarified and the gap narrowed, possibly even somewhat bridged through consultation by WMRC with the AMT and the BWM's officers committee. WMRC will make the attempt prior to its supplementary report.

Management and accountability in missionary administration

It is alleged (see WMRC's previous report, IV, D), largely by CRWM but also somewhat by CRWRC personnel, that management roles and missionary accountability are too much conditioned by top-heavy, bureaucratic, multilayered, and cumbersome administrative relationships. Some think that this structure is influenced unduly by business models, is incompatible with biblical and Reformed principles, is in conflict with the Church Order (Art. 95), and is detrimental to missionary morale and effectiveness. Agency administrative personnel counter that such reactions are expressive of organizational growing pains and that they come primarily from those who are rightly held more accountable now than they once were.

WMRC judges that, although these problems are partly subjective and developmental, they also reflect substantial principial differences. Scripture, Church Order, and synodical decisions are involved. WMRC needs more time and discussion with World Ministries leadership to bring these concerns to resolution before submitting its conclusions to synod.

III. Regional organization

WMRC's previous report reviewed World Ministries' regional organization (IV, C), including its background, its synodically approved three-year test, its present status, and its evaluation by missionaries, which raised four specific points of criticism. The AMT and BWM are still in the process of evaluation and revision regarding regional structure. During its recent meetings BWM gave preliminary approval to a revised geographical design and a format of meetings. It is understood that WMRC will be consulted in further procedures.

WMRC maintains that before final action is taken on these changes by BWM there should be (1) full evaluation of the present design, taking into adequate account criticisms by missionaries; (2) careful assessment of the large financial cost of regional organization; (3) basic consideration of chang-

ing from regional directors for each agency to single directors for both agencies, emphasizing program integration and cost savings; (4) clear definition of the office of regional director and appropriate incorporation into the constitution; and (5) formulation of a job description for board and/or agency bylaws.

IV. Joint-venture agreements

WMRC called attention to matters of Revenue Canada and joint-venture agreements (JVAs) in its previous report (II, B, 2), indicating that these have been "a serious diversion for the WMRC" and that the issues involved "are so colossal that they threaten to undo the whole reorganization plan" of World Ministries. It was also reported that BWM has allowed "each agency to pursue its own course of action" and that the JVAs formed by the agencies "may affect . . . the heart of the World Ministries organization plan adopted by synod."

In pursuing its consideration of this matter since then, WMRC has consulted representatives of the SIC and members of the World Ministries executive staffs and has obtained Canadian legal counsel.

WMRC, as World Missions and Relief Commission (WMARC) before it, has consistently maintained that the underlying principle of the reorganization of CRWM and CRWRC into World Ministries is the unity of mission carried on by two agencies, each possessing its own identity and integrity. The existing JVAs of CRWM and CRWRC threaten this principle and its constitutional embodiment. As legal counsel has confirmed, the World Ministries constitution is at variance with Canadian law since it imposes a non-Canadian governing authority over CRWM-Canada and CRWRC-Canada, which are required by Canadian law to have independent financial authority.

By approving JVAs for CRWM and CRWRC, Synod 1989, perhaps unwittingly, approved structures which are legally incompatible with the existing World Ministries structure. Not BWM, with its consitutionally prescribed powers and duties, but two separate Canadian corporations now have determinative authority as to the budgeting and expenditure of Canadian-donated funds. This is not to say that these agency JVAs are as such illegitimate. In and by themselves they are legitimate under Canadian law. However, they are not legitimate within the synodically established structure of World Ministries.

It may be noted, incidentally, that constitutionally the AMT consists of three persons, the executive director and the two agency directors. However, without constitutional amendment or even synodical approval, the AMT has now been expanded into a seven-member body, adding two CRWM and two CRWRC national directors.

It may also be noted that SRC, in spite of its declared intention to maintain the organizational gains achieved under World Ministries, has made no recommendations to accomplish this and has not recognized that having JVAs on the agency level could undo the very gains which it aims to preserve.

The central question for WMRC is not one of approving or disapproving the concept of JVA for World Ministries. This is beyond question. Rather, it is one of determining which form of JVA is best suited to preserve the gains and fulfill the principial design of World Ministries. The essential question is

at what level the JVA should be executed: at the agency level or at the level of BWM. The latter possibility has not been considered by the BWM.

Canadian legal counsel confirms that it would be possible under Canadian law to have one IVA at the board level rather than two at the agency level. According to legal counsel, the already existing CRWM and CRWRC JVAs would not prevent the formation of a BWM JVA. The former would continue to function while the latter is in process of formation.

If BWM is made the centerpiece of a single World Ministries JVA, the existing constitution and the amendments proposed by WMRC in its previous report would be logical and legal. Then, too, the basic recommendation of WMRC, that "synod affirm the continuation of the World Ministries constitution and organization" (see previous report VII, C), would be altogether fitting.

It should be noted in this connection that the plan proposed by SRC can not be adapted to a JVA at the board level because its proposed Synodical Administrative Board (SAB) is based on a separation of powers between governance and administration and possesses only the powers of the latter. In contrast, the BWM possesses powers of both governance and administration. The SAB can invest its agencies only with administrative powers; consequently, the agencies themselves, not the SAB, are the highest level at which a IVA can be executed.

It should also be noted that WMRC's constitutional recommendations regarding the "Duties and Powers of the Board" (see previous report, VII, D, III-C) may, according to legal counsel, be properly considered and approved by synod and thereafter submitted to a committee for study, using legal counsel, in order to make whatever changes are required in the World Ministries IVA, not only by these constitutional amendments but also by the World Ministries constitution as it already exists.

WMRC will deal further with these matters of JVA, including possible recommendations, in its supplementary report to synod.

V. Recommendations

Present recommendations requiring synodical action are found in WMRC's previous (October) report, Section VII, and in this addendum, Section II, F.

> World Ministries Review Committee Edwin D. Roels, chairman Jacob Hasper, secretary Harold Dekker Raymond Opperwall William Spoelhof

COMMITTEE TO STUDY CHURCH ORDER SECTION IV (ADDENDUM)

This report is supplementary to the initial report of the Committee to Examine Section IV of the Church Order (*Agenda for Synod 1989*, pp. 285-302), and should be studied with reference to that report. The committee appreciates the input from the advisory committee of Synod 1989, the responses from a few churches, and the continued insights gained through consultation with representatives of major ethnic groups within the church, all of whom are committed to promoting the unity of the church in practice as well as doctrine. The input from these various sources helped us reformulate some of our tentative recommendations reported in the *Agenda for Synod 1989*.

I. An appeal

In order to complete its assignment, the committee eagerly seeks response from the churches to its recommendations. To date only a few responses have been received. The committee's final report is due October 15, 1990. September 15 is the last date on which we can receive replies in order to complete our report in time for inclusion in the *Agenda for Synod 1991*.

II. Confidentiality and discipline

Synod 1989 requested the committee to give consideration to questions relating to confidentiality in cases involving announcements in the exercise of public admonition and discipline. The decisions of Synod 1989 with respect to confidentiality are helpful to us. We have also consulted with members of the committee that studied the issue of confidentiality as to what the implications are for the exercise of public discipline in the churches.

Persons who make public profession of faith voluntarily covenant to "submit to the government of the church" and, if they "should become delinquent either in doctrine or in life, to submit to its admonition and discipline," or, as stated in the alternative form, "by . . . honoring and submitting to its authority" (see the forms for public profession of faith, *Psalter Hymnal*, pp. 963-65). Similar commitments are made by persons baptized as adults (see the forms for baptism of adults, *Psalter Hymnal*, pp. 966-71). The committee will present its recommendations respecting this matter in its final report.

III. Proposed Church Order revisions

As indicated above, in the light of further discussions with ethnic church representatives as well as responses received, the committee has reviewed certain of its recommendations for the revision of the Church Order articles pertaining to discipline. We have reedited a few of these articles and are herein presenting our recommended revisions. Proposed revisions of other

Church Order articles which were included in our previous report and which have not been further revised will not be treated in this report.

All page references in the following are to the report of the committee found in the *Agenda for Synod 1989*. The Church Order articles and guidelines of that report have been amended by the committee to read as follows. See *Agenda for Synod 1989*, pp. 299-300, for comparison with these new recommendations.

A. Proposed revisions of Articles 65, 78-81

III. THE TASKS AND ACTIVITIES OF THE CHURCH

C. Pastoral Care

Article 65

- a. The officebearers of the church shall extend pastoral care to all members of the congregation and to others whenever possible by calling and encouraging them to live by faith, seeking to restore those who err in doctrine or life, and comforting and giving assistance in adversity.
- b. The ministers and the 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.
- c. The deacons shall exercise their pastoral responsibilities especially toward those who are in need.

IV. THE ADMONITION AND DISCIPLINE OF THE CHURCH

A. The Admonition and Discipline of Members

Article 78

The 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 regarding offenses of a public nature or those brought to its attention according to the rule of Matthew 18:15-17, in order to promote the purity of the church, restore those who err to faithful obedience to God and full fellowship with the congregation, and uphold 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. Guidelines for Articles 78-81

- 1. 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.
- 2. Discipline shall be applied only after an adequate investigation has been made and the member has had ample opportunity to present his/her case.
- 3. Members who have sinned in life or doctrine shall be faithfully discipled by the consistory and, if they persist in their sin, may be excluded from membership.
- 4. Exclusion from fellowship shall take place in the following manner:
 - a. A person who persistently rejects the admonition of the consistory shall first be suspended from the privileges of communicant membership.
 - b. If he/she fails to show repentance after his/her suspension, the consistory may with the permission of the classis proceed to exclude him/her from membership in the congregation.
 - The consistory shall publicly notify the congregation of its intention and, later, of its final action.

IV. Public announcements and forms for excommunication and readmission

Synod also instructed the committee to consider the public announcements that are made at the time of the public exercise of admonition and discipline. In the light of discussions with representatives of ethnic-minority churches and in the light of their recommendations, we present the following revisions of the announcements. These should be compared with the present form for excommunication and form for readmission in the *Psalter Hymnal*, pp. 988-91.

- A. Proposed announcements and procedures for admonition and discipline
- 1. Admonition and discipline announcements

First Announcement

Beloved in the Lord, since we are responsible for one another as fellow members of the body of Jesus Christ, we are deeply concerned when a member of the body wanders from the Christian way and refuses to repent. Therefore, it is our painful duty as officebearers of this church to inform you that one of our fellow members has sinned and given offense against God and his church and remains unrepentant to this day despite our prayers and admonitions.

At his/her profession of faith he/she promised to honor and submit to the authority of the church. Through his/her unrepentance our brother/sister is breaking the covenant bond with the Lord and his people. Because the sacraments are signs and seals of this relationship with our Savior and with one another, we already have suspended these and other rights of membership for this brother/sister.

Let us all pray that our brother/sister may respond positively to the admonitions of the church and return to the God and Father of our Lord Jesus Christ, who in grace and faithfulness desires this brother's/sister's repentance.

Second Announcement

Beloved in the Lord, since we are responsible for one another as fellow members of the body of Jesus Christ, we are deeply concerned when a member of the body wanders from the Christian way and refuses to repent. Therefore, the officebearers of this church previously requested your prayers for a fellow member who has remained unrepentant of the sin which gave offense against God and his church.

With a heavy heart we report that the suspension of ___(name) __ and all our admonitions and prayers since that time have not produced in our brother/sister any evidence of repentance or a desire to be restored to fellowship with the Lord and his people. We inform you, therefore, also upon the advice of classis, 1 that if our brother/sister does not repent, it may be necessary to exclude him/her from membership in the church of Jesus Christ.

Our Lord does not wish that sinners should perish but desires that they turn from their evil ways and live. Therefore, let us all continue to pray for our brother/sister and to plead with him/her to mend his/her ways and return to the Lord and his people in repentance and faith.

Third Announcement

Beloved in the Lord, since we are responsible for one another as fellow members of the body of Jesus Christ, we are deeply concerned when a member of the body wanders from the Christian way and refuses to repent. On two previous occasions the officebearers of this church requested your prayers for a fellow member, (name), who remains unrepentant of the sin which gave offense to God and his church. With sadness of heart we report that our loving admonitions and prayers still have not led him/her to demonstrate any sign of repentance and faith.

Because he/she continues to reject the admonition and discipline of the church and has broken covenant with the Lord and his people, we find it necessary to proceed to exclude this brother/sister from membership in the church of the Lord. If he/she does not show evidence of repentance by ____(date)____, to our deep sorrow he/she will then be excluded from membership. If any member of the church knows of any valid reason why this should not be done, we urge that person to inform the council.

Let us all continue to pray for ____(name)__ and plead with him/her so that he/she may not harden his/her heart completely, but return to the God and Father of our Lord Jesus Christ with confession of sin and assurance of faith.

2. Form for exclusion from membership

Beloved in the Lord, our hearts grieve for our fellow member,

(name), who has not responded to the loving admonition and prayers of this council and congregation and who remains unrepentant to this day of

Classis is the official gathering of delegated pastors and elders of neighboring churches.

his/her sin and offense against God and his church. Accordingly, we, as officebearers of this church, in obedience to the command of God in his Word and with great sorrow, are compelled to exclude him/her from membership in the church of our Lord.

We do so to uphold the honor of God and promote the purity of God's church, with the prayer that this action will also lead the erring one to repentance. We pray that God may cause our brother/sister to seek forgiveness of sin, renewed union with Christ, and restoration into the family of God, the church.

Prayer for Grace

Holy Father, we are humbled before you. We stand before you with fear and trembling, conscious of our own imperfection, yet conscious also of the responsibility you have given your church in handling the keys of the kingdom. What we are about to do grieves us deeply. We plead, therefore, that it may only build up your people and cause none to stumble. This we ask in the name and for the sake of Jesus Christ, our Lord. Amen.

Declaration

In the name of our Lord Jesus Christ, we hereby exclude <u>(name)</u> from membership in the church of our Lord, knowing also that God himself excludes him/her from fellowship in Christ and all his blessings as long as he/she persists in his/her unrepentance.

Exhortation

As we are saddened by this event, let us be warned to fear the Lord and live close to him and his Word. Let us not harden our hearts, but place ourselves under the discipline of our Master, who lovingly and firmly renews our lives through the ministry of the Word and Spirit and the loving care of his church.

Call to Prayer

Let us all continue to pray that by the grace of the Holy Spirit

(name) may yet come to recognize his/her sin, to show genuine repentance, and to seek restoration to fellowship with the Lord and his people.

Let us now together call on the Lord, confessing our sin and pleading for mercy.

To be concluded with an appropriate prayer.

3. Form for readmission

Prior Announcement

Some time ago ____(name) ____ was excluded from membership in the church of our Lord because of his/her persistent unrepentance for a sin which gave offense to God and his church. At that time we were called to pray that God would use this exclusion as a means to repentance. We now thankfully and joyfully announce that our brother/sister has shown true repentance and expressed his/her desire to be restored to full fellowship with the Lord and his people. If there are no lawful objections, this readmission will be celebrated on ____(date) ____. Meanwhile, let us praise the Lord for

his glorious manifestation of his powerful grace, and let us ask him to keep our brother/sister in the grip of his hand during these days of preparation.

Form for Readmission

It is known to you that ____(name)___, who was excluded from membership in the church of our Lord, has requested to be readmitted to full membership, with its rights and privileges. Since no one has presented any valid reason why this readmission should not take place, we now proceed with gladness to again receive our brother/sister into the church of Jesus Christ.

Our Lord declares in his Word that he takes no pleasure in the death of the sinner but rather that he/she should return from his/her ways and live. Our Lord also declares that communion with him and his church is open to all who show sincere repentance and faith. Again he declares, "If you forgive anyone his sins, they are forgiven," and "Whatever you loose on earth will be loosed in heaven" (John 20:23; Matt. 16:19).

Note: The rest of the form remains as it is.

V. Requested action by synod

- A. We recommend that synod receive the above supplementary report as information only without taking action on specific proposals for revision of Church Order articles, guidelines, and forms.
- B. We request synod to urge all churches to carefully review the report of the committee (*Agenda for Synod 1989*, pp. 285-302) and this supplementary report and to submit their responses to the committee as soon as possible, but *no later than* September 15, 1990. The committee is eager to receive positive as well as other comments.
- C. We request synod to continue the committee for one more year in order for it to complete its assignment.

Committee to Study Church Order Section IV Alfred E. Mulder, chairman Richard R. De Ridder, secretary Youn K. Chung James Tuininga Dante A. Venegas

OVERTURES

OVERTURE 1: Allow Evangelists to Serve in Organized Churches of Classis Red Mesa

Classis Red Mesa overtures synod to allow ordained evangelists to serve in organized Red Mesa churches (for limited periods of time approved by classis) until 1995, at which time the policy will be reviewed.

Grounds:

1. In Classis Red Mesa ordained evangelists have served organized churches for limited terms; the proposed Church Order change would bring Church Order and our practice into conformity.

2. During the present transition in staffing, the need for Native American pastors can temporarily be met with ordained evangelists.

By 1995 we expect more Native Americans to be ordained ministers of the Word.

> Classis Red Mesa Mike A. Harberts, stated clerk

OVERTURE 2: Revise Church Order Articles 78-86

Classis British Columbia South-East overtures synod to make the following changes in the Church Order to help create a positive stress on mutual care and discipline within the church.

Background

In recent years there has been a significant amount of study on the subject of discipline as it relates to the Church Order. Perhaps one of the most substantive studies ever submitted to synod was done by Classis Quinte in 1976. Synod received the study report and recommendations as information and urged the churches to faithfully "teach and preach the importance of self-discipline, mutual discipline, and ecclesiastical discipline as taught in God's Word." The grounds for synod's recommendation noted that "the substance of the report of Classis Quinte is of such a nature that it deserves the special attention of the churches" (Acts of Synod 1976, p. 53).

However, as the *Manual of CRC Government* (1987) states, "synod did not adopt or approve this study and its recommendations" (p. 329). And it is significant that *no* grounds are given for synod's decision to receive this report as information only. It is our conviction that the study did warrant changes in the Church Order with respect to mutual discipline. The Church Order leaves the distinct impression that discipline belongs primarily in the hands of the consistory. There is only one remark, and that one negative (Art. 78-b), which recognizes the role of the congregation in discipline.

Therefore, to help create a positive stress on mutual care and discipline within the church, classis overtures synod to make the following changes in the Church Order:

Article 78

- a. The admonition and discipline of the church are spiritual in character and therefore require the use of spiritual means.
- b. The exercise of admonition and discipline by the consistory does not preclude the responsibility of the believers to watch over and to admonish one another in love.

Change Article 78-b to read:

b. The consistory must instruct and remind church members of their responsibility to watch over and admonish one another in Christian love (Rom. 15:14; Heb. 3:12-13; Gal. 6:1-2; James 5:19-20; Matt. 18:15-18).

Ground: As the report of Classis Quinte effectively pointed out, the first aspect of Christian discipline is, according to Matthew 18:15-18, the personal contact with one another in admonition and encouragement. This should not be expressed in a negative way but should receive its proper positive biblical emphasis.

Add Article 78-c to read:

c. The consistory must foster a spirit of love and openness within the fellowship of the church so that confession of sin and reconciliation of sinners can take place (James 5:16; Col. 3:12-14).

Ground: Open fellowship as a basis for confession and reconciliation is a much neglected matter in the church; it needs the continued diligent encouragement of the consistory. To be kept before the churches, this concern warrants a place in the Church Order.

Article 79

The purpose of the admonition and discipline of the church is to maintain the honor of God, to restore the sinner, and to remove offense from the church of Christ.

Change Article 79 to read:

The purpose of the admonition and discipline of the church is to hold high the honor and glory of God, to preserve members from falling further into sin, to restore them to renewed fellowship with God and his people, and to help the church remain true to Jesus Christ.

Grounds:

- The honor of God does not stand in need of being maintained by the church, since God's glory is maintained even in his judgment upon the sinner. However, God's honor and glory are upheld (or held high) when the church, in obedience to God's Word, responds to sin.
- 2. Sin, according to James 1:14-15, is a way down, away from God, which ends in death. Discipline not only restores those who have yielded to sin but also seeks to prevent others from yielding to sin. Fellow

- believers who are committed to living a godly life should do their utmost to bring sin to a halt and to restore those who have fallen prey to the pressures of evil.
- 3. The statement that the task of church discipline is "to remove offense" no longer clearly communicates what was intended and therefore is open to some misinterpretation. The change in language keeps before us the concern that the church is called to be the holy and spotless bride of Christ who remains faithful to her Lord.

Article 80 (no change)

All members of the congregation are subject in both doctrine and life to the admonition and discipline of the church.

Article 81

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15-17 shall make one liable to the discipline of the church.

Change Article 81 to read: (change italicized)

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15-17 shall make one liable to the discipline of the *consistory*.

Ground: Sins of members which are brought to the attention of the consistory have already been dealt with in Christian admonition by fellow believers in the congregation, and now such members become liable to discipline by the consistory.

Article 82

Disciplinary measures shall be applied only after an adequate investigation has been made and the member involved has had ample opportunity to present his case.

Change Article 82 to read:

Disciplinary measures by the consistory shall be applied only after an adequate investigation has been made and the member involved has had ample opportunity to present his or her case.

Ground: This change makes Article 82 consistent with Article 81.

Article 83

- a. Members by baptism who willfully neglect to make public profession of faith, or are delinquent in doctrine or life, and do not heed the admonitions of the consistory shall be dealt with in accordance with the regulations of synod and, if they persist in their sin, shall be excluded from the church of Christ.
- b. Members by baptism who have been excluded from the church and who later repent of their sin shall be received again into the church only upon public profession of faith.

Change Article 83-a to read:

a. Members by baptism who profess unchristian teachings and/or live unchristian lives and who do not heed the admonitions of the consistory shall be subject to the discipline of the consistory. If they persist in their sin, they shall, after the approval of classis has been sought, be excluded from the church of Christ. (This revised article implies that the Church Order Supplement to Ar-

ticle 83 be dropped, for the grounds listed below.)

Grounds:

- 1. Persons who "willfully neglect to make public profession of faith" openly reject the gospel, i.e., they either profess unchristian teachings or live unchristian lives. If this statement from Article 83-a is to be interpreted according to Church Order Supplement Article 83, which reads, "having failed to make profession of faith" (emphasis ours), then the failure is not in itself a reason to subject someone to the discipline of the consistory. If baptized members fail to make profession of faith, the consistory should investigate the reasons why they fail to do so and patiently instruct them.
- 2. The wording "profess unchristian teachings or live unchristian lives" expresses the same meaning as "delinquent in doctrine or life," but it is clearer in focus. It is taken directly from Heidelberg Catechism, Q & A 85.

Article 83-b (no change)

Members by baptism who have been excluded from the church and who later repent of their sin, shall be received again into the church only upon public profession of faith.

Article 84

Confessing members who have offended in doctrine or in life and who have responded favorably to the admonitions of the consistory shall be reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory.

Add to Article 84 the following: Article 84-a.

a. When members by baptism or confession willfully withdraw themselves from the fellowship of the church of Christ and refuse the repeated admonitions of the consistory, the consistory, having informed the congregation and asked for their prayers, shall, after a period of at least two years, declare that these members have excluded themselves from the church of Christ. They shall no longer be considered members of the church, and their membership shall be terminated.

Ground: The church must recognize that for the consistory to apply the steps of discipline is often of little value in cases where members no longer worship with or desire to be a part of the church. The consistory must pray for and as much as possible work with such people, bringing the concern to the attention of the church. But in the end we must

sadly recognize that they have chosen to withdraw. In such cases we do not put them out but, along with appropriate words of warning, terminate their membership in the church.

Change Article 84 to be Article 84-b and to read:

b. Confessing members who have broken fellowship by professing unchristian teachings or by living unchristian lives but who respond favorably to the admonitions of the consistory shall be reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory.

Ground: This change is made to keep the language consistent with the changes made in Article 83-a. The added words "who have broken fellowship" not only reflect the reality of what has happened but also form a balance with what later takes place and is mentioned in the article, namely, "shall be reconciled to the church."

Article 85

Confessing members who have offended in doctrine or in life and who obstinately reject the admonition of the consistory shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership.

Change Article 85 to read:

Confessing members who break fellowship by professing unchristian teachings or living unchristian lives and who obstinately reject the admonition of the consistory shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership.

Ground: This language is consistent with changes proposed for Articles 83-a and 84-b.

Article 86

- a. Confessing members who have been barred from the Lord's Supper and who after repeated admonitions show no signs of repentance shall be excommunicated from the church of Christ. The Form for Excommunication shall be used for this purpose.
- b. The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall ordinarily be withheld but may be mentioned at the discretion of the consistory. In the second, after the classis has given its approval to proceed with further discipline, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.

Change Article 86 to read:

 Confessing members who have been barred from the Lord's Supper and who after repeated admonitions show no signs of repentance shall no longer be considered members of Christ's church and are to be removed from the church membership. The Form for Excommunication may be used for this purpose.

Ground: This reflects more accurately what takes place. We do not make a final judgment with such delinquent members but do tell them that unless they repent they invite to themselves God's judgment upon their sin. Therefore, we do not excommunicate them but recognize their unbelief or disobedience as reasons why we can no longer consider them members of Christ's church. Consequently, they are to be removed from church membership.

b. The consistory, before removing anyone, shall make at least two announcements. In the first, at the discretion of the consistory, the nature of the offense and the obstinacy of the sinner are explained, and the congregation is urged to pray for and to admonish the sinner. In the second, after the approval of classis has been sought, the congregation shall be informed that unless the sinner repents, he or she will be considered outside the body of Christ and removed from membership in the church.

Ground: We believe that the process of discipline has often been too complicated and lengthy and that it is the experience of the churches that the first step is often an unnecessary prolonging of the process and not to the benefit of the church. There has also been some confusion about "the three steps," which have not corresponded directly to the steps Christ outlined in Matthew 18:15-18.

Add to Article 86:

c. Wherever possible the church shall continue to show God's desire to have the straying member restored to the fellowship of God and his people.

Ground: Since the removal or excommunication of a member is never an unconditional prejudgment of Christ's last judgment and since God in his providential love has stretched out his hands to the sinner, the church should remain deeply concerned about the sinner's eternal welfare and continue to show Christ's love and concern. We must remember that the purpose of discipline includes the restoration of the unbeliever to renewed fellowship with God and his people.

To ensure that the concern of the newly recommended Church Order Article 78-c is kept before the churches, we recommend that the following question be added to "The Guide for Conducting Church Visiting":

How does the consistory work at fostering a spirit of love and openness within the fellowship of the church so that confession of sin and the reconciliation of the sinner can take place?

> Classis British Columbia South-East Peter M. Jonker, stated clerk

OVERTURE 3: Alter Church Order Article 42

The consistory of First CRC, Lethbridge, Alberta, overtures synod to change Church Order Article 42 to read as follows: "to visit all its churches once every other year" (instead of once a year).

Grounds:

- 1. Under normal circumstances a visit every other year is sufficient.
- 2. With the increasing diversity among us in both doctrine and practice, church visiting is becoming less and less meaningful.

Council of First CRC, Lethbridge, AB Bert Brouwer, clerk

OVERTURE 4: Alter Church Order Article 48-b

Classis Alberta South overtures synod to change Church Order Article 48-b as follows: "the presence of at least two deputies, or, in case of special need, three deputies, from the nearest classes shall be prescribed" (instead of "at least three deputies").

Grounds:

- In the case of special problems, the Interim Committee of classis shall invite three deputies to the classis.
- 2. The cost of bringing in three deputies is often considerable; this change would normally cut the cost by about one-third.

Classis Alberta South Jacob Weeda, stated clerk

OVERTURE 5: Clarify Transfer of Credentials of Ministers Released Under Church Order Article 16

Classis Orange City overtures synod to clarify whether Church Order Supplement, Article 17, which permits the transfer of the credentials of a released minister without a call, applies also to ministers released under Article 16.

Grounds:

Synod 1988, which ratified the change in Article 16 permitting a minister to request termination from service to his congregation, did not address the issue of whether such a minister may also transfer his credentials to another council without a call, as has been permitted since 1973 for ministers released under Article 17.

2. Classis Orange City has recently had to deal with the request of a minister released under Article 16 to have his credentials transferred to another council without a call. It would help our classis and others to have synod clarify whether such transfers may be permitted under Article 16 as they now are under Article 17.

Classis Orange City Marvin Van Donselaar, stated clerk

OVERTURE 6: Reject Hermeneutical Principle Expressed in Report 26

Classis Zeeland overtures synod to receive the report of the Committee to Study Headship as information and to reject the hermeneutical principle expressed therein, specifically in Section IV, C (the implications of which permeate the report), namely, that "Paul took only a few initial steps.... It was up to the church in later centuries to take bigger and bolder steps. In sum, the overall sweep of Scripture is toward Christ's restoration of the original order of men and women living and working side by side, on a par, mutually supporting and ministering to each other in pursuit of their common task. This is the biblical sweep, which is contradicted by the decisions on headship adopted by Synod 1984 and Synod 1985 of the Christian Reformed Church."

Grounds:

- 1. The method of interpreting Scripture found in the above is not valid. The apostle Paul wrote under the inspiration of the Holy Spirit, and the canon of Scripture is closed. To say that he took "only a few initial steps" and that "the church in later centuries [is] to take bigger and bolder steps" is to say not only that "All Scripture is God-breathed" (II Tim. 3:16) but also that the decisions of the "church in later centuries" are.
- 2. The position mentioned in ground 1 leads to two obviously erroneous views: on the one hand, authoritarianism, whereby a person declares that he and he alone has the truth and thus dictates what it must be, as when the Pope speaks ex cathedra; or subjectivism, whereby each of us may claim to have received an "inner light" on a given subject. Decisions relative to the life of the church today must be based on the inspired Scriptures, not on whatever "bigger and bolder steps" the "church in later centuries" happens to decide to take.

Classis Zeeland James A. Admiraal, stated clerk

OVERTURE 7: Issue Declaration re Office of Elder and Classical Licensure of Women to Exhort

Background

In answer to a 1987 overture from Classis Grand Rapids East and its mandate from Synod 1987, the Committee to Study Headship has offered the church two structures of biblical foundation to the question of whether headship, as defined by Synods 1984 and 1985, is biblically defensible. While we can be grateful for the careful summary presented and the clarification of particular issues, the fact is that no new biblical evidence has been brought forward on either side of the issue of headship in the church.

The Headship Committee urges "continuing critical reflection and discussion" to the churches. We have already been reflecting on and discussing this issue for some fifteen years. What is absolutely clear after all these years is that on this issue we have two biblically defensible positions based on acceptable Reformed hermeneutics and that little change in scriptural position is likely on either side. Moreover, we continue to disagree over an issue which Synod 1989 has specifically declared is *not* a confessional matter.

At this critical point the church must face two questions:

First, can we any longer bind the consciences of the churches on a matter to which Scripture does not speak with absolute clarity? Our tradition has always held that on matters which Scripture and the confessions do not clearly forbid, the churches are free to act according to their own consciences. In all the years of our deliberation on this issue, we have been unable to come to a clear consensus on whether Scripture forbids women to serve in all offices. The report before us this year demonstrates that both sides of the issue can demonstrate a biblical foundation. When the church cannot say "Thus says the Lord" on an issue, it may not bind the consciences of the churches any longer with regard to that issue. Second, will not experience now teach us more than continuing debate over Scripture texts? In the Reformed tradition, Scripture is always interpreted as engaged with the world, not in abstraction from it. In the early church, when the issue of the Gentile Christians threatened to tear the church apart, it was experience, under the guidance of the Spirit, that led to understanding and unity. We believe that at this point, lacking clear scriptural understanding and confessional direction, we need to let the Spirit of God guide the church through experience.

Overture

Classis Grand Rapids East overtures Synod 1990 to declare the following:

- 1. That for a period of five years, beginning in 1990 and continuing through 1995, synod suspend that restriction of Article 3 of the Church Order which limits the office of elder to *male* members of the church;
- That for a period of five years, beginning in 1990 and continuing through 1995, classes be authorized to grant licensure to exhort to qualified women and that women so licensed be permitted to exhort in churches which so request;
- 3. That a committee be established to correspond with churches which elect and ordain women as elders and/or which have women exhort, in order to

evaluate the experiences of these churches and their effect on the denomination as a whole as to whether this is a direction in which the Spirit is leading us, and that the committee report to Synod 1996 its observations, conclusions, and recommendations; and

4. That during this trial period, for the harmony of the church as a whole, churches not be permitted to delegate women elders to the broader assemblies (classis or synod) unless a classis approves the delegation of women elders to its own sessions.

Grounds:

- The various study committees of the Christian Reformed Church have demonstrated that two biblically defensible positions based on Reformed hermeneutics exist on the question of whether women may serve in the offices of elder and minister.
- Synod has declared that the issue of women in office is not a confessional matter.
- Given the above, it is increasingly clear that synod cannot bind the consciences of the churches any longer on this issue by barring women in all churches from service in consistory or in the pulpit.
- 4. The proposed overture permits the churches to discern the direction of the Spirit and at the same time to delay any final decision on the matter, as the Committee to Study Headship has recommended.
- The limits imposed by this overture serve to protect the harmony of the church as a whole to the greatest extent possible during the process of discernment.

Classis Grand Rapids East John Vanden Berg, stated clerk

OVERTURE 8: Declare Lack of Biblical Evidence to Support Headship Principle and Permit Churches to Use Their Own Discretion in Use of Women's Gifts

Background

In a section entitled "Preliminary Caution" the authors of the majority report of the 1984 Committee on Headship wrote,

The fact is that on the matter before us there are differences between honest, sincere, committed, devout, and well-intentioned Christian brothers and sisters. While this acknowlegment does not solve the problem, it does place the problem in a context where Christians who differ significantly on these matters can speak with each other, accept each other, and live with each other in the same family of faith. Important as the matter before us is, it does not concern an essential creedal affirmation such as the church faced in the controversy with Arius.

We urge everyone who is considering the question of the ordination of women to do so with charity and humility. We ask everyone to acknowledge that the matter is not crystal-clear. If it were, it would have been solved long ago. Some of the most gifted theological minds

and pastoral hearts in our denomination have wrestled with this matter and have come to different conclusions. This alone should suffice to eliminate stridency from our discussions.

(Acts of Synod 1984, p. 286)

The fact that the denomination had been studying this issue for fourteen years when those words were written amply demonstrated that the issue was not crystal clear. The fact that the secretary of the majority report, a well-respected minister who taught at our seminary for years, reversed his position on a crucial issue regarding headship (is it a creation norm?) gave a prophetic ring to those words. The observation of the current committee to study headship (namely, "the four statements about headship officially affirmed by the church are subject to debate. While weighty arguments can be credibly adduced in their support, other weighty arguments can be raised against them") testifies to the same reality.

The last twenty years of study have well illustrated that "on the matter before us there are differences between honest, sincere, committed, devout and well-intentioned Christian brothers and sisters," differences which do "not concern an essential creedal affirmation." The last twenty years have not produced the clarity which we expect to be readily apparent on matters of principle, and we certainly cannot continue to prohibit what fellow Christians believe is biblically permissible and defendable.

Overture

Classis Lake Erie overtures synod to declare, on the basis of the report of the 1990 Committee to Study Headship and several other denominational study-committee reports, that there is no clear biblical evidence to support a so-called headship principle and that the churches are permitted to use their own discretion in utilizing the gifts of women members in all the offices of the church.

Grounds:

- Since our denomination's twenty-year study on this issue has amply demonstrated that Scripture gives no clear principle on it and since no creedal affirmation is at stake, the denomination ought not to prohibit what, in good conscience, many of its members believe is biblically permissible and defendable.
- Such action is needed to enable us to "live with each other in the same family of faith."

Classis Lake Erie George F. Vander Weit, stated clerk

OVERTURE 9: Continue and Augment Headship Committee

Background

Synod 1984 declared that the headship principle, which means that the man should exercise primary leadership and direction setting in the home and in the church, is a biblical teaching recognized in both the Old and New Testaments (*Acts of Synod 1984*, p. 623).

Synod 1987 assigned the following mandate to the Committee to Study Headship:

- a. To provide clear biblical and confessional grounds for extending the "headship principle" from marriage to the church.
- b. Given "a," to clarify the implications of the "headship" of all men over all women in the church, not only with respect to the offices but with respect to the practices of the churches (e.g., in the teaching ministry, etc.). (Acts of Synod 1987, p. 647)

Overture

Classis Grand Rapids South overtures synod to act as follows with respect to the Headship Committee report:

- 1. Not to accept the report of the committee.
- Not to dismiss the committee.
- To increase the membership of the study committee to reflect a broader cross section of the CRC on this critical issue.
- 4. To reconvene the committee to continue the study on headship until such time as conclusions can be stated and defended within a consistent Reformed theological framework.

Grounds:

- 1. This committee's study has led it to the implicit (not stated) conclusion that the headship principle does not apply to the practices of the church with respect to the offices and the teaching ministry, etc. That is the only logical explanation for the committee's laying out two distinct and opposite lines of reasoning. Therefore, it is incumbent upon the committee to explain how such a principle, already adopted by the church, does not apply. Such a requirement is implicit in both sections of the mandate.
- As it now stands, this report does not fulfill the mandate assigned to the committee.
- 3. The either/or approach presented by the committee does not serve the church of Christ. It is not fair to the church for a study committee to lay out two lines of reasoning and ask the church to choose. Either the concept of headship is a biblical principle incumbent upon the churches to adopt and live by, or it is not. Synod 1984 was convinced that such a principle is biblical (Acts of Synod 1984, p. 623).
- 4. The protological/eschatological distinction is flawed with respect to the following: a protological approach by rights ought to begin from the pre-fall status of Adam and Eve. Reckoning with such would go a long way in assisting the committee to frame a unified report.
- 5. With respect to parts 3 and 4 of this overture, we are of the opinion that the committee is woefully understaffed for such a crucial task.
- 6. This report as it now stands will serve only to increase the level of polarity now present in the CRC.

Classis Grand Rapids South Harry J. Kwantes, stated clerk

OVERTURE 10: Refer Section III and Reject Section IV of Report 26

Classis Alberta North overtures synod to take the following actions with regard to the report of the Committee to Study Headship:

A. That synod receive Sections I-III of the report as information and accept Section III ("The case in favor of 1984 synodical decisions about headship") as a helpful supplement to Report 33 of Synod 1984's Committee on Headship in the Bible (*Acts of Synod 1984*, pp. 282-376), with reservations as listed below in Appendix A.

Grounds:

- 1. This study (Sections I-III) fulfills synod's mandate to the committee "To provide clear biblical and confessional grounds for extending the headship principle from marriage to the church."
- 2. This study adequately reflects the position of Synod 1984 and is a helpful supplement to Report 33.
- B. That synod reject Section IV of the report ("The case against the 1984 decision regarding headship").

Grounds:

- 1. The study does not fulfill synod's mandate to the committee "To clarify the implications of headship of all men over all women in the church..." Instead of clarifying the implications of headship of all men over all women, the committee confuses the issue and presents arguments against the principle of headship of all men over all women.
- 2. This study evidences careless exegesis. Assertions are made which are not grounded in Scripture; presuppositions are made which are questionable; hermeneutical assumptions are made which are not supported by Scripture. Much of Section IV is conjecture and eisegesis instead of responsible exegesis.

Note: A list of twelve observations are provided in Appendix B to support these grounds.

C. That synod reject Recommendations 1-3 of the report.

Grounds:

- 1. Regarding Recommendation 1, Section IV can hardly be recommended to the churches for their understanding and reflection. This section demonstrates poor exegesis and serves only to confuse the churches.
- 2. Regarding Recommendation 2, synod ought to encourage critical reflection and discussion not of the pronouncements of synod but of the teaching of Scripture concerning headship.
- Regarding Recommendation 3, to recommend to the churches that they
 include in their ongoing discussion of headship an exploration of
 broader perspectives, worldviews, and hermeneutical assumptions

violates the Reformed principle of *sola Scriptura*. It invites the churches to base their understanding of biblical principles on norms and teachings other than God's word.

Classis Alberta North Nicholas B. Knoppers, stated clerk

APPENDIX A

Reservations regarding Sections I-III of the report

1. Compare Section II, study of kephale.

It should be noted that the two uses of *kephale* do not exclude or contradict one another as the committee suggests. The biblical writers were free to use both senses—"authority over" and "source of"—even at the same time. They are not bound to one etymological usage. The committee claims that to use both meanings implies ambiguity. That is by no means convincing. It is apparent that the committee argues this way to support its desire to use *kephale* in the sense of "source of." The use of both meanings in Scripture affirms the truth that the Holy Spirit is free in his work of inspiration.

2. Compare Section III, A, 1, 2, 3, study of Genesis 1-3.

The committee fails to refer to the biblical teaching that Adam is head of the race because he is "first created." That this is Adam's "role" is clearly taught in such passages as Romans 5:12-19 and I Corinthians 15:20-22, 45-50. It is unfortunate that the committee makes no mention of these passages at all. They are certainly crucial for any discussion on headship. Adam's headship has profound implications for the headship principle in marriage and the headship of men over women. In fact, the headship principle is rooted in Adam's headship over his race.

3. Compare Section III, C, 1, paragraph 6.

It should be noted here that the women listed were in positions of leadership because they were appointed by God, not necessarily because they possessed certain gifts of leadership. The committee affords great weight to these exceptions in Scripture and argues that positions of leadership are granted on the basis of gifts and not headship. That is not always correct. God sometimes appoints individuals to certain tasks and then equips them. The practice of anointing in the Old Testament affirms that.

4. Compare Section III, C, 3, paragraph 4.

The committee states, "... so significant a principle should not be hung on so few passages. Nonetheless, ... they deserve to be given great weight." The committee is making two suggestions here that have serious consequences for biblical exegesis and that establish dangerous hermeneutical precedents. To suggest that a biblical principle gains authority when it is supported by more than a few texts is a serious indictment against the authority of Scripture. If this suggestion were to be adopted as a valid hermeneutical guideline, the church might well discard the doctrines of the trinity and the virgin birth, both of which are supported by fewer texts than are mentioned in this report. And to suggest that the interpreter of Scripture "gives weight" to certain passages, meaning of course "gives them credence and authority,"

is also a serious indictment against the authority of Scripture. Scripture comes to us with its own "weight." It is authoritative. We do not give it that quality.

APPENDIX B

Observations regarding Section IV of the report

1. Compare Section IV, "Genesis 1."

The committee makes a bold assertion here: "There are no indications of differing sex roles in Genesis 1." Yet the testimony of Scripture seems to suggest otherwise. In such passages as Romans 5:12-19 and I Corinthians 15:20-22 and 45-50, Adam is regarded as head of the human race. Sin and its consequences are imputed to his race because, as federal head, he is responsible for his posterity. The Bible never speaks of Eve's responsibility as mother of the race in the same terms. Eve is not the head of the race, but Adam is. This obviously implies a difference in roles between Adam and Eve. It is therefore incorrect to say that Genesis 1 makes no indication of differing sex roles.

2. Compare Section IV, A, 2, "Genesis 2."

Here the committee engages in faulty reasoning. It correctly interprets the Hebrew word help or helper to mean "reciprocal complementarity" or "correspondence" or "sameness." But then the committee concludes on the basis of this meaning that the Scriptures teach an equality of roles between men and women. That is not the case. In other words, Adam and Eve were both the same in that they were both human. It is Eve's humanity that qualified her as a helper fit for the man. The sameness on which Genesis focuses is equality of species, not of roles.

What follows in this section is equally disturbing. In discussing the privileges of the "firstborn" in the Old Testament and in the ancient world, the committee argues that the principle of headship was established on the basis of one's being firstborn. This, says the committee, was practiced in ancient societies and tolerated by God. That analysis leads the committee to conclude that the practice was societal and should be avoided. But the committee's analysis is misleading. It is true that ancient societies did base headship on one's being firstborn. But it was not entirely a human invention, as the committee argues. Adam's headship was based on the fact that he was "first created." The Bible teaches that clearly. Therefore the phenomenon of basing headship on one's being "firstborn," as is the case in the Old Testament, is rooted in the creational norm which establishes Adam's headship on the fact that he is "first created." And even though the Old Testament phenomenon may be a societal misapplication of the creational norm, the latter is fundamental to human life and behavior, as well as normative for human society. It is reasonable to suggest therefore that the principle of establishing Adam's headship on the basis of his being first created has wide implications for the roles of men and women.

Compare Section IV, A, 3, "Genesis 3."

In discussing Genesis 3:16, "... and he shall rule over you," the committee engages in poor exegesis. It argues that this text teaches that the man's rulership over the woman was a new, radical change imposed after the fall as a curse. On the basis of this exegesis, the committee concludes that the notion of "ruling headship" is a post-fall phenomenon, actually a distortion of headship and something that God does not will for his people. The committee would be entirely correct if its exegesis were correct. But its exegesis is faulty. The text must be understood and interpreted in its context. God pronounced this curse together with another curse, "... and your desire shall be for your husband," and yet another curse, "I will greatly multiply your pain in childbearing." Responsible exegesis would want to explore the relationship of these three curses. The committee has not adequately done that. But when the curses are taken as a unit, then it would seem reasonable to suggest that the notion of man's rulership over the woman has changed in the sense that it now functions in a different context, namely, the context of curse. Therefore, rulership itself is not a curse, but the context in which it now functions is a curse. If that is true, then one's conclusions are quite different. Then rulership is an essential element of headship, not something that was imposed after the fall.

4. Compare Section IV, A, 4, "Remainder of the Old Testament."

Here the committee bases its conclusions on some misguided reasoning. It confuses "male domination" with "male priority." It argues correctly that male domination is a societal norm and therefore not normative for society today. The committee asks, "Is such domination willed by God? Is it part of God's design for the creation?" And the committee argues that male domination is not something that God wills. Of course not. Male domination is a consequence of fallenness. What the committee fails to do, however, is to distinguish between male domination and male priority. The two are not the same, as the committee incorrectly presupposes. Male domination certainly is not part of God's design for creation. But male priority is. Not only is this supported by the Scriptures; it is also demonstrated in the creation itself.

The committee goes on to discuss certain exceptions to male domination in the Old Testament, namely, Mirlam, Deborah, and Huldah. It argues that because the Bible presents these exceptions as a departure from the norm, other patterns which depart from the norm are also possible. This is where the committee's misguided reasoning surfaces. Having established that male domination is not normative for the creation, it turns to the exceptions to male domination and makes them normative, while completely and conveniently ignoring the biblical teaching that male priority is normative.

5. Compare Section IV, B, 1, "Ephesians 5:22-33."

The committee makes some hermeneutical assumptions here that lead to some disastrous conclusions. In discussing the Ephesians passage, it asserts with little biblical support that Paul is not speaking about a "ruling headship" but about a "source headship." It is by no means certain that that is what Paul meant (see Reservation 1 in Appendix A). Under this hermeneutical assumption, the committee proceeds to explain the relationship between husband and wife based on the analogy of Christ and the church. And it says, "Christ is head of the church not by using his power to exert himself over his church, but by making himself available so that his church can draw life from him." Based on this notion of "source headship," the committee says, "The husband, following Christ's example, becomes the source supplying his wife with the sustenance, energy, and guidance necessary to grow into a mature person in Christ."

We point out the following difficulties with this method of interpretation. First of all, by assuming that Paul is using *kephale* in only one sense, the committee draws certain conclusions about the relationship between husband and wife that contradict Scripture. The Bible makes it clear that the Holy Spirit is the one who supplies sustenance, energy, and guidance necessary for maturity in Christ. That is the Spirit's work of sanctification. The committee credits a husband with that work. One might well ask the question "Can a woman then reach maturity in Christ without a husband?" Second, the committee stretches the analogy of Christ and the church to a point not warranted by Scripture. It is certainly true that the church draws her life from the Lord Iesus Christ. That is the nature of Christ's headship over the church. But is that also the nature of the husband's headship over his wife? It is doubtful that that is how we ought to understand the analogy. To say that a woman "draws her life" from a man is to cast doubt on the biblical teaching that all believers have their life in Christ. Jesus said, "I am the vine, you are the branches . . . apart from me you can do nothing." Men and women both are dependent upon the Lord Jesus Christ for life itself. The committee is arguing that women are dependent upon men for life. Not only does that contradict Scripture; it also makes women subordinate to men. And that is the very thing the committee wishes not to say. Third, the committee concludes, on the basis of its hermeneutical assumptions, that the husband's headship within marriage is for the purpose of enabling and qualifying his wife for full participation in the entire realm of Christian activities. But that conclusion is by no means convincing. It has been argued before, by the committee to study headship in 1984, for example, that Scripture does not support such a conclusion. And this committee has not based it on solid biblical teaching, only on its own hermeneutical assumptions. Apparently the committee had a desired goal in mind in this entire study, to open all ecclesiastical offices to women. And it has manipulated the Scriptures to achieve that goal. That demonstrates irresponsible exeges on the part of the committee and also un-Reformed exegesis. We do not come to Scripture to find support for our own hidden agendas. We come to Scripture in obedience to find direction for faith and life.

6. Compare Section IV, B, 2, "I Corinthians 11:3."

The text discussed here is very crucial to our understanding of headship. Yet the committee once again makes hermeneutical assumptions that radically alter the meaning of the text. The committee again asserts that Paul is speaking about a "source headship" instead of a "ruling headship," for which there is no support. The resulting interpretation of the text raises many serious questions. The committee flatly rejects the notion that Paul is addressing the question of roles in this passage. Instead, the committee states that Paul is addressing a local problem in the Corinthian church, namely, the way that Christians dress. And it interprets the text to say simply, "When it comes to heads, there must be clear sexual identity." This the committee bases on the assumption that the sexual distinctiveness of men and women derives from the way they were created, man being the source of woman. So headship here has nothing to do with rulership, only with sexual distinctiveness.

We raise the following questions regarding this interpretation. If Paul does indeed teach "source headship" here and not "ruling headship," what are the implications of that teaching for the doctrine of the trinity? Paul bases the headship of the man over the woman on God's headship over Christ. If Paul means that God is the source of Christ, is Paul then not implying that Christ had a beginning? And if headship here teaches nothing more than the distinctiveness of the sexes, what does that imply about Christ's distinctiveness? Is he different from God? Is his nature distinct from God's nature? It isn't difficult to see where this kind of reasoning can lead. And all because of an assumption that Paul is using kephale in only one sense.

A more reasonable explanation of the verse would be that Paul is applying headship, which includes the notion of rulership, to a local situation, that just as the roles of God and Christ are different (for example, God, meaning the Father, sends, and the Son obeys), so the roles of men and women are also different. These distinctions in roles do not imply levels of superiority or inferiority, just as they do not in the trinity. Paul here is focusing not so much on the source of the woman as on the priority of the man. That too is the focus of Scripture.

Compare Section IV, B, 3, "I Corinthians 14:33b-35."

Again the committee presents an interpretation of the text based on hermeneutical assumptions, and the result is nothing more than conjecture and fanciful speculation. The committee argues that Paul addresses a local, temporal situation alone and does not attempt to establish any "eternal" male headship principle. Neither is any such principle operative here. The committee argues that the silence of women is called for only to restore liturgical order in the Corinthian church. And the committee states, "It is not clear that this same pattern of submission must be maintained in all worship situations at all times." Yet it is Paul himself who calls for the silence of women universally when he says, "As in all the churches of the saints." It is unfortunate that the committee would describe a possible operative principle here as an "eternal" principle. The Bible itself never speaks of the headship principle as an "eternal" principle. However, the Bible does speak of it as a creational principle not only to a local situation in Corinth, but to the church catholic.

8. Compare Section IV, B, 4, "I Timothy 2:11-15."

Here the committee engages more in speculation and conjecture than in responsible exegesis. While recognizing that Paul does ground his command in the creation and the fall, it rejects the notion that this lends "permanence and universality" to his command. Yet that is how this text has been understood. Paul is basing his command on the principle of male priority, which is a creational norm still normative for society today. Paul is applying this principle again to a local situation and problem in the church. The committee rejects this view by comparing Paul's command in Timothy to his command elsewhere "Greet one another with a holy kiss," arguing that, because the latter command is not binding for all places, neither should the command that women keep silence in the church be binding for all places. But this reasoning is again misleading. The command to greet one another with a holy kiss is not grounded in a creational norm. The command that women be silent in the churches is grounded in the creational principle of male priority.

The committee offers a very different interpretation of the text. It says that Paul is simply drawing an analogy between the Garden of Eden and the church at Ephesus. And what Paul means to say by this analogy is this: Eve got confused and easily deceived because she was the younger one and the inexperienced one. And so what Paul really wants to say is that the women in the church at Ephesus should gain some experience first and wait until society is ready for it before they tackle leadership roles and positions of authority. This is all rather intriguing reasoning but hazardous exegesis. To suggest that Eve, because she was younger and inexperienced, became easily confused and deceived is to introduce a notion of imperfection in the creation which God himself had evaluated as "very good." The committee implies that the woman was inferior to the man at creation before the fall. The testimony of Scripture, however, would suggest that man and woman, by virtue of being created by God, were both superior beings, equal in intelligence, knowledge, and wisdom.

9. Compare Section IV, C, "The overall direction of the Bible on headship." In this section, the committee presents some interesting arguments, but again it bases its conclusions not on the truth of Scripture but on its own hermeneutical assumptions. In arguing that headship can be seen from two perspectives, the "protological" and the "eschatological," it concludes that the Bible's overall direction is toward women's attaining a place alongside men.

To support this conclusion, the committee quotes Galatians 3:28:
"... neither male nor female, for you are all one in Christ Jesus." This text unfortunately gives no support for the committee's conclusions. It has nothing to do with headship at all. It teaches that salvation in Christ is applied to everyone, regardless of sex, race, or social status.

The important question in this discussion, however, is "Does the Bible view headship from an eschatological perspective?" The committee is correct in saying that, in the eschatological kingdom, headship in marriage will not apply. It argues from that that we must now, in this natural order, be working to remove certain aspects of headship which the committee sees as resulting from the fall. But the Scriptures do not support such a view. I Corinthians 15:42-50 teaches, "But it is not the spiritual which comes first but the physical and then the spiritual." In this passage Paul is discussing the two orders of existence, the present order and the eschatological order. He clearly teaches that one is prior to the other. The order established by the first Adam necessarily precedes the order established by the second Adam, Jesus Christ. This teaching has some important implications for our understanding of headship. While headship as it functions in the present order will be irrelevant in the eschatological age, it is nonetheless normative for the present order. It belongs to the present order as many other things belong to the present order. And even though we believe in the "already but not yet," it is doubtful that the absence of headship belongs to the category of "already."

10. Compare Section V, A, 1, "Observations."

The committee states, "... no synod has affirmed that the headship principle in the church is based on an extension of the headship principle in marriage." We would argue that even though a synod has not affirmed it, many synods have presupposed it, because the Scriptures themselves do affirm it.

Let us be reminded that Scripture, not the pronouncements of synods, is the infallible rule for faith and life. The committee also states, "... no synod has ever affirmed that the headship principle entails the headship of all men over all women." We would argue that even though a synod has not affirmed this, synods have nonetheless presupposed it, because the Scriptures teach it.

11. Compare Section V, B.

The committee claims that weighty arguments can be raised against the statements about headship affirmed by the church. We seriously question the credibility and legitimacy of these arguments. We certainly do not agree that they are weighty. We think they are very weak.

12. Compare Section V.

The committee claims that the validity of the four statements about head-ship affirmed by the church are largely determined by one's broader worldviews, which sometimes assume unexamined principles of biblical interpretation. The committee calls for continual examination of these worldviews and their assumptions. We could not agree more. However, that examination must always be informed by Scripture, and conclusions must always be tested by the teaching of Scripture. The committee, we feel, has not adequately tested its conclusions by the teaching of Scripture. In fact, the committee demonstrates in this report the danger of basing one's conclusions on one's worldviews and assumptions alone.

OVERTURE 11: Take No Action on Recommendations of Committee to Study Headship (Report 26)

Classis Hamilton questions two statements made on pages 327-28 of the report of the Committee to Study Headship:

1. "... what are we to make of Jesus' words that citizens of the future kingdom 'neither marry nor are given in marriage'" (Luke 20:35) and "For isn't the future kingdom already present now?"

It is the position of classis that the human race is still living in the time of God's grace, during the period in history when men and women *are* given in marriage. Christ's message in Luke 20:35 is a reference to the time following his Second Coming, and therefore it is the position of classis that the quotation from Luke 20:35 has been taken out of its intended context.

2. "The overall thrust of the Bible—its eschatological orientation and direction—is toward women's attaining a place alongside men, rather than under them or separated from them."

Again, we believe that this statement refers not to the present period of human history and development but to the time following Christ's triumphant return, "When the former things are passed away" (Rev. 21:4). The statement made by the Headship Committee clearly implies that the church is evolving toward becoming higher and holier. Yet Christ questions, "When the Son of Man returns, will he find faith on earth?" (Luke 18:8), and in

Revelation, the picture is presented of a continuously deteriorating society and church.

Classis finds these two statements contained in the report of the Committee to Study Headship to be opposed to the above-mentioned teachings of Scripture. Addressing these arguments, as well as others, was clearly within the defined mandate of the Committee to Study Headship; yet the report offers neither scriptural nor confessional explanation.

Overture

Classis Hamilton overtures synod to receive the report of the Committee to Study Headship as information and not to act upon any of the recommendations in the report.

Ground: The report does not fulfill the mandate given to the committee by Synod 1987:

1) To provide clear biblical and confessional grounds for extending the "headship principle" from marriage to the church. 2) Given "1," to clarify the implications of the "headship" of all men over all women in the church, not only with respect to the offices but with respect to the practices of the churches (e.g., in the teaching ministry, etc.).

The report of the Committee to Study Headship goes only so far as defining the nature of the debate within the CRC and presenting some, though not all, of the arguments pro and con. The report does not "Provide clear biblical and confessional" answers to the questions posed by Synod 1987.

Classis Hamilton Richard Stienstra, stated clerk

OVERTURE 12: Reject Recommendations of Report 26

Although it comes after the fact, one might seriously question the wisdom of setting up a committee to raise an issue that has tormented the CRC for some twenty years now. Synod 1984 and Synod 1985 finally adopted four official statements on headship reflecting what they believed to be compelling biblical grounds. Now a mere committee of four has upset all this by contradicting our official and carefully deliberated stand (apparently two members of the headship committee, Dr. John Bolt and Dr. David E. Holwerda, could not own responsibility for their committee's report and did not sign it, though no explanation or minority report is offered).

Therefore, the council of Smithers, British Columbia, CRC overtures synod not to adopt the recommendations of the report of the Committee to Study Headship.

Ground: The conclusions of the committee contradict all four official synodical pronouncements speaking to the "headship principle" without offering any new or compelling biblical grounds for doing so (see Acts of Synod 1975, p. 78, for the necessity of "compelling biblical grounds" required for altering our position on the closely related issues of headship and ecclesiastical office).

When one reads the committee's case against the 1984 and 1985 synodical decisions regarding headship, one can seriously question whether its exegetical basis is even defensible, let alone compelling. This is not to say that the committee makes no valid or important biblical points. On the contrary, its emphasis upon the understanding that in the Bible "the men and the women are on a par," that their relationship involves a "reciprocal complementarity," and that they confront one another "on the same level" is well taken. However, such an emphasis is perfectly compatible with the 1984-85 pronouncements about headship and is, in fact, affirmed by them. In other words, these statements, as well as most of what the committee asserts in the "positive" section on headship, do not undermine the authority aspects of headship enunciated in the 1984 report and declared in the four official pronouncements.

On the other hand, when the present committee attempts to deny the authority aspects of headship, it makes serious error. Its treatment of two key New Testament passages clearly illustrates this.

Ephesians 5:21-23: Speaking of the mutual subjection mentioned in verse 21, the committee says, "Christians are being called to break with the whole system of rankings so typical of societal behavior. Christians are to show honor and deference to all, without distinction" (p. 324). In reality, the opposite is taught by this passage, for following verse 22, Paul illustrates the very meaning and practice of mutual submission in the various societal relationships described: husbands and wives (5:22-33), children and parents (6:1-4), and slaves and masters (6:5-9). Mutual submission does not mean, for example, that parents obey their children but that covenant children within the body of Christ recognize their distinctive relationship to their parents and render to them due obedience and honor.

So, in the distinctive relationship between husband and wife, the wife is to submit to her husband, in the Lord, and the husband is to love his wife as Christ loved the church, for Christ's sake. But here the committee consistently restricts the meaning of headship to source ("supplying energy and nourishment to another") to the total exclusion of the idea of ruling. Thus, Christ's headship (to preserve the analogy of Christ's headship over the church with the husband's over the wife) is restricted to merely "making himself available so that his church can draw life from him" (p. 325). On the contrary, the prevailing evangelical understanding of this headship is that "The relationship of kephale ('head') to soma ('body') expresses the authority of Christ (cf. Col. 2:10) and the corresponding subordination of the church" as well as the "participation and dependence of the body on the head for the gift of life" (Colin Brown, Dictionary of New Testament Theology, Vol. 2, p. 162). It is also unfortunate that the committee failed to allow Paul's word for submit (hupotasso) to inform the meaning of head (in vv. 21 and 22). Again, contrary to the study report, the word means more than receiving "sustenance, energy, and guidance necessary to grow into a mature person in Christ" (p. 324): it means "to subject oneself, to obey, be subject to" (see Vine, Expositor's Dictionary of New Testament Words). Why does the committee unnecessarily restrict the understanding of headship here? Why does it play the idea of source off against the idea of authority?

I Timothy 2:11-15: Here is probably the most conclusive passage bearing on the topic of headship. Citing no evidence whatsoever, the committee as-

sumes that "Paul is concerned with a disturbed situation in the congregation and does not lay down a rule for all times and places" (p. 326). Clearly, nothing in the context of these verses indicates "a disturbed situation." Second, Paul does in fact ground the command in verse 12 in creation. In an attempt to prove the contrary, the committee views Paul's mention of Eve solely as an analogy or teaching model for the Ephesian women: "In both places we have to do with an inexperienced person and a novice. . . . When Eve, the later arrival, got caught up in deep religious issues, she got confused and was too easily deceived. She might better have remained in the role of learner for a while longer. So too with the women in Ephesus" (p. 327). Now, besides the fact that such an interpretation hardly fits the flow of Paul's argument (see v. 15), we need only ask why he singles out the inexperienced women and not men, since the argument must apply equally well to men who were novices and therefore lacking such requisite learning as the women were.

Several other serious flaws could be pointed out in this report, but we believe the examples above are sufficient to demonstrate the lack of compelling biblical grounds advanced to support the committee's case against the 1984-85 synodical decisions regarding headship.

Council of Smithers, BC, CRC John Vandermeer, clerk

Note: This overture was submitted to Classis British Columbia North-West but was not adopted.

OVERTURE 13: Reject Report 26

The council of Houston, British Columbia, CRC overtures synod to reject the report of the headship committee.

Grounds:

1. The committee from the start informs the church that its mandate was not the women-in-office issue, but a reexamination of the headship principle. Yet its report comes out strongly in favor of women in office without bringing forward any concrete biblical or confessional grounds. It seems to be guided by human reason and philosophy rather than by letting the Word of God speak, which has always been the Reformed position.

2. The committee's use of Scripture is very questionable. For instance, in dealing with Paul's command to the churches in the last paragraph of page 327, it says women must remain silent because they had not yet learned enough, assuming that the women of Ephesus came to the faith much later than the men. They also mention that Eve, because of her later arrival on the scene, did not have enough wisdom or experience to deal with Satan. This interpretation implies that once women have gained the necessary knowledge they may then teach and exhort.

3. What is also very disturbing in this report is that it makes God seem to be accommodating himself to contemporary sinful culture (see page 323). It says Paul also does this (see pages 326-29). It says the Lord and also Paul set out a certain direction and that it is up to us to go further, step by step, as time goes on. As in the case of slavery or polygamy, so also in the case of women in office. This implies that the Bible is not complete.

All in all, this report is biased, lacking in good hermeneutics and fundamental proof for its position. It will only add to the present unrest and confusion in our denomination. We therefore urge synod to reject this committee's report.

Council of Houston, BC, CRC Albert Seinen, stated clerk

Note: This overture was submitted to Classis British Columbia North-West but was not adopted.

OVERTURE 14: Reaffirm 1984 Decision and Reject Hermeneutical Principles of Report 26

The council of Williamsburg, Ontario, CRC respectfully overtures synod to reaffirm the decision made by Synod 1984, Article 68, and consequently to receive as information the report of the Committee to Study Headship and to reject the hermeneutical principles therein.

Grounds:

1. A decision of synod is settled and binding unless new grounds can be found. Article 31 of the Church Order states,

A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored *only* if *sufficient* and *new* grounds for reconsideration are presented.

The committee report has given neither sufficient nor new grounds for the reconsideration of the decision of 1984. In fact, the committee has not come with any ideas which cannot be found in Minority Report II, (Acts of Synod 1984, pp. 341-76), which Synod 1984 did not accept.

2. We question the committee's statement in Section V, C, which says,

The validity one ascribes to these four synodical pronouncements and their exegetical and textual grounds is largely determined by one's broader worldviews. Frequently such worldviews implicitly assume unexamined principles of biblical interpretation.

Which worldviews are we supposed to examine or adopt? The report leaves more questions about hermeneutical principles than ever before.

3. And we question the following statement, which is also found in the report:

Traditionally Christians tend to view the headship issue from the protological perspective, that is, from the perspective of creation. We assert, for example, that by virtue of the creation order women must "submit" to men. But if we view the headship issue protologically, what are we to make of Jesus' words that citizens of the future kingdom "neither marry nor are given in marriage" (Luke 20:35)? What are we to make of this eschatological perspective? . . . The overall thrust of the Bible—its eschatological orientation and direc-

tion—is toward women's attaining a place alongside men, rather than under them or separated from them.

If we adopt this statement as a new hermeneutical principle, will not the major ethical thrust of Scripture be lifted right out of time? We believe that this will be the result if this eschatological principle is adopted.

> Council of Williamsburg, ON, CRC Heine Veerman, clerk

Note: This overture was presented to Classis Eastern Canada but was not adopted.

OVERTURE 15: Oppose Recommending Report 26 to the Churches

Classis Orange City overtures synod not to recommend the report of the Committee to Study Headship (Report 26) to the churches.

Ground: One of the main thrusts of the report is that there should be no ruling headship of men over women because "the overall sweep of Scripture is toward Christ's restoration of the original order of men and women living and working side by side, on a par, mutually supporting and ministering to each other in pursuit of their common task" (p. 329). However, the report has not presented all the biblical material dealing with the question of headship prior to the fall. Even in the case supporting the 1984 headship decision the report speaks only of male "firstness" and "priority," not "headship" before the fall. Since the committee's report lacks clear biblical teaching showing male headship prior to the fall, the report ought not to be recommended.

Examples of omissions

- 1. The report in its interpretation of Genesis 3:16b takes no account of its striking similarity to Genesis 4:7b. This omission leaves the reader with the impression that the idea of a ruling headship before the fall has no biblical support. When Genesis 3:16b is read in the light of its context, it clearly points to a pre-fall ruling headship of the man over the woman.
 - a. The words at issue here are "your desire shall be for your husband, and he shall rule over you." The report admits that some see the words "he shall rule over you" as maintaining the created roles and reestablishing the man in his ruling position, but the report does not supply the biblical support for that traditional interpretation.
 - b. In the very next chapter there is, in the original Hebrew, an identical expression (except for appropriate changes in person and gender), the meaning of which is very clear and which sheds much light on the correct meaning of Genesis 3:16b and gives solid support to the traditional interpretation of that text.
 - c. Genesis 4:7b reads, "its [sin's] desire is for you, but you must master it." Here God is warning Cain that sin desires him, that is, it wants to possess him and control him. God tells Cain that he should not let that happen. It is God's will for Cain to master sin and gain the victory over

- it. In the first clause God is describing what is happening, and in the second he is prescribing what should happen. Given the identical language and close proximity of Genesis 4:7b to 3:16b, a similar meaning for the words in 3:16b is required unless compelling biblical arguments prevent it.
- d. Reading Genesis 3:16b in the light of 4:7b leads us to see that the words "your desire shall be for your husband, and he shall rule over you" teach headship before the fall.
- 2. The report in its treatment of I Corinthians 11:2-16 completely ignores the fact that the long hair required of women is called in the text a "sign of authority" (v. 10).
 - a. The key verses in I Corinthians 11 are 8 and 9: "For man did not come from woman, but woman from man; neither was man created for woman, but woman for man." With these words Paul provides the foundation for his statements that the man is the head of the woman and that the woman must adopt an outward and visible expression of that headship in public worship. Male headship in the church worship service is based on the way things were before the fall into sin.
 - b. But what kind of headship is I Corinthians 11:3ff. dealing with, "ruling headship" or "source headship"? The committee members opt for source headship so that the meaning will be the source of every man is Christ, and the source of the woman is man, and the source of Christ is God. But if this is so, a serious problem arises: If head means "source," then the committee is suggesting the old Arian heresy that Christ is derived from God, rather than co-eternal with him. The "source" idea simply will not work in verse 3.
 - c. However, the main reason for interpreting head as "ruling headship" is that immediately after verses 8 and 9, which describe the creation order, we read, "For this reason... a woman ought to have a sign of authority on her head." Paul is saying that the creation order (woman coming from man and created for man) necessitates a "sign of authority" on her head.
 - d. It should also be clear concerning I Corinthians 11:8-9 that since the nature of the pre-fall relationship between the man and the woman requires the recognition of male headship in the church, certainly male headship existed before the fall.
- 3. The report, though it mentions in one sentence that Adam named his wife before the fall (p. 316), fails to explain the significance of this fact of headship before the fall. By this omission the report again gives the impression that there was no ruling headship before the fall, when in fact Adam's naming of his wife clearly indicates that there was.
 - a. It must be understood that the right to name someone or something, as seen in Scripture, is a function of ruling headship. When God gave names or renamed certain individuals (e.g., Abram-Abraham, Jacob-Israel), God did so as an expression of his sovereign rule. In light of this, God's bringing of the creatures to Adam so that Adam could

- name them (Genesis 2:19) must be seen as a consequence of the fact that God had called Adam to "rule" over all the creatures (Gen. 1:26, 28). In naming the animals Adam demonstrates his rule, for "Whatever the man called each living creature that was its name" (Gen. 22:19).
- b. When God brought the woman to the man, the first thing that Adam did upon seeing her was to continue the naming process that expressed his rule over the creation as God's viceregent. In naming Eve, Adam recognized her equality with him as a fellow human being and fellow image bearer of God ("bone of my bone and flesh of my flesh"), but he also recognized her subordination to his authority ("she shall be called"). The fact that after the fall Adam named his wife a second time shows that the fall into sin had not robbed him of his headship authority over her.
- It should be noted at this point that one of the unstated assumptions of the committee's report is that equality and subordination are mutually exclusive ideas. The report would have it that we must choose one or the other, but that is not the case. Equality of personhood (e.g., "There is neither . . . male nor female" [Gal. 3:28]) and subordination of one person to another (e.g., "I do not permit a woman to teach or to have authority over a man" [I Tim. 2:12]) can and do exist at the same time. We see this clearly in the Godhead and in human government. Father, Son, and Holy Spirit are equally and fully God, yet the Son obeys the Father, and the Father and the Son send the Spirit. In human affairs those who govern in state, church, or family are not more human than those under their rule, yet God commands subordination to their rule in every case. In the Garden of Eden, there was equality as image bearers of God performing a common task, but there was also loving leadership and joyful subordination to that leadership, and it is to this that Christ is restoring us (cf. Eph. 5:22-33).

Summary

The entire report gives the impression (and parts openly state) that there was no headship of the man over the woman before the fall. The report's omission of any clear biblical teaching showing headship before the fall lends unwarranted credibility to the thesis that the whole sweep of the Bible is toward Christ's restoration of an original order of total equality with no subordination. By ignoring pertinent Scripture, the report misrepresents the situation before the fall and comes to a significantly wrong conclusion; therefore, it certainly should not be recommended to the churches.

Classis Orange City
Marvin Van Donselaar, stated clerk

OVERTURE 16-Urge Moratorium on Debate of the Headship Matter

Classis Hamilton overtures synod to urge a moratorium on further debate of headship as it relates to women in ecclesiastical offices.

Grounds:

- Six study committees, spanning a period of sixteen of the past twenty years, have engaged in study of the headship principle and closely related matters without reaching a conclusive view of Scripture.
- 2. The inability of these study committees to reach a conclusive position can be interpreted in various ways, depending on one's personal view of the headship matter. Consequently, the credibility of the study-committee process may be undermined and the integrity of the synodical decision-making process called into question if, after two decades of study, scripturally based answers are not forthcoming.
- 3. One thing, however, is clear: this ongoing debate has shown few, if any, fruits. It has not been toward the upbuilding of the Christian Reformed Church but instead has resulted in deep divisions and inflexible positions. On this basis classis respectfully asks synod to urge that the next five years be focused upon building up the denomination, healing old wounds, and reflecting personally upon the headship matter without the "political" pressures which come into play during formal study by a committee.
- 4. Further study of the headship matter at this time will lead only to additional divisiveness within the denomination, something Synod 1985 was sensitive to when it felt the need to issue a pastoral letter.
- 5. Following this moratorium period, any further study of the headship matter should involve only the precise examination of direct and clearly worded questions posed by synod and only upon presentation of compelling scriptural arguments in accordance with Article 31 of the Church Order: "A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented."

Classis Hamilton
Richard Stienstra, stated clerk

OVERTURE 17: Refrain from Binding the Conscience of the Washington, D.C., Church and Allow Classical Pastoral Care to Continue

Letter received from Washington, D.C., CRC in response to the request of Synod 1989 (*Acts of Synod 1989*, p. 493)

March 14, 1990

The Rev. Leonard J. Hofman, Stated Clerk Christian Reformed Church in North America 2850 Kalamazoo Avenue SE Grand Rapids, Michigan 49560

Dear Rev. Hofman:

We are writing to you to respond to the request of the Synod of 1989 "to inform the Synod of 1990 as to how [we] have implemented the instruction of the Synod of 1989... to cease our practice of ordaining women to the office of elder." Our response consists of this letter and the enclosed overture, and we ask that both be provided to the Synod for their consideration. We felt it very important to explain our response carefully and thoroughly in the overture's background information and grounds.

We have continued our established policy and procedures for nominating, electing and ordaining deacons and elders in our church. Our most recent elections were held in December 1989. Candidates for office were nominated by our council without regard to gender, and two elders were elected, one male and one female. They and two deacons elected with them were ordained on January 7, 1990.

Our overture requests that Synod not require us to violate our conscience with respect to our practice of opening the office of elder to all confessing members of our church. It also requests that Synod allow Classis Hackensack to continue its role of pastoral care, admonition, advice and assistance to our church. This overture was adopted unanimously by our Council on January 10, 1990, and was approved by a vote of the congregation of 46 in favor, 1 against, and 1 abstention, on January 21, 1990. It was submitted to Classis Hackensack for consideration at its March 6, 1990, meeting where Classis adopted the overture and is forwarding it to you separately.

We have struggled for many years to be faithful and obedient to the Word of God regarding the role of women in the church. We believe that our action in fully opening the offices of elder and deacon to women is a matter of conscience, shaped by God through the working of the Holy Spirit. Our position of conscience has developed over the past two decades, during which our church agonized in meeting after meeting of the council and of the congregation over the limitations imposed by the Church Order and the then current synodical decisions. However, as we have expanded, incrementally and with careful deliberation, the use of the gifts of our women members, we have found internal peace on this issue and have become fully convinced that we are acting in accord with God's Word.

Our overture has been prepared with a long-developed awareness of, and careful sensitivity toward this issue as it manifests itself within our church's ministry and within our denomination. We trust that it adequately communicates our deeply felt history, both of addressing this issue and of participating meaningfully in the life of the denomination. We also trust, with sincere and prayerful expectation, that Synod will consider the overture in its entirety, fully aware of, and sensitive to the implications both for our church's ministry and for the denomination.

Your brothers and sisters in Christ,
The Council of the Christian Reformed Church of Washington, D.C.
Rev. Tim Limburg, President Carol Poel, Clerk

Overture of Classis Hackensack

Background

Introduction

In January 1984, the Washington, D.C., church decided to fully open the offices of elder and deacon to women. Prior to that time synod had conducted a number of studies and had made decisions about those studies. Synod 1973 concluded that the practice of excluding women from church office cannot conclusively be defended on biblical grounds. The study committee which reported to Synod 1975 concluded that the Bible is not opposed in principle to the ordination of women to church office, but synod responded that "compelling biblical grounds" must be found before the practice of excluding women is changed. The study committee which reported in 1978 unanimously favored opening the office of deacon to women, with two of the six members adding the condition "provided that their work is distinguished from that of the elders." The "principle of male headship" was cited as the basis for the condition. The recommendation, with its attached condition, was adopted by synod. The decision of Synod 1978 resulted in sixteen overtures and thirty-two appeals to Synod 1979—many on the issue of how to distinguish the work of deacons from that of elders. The result was appointment of another study committee and a decision to instruct consistories to "defer implementation" of the 1978 decision. When that committee reported to Synod 1981, synod again decided to "defer implementation" of the 1978 decision and appointed yet another committee to study the issue of headship. By 1984, when the Washington, D.C., church opened church offices to all confessing members, the 1981 study committee had not yet reported.

The decision of the Washington, D.C., church to open the offices of elder and deacon to all confessing members followed a "town hall" meeting of the congregation in October 1983 on the issue of women in church office and a resulting recommendation by the consistory that the congregation approve a proposal that "a) the offices of associate elder and associate deacon shall be abolished and b) that male and female confessing members of the church who meet the biblical requirements for officebearers shall be eligible for office and, if elected, shall be ordained." The congregation voted to approve this proposal on January 8, 1984. This decision was grounded in the Washington, D.C., church's long history of totally positive experiences with

respect to women's participation in church office and was based on a careful consideration of its understanding of the biblical grounds for women in church office, the nature of church offices, the authority of local congregations, and the Church Order. These considerations were explained in a report prepared by a study committee composed of members of the congregation, adopted by the consistory, and provided to the congregation to facilitate discussion. Following are relevant portions of that report, quoted at some length in order to reflect the long history and carefully developed rationale that led to the conscience-based decision of the Washington, D.C., church—an essential part of the background needed to understand this overture.

Excerpt from the Washington, D.C., church's 1983 study report:

"Brief History of Washington, D.C., Actions

"The following are highlights of actions taken by the Washington, D.C., CRC with respect to women's participation in church office.

"In September 1971 an overture was sent to Classis Hudson... that women be granted the right to hold office in the church, which, if allowed, would require amendment of Article 3 of the Church Order.

'In May 1972 Classis adopted our overture that a classical committee be appointed to study the eligibility of women members to hold office in the church. In subsequent years this committee was disbanded.

"In November 1974 the consistory sent a letter to the synodical study committee saying that we support the ideas that women should hold office in church and we recommend that it be left to the individual congregations to decide whether or not to elect women.

"In May 1975 an overture approved by the consistory asked that each congregation be given the authority to decide for itself whether it wanted women officebearers. Classis Hudson did not forward this overture to synod.

"In December 1976 the congregation voted in favor of a consistory proposal to

"... create one adjunct elder position and one adjunct deacon position to be filled by female members of the congregation who will meet with elders, deacons and full consistory, fully participate in these meetings with the exception of formal voting privileges, and carry out any other tasks referred to them by the elders and/or deacons."

"By June 1977 the following refinements had been made: 1) adjunct officebearers are required to sign the Formula of Subscription with an appropriate explanation entered as a footnote; 2) adjunct officers have the right to make and second motions in meetings; 3) adjunct elders fully participate in serving communion; and 4) all adjunct officebearers are qualified for all consistory offices except president.

"In July 1978, following Synod's decision [to open the office of deacon to women], the office of adjunct deacon was eliminated and the woman holding that office was ordained to the office of deacon. In December 1978 a second woman was ordained to the office of deacon.

"Following Synod's June 1979 instruction to 'defer implementation' the congregation in November 1979 approved the following consistory proposal: 1) that the office of adjunct elder be replaced with the office of associate elder and that this position be filled by female members of the congregation who will meet with the elders and deacons and fully participate in the duties of

the consistory, with the exception of voting privileges; and 2) that, since the second ordained woman deacon is moving from the area, the consistory will nominate persons without regard to sex to fill the unexpired portion of her term.

'In November 1979 the consistory sent an overture to Classis Hackensack with a request that Classis overture the 1980 Synod as follows:

"... to declare that the decision of the 1979 Synod instructing consistories to "defer implementation" of the 1978 synodical decision (allowing the ordination of qualified women to the office of deacon) does not affect those churches which had already put the 1978 decision into effect before the Synod of 1979."

"Since the Synod of 1980 did not approve our overture, the consistory, in September 1980, created the office of associate deacon and put forward the following proposal, which revised the description and responsibilities for the positions of associate elder and deacon, as well as the rules of parliamentary procedure which would govern the consistory:

'The position of associate will be filled by female members of the congregation who will be commissioned to participate in carrying out the duties of the elders and deacons. With regard to voting privileges, at the beginning of each consistory meeting, the consistory will devolve itself into a Committee of the Church composed of the minister, elders, deacons, associate elders and associate deacons, who will vote on individual questions. All actions taken by the Committee shall be subject to ratification by the consistory. Ratification shall be accomplished by a single vote on all Committee actions unless an elder or deacon requests a separate vote on a particular action. A recommendation rejected by the consistory shall be returned to the Committee.'

"The congregation approved this recommendation."

"The current practice in the Washington, D.C., CRC is that names are placed in nomination for office by consistory members without regard to sex. There is no 'pairing' of names. Men, if elected, are ordained and women, if elected, are commissioned to their respective offices.

"Biblical grounds for women in church office

"The consistory of the Washington church firmly believes that the ordination of women is a faithful response to the broad teachings of Scripture. The Bible repeatedly makes clear that all believers share equally in the image of God and that all are called by him to serve him with their God-given talents as fully as possible. Galatians 3:28 expresses this thought succinctly:

'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.'

"The report to Synod in 1973, 'Women in Church Office,' interprets Galatians 3:28 as follows:

'Christ's redemption and restoration results in a new equality of the sexes and does not allow for any discrimination in the congregation.'

"There are, of course differences between male and female—oneness does not imply sameness—but those differences do not negate the fundamental oneness and equality all share before God. "The report to Synod in 1978, entitled 'Hermeneutical Principles Concerning Women in Ecclesiastical Office' found that the New Testament, in particular, emphasized the equality of men and women:

'The New Testament, along with the Old, affirms the equal worth of man and woman, but the New Testament goes beyond the Old in affirming the full participation of women in the gifts of the Spirit and in affirming and describing a fuller measure of participation by women in the work and worship of the church. By replacing circumcision with baptism as a sign of admission to the fellowship of believers, the new Testament enhances further the equality between men and women within the fellowship of the church.'

"In view of the Bible's unambiguous teaching that all believers are equal before God, and that all must serve Him to the fullest, a categorical denial of church office to any class of human beings, in this case women, requires plain and explicit Scriptural justification.

"Since 1973, three separate committees of synod composed of leading church theologians have concluded that there is no clear biblical prohibition on women serving in church office. Clearly, in the absence of a specific prohibition against women in church office, denying to all women this privilege is an unjustified contravention of the clear-cut Biblical teaching that all are equal before God.

"In fact, the 1978 majority committee report observed that

"... to insist that it is necessary to adduce "compelling biblical grounds" for changing "the practice of excluding women from ecclesiastical offices" appears to be out of harmony with the Reformed understanding of settling questions of church polity. This rule, for example, is not insisted upon in the case of our structure of church government (consistory, classis, synod) or in prescribing the observance of special days on the church calendar."

"While there is in general a paucity of specific scriptural guidance on the issue of women as church officers, biblical precedent does exist for women serving in church office. After exhaustive research, the 1973 committee appointed to study the issue of women in church office concluded that

'... the Scriptures provide much evidence that partnership of men and women in ecclesiastical offices is possible and even desirable.'

"Scripture teaches that the Holy Spirit has bestowed various gifts upon each member, which are to be used by the Christian community (I Corinthians 12:1-11; Ephesians 4:1-16). In accord with this principle, numerous women in the New Testament church were called to specific tasks of leadership and service. For example, Phoebe, a deaconess of the church at Cenchreae, is mentioned in Romans 16:1. Also mentioned are Prisca and Aquila (wife and husband), 'my fellow workers in Christ Jesus' (Romans 16:3); Mary, 'who has worked hard among you' (Romans 16:6); 'greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis who has worked hard in the Lord' (Romans 16:12); 'Mary the mother of Jesus' (Acts 1:14); a disciple name Tabitha who 'was full of good works and acts of charity' (Acts 9:32-42); and four unmarried daughters of Philip the evangelist who prophesied (Acts 21:9). In the Old Testament, God used several women in positions of leadership and service (Miriam, Exodus 15:20, Micah 6:4;

Deborah, Judges 4 and 5; and Huldah, II Kings 22:12-20, II Chronicles 34:20-28).

"The Biblical passages which purportedly demonstrate that women must remain subservient to men have been taken from their cultural context and misinterpreted by some as timeless theological principles. We do not believe that these 'problem passages' preclude the ordination of women as officebearers. The 1973 report to Synod interpreted these passages as stressing the modus (way) in which women should function in the church, not whether women may serve in the church. This modus may not give offense and ought to be conducive to the ministry of the church. We believe that the denomination's interpretation of these passages should be consistent with its interpretation of similar Scriptural directives. In I Timothy 2:8-14, for example, Paul teaches that 'women should adorn themselves . . . not with braided hair or gold or pearls or costly attire,' that women should be silent in the church, that women should not teach men in the church and that no woman is 'to have authority over men.' Within our denomination, our practices commonly recognize the first three of these 'rules' as culturally conditioned and no longer binding. However, by many the concept of male authority over women is still considered binding, but is applied only in the narrow case of church office; not to positions like missionary or Sunday School superintendent.

"The above argument regarding interpretation of these passages is supported by the following unanimous finding of the 1978 report:

'The fact that Paul's most explicit statements concerning the wife's (woman's) role in the church are made within the context of specific historical situations raises the question whether Paul's teaching on this matter is complete. This makes it difficult to formulate rules on the basis of Paul's teaching taken only from a few of his explicit statements.'

"Opening both offices

"A. Both offices are characterized by service and authority

"We believe that the offices of both elder and deacon should be opened to women. Nothing about either office convinces us that one should be opened to women and the other not. Both the office of deacon and elder as practiced in our church have elements of decision-making and authority. Within the consistory of the Washington [church] and in consistories in other small churches in the denomination, individuals in both offices are given a vote on such matters as church budget, exercising church discipline, church membership, and discussion and leadership relating to church programs (Sunday School, Vacation Bible School, and others).

"On behalf of the congregation, the deacons are the sole decision-makers as to whether, how much and in what form benevolence monies are given to needy church members. Typically, elders are not informed of amounts or name. This kind of decision-making and the deacons' leadership roles with regard to other works of charity do involve authority. Indeed, in many of the smaller churches within the denomination the distinctions between elder and deacon are even less than in our church. In such consistories elders and deacons meet together (and perhaps never meet separately) to consider and

vote on the same matters. When necessary deacons may, and do, substitute for elders as delegates to Classis. Though the functions of the two offices are distinguishable, the characteristics of service and authority are common to both.

"While it is commonly perceived that these offices, and particularly the office of elder, are characterized by rule-making and authority, we believe both offices focus primarily on service. The theme of service dominates the report to Synod in 1973 on 'Ecclesiastical Office and Ordination.' That report's primary conclusion is as follows:

'The term for office in the Greek New Testament is DIAKONIA, meaning "service" or "ministry." In this basic sense ecclesiastical office is one and indivisible, for it embraces the total ministry of the church.'

"The 1973 report explains that the writers of the new Testament were careful to use the work 'DIAKONIA' to describe the church's special ministries rather than another Greek word commonly used to refer to positions of authority in the Roman government and in the Jewish synagogue. The original Dutch work for church positions we now call 'offices' was 'diensten' or literally translated, 'services.' The 1973 report goes on to conclude that

'... The special ministries are primarily characterized by service, rather than by status, dominance, or privilege. The authority which is associated with the special ministries is an authority defined in terms of love and service.'

'The special ministries of some believers are to be distinguished not in essence but in function from the comprehensive ministry shared by all believers, and distinctions among the special ministries themselves are also functional. There is therefore no essential distinction but only a functional one between ministers, elders, deacons, and all other members of the church. There is a difference in manner of service, but all are commissioned to serve.'

"We believe this last study to be of particular importance in that it demonstrates that there are only functional differences between the offices but not differences defined in terms of authority. Both offices are characterized by service and authority.

"B. Male Headship

"Some have asserted that women cannot hold church office because that would place women in positions of authority over men, which, it is further asserted, is in violation of a scriptural principle that the husband (man) has authority over the wife (woman). This 'headship principle' is enunciated in the following statements taken from the conclusions of the 1978 report to Synod:

- '2. The Bible teaches that the husband is the head of the wife and it may also teach that man is the head of woman.
- '3. This headship involves an element of authority.
- '5. This headship is to be recognized in marriage and upheld in the church.'

"However, the 1978 report does not further define or elucidate this principle. This raises questions so fundamental as to cast doubt on any interpretation of these statements and on the validity of the 'principle' itself. Is the principle of male headship restricted to the marriage relationship, or does it

extend to the relationship of any man to any woman? If the universal interpretation is the proper one, the implications for Christian life are enormous. It would imply that Christians must observe the headship principle not only in the family and the church proper, but in all of Christian and secular society. If that is the case, should a Christian man refuse to be subject to the authority of a woman government official, judge, police-woman or corporation executive? Conversely, is it sinful for a Christian woman to serve as a government official, judge, police-woman or corporation executive and exercise authority over men? Would a Christian man who works in subordination to a woman in a secular position be in a sinful situation? Is the trend toward women's liberation in the United States and elsewhere fundamentally unscriptural? Is it consistent for the church to accept, even honor, a woman member who has achieved secular status in a position of authority but to deny her the opportunity to benefit fully from her abilities? An argument for universal headship must also answer why, for example, God would have placed Deborah in the position of ruler over the people of Israel.

"We are convinced that such a broad interpretation is not correct. Even if husbands have authority over their wives, this need not and should not preclude wives from serving in church office. The Bible describes and grants authority in many different spheres of human activity. A brief listing of these would include: employer-employee, governor-citizen, landlord-tenant, parent-child, teacher-student, husband-wife, and church officebearer-church member. In all of these example, the authority is bounded in that the sphere of activity determines who may exercise authority. We would not expect the governor of a state to direct the operation of a church. Clearly the governor as a member of a congregation is under the authority of the elders and deacons, as are other church members. Conversely, elders and deacons must

obey the laws of the state which the governor enforces.

"Similar arguments hold for parent-child relationships. A son may fully honor his parents throughout his life, but this does not preclude his holding the office of elder or deacon in the church in which his parents are members. Nor does the presence of an employer in the congregation preclude the employee from holding church office. Thus, the fact that the Bible grants authority to Male A over Male B in one realm of human activity does not prevent Male B from being a church officebearer and having authority over Male A who is also a church member. In like manner a woman can hold church office and still be faithful in the roles of wife, daughter, citizen and employee, if they were also pertinent. Moreover, in the case of a single woman the possibility of a 'headship in marriage' conflict does not even exist. It is important to understand that questions of who may be in positions of authority can only be answered by considering the specific sphere of authority in question. Because there may be an ordination by God of male authority (headship) in marriage does not thereby answer the question of who may exercise authority in other spheres, whether in the church offices or in positions of authority in secular society.

"The 1978 report states that 'headship implies an element of authority' but does not give an explanation of the nature and extent of this authority, either within marriage, in the church, or in Christian and secular social structure. However, Synod's decision of 1978 and its grounds clearly imply that under this principle women are not to exercise authority within the church.

Does participation on the consistory constitute the exercise of authority whereas serving as missionary, Sunday school superintendent, Sunday school teacher or church committee chairperson does not? We note that the church has not been consistent, in its application of the 'male headship principle,' in distinguishing between such functions and those of consistory members. Another curious aspect of the 1978 decision which opened the office of deacon to women 'provided their work is distinguished from that of the elders' is that synod was in reality redefining the office of deacon—attempting to remove from that office all vestiges of authority. As pointed out above, we believe that such a redefinition would be completely inconsistent with the proper exercise of this office which clearly involves significant decision-making and authority.

"An issue related to headship which is frequently discussed in this context is the requirement that mutual submissiveness be a limitation on the exercise of authority—some even taking this argument to the point of saying that submissiveness nullifies authority. However, when Paul urges husbands and wives to be submissive to each other, he is expressing a principle of how authority should be exercised—with mutual respect, with love, and without lording it over the other person. This principle is equally applicable to Christians who exercise authority as elders and deacons, as governors, as police officers or as corporation executives. However, to argue that submissiveness nullifies authority does not reflect a sound understanding of the nature of authority. Real hierarchies of authority do and must exist in many spheres, including the church. The requirement of submissiveness does not change the reality of this authority, but deals only with the question—albeit important—of how authority is to be exercised. But it does not contribute to an understanding of who may exercise authority.

"Thus, the issue of 'headship' comes down to this question: assuming there is a 'principle of male headship' which exists in marriage (a question we are not attempting to address in this report), does that principle extend outside of marriage into other spheres of life—and specifically into the sphere of church office? Our conclusion is two-fold. First, there is no sound scriptural basis for a claim that headship has universal application. Second, there is no basis for a claim that it does extend outside of marriage, but then only to the sphere of church office. Accordingly, there is no sound basis for restricting women from the office of elder or from the office of deacon as that office is understood and practiced in our church and in our denomination.

"C. Authority of local congregations

"As we have examined Article 3 and synod's consistent refusal to change this Article's categorical denial of the offices of elder and deacon to women, it is also relevant to consider why they refused to allow local congregations the option to utilize women's gifts in church office in a way which best suits the spiritual welfare of the local churches.

"In their consideration of this issue over the last decade, various synods have failed to make explicit the basis for denying these offices to women. Viewed both from the perspective of Scripture and the Formulas of Unity (our church's statement of doctrine), it is significant to note that one cannot find nor has synod asserted an explicit scriptural or doctrinal basis for the categorical denial contained in Article 3. While the traditions of the church

and of society until recent times may explain why Article 3 exists, that is hardly the same as providing a sound justification for it.

"In these circumstances—the absence of explicit synodical justification for categorical denial of these offices to women—we believe that a denomination which is faithful to the Bible must at least permit the ordination of women as elders and deacons at the option of local congregations. To persist in across-the-board denial without grounds is wrong.

"The bond of the churches in the denomination is not a bond of common practice in all respects. The bond is one which relates to the Formulas of Unity and an agreement by the churches to work together to accomplish the work of God's kingdom here on earth. However, since there is no explicit Scripture, no statement in the Formulas of Unity regarding officebearers, and since this is not an issue which affects other churches in the denomination, it is not a matter which should be legislated in the Church Order. As with the issue of voting in congregational meetings, the issue of women officebearers should rightly be a matter of local option.

"It is of interest to note that such a 'solution' of the problem has additional basis in our earlier denominational history. The 1912 Church Order (Article 96) specifically anticipated alterations in those regulations 'if the profit of the church demands' such change. In a somewhat different way, this same thought is express in Article 27a of the current Church Order when it states:

'Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church by Christ; the authority of consistories being original, that of major assemblies being delegated.'

"In the early church the local rulers were given extensive authority and responsibility. In Acts 20:28 Paul tells the Ephesian elders to 'guard... the flock of which the Holy Spirit has made you overseers.' And in Hebrews 13:17 Paul admonishes the Hebrews to 'obey your leaders' because 'they keep watch over you as men who must give account.' This concept of local rule and responsibility is deeply embedded in the tradition of the church. It is especially a part of the tradition of the reformers who argued for the principle that Christ is Head of the church and no bishop, cardinal or pope has the right to assume control of the local church.

"The issue of women in church office is one which synod is wrong to continue to legislate rather than leave to local church option. We are convinced that it would be for the profit of our church and that since we oversee the flock for which we must give account, we believe this is the right and Reformed thing to do.

"CRC of Washington, D.C., experience:

"The consistory's present desire to proceed with the ordination of women consistory members does not only stem from our convictions regarding the teachings of Scripture. It also arises from our positive experience with women serving on our consistory.

'While our deliberations and communications on the issue of women in ecclesiastical office have been lengthy and frustrating, the actions we have taken toward bringing women into full consistory participation have been highly rewarding. Our congregation is fortunate to have many able, talented women members. They have served in numerous positions of responsibility

and authority; for example, as consistory members, co-Sunday school super-intendent, committee chairpersons, Sunday school teachers, youth leaders, choir directors, and members of denominational boards. Many have extensive education and experience in such areas as teaching, finance, administration and law. In short, women are a vital, valuable resource in our congregation. It is our wish—and, we believe, our responsibility—to tap these resources to their fullest in the service of our God and our church. We do not believe we should deny to these members of the body of Christ any opportunity to serve, including membership in the consistory.

"Our adjuncts, women deacons and associate consistory members have enthusiastically and conscientiously participated in all aspects of consistory activities, other than full voting privileges and representation at classis and synod. Their competence and effectiveness as consistory members has been

established.

"Women consistory members recognized and appreciated both the service and the leadership aspects of their positions and have emphasized the satisfaction of being able to use their talents on the consistory. They have also commented on their ability to build strong, close and productive relationships with the members of the congregation whom they served.

"The men on the consistory . . . regard and accept their women colleagues as equals, praising the competence and enthusiasm of the women in perform-

ing consistorial duties.

"Members of the congregation have also reacted favorably to women as church officers. Examples include a single woman who explained that she had recently gone through a difficult experience and was grateful that she had received support and understanding from a woman on the consistory with whom she could share her feelings and concerns openly. Another member stressed the importance of girls and women seeing other females in leadership roles in the church as an important aspect in their development of self-esteem and worth. Another member expressed gratitude for the particular spiritual influence women on the consistory had provided in the lives of his children. The general enthusiasm of our congregation toward our experiences is perhaps best exemplified in the results of a questionnaire sent to the congregation in September 1980. Of the fifty-two persons who responded, thirty-three said the experience of having women on the consistory was very favorable, seventeen said favorable, and two said acceptable. No respondent said the experience had been unfavorable.

"Over the past few years the level of our discussions and deliberations regarding women's participation on the consistory have receded while we waited for further action from synod. During that time the participation of women associates has steadily expanded and become deeply ingrained into our congregational life. In the course of reactivating our formal deliberations we, as a consistory, have come to realize the strong testimony which our experiences represent. The participation of women on our consistory has become fully accepted, expected and, in fact, essential. Our service as a consistory has undergone expansion and enhancement directly attributable to the influence of our female members. We believe that the blessings and joys of our experiences attest to the fact that the Holy Spirit has guided our actions and crowned them with success.

"Church Order

"Although the overwhelming majority of our congregation believes that opening the offices of elder and deacon to women is the right thing to do and is in accord with the Word of God, the question most frequently asked is how such an action can be reconciled with Article 3 of the Church Order which states that those eligible for office are 'confessing male members.' Discussion of several Church Order provisions is necessary in order to address this question.

"The consistory considers the Church Order to be normative and views and deviation from it as a matter not to be lightly taken. However, as the Church Order itself states in Article 1, the denomination recognizes 'its complete subjection to the Word of God' in establishing these regulations. As will be seen, the relationship between the Word of God and these Church Order regulations is very important.

"As we focus on this question and synod's decisions on overtures dealing with the issue of women in office, it is appropriate to examine another Church Order provision relating to the decisions of assemblies of the church. Article 29 states as follows:

Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order. (Emphasis added.)

"It can be argued that Article 29 provides a means by which—in certain limited circumstances—a church may decline to accede to decisions of Synod and act in accord with its conscience, following what it believes to be scriptural. In the 1941 edition of Van Dellen and Monsma's "The Church Order Commentary," these two authorities on Church Order make the following observations at pages 145-6:

That which has been mutually decided upon at our assemblies, should be considered settled, and should be considered binding. And to this rule the article appends only two general, but all-important exceptions. . . . This exception embodies the great Reformation principle regarding the supremacy of the Word of God, first of all. The Reformation recognized no authority above or beside the Bible. . . . If a conclusion proves to be contrary to the Bible, the matter is not to be considered settled and binding. Then the matter may again be discussed and then the decision need not be adhered to. For that which is contrary to God's Word should be altered as soon as possible and does not bind the believer. . . . The question is sometimes asked: To whom must it be proved that a certain decision is in conflict with the Bible, before a church or an individual may count ("decide" in 1965 ed.) that a matter is not settled and binding? Must the ecclesiastical assembly which made the decision first declare that the unBiblical nature of the decision has been proven, before anyone may withhold submission? Or may a church or an individual withhold submission when that church or individual is fully convinced that the conclusion reached is unbiblical, even before the assembly concerned has reversed its conclusion? The latter by all means. The church or the churches cannot bind the conscience. The Bible only, as God's infallible and authoritative Word, can do this. If one is convinced that the churches bid him to

do one thing, and the Bible another, he must follow what he believes to be Scriptural.'

"The 1965 edition of this commentary adds a paragraph of further advice to the effect that those who disagree with a decision should submit themselves to the decision while they petition the assembly to alter its decision, and that only in those rare instance where they would feel themselves to be sinning against God should they expect to be excused from rendering such 'temporary submission.'

"Two considerations would seem to follow from this analysis of Article 29. First, is our church 'fully convinced' that synod's decisions to leave Article 3 intact and thereby categorically deny the offices of elder and deacon to women are 'unbiblical?' Second, if it is so convinced, must the 'temporary submission' of the past decade—during which synod has consistently rejected numerous petitions to alter its decision to leave Article 3 intact—continue while yet another petition is made?

"Earlier... we described the actions of synod, the reports of synodical study committees, and the various overtures and appeals on the issue of women in church office. Although most of the focus has been on the office of deacon, several overtures to synod (including the first one from our church in 1971 and one from the Ridgewood, N. J. CRC considered by the 1983 Synod) have addressed the office of elder as well as deacon. With the exception of 1978 when Synod decided to change Article 3 of Church Order and open the office of deacon to women (implementation of which was deferred in 1979), synod's actions or failures to act on the numerous overtures on this issue amount to a series of decisions refusing to change Article 3. These decisions have denied local churches the option of ordaining women as elders and deacons.

"That is the posture in which we find ourselves today—facing a history of decisions by synod which the vast majority of our congregation is fully convinced are in conflict with the Word of God. It is precisely because we believe that opening these offices to women has a sound biblical basis that we consider the categorical denial of these to women in Article 3 and synod's decisions upholding Article 3 to be in conflict with the Word of God. This is the conclusion we have come to, not hastily, but—as shown earlier—following years of discussion, overture, denominational and local study, experience with alternatives and waiting for synod to act.

"Obviously, to arrive at a decision to ordain women on the basis of Article 29 despite synod's decisions is a matter to be taken very seriously. Were this 1973 and were we at the beginning of the process of discussion, overture, study and experience, we would not be in a position to draw such a conclusion. But it is 1983 and we have behind us the local and denominational history of the last decade. It is clear to us that our actions must be shaped by Scripture and that we must act in obedience to a conscience formed by the Word of God.

"Our church has been in 'temporary submission' to the decisions of synod but sees no prospect of relief. Thus, in recommending this proposal to the congregation, we do not recommend an act or spirit of defiance; rather an act of obedience and loving witness."

Summary of recent events:

The Washington, D.C., church has struggled hard for many years to understand the Bible as it relates to the issue of women in church office. As the report states, the decision in 1984 to open church offices to all confessing members was made neither hastily nor in a spirit of defiance. The above excerpts from the report that provided the rationale for the decision and the continuing and growing positive experiences of the church's use of women as well as men in church offices demonstrate that the Washington, D.C., church was and remains fully convinced that it is acting in harmony with the Word of God.

The Washington, D.C., church did not attempt to hide its actions following the 1984 decision, but it also did not flaunt them. In 1987, a Christian Reformed minister visiting the Washington, D.C., church (one of the hundreds of visitors the church hosts annually) observed the names of women elders on the church's bulletin and brought the observation to the attention of his home church. Following a brief series of communications between the two churches and then between their respective classes, the visiting minister's classis overtured Synod 1989 to instruct the Washington, D.C., church to cease its practice. The Washington, D.C., church, in a statement to the synodical advisory committee addressing the overture, informed synod that its actions were based on a strong and conscience-based decision. It also pointed out that, since the Washington, D.C., church received the communications from the other church, an open and sensitive pastoral dialogue had been established between the Washington, D.C., church and Classis Hackensack. Synod, however, adopted the overture.

Synod is now urged to take the preceding background information into consideration and to adopt this overture.

Overture

Classis Hackensack overtures synod not to require the Washington, D.C., CRC to violate its conscience with respect to its practice of opening the office of elder to all confessing members of the church and to allow Classis Hackensack to continue its role of pastoral care, admonition, advice, and assistance to the Washington, D.C., church.

Grounds:

1. The Washington, D.C., CRC for many years has struggled to be faithful and obedient to the Word of God regarding the role of women in the church and sincerely believes that its action in fully opening the offices of elder and deacon to women is a matter of conscience—one shaped by God through the working of the Holy Spirit. As described in detail in the Background, this position of strongly held conscience has developed over the past two decades, during which the Washington, D.C., church agonized in meeting after meeting of the council and the congregation over the limitations imposed by the Church Order and the then-current synodical decisions. However, as it has greatly expanded the use of the gifts of its women members, the Washington, D.C., church has found internal peace on this issue and has become fully convinced that it is acting in accord with God's Word.

- 2. With respect to the issue of women serving in church office, Classis Hackensack has been diligent in fulfilling its responsibilities for pastoral care, admonition, advice, and assistance to the Washington, D.C., church and should be allowed to continue that role. It is neither wise nor appropriate to raise to the level of synod a matter which appropriately should be and is being dealt with by a classis. Handling matters at the lowest appropriate level is the policy and practice of the Christian Reformed Church. This is clear from various provisions of the Church Order (see, for example, Arts. 27, 28-b, 30-a, and 42). One of the reasons for this policy is that it may keep synod from acting prematurely on matters in which it may never need to get involved. Another reason is that we should be sure we are sufficiently honoring the role and the work of our classes. When a classis is willing to work with its churches to meet its responsibilities under Article 42, synod should not intervene. In the case of the Washington, D.C., church, the matter of ordination of women to the offices of elder and deacon has been a matter of direct and open discussion with the classical church visitors—a discussion initiated to meet classis' responsibilities to the denomination and to a church council. Classis Hackensack wants to continue to meet its responsibilities to the denomination and to a church which classis believes is struggling honestly and in good conscience to be faithful to the Word of God. Synod should allow this to happen—not as a way of avoiding this matter, but as a way of placing the responsibility for this matter with the classis charged with handling it under our structure. Synod exercised and should continue to exercise its role in the adjudication of this matter, but until such time as such adjudication occurs, this matter should be returned to Classis Hackensack to continue its work.
- 3. The Washington, D.C., church has long demonstrated a desire and ability to respect the role of the major assemblies of the church in its efforts to duly integrate women into the life of the church. Beginning with the submission, in 1971, of its first overture to Classis Hudson (to amend the Church Order by removing the male-only restriction on church-office eligibility), the Washington, D.C., church has frequently used the appropriate and available avenues for expressing its views to the larger assemblies. The initial overture was followed by several subsequent overtures to classis and synod dealing, as appropriate, with the basic eligibility issue or with specific synodical decisions on the matter. The Washington, D.C., church also established its own study committees, had a classical study committee initiated by its request, and communicated directly with synodical study committees. Elders and pastors of the church have willingly and frequently served as delegates to synod, actively joining the deliberations on the issue and serving when requested on appropriate advisory committees.

When in 1983 the Washington, D.C., church found itself as a matter of conscience no longer able to continue its practice of excluding women from full participation in the church offices, it did not abandon its efforts to work with the major assemblies. The church informed the classical church visitors of its intentions in advance and, after taking action to open the office of elder to women in 1984, freely discussed its practice when questioned by classis. That action was not taken as a

departure from the process of change within the church. Instead it was considered to be an affirmation of the process and was taken only after thorough and careful consideration of the provisions of the Church Order for taking exception to other portions of the Church Order. When that practice became an issue in the larger body of the denomination, the Washington, D.C., church initiated a pastoral dialogue with the classical church visitors and sent representatives to both Classis Hackensack and synod as they dealt with the matter. The development and submission of this overture again bears witness to the Washington church's respect for the major assemblies and reaffirms its commitment to working with those assemblies at the appropriate level, whether it be to resolve its own situation or to contribute to the denominational discussion of continued full integration of women into the life of the church.

4. The Christian Reformed Church has a long denominational history of respect for individual Christian conscience, to which the Washington, D.C., church appeals when requesting that it not be required to violate its conscience on the issue of women serving in the office of elder. The denomination has demonstrated this respect by not necessarily agreeing with, but acknowledging and expressing Christian support for individuals who feel compelled to take a stand of Christian conscience on matters such as conscientious objection to conscripted military service or withholding payment of taxes supporting military activities. This respect has also been demonstrated in the denomination's handling of issues which have generated, for a time, great concern within the denomination. Some stood the test of time as scriptural and creedal issues worthy of a collective resolution by the authority and discipline of synod. Regarding other issues it became clear that Scripture and creeds were not at stake, that a range of appropriate Christian responses was possible and, therefore, that individual Christian conscience was a more appropriate guide than collective synodical authority. A brief list of selected examples includes these "issues" from our past: English-language worship service, hymn singing, pianos and choirs in church services, amusements, order of worship, baptism of adopted children, divorce and remarriage, attitudes toward labor unions, and women's suffrage in the general society and within the church.

This denominational tradition of respect for individual Christian conscience is already playing an important role today in the denomination's response to the concern about women in church office. As study committees over the last two decades have concluded that there are no compelling biblical grounds for excluding women from office, synod has opened the office of deacon to women, and individual churches have responded in accord with their own decisions on how to implement that action. At the same time, the denomination maintains ecclesiastical relations with denominations that open all offices to women, and the denomination allows minister, elders, professors, and other denominational leaders to openly and responsibly advocate positions on all sides of this issue.

- 5. The Washington, D.C., church is a vital and committed member of the denomination. Since its formation this congregation has been called to serve God in a strategic place. In its past the church, on behalf of the denomination, furnished hospitality and served meals to military men and women stationed in the Washington area during World War II and the Korean conflict. A good part of its ministry is still offered to those visiting Washington and to those who are assigned for a short period of time to live and work in the area. Members of the congregation are or have been an integral part of SCORR, missions boards, and the Board of Trustees of Calvin College and Seminary. The church has actively supported CRWRC, World and Home Missions, and a number of individual missionaries. The church faithfully supports synodical and classical quotas at or above 100 percent, participates actively in classical activities, and has represented classis at synod by sending pastor delegates on two occasions and elder delegates on eight occasions during the period from 1977 to 1988. It maintains a cordial and mutually supportive relationship with sister churches in Burke, Virginia, and Silver Spring, Maryland, which were expansions from the Washington, D.C., church, the original CRC ministry in the national capital area. The Washington, D.C., church has recently become recognized within the denomination for sponsoring innovative ministries such as an active Seniors Ministries Program, a program of annual community summer drama productions, and a program of facility renovations and activities such as special Sunday School classes to make the church and its teachings accessible to all believers.
- 6. Central to the ministry of the Washington, D.C., church is its openness to all people. The church strongly believes that its practice of permitting all confessing members to serve in the offices of the church is deeply consistent with and integral to its work in Washington. A typical Sunday service includes people from a wide variety of ethnic groups, cultures, and backgrounds. The congregation believes that God's manifestations are multifaceted and that he has bestowed his diverse, wonderful gifts on all his people—not just on those of one mindset, attitude, appearance, or gender.

The process of more fully including women in the leadership of the church has enhanced the quality of that leadership. The pool of able leaders has been significantly expanded, and, perhaps more important, the spirit in the congregation has been uplifted. The offices of elder and deacon are not limited to certain members of the congregation. People come and hear God's word in an atmosphere of full participation in this church's life.

To retreat from this natural and enriching progress is to say to everyone—especially, but not only, to women—that if you are born into a particular category of people, then your participation in the life and affairs of this congregation will be limited, and you will have less official voice in how life in this congregation will be lived. To say all of these things and to establish them as policy would have a chilling effect on all who worship together every Sunday, particularly those who have known and experienced discrimination in their lives outside the church. For the Washington, D.C., church, it is as wrong to discriminate

against women as it is to discriminate against blacks. If women are again to be denied the office of elder in the Washington, D.C., church, the church's ministry will be impaired—and worse. Such a decision will adversely affect its ability to fully witness to all people, an essential attribute of the very soul of this church.

Classis Hackensack Robert W. De Vries, stated clerk

OVERTURE 18—Adopt Statement on Gambling

Classis Illiana overtures synod to adopt the following statement on gambling for guidance and study and the three concluding resolutions attached thereto.

A Statement on Gambling

The church has always been subjected to secular influences and practices. Some of these are boldly confrontational, whereas others are more insidious and therefore fail to be recognized for their true nature until they have gained a strong foothold and/or practice among us. Gambling, particularly in the form of the lottery, is one such insidious practice which is finding increasing acceptance in the church.

The Christian Perspective on Gambling

One dictionary defines gambling as (1) to play for money or other stakes, (2) to participate in a game of chance, (3) to take a risk. Obviously, everyone is involved at one time or another with play or recreation. We all obtain and use money, and risk taking is also an integral part of our decision making, investments, and daily living. When do these become gambling, and what makes gambling a questionable activity for Christians? The answer, we believe, lies in the purpose, efforts, and results of the bringing together of play, risk, chance, and money. A selected list of determinants can help to classify a particular activity. For evaluation purposes we have set up two groups of characteristics; one we call "Negative Risk (Gambling)," the other, "Positive Risk (Investment)."

	Characteristics by which to evaluate a		
	proposed activity	Negative Risk (Gambling)	Positive Risk (Investment)
	Purpose	amusement	some specific purpose other than amusement
	Need	unnecessary for quality of life	enhances the qualify of life
	Degree of personal influence over results	no control over results	one's influence can and does affect results
	Personal effort re- quired	money—no effort	money—personal time and control
	Return	disproportionate to invested time, capital, and competitive effort	proportionate invested time, invested time, capital, and competitive effort

Outcome	only by chance	follows behavior, laws, and order
Beneficiaries	few and at expense of others	potentially all participants and society in general
Products	none	valuable goods and services

One might argue successfully that not every one of these conditions is clearly present or absent in each situation, as the chart perhaps suggests. However, evaluation of an activity by these determinants will help one decide which group it most properly belongs in. The lottery, by these determinants, clearly and totally falls into the category of Negative Risk (Gambling).

Our world has been desensitized to the issue of gambling by the prevalence of legalized gambling, particularly the lottery. What was previously outlawed by statute as an immoral practice is now legally approved in some form in all but a few states. Every day, in the work place, in the sports arena, and from our television sets we hear appeals to participate. Probably most of us have participated in sports pools, wagering at cards or golf, sweepstakes, door prizes, and other such activities at one time or another without any real thought. But should we do so? May we?

Our forefathers recognized the significance of gambling. The statement "Gambling corrupts our disposition and teaches us a habit of hostility against all mankind" is attributed to Thomas Jefferson in the late 1700s. Many states passed laws prohibiting gambling after viewing its degrading effects upon certain persons for whom gambling is an addictive behavior of an intensity that exceeds that of alcoholism or drug addictions.

Gambling, particularly the lottery, preys upon the poor of society. Some studies show that approximately 75 percent of lottery receipts come from low-income families who receive some form of state subsidy. The state promotes the lottery as a source of revenue, a practice which is in fact self-defeating. It is really a regressive tax and an economic disaster. The more the state promotes gambling, the more welfare it will have to provide.

The central issue, however, for the Christian and the church is the Bible's teaching on gambling. With what kind of behavior is God pleased? It should immediately be acknowledged that the Bible does not contain a commandment directly forbidding gambling. The Lord does set up some very pointed contrasts in his Word, principles that leave little doubt as to the conduct God requires of Christians in relation to gambling in general and the lottery in particular. Thus, in genuine love for God, we must ask, "Would God be pleased with my gambling or playing the lottery?" And we should answer that question in light of his Word to us, especially as it is summarized in the biblical principles discussed below.

Idolatry versus Love of God

Jesus, in giving us the summary and intent of the law, said, "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matt. 22:37). Gambling tends to replace trust in God and his goodness with reliance on chance to win money. Jesus' statement "You cannot serve God and money" (Matt. 6:24) points out the antithesis of trying to place our trust in two places. Whatever we trust in place of God is an idol,

but God has specifically commanded, "You shall have no other gods before me" (Deut. 5:7). We must be content with what we have, because God has said, "I will never leave you; never will I forsake you" (Heb. 13:5—the reason given in this verse for being content clearly shows that lack of contentment is lack of trust in God, who will never forsake us). Truly, "godliness with contentment is great gain," but "people who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction" (I Tim. 6:6, 9; note vv. 5-10).

Tempting God versus Trusting God

Our parents often condemned gambling as "playing with the providence of God." In Bible times, when casting of lots was used to discern the will of God, it was accompanied by prayer and supplication that God would indeed reveal his will in the matter at hand. To our parents, using this divinely directed procedure in a frivolous way made mockery of God's will, and by calling on God's name to cause the lot to fall a particular way, a person violated the commandment "You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name" (Deut, 5:11). Jesus was explicit in his rebuke of Satan when he said, "It is also written: 'Do not put the Lord your God to the test'" (Matt. 4:7). Paul instructs Timothy to give us this positive message: "Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment" (I Tim. 6:17). Money and possessions are considered appropriate blessings from God only in the context of faithful obedience and submission to him, and they are a curse if sought from unjust gain (cf. Matt. 6:33; Hab. 2:9; Lev. 26:3-5; Deut. 28:2; Ps. 119:35-37).

The biblical teachings on stewardship can also be applied to gambling. "The earth is the Lord's, and everything in it, the world, and all who live in it" (Ps. 24:1; cf. Ps. 50:8-10). That's all inclusive. We and all that we have are not our own. Being God's stewards carries the corresponding responsibility of acting wisely with our Lord's belongings (cf. Matt. 25:14-30; Luke 12:48; 19:11-27). He will demand an accounting one day. Will we be judged faithful stewards if we have carelessly "invested" some of God's gifts to us into ungodly, worldly enterprises (the lottery, casinos, etc.) for our own selfish gain?

We think up many excuses to salve our consciences: "I do it for the fun of it or for the challenge, not the money"; "It's only for pennies"; "It makes the game more interesting"; "I didn't pay anything for the ticket"; and many more. But when you reflect honestly on the motives of your heart and compare these practices with the demands of God's Word, they just don't measure up. God doesn't "play games" with the "fruitless deeds of darkness" (Eph. 5:11). He wants them exposed for what they are, and then he wants them completely avoided by his holy children. Note the urgent command in I Timothy 6:11—"But you, men of God, flee from all this"—in the context of verses 5-10. No form of gambling is God honoring. Genuine love for God and commitment to him seek to find out (Eph. 5:10) and to do (II Cor. 5:9-10) what is pleasing to God.

Exploitation versus Love of Neighbor

Jesus' summary of the law continues with "love your neighbor as your-self" (Matt. 22:39). That law is violated by the lottery, which exploits nearly everyone, especially the poor, when it advertises itself as the "road to riches," the source of hope for a better life, and the answer to one's greatest dreams and aspirations. The very few big winners are only the very rare exceptions, and they soon find that in winning they have not reached the glorious, happy life they had anticipated. Thus the government knowingly leads its needy citizens down a road of false hope and disillusionment, where high expectations end in great discontent and unhappiness, particularly among the people who depend on the government to help them fill their basic needs. Participation in and encouragement of such a system that entraps the poor and reduces their resources is not a demonstration of love. Such involvement does, in fact, violate the spirit of God's law, which says, "you shall not steal" (Deut. 5:19).

Covetousness versus the Work Ethic

Covetousness is many times condemned in the Bible, from the tenth commandment (Deut. 5:21) to the strong judgment of Paul in Ephesians: "For this you know, that no . . . covetous man . . . hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5, RSV). Because covetousness is this serious, Paul says in verse 3 of the same chapter that "all . . . covetousness must not even be named [mentioned] among you" (note v. 12). We are not to associate with those who are that way" (v. 7) or to have any part in their "unfruitful works of darkness" (v. 11), but rather we are to walk as children of light (v. 8), learning and doing what pleases our Lord (v. 10). Paul sets forth God's plan in Ephesians 4:28: "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need." The words of II Thessalonians 3:8-12 are even more emphatic in pointing out that we must work, earning the bread that we eat.

Greed versus Contentment

Greed is self-destructive. "A greedy man brings trouble to his family," says Solomon in Proverbs 15:27 (cf. Prov. 11:19). Solomon also provides a summary of the life of the gambler in Proverbs 28:22: "a stingy man is eager to get rich and is unaware that poverty awaits him." A greedy person is never content because he never has enough money to satisfy his greed (Eccles. 5:10). Look around and see the evidence of the truth of these statements in today's world. Contrast this with the picture Proverbs gives of a righteous man: "But the righteous give without sparing" (Prov. 2:26). Our lives should give expression and life to the words of the apostle Paul, "I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want" (Phil. 4:12), and we must heed his advice to "keep your lives from the love of money."

We who profess to be Christians have specific instruction about how to order our lives. Our conversion involves two things: turning from sin and turning to sanctified living. We have been redeemed from the power of Satan and are called to a life of discipleship, which is not without cost. Jesus said, "If anyone would come after me, he must deny himself and take up his cross

daily and follow me" (Luke 9:23; Mark 8:34). He also said, "If you hold to my teachings, you are really my disciples. Then you will know the Truth and the Truth will set you free" (John 8:31-32). Yet we often try to be as much like the world as we can, to be less noticeable as Christians. We often try to get away with as much as we can, tasting as much of the world's pleasures as we can without completely identifying with them. But we are commanded otherwise. "Therefore, come out from them, and be separate, says the Lord. Touch no unclean thing, and I will receive you" (II Cor. 6:17). "Be holy, because I am holy" (I Pet. 1:6). These are God's commands, and they are purposeful: "let your light shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16; cf. I Pet. 2:11-12). Do our actions provide a consistent Christian witness and bring glory to the Father? That's our challenge and our prayer for all of God's people.

Resolutions Concerning Gambling

Be it resolved

- That synod urge the churches, through their teaching and preaching ministry, to encourage their members to closely examine their lifestyles, especially their attitudes on gambling, from a biblical perspective.
- 2. That synod urge all church members to become actively involved in stemming the tide of gambling (a) by praying for the individuals directly involved in the battle against gambling in all its varied forms; (b) by educating themselves to become more aware of the impact that gambling is having on society; (c) by withholding patronage from establishments that deal in or support gambling; and (d) by actively involving themselves in the public debate over gambling by contacting public officials, writing letters to the editors of magazines and newspapers, and speaking openly with friends, neighbors, and family members, always holding forth biblical standards as they do so.
- That synod instruct the stated clerk to publish and distribute to each congregation a copy of the statement on gambling and a copy of these resolutions.

Classis Illiana Robert D. Ritsema, stated clerk

OVERTURE 19: Place Restriction on Professor Howard Van Till

Classis Hudson overtures Synod 1990 to direct the Board of Trustees of Calvin College and Seminary to restrict Professor Howard Van Till from further teaching, writing, or speaking concerning the biblical account of Noah and the Flood.

Grounds:

 Professor Van Till boldly denies that the text of God's Word clearly teaches and requires us to assent to the fact that God destroyed the entire human race by a flood, sparing only faithful Noah and his family. His false statements conflict with the clear teaching of Scripture, which emphasizes the reality and redemptive importance of these historical

events: Genesis 6-9, Isaiah 54:9, Hebrews 11:7, I Peter 3:20, II Peter 2:5, and II Peter 3. Van Till's position shockingly contrasts with these words of our Lord Jesus: "As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man" (Matt. 24:37-39; Luke 17:26-27).

- 2. Professor Van Till's statement of August 9, 1989, violates parts of the Belgic Confession: Article 7 (The Sufficiency of Scripture) teaches in many parts that man "is forbidden to add to or subtract from the Word of God" and that "Therefore, we reject with all our hearts everything that does not agree with this infallible rule. . . ." Article 5 (The Authority of Scripture) states, "And we believe without a doubt all things contained in them. . . ." Article 29 (The Marks of the True Church) warns, "As for the false church, it assigns more authority to itself and its ordinances than to the Word of God: . . . it rather adds to them or subtracts from them as it pleases. . . . " This makes our overture a confessional matter rather than merely an isolated utterance.
- 3. Professor Van Till's teaching, speaking, and writing evidence a blatant disregard for the direct and obvious ruling of synod. Synod 1972 directed that its Report 44 be used as a guideline for our churches in these matters (Acts of Synod 1972, Art. 52). Furthermore, it set forth the confessional support for its ruling in the preamble to the seven points given as guidelines. The following points of that decision undergird the thrust of this overture:
 - "b. Synod calls the churches to maintain the clear witness of the creeds to the authority of Scripture as inseparably bound up with the historical reality of the events recorded in Scripture."

"d. Synod, acknowledging that Scripture is self-authenticating, reminds the churches that the authority of Scripture is not dependent upon the findings of science. \dots "

"e. Synod . . . warns against the use of any method of biblical interpretation which excludes or calls into question either the eventcharacter 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)

4. Professor Van Till, contrary to his vow, has violated the Form of Subscription of the CRC, as quoted in the following:

"We promise further that if in the future we come to have any difficulty with these doctrines or reach views differing from them, we will not propose, defend, preach, or teach such views, either publicly or privately, until we have first disclosed them to the consistory, classis, or synod for examination..."

Synod has not given Professor Van Till the freedom to depart from its own written guidelines, guidelines that have a confessional basis and that were issued to keep the unity of the Christian Reformed Church.

> Classis Hudson Donald P. Wisse, stated clerk

OVERTURE 20: Endorse Principle of Regional Synods and Implement As Soon As Possible

Classis Quinte overtures synod:

A. To endorse the principle of regional synods and to implement them as soon as possible.

Grounds:

- 1. Regional synods reflect the Reformed understanding of the nature of the church and Reformed church polity. This has been affirmed in previous synods (see *Acts of Synod 1952, 1956, 1957, 1958, 1959*, and especially 1960, Art. 136, and Report 31).
- The increased size of the Christian Reformed Church since 1960 means that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- 3. Regional synods will enable the churches to minister more effectively in their respective regions. They will encourage decentralization, which brings various ministries closer to the members of our churches.
- 4. Synod 1990 is faced with two reports (Report of the Committee on Structure Review and Report of the World Ministries Review Committee) dealing with significant administrative and structural changes for the denomination. The time to implement regional synods is now, not after other changes are implemented, if proposals for them are adopted by synod.
- B. To appoint a study committee to decide upon a model for regional synods which is in keeping with the unity and diversity of the Christian Reformed denomination.

Classis Quinte Ed W. Visser, stated clerk

OVERTURE 21: Implement Regional Synods and Consider Model Proposed by CCRCC

1. Classis Niagara overtures synod to implement regional synods as soon as possible.

Grounds:

- a. Regional synods reflect the Reformed understanding of the nature of the church and Reformed church polity. (See Acts of Synod 1952, 1956, 1957, 1958, 1959, and especially Acts of Synod 1960, Art. 136 and Report 31).
- b. The increased size of the Christian Reformed Church since 1960 means that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- c. Regional synods will enable the churches to minister more effectively in their respective regions. They will encourage decentralization, which brings various ministries closer to the members of our churches.

2. Classis Niagara overtures synod to consider the model proposed by the CCRCC (Council of Christian Reformed Churches in Canada) as a possible example from which to proceed.

Ground: Although the proposed model leaves a number of questions unresolved (e.g., the Revenue Canada issue, processes of appeals and protests, synodical deputies, declaration of candidates for the ministry, effect on the denomination, etc.), it does provide an ecclesiastical alternative to the Council of Christian Reformed Churches in Canada. The model provides a vehicle for the Canadian Christian Reformed churches to participate in governance in matters unique to them.

Classis Niagara
Gerrit Veeneman, stated clerk

OVERTURE 22: Reaffirm Principle of Regional Synods and Consider Model Proposed by CCRCC

A. Classis Hamilton overtures synod to reaffirm the principle of regional synods and arrange for their implementation as soon as possible.

Grounds:

- 1. Regional synods reflect the Reformed understanding of the nature of the church and Reformed church polity (see *Acts of Synod 1952, 1956, 1957, 1958, 1959,* and especially *Acts of Synod 1960,* Art. 136 and Report 31).
- The increased size of the Christian Reformed Church since 1960 means that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- 3. Regional synods will enable the churches to minister more effectively in their respective regions. They will encourage decentralization, which brings the various ministries closer to the members of our churches.
- B. Classis Hamilton urges synod to give serious consideration to the model proposed by the Council of Christian Reformed Churches in Canada as a possible model for the implementation of regional synods.

Grounds:

- Although the model requires further clarification, it does present a feasible way of structuring the ministries of the Christian Reformed Church in a regional manner.
- 2. The model provides an ecclesiastical alternative to the Council of Christian Reformed Churches in Canada.

Classis Hamilton Richard Stienstra, stated clerk

OVERTURE 23: Implement Regional Synods

Classis Eastern Canada overtures synod to implement regional synods as soon as possible.

Grounds:

- 1. Regional synods reflect the Reformed understanding of the nature of the church and Reformed church polity (*Acts of Synod 1952, 1956, 1957, 1959, 1985,* and especially the *Acts of Synod 1960,* Art. 136 and Report 31).
- 2. The increased size of the Christian Reformed Church since 1960 means that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- Regional synods will enable the churches to minister more efficiently in their respective regions. They will encourage decentralization, which brings various ministries closer to the members of the churches.

Classis Eastern Canada John Kerssies, stated clerk

OVERTURE 24: Implement Regional Synods and Consider Model Proposed by CCRCC and Classis

Classis British Columbia South-East respectfully requests synod to consider the following:

1. That synod provide for the implementation of regional synods as soon as possible.

Grounds:

- a. The Council of Christian Reformed Churches in Canada (CCRCC), at its November 1989 meeting, unanimously endorsed the principle of regional synods and requested consistories to overture classes to recommend to Synod 1990 the adoption and implementation of this principle.
- b. Regional synods reflect Reformed church polity and the Reformed understanding of the nature of the church (see *Acts of Synod 1952, 1956, 1957, 1958, 1959,* and especially *1960,* Art. 136 and Report 31).
- c. The increased size of the CRC since 1960 means that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- d. Regional synods will enable the churches to minister more effectively in their respective regions. They will encourage decentralization, which brings various ministries closer to the members of our churches.
- That synod give serious consideration to the model proposed by the Council of Christian Reformed Churches in Canada as a possible model from which to proceed.

Grounds:

- a. At its November 1989 meeting the Council of Christian Reformed Churches in Canada unanimously recommended that this proposed model be seriously considered by synod.
- b. Although the proposed model leaves a number of questions unresolved, e.g., the Revenue Canada issue, processes of appeals and protests, synodical deputies, declaration of candidates for the ministry, effect on the denomination, and so forth, it does provide an ecclesiastical alternative to the Council of Christian Reformed Churches in Canada. The model provides a better vehicle for the Canadian Christian Reformed churches to participate in governance in matters unique to them.
- 3. That synod also give consideration to the following proposal submitted by Rev. B. Nederlof.

Classis British Columbia South-East Peter M. Jonker, stated clerk

Bastiaan Nederlof Proposal re Regional Synods

That synod 1990 approve the organization of regional synods as follows: (hereafter: RS = regional synod; GS = general synod)

1. There will be four regional synods (in alphabetical order):

Central RS: Michigan classes, except Lake Erie. Eastern RS: Classes east of the Mississippi River,

the Mississippi River,

Total 9 classes.

including Lake Erie.

Northern RS: All Canadian classes plus a new classis,
Central Canada, composed of the Canadian churches
now in Minnesota North and the two Saskatchewan
churches.

Total 12 classes.

Total 11 classes.

Western RS: All classes west of the Mississippi River.

Total 13 classes.

Notes:

- a. It is necessary to have one RS in Canada in order to take over the work of the Council of CRCs in Canada. Two RSs cannot do this, and the difference in numbers would make Western Canada the caboose to Eastern Canada's engine.
- b. Adding the Saskatchewan churches to Central Canada gives this new classis thirteen churches and brings the ministry among Indians in Winnipeg and Regina under one roof.
- c. On the basis of the 1 to 3 ratio, there should not be one RS in the U.S.A. as proposed by the Council, but three.
- 2. Each classis sends three delegates to the RS: one minister, one elder, and one deacon, as at present in the CCRCC, and four delegates to the General Synod (GS) as usual.

Note: A future GS can reduce the delegation to the GS if the number becomes too large.

- 3. The four RSs meet for the first time in June 1991 and every other year thereafter. The General Synod meets in 1992 and every other year thereafter. The division of tasks may well follow the one suggested in the report in the agenda of the Council of CRCs in Canada, November 1989, pages 58-60.
- 4. Each RS, meeting in June 1991, elects six delegates to a Christian Reformed Ministries Board (CRMB, another name for the Synodical Administrative Board, proposed by the Structure Review Committee) and their alternates. Each delegation consists of two ministers, and four others including at least one elder, a deacon, a woman, and a minority person.

Note:

- a. The SIC contacts the classes before their September 1990 meetings regarding the suggested composition of one CRMB and makes suggestions for the selection of nominees for the diverse positions. The nominees can then be selected by the classes in early 1991 for decision by the RS. It would be good for the Eastern, Northern, and Western RSs to consider the geographic spread of their regions.
- b. In accordance with the section "The Laity" in the synodically recommended Commentary on the Contemporary Testimony, the use of the terms clergy and layman has been avoided.
- 5. All elected members of the CRMB serve one six-year term, except in the initial years.

Note:

- a. Three-year terms do not work when RSs meet alternate years. Reeligible members are usually reelected.
- b. The SIC draws up a plan for the staggering of terms during the first six years of the CRMB.
- 6. The CRMB meets at least three times a year, in September, January, and May, and reports annually to the RSs or the GS.

Note: The suggested CRMB is smaller than the Synodical Administrative Board proposed in the Structure Review Committee report: twenty-four members and three ex officio members (general secretary, [a new name for the stated clerk of synod], the financial coordinator, and the new executive director). The misgivings about a large "rubber-stamping" board, meeting once or at most twice a year, can in this way be eliminated.

- 7. The SIC convenes the organizational meeting of the CRMB in September 1991 and continues to work in consultation with the CRMB till the work of the SIC can be transferred to the CRMB in early 1992; SIC renders its final report to the GS of 1992.
- 8. The Eastern and Western RSs continue to use the Grand Rapids office until they have decided whether to have offices in other locations (e.g., Chicago and Sioux Center or Denver). The Central RS continues to be served from Grand Rapids, and the Northern RS from Burlington.

OVERTURE 25: Implement Regional Synods

Classis British Columbia North-West overtures synod to implement regional synods.

Grounds:

- 1. Regional synods reflect Reformed church polity and the Reformed understanding of the nature of the church (see *Acts of Synod 1952, 1956, 1957, 1959,* and especially *Acts of Synod 1960,* Art. 136 and Report 31).
- 2. The increased size of the Christian Reformed Church since 1960 means that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- 3. The large number of delegates at synod (184 regular delegates, from forty-six classes) makes meaningful discussion very difficult.
- 4. Regional synods will enable the churches to minister more effectively in their respective regions. They will encourage decentralization, which brings various ministries closer to the members of our churches.

Classis British Columbia North-West Fred Pel, stated clerk

OVERTURE 26: Consider Implementing Regional Synods

Classis Alberta South overtures synod to give serious consideration to the implementation of regional synods in the Christian Reformed Church.

Grounds:

- 1. Now that the report of the Committee on Structure Review is before synod, the time is appropriate for such consideration.
- Regional synods will enable and encourage the churches to minister more effectively in their respective regions. They will encourage decentralization, which brings various ministries closer to the members of our churches.
- 3. Regional synods reflect the historic Reformed understanding of Reformed church polity and the nature of the church (cf. Acts of Synod 1952, 1956, 1957, 1958, 1959, and especially Acts of Synod 1960, Art. 136 and Report 31).
- 4. The increased size of the Christian Reformed Church since 1960 means that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- 5. Regional synods will provide a vehicle for churches to participate in the governance of matters unique to churches in a particular area.
- Regional synods would provide a vehicle for Canadian churches to meet the requirements of Revenue Canada, which are becoming more strict and more strictly enforced.

Classis Alberta South
Jacob Weeda, stated clerk

OVERTURE 27: Strengthen Existing Mechanisms to Assure Program Coordination and Agency Cooperation and Establish Synodical Committee for Program Review and Evaluation

The report of the Structure Review Committee to Synod 1990 is the committee's response to the mandate given by Synod 1987. While having great appreciation for the general quality of the effort and of the report of the committee, we take issue with the essence of the report. We would point out what we believe to be good reasons for not adopting the advice of the committee and for taking a different approach to solving the problems involved in directing the synodical ministries of the CRC.

1. It is apparent that the committee, quite in keeping with its mandate, has chosen the centralization of administration as the way to coordinate the ministry/ministries of the CRC. This centralization of administrative authority and power is not, we believe, in harmony with the genius of Reformed church life and work, which emphasizes the prophetic, priestly, and kingly ministry of every individual church member and of the various units of denominational ministry. While there must always be some central administration, such administration should place ministerial power and authority, as much as possible with individuals and local ministries. We believe the proposed structure will inevitably move the church in the direction of a hierarchical use of power.

In this connection, we do not find the review committee's distinction between "governance" and "administration" to be acceptable. The committee states, "The church is governed by consistory, classis, and synod. The work of the denomination is administered by synod through various boards, committees, and agencies." The committee thereupon claims that the "executive" board originally proposed in "Vision 21" was in fact an administrative board and should now, as reconstituted, be so designated. Theoretically valid though this distinction itself may be, it does not warrant the conclusion that the proposed Synodical Administrative Board would not exercise "governance" to a very significant degree. As the committee itself concedes, "wherever there is administration there is some form of governance." It seems obvious that the proposed administrative board would necessarily render judgments, give advice, and make procedural decisions which would indeed be substantially governing in their effect. If not, this board would not be able to accomplish its stated purpose.

Certainly, wherever ecclesiastical ministry is performed, governing authority is exercised. Thus, whenever "higher" synodical authority is exercised, even if primarily "administrative" in character, classical and consistorial authority is affected. Indeed, there will always be a certain healthy tension between "higher" and "lower" power, between denominational and local ministry in the church. We hold, however, that the farther "higher" administrative power is removed from grass-roots ministry, whether at home or abroad, the greater the possibility for an unhealthy tension which results in frustration and disenchantment on the part of those doing the most direct ministry. There is ample evidence of this already as reported by the World Ministries Review Committee (cf. IV, D), where administration has been centralized in a way to cause considerable dissatisfaction and unrest among

field personnel, largely because of intense feelings of disenfranchisement. As we see it, the proposed Synodical Administrative Board would be an additional layer of bureaucratic administration which would aggravate this problem and even create more serious problems than it might solve. Moreover, it would represent a serious departure from the way in which ministry in a Reformed church ought to be exercised.

2. Another area of concern is the lack of classical representation and involvement in the administrative process. To be sure, it is recommended that the Synodical Administrative Board be made up of classical representatives, each being elected by his/her classis and responsible for reporting to that classis. It is also being recommended with respect to the operating committees, that "annually, the Synodical Administrative Board shall invite classes to submit recommendations for membership on operating committees." In these respects the report attempts to involve the classes in the administrative work of synod. Nevertheless, it is also being recommended that synod elect the members of the operating committees from nominations submitted by those committees through the Synodical Administrative Board and that committee members be selected on the basis of a proposed scheme of regional, not classical, representation. This structure entails that members of the seven operating committees would neither be elected by nor have the responsibility of reporting to a classis.

We find this procedure to be objectionable for at least three reasons. First, the membership of the operating committees would be determined essentially by the operating committees themselves in that they control the nominating process. This problem would be made even more onerous by the fact that the voting at synod in such situations is a matter of making choices between names of persons whom most of the delegates simply do not know. Second, the individual members of the proposed operating committees would not be responsible to report to any ecclesiastical body. Therefore they would have no personal accountability to the church at the classical or congregational level or, for that matter, to synod itself. This does not conform to what we have known as the best of Reformed polity and practice. Third, by this structure and procedure the administration of synodical work would be removed, by at least another step, from the classical level. Under the proposed structure the only direct involvement of each classis in administration is in and through the administrative board. Classes will have neither direct input into nor receive direct reports from the important operating committees.

3. It is evident that the effort to restructure the administration of the synodical ministries has been motivated, in large measure, by the expressed need for "coordination." We agree with this goal. But coordination without a concentrated and independent program of review and evaluation is inadequate. Over and above the normal "self-review" carried out by ministry boards and administrators, there is need for a mechanism by which synod can carry out its own review and evaluation. That is, there is urgent need for a system of independent checks and balances, outside of the administrative structure, by which synod can review and evaluate the ministry of its agencies while ensuring the ongoing coordination of those ministries. The structure-review report does not provide such an instrument. The proposed Synodical Administrative Board would report directly to synod, but there would be

neither independent review nor evaluation of its work. Each synodical delegate would normally be provided with only the report of the Synodical Administrative Board about the work of the agencies.

In addition, the proposed centralization would remove synod one step farther from the work of its agencies. Synod would know even less about their work and have less ability to adjudicate and to take remedial action. Consequently, synod's hope would rest almost fully in its boards and committees and the few persons it puts in high places. In this we see the specter of "boardism" becoming reality.

* * *

In light of the above, we propose that the task of coordinating the ministries of the church be carried out within the present structure and that a program of review and evaluation be mandated to a committee, as proposed below.

Maintaining the present structure for purposes of coordination is clearly the position espoused by the World Ministries Review Committee pertaining to the four outreach agencies (World Missions, World Relief, Home Missions, and The Back to God Hour), where the need for coordination is the greatest (Report 28, V, I, C). We endorse the suggestion of that committee that the Mission Coordinating Council should be strengthened and made accountable. Also, there has been and still is much potential for coordination by way of the thirteen-member Interagency Advisory Council, created by the Synodical Interim Committee under synodical mandate in 1976.

Further, the mandate of the Synodical Interim Committee charges it with promoting cooperation and coordination in all denominational programs (Rules for SIC, V, I, F). It is the considered opinion and advice of the World Ministries Review Committee that "This can be accomplished by SIC [being] given well-defined authority . . ." (Report 28, VI, C). If this is so, we surely do not need a total restructuring of the administration of synodical ministries.

In addition, we propose the establishment of a synodical Program Review and Evaluation Committee, which would be named by and would report directly to synod. In line with synod's concern for "coordination," "efficiency," and "planning" and in order to serve synod with advice in carrying out its supervisory responsibilities, this committee's mandate would include the following duties:

- 1. The review and evaluation, on an ongoing basis, of the structure, program, and personnel of each denominational agency, the Synodical Interim Committee, and the Interchurch Relations Committee, with the following stipulations:
 - a. That the committee be granted full access to the operations of each agency, including its records and its personnel.
 - b. That each agency be evaluated as often as needed in the judgment of the committee but at least once in five years.
 - c. That the review begin at the points of greatest need.
- The review and evaluation of interagency relationships and coordination in the light of synodical mandates and requirements.

- 3. The assessment of what are and what ought to be denominational priorities in the light of service opportunities and denominational resources.
- 4. Reporting to synod with recommendations concerning the following:
 - a. The evaluation and setting of denominational priorities.
 - b. The appropriate synodical action affecting the structure, program, and personnel of each agency and all interagency relationships.

Note: It should be understood that the agencies would always have the right of responding to the report and recommendations of the committee.

We propose a rather small committee of about seven persons with varied and substantial ecclesiastical, educational, and/or business experience, all with keen insight into the mission of the church and the nature of the kingdom of God.

This committee should work in close consultation with the Finance Committee of the SIC, and, in making recommendations to synod concerning programs, it should be fully aware of the financial implications of its recommendations.

This committee would have no power or program of its own. It would make recommendations only to synod. The agencies would be free to seek the advice of the committee. The agencies would always be informed of the committee's recommendations. This committee would need no extensive staff to carry out its mandate. It would have the freedom to use outside consultants when appropriate. The cost of operating this committee would be negligible compared to that of an additional administrative structure.

* * *

An additional concern of synod is the size of the classically constituted boards and committees. This was one of the reasons for studying the restructuring of denominational ministries. The Structure Review Committee has addressed this matter and has made recommendations concerning it. It recommends abolishing all the present boards and establishing one classically constituted administrative board plus seven operating committees of sixteen to nineteen members each. By contrast, we propose that the size of five present boards/committees be reduced without loss of fundamental delegation by the classes and the responsible reporting by such delegates to the classes.

Synod could reduce the size of these boards by 50 percent simply by designating half of the classes to send delegates to certain of its boards and the other half of the classes to send delegates to the rest of its boards. In order to ensure that all the classes would be involved in all of the denominational boards over a period of time, a system of rotation could be set up on a six-year cycle.

Such a system could be instituted by dividing the classes into groups "A," "B," "C," and "D." For an initial term of three years, classes in "A" and "B" would send delegates to the Board of Publications and the Board of Trustees of Calvin College and Seminary, and classes "C" and "D" would send delegates to the World Missions Committee, the World Relief Committee, and the Board of Home Missions. To gain a necessary one-time staggering of delegate elections, at the end of the first three years, the classes in group "A"

would be switched to the "mission boards" and those in group "C" would be switched to the "education boards." At the end of the first six years, the classes in group "B" and group "D" would be switched, and that rotation maintained, providing both continuity and change in classical delegation. This system of rotation would be administered from the office of the denominational stated clerk.

To ensure adequate reporting by the classical delegates, each delegate would be required to report not only to his own classis but also to a neighboring classis. In order to regulate this, the classes should be paired on the basis of geographical proximity. Such reporting should always be in writing and could, if geographically feasible and requested by the classis, be in person. In this way each classis would have direct involvement with and responsibility for the work of the boards, and the boards would stay close to the minor assemblies. This system would also be administered by the denominational stated clerk.

In light of the above, Classis Grand Rapids East overtures synod:

- A. With a view to the proper coordination and independent review and evaluation of its synodical programs,
- 1. To strengthen the mechanisms in place for assuring program coordination and agency cooperation as suggested by the World Ministries Review Committee and as set forth in the mandate of the SIC (Acts of Synod 1976, pp. 49-51), instead of adopting the recommendations of the Structure Review Committee.
- 2. To take whatever steps are necessary to establish a synodical Program Review and Evaluation Committee along the lines set forth above.

- a. This approach avoids the undesirable degree of centralization in the recommendations in the report of the Structure Review Committee.
- b. The establishment of a permanent procedure for independent review and evaluation of the synodical ministries is essential for the responsible supervision of those ministries.
- c. This augmentation of synod's supervisory role in governance and administration is also in harmony with the Reformed view of the church's life and work.
- d. This approach more fully preserves the direct involvement of the classes in synodical ministries than do the recommendations of the Structure Review Committee.
- B. To take whatever steps are necessary to reduce the number of delegates to denominational boards by 50 percent while maintaining the election of delegates by the classes and their reporting to the classes, along lines as set forth above.

Grounds:

- 1. Synod has already declared, and there is general agreement, that the boards as presently constituted are too large, unwieldy, and costly.
- The direct election by the classes of delegates to the boards and committees of denominational agencies is more in keeping with the genius of Reformed polity than direct appointment by synod.
- Such direct election will assure that the minor assemblies will share directly in the supervision of the synodical ministries of the churches and will maintain the interest and involvement of the churches.

Classis Grand Rapids East John Vanden Berg, stated clerk

OVERTURE 28: Postpone Action on SRC Report and Appoint Committee to Study Issues

Background

Classis Alberta North was served by a committee mandated

- a. to study the theological underpinnings of "Vision 21" and the report of the Committee on Structure Review to discern whether or not they are in keeping with Reformed convictions.
- b. to study the management implications of this model for the church's boards and synodical agencies.
- c. to study specifically what the implications of this model may be for the joint operations of World Missions and World Relief under the umbrella of World Ministries.

This committee reported twice to classis. These two reports will be submitted to the synodical advisory committee.

Overture

Classis Alberta North overtures synod to postpone action on the report and recommendations of the Structure Review Committee and to appoint a committee with the mandate to study concerns raised by this classis in the following questions:

- 1. What precisely constitutes the ministry of governance?
- 2. What are the implications of such a definition for the Church Order, which spells out the duties of officebearers and the competencies of councils, classes, and synods?
- 3. What are the ecclesiastical implications of the office of all believers?

Classis Alberta North Nicholas B. Knoppers, stated clerk

Note: Two classical study committee reports are on file and will be made available to the appropriate synodical advisory committee.

OVERTURE 29: Postpone SRC Proposal until Regional Synods Have Been Considered

Classis Alberta South overtures synod not to implement the Structure Review Committee's proposal until such a time as it has given due consideration to the possible implementation of regional synods.

Grounds:

- 1. Though the proposal deals with coordination among the denominational agencies, it does not adequately deal with the concern for more local involvement in the denominational ministries.
- 2. It does not show how regional synods and classes can be involved in governing the work of denominational agencies.
- 3. It does not address the size of synod.
- 4. It does not adequately deal with present requirements of the Canadian government with regard to charitable organizations.

Classis Alberta South Jacob Weeda, stated clerk

OVERTURE 30: Reject Restructuring Plan Proposed by Structure Review Committee

Classis Northern Illinois overtures synod not to adopt the restructuring plan proposed by the Committee on Structure Review.

- The advantage of coordinating the various ministries can be realized now under the present arrangement by a directive from synod to the agencies. They should be coordinating their programs through an expanded Interagency Advisory Council.
- 2. Some efficiencies can be made under the present arrangement; for example, synod can propose and set into motion a plan whereby the boards and committees of the seven ministries under synod are decreased in size, possibly by 50 percent, through a rotation system of delegates based upon groupings of geographically contiguous classes.
- The Structure Review Committee's proposed plan would eliminate the Board of World Ministries and its executive director and the administrative management team, which have integrated World Missions and World Relief so well since 1985.
- It has not been demonstrated that money will be saved by the proposed structure.
- 5. Too many responsibilities and powers would be centralized in the executive director of the new Synodical Administrative Board. In Reformed church polity these kinds of responsibilities and powers are shared.

6. A restructuring now would be premature. If the church is serious about this, more time must be allowed and more information must be made available so that the church can make a wise decision.

> Classis Northern Illinois Douglas J. Einfeld, stated clerk

OVERTURE 31: Require 18 Percent Minority Membership on SAB and Operating Committees and Higher for DMC

Classis Northern Illinois overtures synod to instruct any group mandated to draft a constitution for the Synodical Administrative Board (SAB) to include among the tasks of the board the task of ensuring a minimum of 18 percent membership from ethnic-minority groups in the membership of the SAB and the operating committees and an even higher percentage on the Domestic Ministries Committee (DMC).

Grounds:

- 1. Synod 1987 has already approved the denominational goal of 18 percent ethnic-minority membership and has continued to ask classes to work toward achieving this goal.
- Qualified nominees are available. The Synodical Committee on Race Relations (SCORR) staff can assist in identifying these nominees.
- This percentage would achieve the goal that synod has approved with regard to leadership from ethnic-minority members.
- 4. It is necessary to assure that the DMC, as the committee that will oversee SCORR, continue to show the required sensitivity which SCORR currently exhibits.

Classis Northern Illinois Douglas J. Einfeld, stated clerk

OVERTURE 32: Reject Proposed Restructuring of CRC

Classis Wisconsin overtures Synod (1) to reject the proposed reorganization of the Christian Reformed Church as envisioned by "Vision 21" and outlined by the Committee on Structure Review and (2) to dismiss both committees with thanks.

- 1. The report of the Committee on Structure Review does not demonstrate a need that warrants a major restructuring of a system that has served us well. The proposed changes would create problems, not resolve them. The Board of World Ministries, which serves as a model for the concept of an administrative board to direct a number of boards or committees, has not demonstrated that it can improve the efficiency of those boards but rather that it impairs their relationships and functions.
- The proposed reorganization would reduce the effectiveness of the boards and agencies. The proposal calls for a 50 percent reduction in

grass-roots representation on the boards. These (unpaid) representatives presently bring a broad range of talent and perspective to their respective boards and agencies, and the small savings to be gained by the reduction of representation will be offset by the loss of grass-roots support for these ministries. The Committee on Structure Review dismisses the loss of classical representation, stating that "there are other avenues of communication to classes, consistories, and membership that would be as effective as maintaining large boards." We contend it is incumbent on and the function of classical representatives to provide direction to the boards, and it is not their role to serve as mere reporters from boards to classes. Local representation is inherent in the governance of the denomination.

- 3. The World Ministries Review Committee reports that the Board of World Ministries has made some modest gains but also that "On-field personnel of both agencies show concern with the perceived failure of the new system to improve administrative efficiency. It is often seen to be top-heavy, bureaucratic, impersonal, cumbersome, and unresponsive to personal interests... paperwork is seen to be too much, the relationship to headquarters is seen to be too distant, and the flow of decision making is seen to be excessively top-down" (p. 377). This review of the design model is hardly the blueprint from which to build a full-scale structure.
- 4. The intent of "Vision 21" was to increase administrative efficiency and reduce cost. The proposed reorganization will not significantly reduce the cost of administration. The Committee on Structure Review reports that "under the new plan each agency will continue to function in much the same way as it does at present. The plan does not envision any loss of wages or position" (p. 345). In fact, the report promises no such savings, saying, "If that results in a financial savings to the church, the benefit is a bonus to the primary purpose" (p. 342). If this is the case, the proposed reorganization would fail to solve the problem addressed in the original proposal.

Classis Wisconsin William G. Brouwers, stated clerk

OVERTURE 33: Reject the Restructuring Proposed by the SRC

Classis Hamilton overtures synod to abandon the work of the Structure Review Committee.

- The administration of the CRC is growing constantly and is increasingly becoming remote from the comprehension and touch of the grassroots members. The proposed restructuring will only aggravate that situation.
- The need to effectively and efficiently administer the agencies of our denomination, which by God's grace continue to grow, is recognized.

- We maintain that our involvement in these agencies should continue to be by way of direct classical representation to each agency.
- 3. The goals of the "Vision 21" report can be more effectively realized by the implementation of regional synods than by restructuring.
- 4. In view of probable objections by the government of Canada to Canadian contributions' being committed to a system governed by the Synodical Administrative Board, the committee's proposal should not be considered unless supportive legal advice be first obtained with respect thereto.

Classis Hamilton Richard Stienstra, stated clerk

OVERTURE 34: Reject Recommendations of WMRC (Report 28)

Overture

Classis Hamilton overtures synod to reject the World Ministries Review Committee's study report and its recommendations.

- 1. The World Ministries Review Committee has sidestepped its mandate, which was to evaluate the work of the Board of World Ministries. It has spent little time and few words on this evaluation and has expended much time and energy on its own agenda, namely, restructuring the four World Ministries organizations—CRWRC-U.S.A., CRWRC-Canada, CRWM-U.S.A., CRWM-Canada—into one entity: the Board of World Ministries. This kind of activity falls within the mandate of the Committee on Structure Review.
- The recommendation that authority and accountability be moved to the Board of World Ministries might involve the de-registration of the existing registered charitable organizations. The implication thereof has not been addressed in the report.
- 3. The recommendations with respect to the authority and accountability to be given to the Board of World Ministries may require that it be registered as a charitable organization in Canada, a privilege which is by no means certain to be available.
- 4. Although the committee correctly states that "The issues raised by the JVA, affecting Canadian and United States donors to charitable causes, are so colossal that they threaten to undo the whole reorganization plan," it proceeds to submit a restructuring plan that ignores this very observation.
- 5. The World Ministries Review Committee has overlooked the real possibility, and therefore any implication and/or effect, that its recommendations will require the establishment of two Boards of World Ministries, one in Canada and one in the U.S.A., and that these two boards must be independent of each other, that is, one may not be subordinate to the other.
- The report seems to be based on the assumption that centrality of authority and control will result in better delivery of service. This anal-

ogy to the world of commerce tends to massify our field service and is therefore a hindrance, if not a danger, to the individuality and particularity of the very personalized qualities and obligations of our field workers.

> Classis Hamilton Richard Stienstra, stated clerk

OVERTURE 35: Instruct FSC and Home Missions to Establish Salary Policy

Background

Synod 1989, acting upon the report of the Fund for Smaller Churches Committee, approved the following recommendations re financial matters:

Minimum salary

\$22,200

Annual increment

\$ 100 per year

Child allowance

\$ 500 per child to age 23

Auto allowance Christian education \$ 2,000 \$ 400 per child (grades 1-12)

Overture

Classis Grand Rapids South overtures synod to instruct the Fund for Smaller Churches Committee and the Board of Home Missions to establish a basic salary for ministers, with only an automobile allowance as an added consideration.

Grounds:

- 1. A salary shall be fair and equitable to all who preach the Word.
- 2. The present arrangement penalizes bachelors, widowers, near retirees whose children have moved out of the home, and pastors of churches whose size exceeds "small church" definition but who are paid less than "small church" minimum.
- 3. The present arrangement favors a candidate with children over a pastor with experience but no children.
- 4. The current policy is archaic in concept. (See Article 15 in the *Manual of Christian Reformed Church Government*, 1987 edition, for current guidelines.)
- The present policy distorts one's true salary for reporting to the denomination and to congregation members.
- In matters of compensation we should not confuse worth and need or salary and charity.
- Churches in unique situations should not be penalized by built-in allowances.

Classis Grand Rapids South Harry J. Kwantes, stated clerk

OVERTURE 36: Provide Equal Health-Insurance Benefits for Spouses of All Retired CRC Ministers

Classis Minnesota South overtures synod to decide that the health-insurance benefits provided with denominational monies for the spouses of ministers emeriti who have retired from service in the Board of Home Missions, CRC Publications, and CRWRC also be provided for the spouses of ministers emeriti in general, through Consolidated Group Insurance, the Christian Reformed Pension Plan, or some other way.

Ground: The policy of the Christian Reformed Church is that ministers emeriti and their spouses share in the same schedule of denominational retirement benefits regardless of the type of service given by the ministers before their retirement.

Classis Minnesota South Paul E. Bakker, stated clerk

OVERTURE 37: Inform Churches re Quota System

The council of Dutton, Michigan, CRC overtures synod to inform the churches that the quota is only a recommended amount suggested as a guideline for giving and is not binding on the individual, church, or classis.

Grounds:

- 1. This is in harmony with the 1939 synodical decision concerning giving.
- 2. This finds biblical warrant in II Corinthians 9:7.
- 3. The obligation to give as set forth by Synod 1985 and Synod 1987 is contrary to Scripture (Exod. 25:2; Deut. 15:7, 10; II Cor. 9:5).
- 4. Synod may not bind the conscience of the believer.

Council of Dutton, Michigan, CRC Vern Verduin, clerk

Note: This overture was submitted to Classis Thornapple Valley but was not adopted.

OVERTURE 38: Avoid Practice of Recovering Quota Shortfall

Background

With all due appreciation for the generally responsible ways in which our denomination conducts its financial affairs, this overture comes before the churches as a result of continued concern for increasing quota costs. As in any denomination which engages in the raising and disbursing of millions of dollars in funds, there is a tendency to think that the same sources can be tapped for increasing quota and above-quota funds. We find ourselves caught between wanting to do an adequate job of ministering and the financial limits of the average member in our denomination.

The attached "Quota Detail" shows that the 1990 denominational quotas have gone up an average of 4.8 percent, but the increase for Home Missions is 6.5 percent higher than last year. When asked about the reason for this sharp increase, the representatives from Home Missions indicated that it was, in part, that agency's way of attempting to make up the shortfall in quotas received for 1989. We are, therefore, getting into the unprecedented situation in our denomination whereby one of our boards/committees is appealing to quotas to make up for its shortfall of the previous year. This, in our opinion, is a very unhealthy situation which needs to be addressed.

Even though we have no breakdown of percentage increases by agencies since 1978, exhibit 2 gives us a picture of how quotas have generally increased since 1978. It is reasonable to assume that we need to keep up with costs of inflation, but we fear that the present patterns cannot continue and that we need to encourage our various denominational agencies to do a more effective job of promoting their particular work of ministry so as to receive greater above-quota income. It may even be good for our agencies to consolidate their present work rather than always be busy expanding.

Overture

Classis British Columbia North-West overtures synod to urge our denominational agencies to avoid the practice of recovering quota shortfall of a previous year by adding to the quota of the next year.

Grounds:

- 1. There is evidence of this happening.
- Quotas should reflect the commitment of the denomination to current and proposed ministries.
- Pursuit of the practice of recovering quota shortfall by means of subsequent quotas would be self-defeating.

Classis British Columbia North-West Fred Pel, stated clerk

Note: No "Quota Detail" or exhibit 2 was attached to the overture.

OVERTURE 39: Revoke the Rule That Students of Other Reformed Seminaries Spend a Year at Calvin Seminary

Smithers, British Columbia, CRC overtures synod to revoke the rule requiring students from other Reformed seminaries to spend an extra "ecclesiastical year" at Calvin Seminary.

Grounds:

1. The historical circumstances which gave rise to the adoption of this rule are no longer applicable today. In 1900 synod decided that "students who have not studied at a definitely Reformed institution must follow the courses in theology of our own institution for at least one year" (Acts of Synod 1900, Art. 39, pp. 31-32). Later on, the rule of 1900 was amended to read: "Students who have studied at non-Reformed institutions must follow the course of study at our Theological School the last

year of their training before they are to be declared eligible for candidacy." One of the grounds given was that "the extent of the Reformed character of many schools in our country is difficult to assess" (Acts of Synod 1924, Art. 41, p. 38). It is obvious from the underscored words that even then synod spoke only of students at non-Reformed institutions. In time, however, this rule was made to apply to all students from all other seminaries, regardless of their Reformed character. Today we are fully aware of other Reformed seminaries with impeccable credentials to provide a fully adequate preparation for the gospel ministry. In fact, Westminster Seminary in Philadelphia and in Escondido, California; Reformed Theological Seminary in Jackson, Mississippi; and Mid-America Reformed Seminary in Orange City, Iowa, for example, have all arisen since the time of these synodical decisions.

2. At least one of the above-mentioned seminaries teaches all the courses which synod requires of its candidates (CRC history, order and polity, and Heidelberg Catechism preaching). For students who have graduated from these seminaries, the extra year at Calvin is entirely superfluous. In cases where such courses are not taught, students can quite easily make them up without spending a whole year at Calvin.

3. The present extra-year requirement encroaches upon the Reformed principle of free study. No other Reformed or Presbyterian church in North America practices such a policy. Even in the Netherlands when the churches of the Afscheiding and the Doleantie came together, the Free University became an alternate source of ministers for the churches. Though Kampen remained the theological school under the direct control of the churches, the autonomy of both theological schools was recognized; graduates of the Free University did not have to take another year at Kampen.

4. The extra year at Calvin is to a large part due to the CRC's rather un-Reformed practice of examining candidates for ministry by the Board of Trustees (upon recommendation by the seminary faculty) rather than by a church assembly (classis or synod). Prospective candidates from other seminaries could just as well be examined by our present procedure (and later by classis) to ensure Reformed competency and familiarity with the practices of the CRC without their taking the extra year at Calvin Seminary.

5. In the past, those who graduated from the Dutch theological schools were not required to take an extra year at Calvin Seminary. In another precedent, Rev. John Masselink, who graduated from Grundy Center Seminary, was allowed to enter the ministry of the CRC immediately, without the extra year at Calvin. Such precedents show not only the intent of the earlier synodical rulings but also the appropriateness of relaxing this stipulation for those students graduating from other Reformed seminaries.

6. Finally, most students find the extra year at Calvin not only financially draining and time consuming but also of very limited value.

Council of Smithers, BC, CRC John Vandermeer, clerk

Note: This overture was presented to Classis British Columbia North-West but was not adopted.

OVERTURE 40: Reaffirm Synodical Position of 1972 and 1976 re Abortion

The council of Houston, BC, CRC overtures synod to reaffirm our denomination's position with respect to abortion as adopted by Synod 1972 and reaffirmed by Synod 1976 in its endorsement of the Human Life Amendment.

Grounds:

- 1. This position reflects the teaching of Scripture, and reaffirmation would be a testimony that Scripture doesn't change, in spite of legal, technological, political, or social changes.
- 2. This position is being undermined. Persons or groups in formal relationship with the Christian Reformed Church have expressed positions fundamentally at odds with this position. For instance, the Calvin Center for Christian Scholarship's recently published book Christian Faith, Health, and Medical Practice, containing the results of the Center's work during the 1985-1986 academic year on bioethical issues including abortion, advocates a position on abortion fundamentally at odds with the CRC position (see pp. 226-27). Reaffirmation is necessary to respond effectively and appropriately.
- 3. Reaffirming this position allows the Christian Reformed Church to provide inspirational leadership to individuals working within the pro-life movement and to other denominations working to bring their positions in line with the teaching of Scripture.

Council of Houston, BC, CRC Albert Seinen, clerk

Note: This overture was presented to Classis British Columbia North-West but was not adopted.

OVERTURE 41: Review and Amend Synodical Practice of Responding to Overtures

Classis Alberta South overtures synod to review and amend the practice by which synods answer overtures and/or other communications with rather general answers.

Grounds:

 This practice has been followed regularly in the past few years when synods have received numerous overtures and/or other communica-

- tions on controversial issues. (For example, in the "women in office" debate, Synod 1985 answered some fifty-five protests and appeals with a single answer; in the "creation and evolution" debate, Synod 1989 answered some twenty-eight overtures and/or other communications in the same way.)
- 2. This practice makes it too easy for synods not to consider in detail matters legally before them. A "sweeping generalization" often does not answer specific questions contained in overtures and/or other communications. Also, once a synod has answered specific questions in a general way, minor assemblies face the often impossible task of coming up with new grounds to have their specific questions legally brought before another synod.
- 3. While this practice saves synods a great deal of time, it does not foster confidence in the work of synods in the minds of church members. Rather, this practice leads church members to conclude that it is pointless to express their concerns to synods, since they will be ignored anyway.

Classis Alberta South Jacob Weeda, stated clerk

OVERTURE 42: Suspend Ecclesiastical Fellowship of CRC with GKN

Classis Alberta South overtures synod

A. To suspend the ecclesiastical fellowship of the Christian Reformed Church (CRC) with the Reformed Churches of the Netherlands (GKN).

- The CRC is committed to the position that homophilia (homosexual living) is a sin and its theological defense a heresy; those who hold, defend, and practice homophilia should not be admitted into formal fellowship between churches.
- Negotiations with the GKN in recent years have failed to produce clear evidence that the GKN does not endorse homophilia as an acceptable life-style. GKN positions, attitudes, and practices continue to contain implicit support for homophilia.
- The present relationship with the GKN is a stumbling block to the CRC's commitment to be holy in doctrine and living, and it jeopardizes our ecumenical endeavors.
- 4. Suspension moves toward final resolution of the issue while allowing for the kind of contact by which a definitive resolution can be reached.
- 5. Such action is in keeping with the stand Synod 1989 took with the RCSA (Potchefstroom) over the sin of apartheid (*Acts of Synod 1989*, pp. 495-96).
- B. To declare that for such suspension to be lifted, such conditions as the following be required:

- 1. That the GKN declare that homophilia is a sin and its theological defense is heretical.
- 2. That the GKN give evidence of its repentance for its past support of homophilia.
- 3. That the GKN publicly express its opposition to persons' living in homophilia and affirm its support for holiness and purity in living.

Classis Alberta South Jacob Weeda, stated clerk

OVERTURE 43: Define and Develop Commitment to and Support of Church Development in Rural North America

Classis Alberta South overtures synod

A. To direct the Board of Home Missions to define and develop a commitment to the spread of the gospel in *rural* North America with programmatic solutions which sustain current Christian Reformed churches in rural areas and develop Christian Reformed churches in rural areas where there is no organizational church witness to the gospel and

B. To instruct the Funds for Smaller Churches (FSC) Committee to continue its funding to churches with fewer than twenty families until such churches can be reviewed under a new Home Missions commitment to the rural situation.

- 1. The mandate of the CR Board of Home Missions calls for such a policy. The second aspect of the Home Missions mandate is to "carry on mission activity in places or fields where the program is beyond the scope or resources of local congregations or a classis" (Acts of Synod 1979, p. 248). All of North America is faced with a declining rural population and an inflationary economy that make it impossible for local rural congregations to continue on their own resources. This rural situation is beyond the scope of both the local congregation and the classis. The denomination must address the situation with rural small-church solutions. We as a denomination are committed to foreign missions through World Ministries and to urban missions through Home Missions. We are not officially committed to our rural areas. This situation must change before it is too late.
- 2. Such a commitment is beyond the scope of the FSC Committee. Its sole purpose is to support ministers in the smaller church. It is not mandated to provide pastoral, programmatic, or informed support to the rural congregation. If the present policies of FSC are allowed to determine the course of events, the CRC will lose many congregations in rural areas.
- The present FSC policy of suspending support to churches under twenty families will result in the closing down of congregations. Closing churches is in conflict with our denominational goal of 400,000 by 2000

(*Acts of Synod 1987*, p. 550). Studies by the Yokefellow Institute and Lyle Schaller show that the fewer congregations a denomination has, the fewer members it has (cf. *The Small Church Is Different*, by Lyle Schaller, Abingdon Press, 1982, pp. 128-29).

 The current operational assumptions of the FSC Committee should be more closely examined as to whether they are indeed complete or cor-

rect. For example:

a. The FSC Committee states that long-term dependency is injurious to the congregation. This may or may not be true. If denominational support for the smaller church is limited to salary support and if no evangelism strategy is worked out for the rural setting, the dependency is injurious.

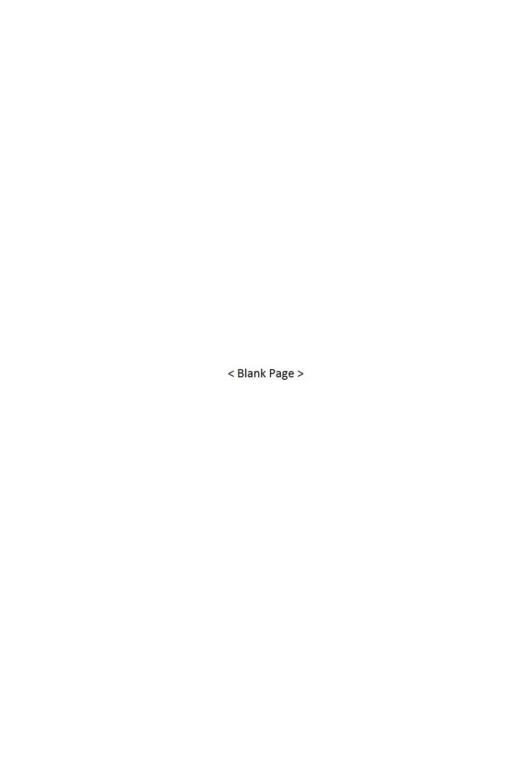
b. The FSC Committee states that an ordained pastor is neither necessary for nor the right of every congregation. If a vital evangelism strategy is available, then pastoral guidance and leadership are es-

sential for implementation.

c. The FSC Committee states that good stewardship demands that assistance end at some point. We believe that "point" has not been reached until we have developed and implemented an evangelism strategy for the rural churches.

5. Synod 1987 provided options for the smaller churches (*Acts of Synod* 1987, p. 572) which seem inefficient for the present crisis and impractical for many rural congregations which are somewhat isolated from the bigger centers and vocational options.

Classis Alberta South Jacob Weeda, stated clerk



PROTESTS AND APPEALS

1. Appeal from Decision of Classis Kalamazoo to Grant Temporary Dispensation re Article 3-a

The council of Second CRC, Kalamazoo, Michigan, protests the decision of Classis Kalamazoo to grant a temporary special dispensation for a period of five years that exempts Immanuel CRC from complying with Church Order Article 3-a, which specifies that only male members are eligible for the office of elder.

Grounds:

- 1. Classis has readily acknowledged that Immanuel CRC acted "knowingly," "openly," and "unlawfully" when it ordained women as elders; in the words of classis, "they knew [such action] was not in compliance with the Church Order." Subsequently, Immanuel CRC proceeded to ordain women elders contrary to the advice of the church visitors.
- 2. Classis claims, but nowhere has proved, that "the action of Immanuel is an act of obedience to the Lord's Word and Spirit and in obedient response to God's gifts and calling" (Minutes of Classis Kalamazoo, Sept. 12, 1989, p. 9). In reality, the decision of classis runs expressly contrary to the decision of synod when it instructed the Washington, D.C., CRC "to cease its practice of allowing women to serve as elders" (Acts of Synod 1989, p. 491).

Therefore, the council of Second CRC appeals to Synod 1990 to pastorally instruct Immanuel CRC as follows:

1. To allow the women who are presently installed as elders to complete their specified term of office.

Ground: Synod followed this procedure in 1980 in the matter of churches which had already installed women as deacons prior to the appropriate Church Order changes (Acts of Synod 1980, pp. 55-56).

2. To cease the practice of nominating, electing, and installing women as elders unless or until synod decides otherwise.

Grounds:

- a. This action is in conformity with Church Order Article 3-a, which specifies that only male members are eligible for the office of elder.
- b. Church Order Article 96 specifies, "This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod."

Council of Second CRC, Kalamazoo, MI Tony Vanden Berg, clerk

2. Appeal from Decision of Classis Kalamazoo re Permission for a Female Seminarian to Conduct Worship

Background

The council of Battle Creek, Michigan, CRC presented the following request to Classis Kalamazoo at its May 9, 1989, session:

Will the consistory be in violation of the letter or spirit of the Church Order or Scripture if we invite a female seminary student to exhort in our congregation?

Classis Kalamazoo adopted the following statement of response:

It is the considered judgment of Classis Kalamazoo that the Battle Creek request is not in harmony with the decisions of synod and its interpretation of the Scripture in regard to those who may exhort in worship services of the church.

Appeal

The council of Battle Creek CRC requests permission to have a female seminary student at Princeton Seminary who is a member of the Reformed Church in America and a former member of our congregation conduct a worship service(s) at Battle Creek CRC. We are making this appeal to synod inasmuch as Classis Kalamazoo denied our request (Art. 2, e, Minutes of Classis Kalamazoo, May 9, 1989, p. 3).

Council of Battle Creek, MI, CRC Wesley J. Huibregtse, clerk

3. Council of Terra Ceia, NC, CRC Protests March 6 Decision of Classis Hackensack

The council of Terra Ceia CRC wishes to register its protest regarding the decision of Classis Hackensack to adopt and send on to synod the following overture from the Washington, D.C., Christian Reformed Church: "Classis Hackensack overtures synod not to require the Washington, D.C., CRC to violate its conscience with respect to its practice of opening the office of elder to all confessing members of the church and to allow Classis Hackensack to continue its role of pastoral care, admonition, advice, and assistance to the Washington, D.C., church."

- We believe that Article 3-a of the Church Order and the present synodical position regarding the office of elder rests on a firm biblical foundation.
- 2. We feel that, because Classis Hackensack's overture appeals to conscience, it appears to assume that in the end the conscience is the final standard by which life is to be guided, whereas the Reformed community has always understood that conscience is to be subservient to the Word and be formed under its nurturing, reforming, and loving direction.

- 3. Though the supporting data of this overture is extensive, experiential, and in various ways neatly phrased, its biblical basis rests on only scanty and broad teachings of Scripture, failing to address sections of Scripture which do deal pointedly and particularly with the requirements for the office of elder (e.g., I Tim. 2; I Tim. 3; Titus 1).
- 4. As synod considers this overture, our council is seriously concerned about denominational cooperation and unity, hoping that synod will not take actions which erode overall the confidence of our members and churches in synod itself and in its agencies and will result in diminishing prayerful, moral, and financial support so essential to the body of Christ and necessary to fulfilling God's work in the world.

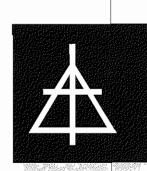
Council of Terra Ceia, NC, CRC Bernard Van Essendelft, clerk

PERSONAL APPEALS

- 1. Appeal of W. Hodgkiss from a decision of Classis Lake Erie.
- 2. Appeal of F. Kuipers from a decision of Classis Hackensack.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD



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CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD

June 11 to 21, 1990

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

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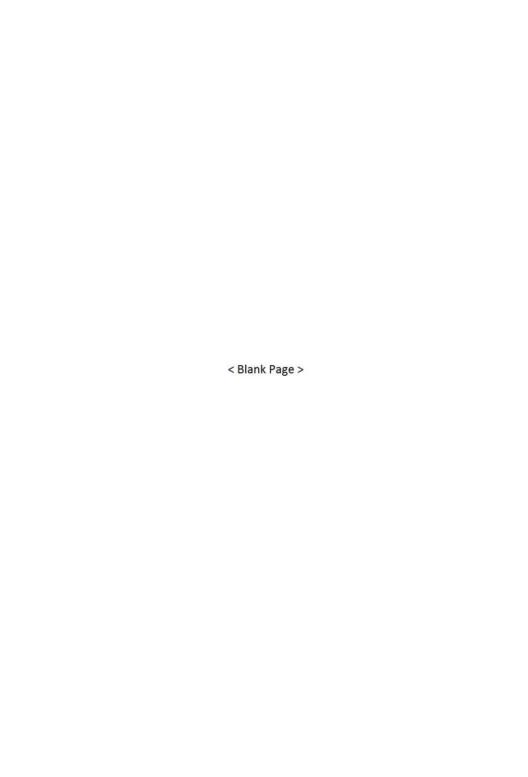


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FOREWORD

In keeping with a policy established by Synod 1986, the Agenda for Synod 1990 is not reprinted in the Acts of Synod 1990.

The Acts of Synod 1990 contains the following:

- Supplementary reports of those agencies authorized to file them.
- Supplementary overtures and appeals dealing with matters relevant to reports found in the printed Agenda for Synod.
- Financial Reports
- The minutes of Synod 1990
- An index

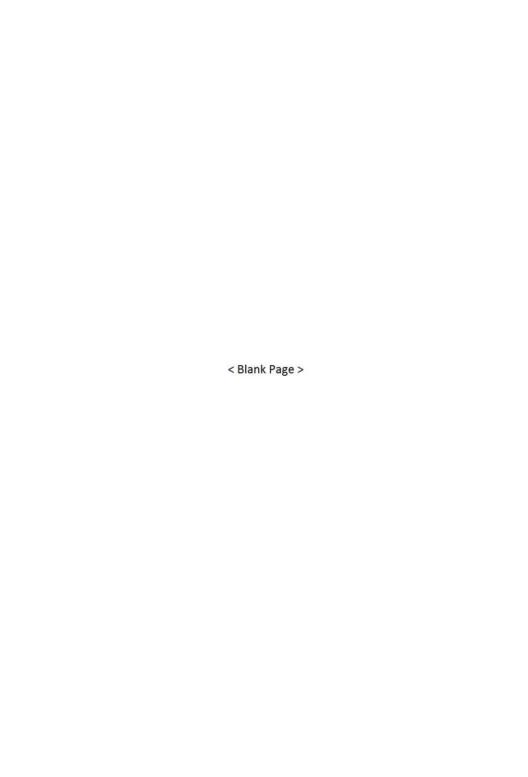
The pagination continues from the *Agenda* to the *Acts of Synod 1990*. Supplemental materials begin on page 487, following preliminary unnumbered pages. Financial reports begin on page 548; minutes of Synod 1990 follow, beginning on page 569. The index refers to pages in both volumes, the numbers in boldface type refer to pages in the minutes of Synod 1990.

Several sections of the Acts of Synod, including the minutes of synod, are identified with black bar edges which will help to locate and identify each section.

It will be necessary for the user to keep the Agenda and the Acts of Synod 1990 together for ready reference.

May the reports of ministries and the actions of Synod 1990 recorded in the *Agenda* and the *Acts of Synod 1990* serve our denomination and all who read as a record of the way in which the Lord is leading the Christian Reformed Church in North America.

Leonard J. Hofman, general secretary



REPORT 2-A

CALVIN COLLEGE AND SEMINARY SUPPLEMENT

This report supplements the report submitted in February, covers matters acted upon by the executive committee since the February 1990 meeting of the board, and summarizes the decisions of the May 14-17 meeting of the Board of Trustees.

I. Information

- A. Board of Trustees
- 1. The Board of Trustees held its spring semiannual meeting May 14-17, 1990, in the Commons Board Room.
- 2. The executive committee of the board met in regular session on March 8, April 12, and May 10.
- 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, Peter Nicolai, Allen Petroelje, Tunis Vanden Berg, Henry Vanden Heuvel, Daniel R. Vander Ark, James Vander Laan, and John Witvliet.

B. Seminary

- 1. Faculty and staff matters
 - a. Honors and recognition (cf. II, B, 1)

 The board honored Carl Kromminga and John Stek at a testimonial dinner on the occasion of their retirement.
 - b. The board ratified the appointment of Mr. Paul Fields as Theological Librarian.

2. Student matters

- a. Thirteen students were admitted to the M.Div. program at the May board meeting (DCPL:M.Div); six were pre-enrolled in the SPMC program; three were enrolled in the SPMC program. Admissions occur throughout the year and during the summer.
- b. Twenty-one students were granted regular licensure; eight were granted temporary licensure; four were granted regular licensure without interview; ten were granted extension of licensure.
- c. Candidates (cf. II, B, 2)

C. College

1. Faculty

a. Honors and recognition (cf. II, C, 5, 6)

1) The board honored the following on the occasion of their retirement: Ervina Boevé, Elsa Cortina, Clarence Menninga, Vernon Nyhoff,

Alfred Reynolds, Evelyn Weidenaar.

- 2) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by the following: Robert Bolt, Conrad Bult, James De Borst, Peter De Vos, Cornelius Hegewald, Albion Kromminga, Marvin Monsma, Alfred Reynolds, William Van Doorne, George Van Zwalenberg, and Louis Vos.
- b. Appointments (cf. II, C, 1, 2, 3)
- c. Reappointments (cf. II, C, 4)

D. Finance

- 1. The board approved the 1990-91 College Educational and General Budget with revenues and expenses totaling \$35,074,000.
- 2. The board approved the 1990-91 Seminary Educational and General Budget with revenues and expenses totaling \$2,452,800.

Quota giving

The Board of Trustees adopted the following motion, which should be presented to synod:

The Supplemental Report to Synod 1990 clearly reflects the impact of permitting certain churches to decrease quota giving. It should be noted that the resulting shortfall is now being funded, in effect, by the decreased revenues of the several denominational agencies.

Important background:

Calvin College and Seminary quota collected in 1989 was 6.4 percent less than quota collected in 1988, from 82.5 percent yield to 76.9 percent yield. This slippage is an alarming trend in only one year, resulting in a \$400,000 quota shortfall (\$225,000 college; \$175,000 seminary). Moreover, throughout the 1980s the quota yield has consistently been in the mid-80 percent range.

A survey of classical treasurers and Calvin trustees reveals that several factors contribute to this disturbing trend. Moreover, this trend is not unique to Calvin. The most prominent reason for the slippage is the synodical decision to waive all or a portion of quota giving for certain churches.

E. Ad hoc College Committee on Governance

1. At the February 1990 meeting, the board approved the recommendation from the ad hoc College Committee on Governance that an integrated twocomponent board structure be established for Calvin College and Calvin Theological Seminary whereby the two boards would share a common group of sixteen Christian Reformed Church denominational representatives. (See Agenda for Synod 1990, pp. 28-32, for additional information.)

- 2. At the May 1990 meeting the Committee on Governance presented a list of implementation procedures. The board approved these procedures, which are stated here for your information. (See II, D for proposals for which the board asks synod's approval.)
 - a. The ad hoc Committee on Governance recommends that the Board of Trustees adopt the following documents:

1) Proposed Amended and Restated Articles of Incorporation of Calvin College and Seminary

2) Proposed Articles of Incorporation of Calvin College

3) Proposed Articles of Incorporation of Calvin Theological Seminary

 Proposed Amended and Restated Bylaws of Calvin College and Seminary

5) Proposed Bylaws of Calvin College

6) Proposed Bylaws of Calvin Theological Seminary

b. The ad hoc Committee on Governance recommends that the Board of Trustees adopt the following timetable if denominational restructuring is adopted by the synod:

May 1990 Calvin College and Seminary Board of Trustees approves college and seminary restructuring.

June 1990 Synod approves denominational restructuring. Synod approves college and seminary restructuring.

July 1990 Transition committee (existing governance committee and others) is appointed to begin logistical process of dividing assets between Calvin College and Calvin Theological Seminary.

February Transition committee recommendations are completed and presented to Calvin College and Seminary Board of Trustees for approval.

May 1991 Transition committee recommends candidates for appointment to new parent and subsidiary boards.

June 1991 Synod approves new board members.

July 1991 New articles of incorporation and bylaws go into effect for Calvin College and Seminary, Calvin College, and Calvin Theological Seminary.

- c. If denominational restructuring is not approved by synod in June 1990, the ad hoc College Committee on Governance recommends that the Calvin College and Seminary Board of Trustees refer these materials to the ad hoc Committee on Governance for further refinement and February 1991 recommendation to the Board of Trustees.
- d. The Board of Trustees authorizes the ad hoc Committee on Governance to make editorial changes and clarifications in the articles of incorporation and bylaws for all three corporations which will improve the documents for presentation to synod.

F. Special Committee report

The Special Committee presented two reports to the board on its meetings with Howard Van Till. After discussion, the board affirmed the synodically mandated standards (synods of 1972 and 1982) for biblical interpretation as

its own. The board instructed its Special Committee to continue to work with Howard Van Till according to the board's mandate, to pastorally guide him in his interpretation of the first chapters of Genesis in order to clearly show his adherence to the synodical standards for interpretation, and to report to the board in February 1991.

II. Recommendations

A. Board

The Board of Trustees respectfully requests synod to grant the privilege of the floor to the president of the board, Mr. Jack De Korne, 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 take appropriate recognition of the dedicated service of Professor Carl Kromminga and Professor John Stek on the occasion of their retirement and confer upon them respectively the titles of Professor of Practical Theology, Emeritus, and Associate Professor of Old Testament, Emeritus.

2. Candidates

a. 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:

Zachary G. Anderson Roy Berkenbosch James Berry Jeffrey A. Boersma John De Vries John W. Dykhuis Gerard L. Dykstra Eric H.J. Groot-Nibbelink Evan P. Heerema Mark G. Hewitt Scott E. Hoezee Kyusik Hong Peter A. Hoytema Bryan J. Hummel Nam Kieu Samuel Kim Kenneth D. Koning Ronald G. Kool William T. Koopmans David L. Kotzebue

Larry Lau Paul Seung-Rim Lee John W. Luth Albert Martinez Paul T. Murphy Duane Nieuwsma A. James Nikkel Luis Pellecer Randy J. Rozema Gregory A. Smith James Stastny Peter C. Stellingwerff Sid Sybenga Mark A. Van Haitsma Steven J. Van Zanen Richard T. Vanderwal Ronald D. Vanderwell Harold E. Veldman John Vermeer John G. Zevalking

b. Upon recommendation of the seminary faculty and after interview by the Board of Trustees, the board requests synod to grant extension of candidacy to the following:

Kirk MacNeil Alexander Pak Siemen Speelman Harold Vander Sluis Jack Vander Veer

C. College

1. Regular two-year appointments

Each of the following persons satisfactorily sustained an interview with the Board of Trustees. Accordingly, the board recommends that synod approve the following two-year appointments:

- a. James Bandstra, M.S., Ph.D. candidate, Associate Professor of Engineering (effective 1991)
- b. Kelly Clark, M.A., Ph.D., Associate Professor of Philosophy

c. John Hare, Ph.D., Professor of Philosophy

- d. Kenneth E. Pomykala, Ph.D. candidate, Assistant Professor of Religion and Theology
- William D. Romanowski, Ph.D. candidate, Assistant Professor of Communication Arts and Sciences
- f. Christiana van Houten, Ph.D., Assistant Professor of Religion and Theology
- g. Mary S. Van Leeuwen, M.A., Ph.D., Professor of Interdisciplinary Studies (reduced load)

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. Linda K. Burden, M.S.N., Assistant Professor of Nursing for one year
- Randall J. Buursma, M.A., Instructor in Communication Arts and Sciences for one year
- William D. Dennison, M.Div., Th.M., Ph.D. candidate, Assistant Professor of Philosophy for one year
- d. Edward E. Ericson III, M.A., Instructor in History for one year
- e. James O. G. Ibe, M.A., Ph.D., M.B.A., Assistant Professor of Economics, for one year
- f. Barbara K. Olson, Ph.D. candidate, Assistant Professor of English for one year

3. Administrative appointment

Glenn Remelts, M.A.L.S., M.A., Systems Librarian for two years (with faculty status)

4. Term reappointments

The Board of Trustees recommends that synod approve the following term reappointments:

(The italicizing of rank indicates promotion to that rank.)

- a. Lawrence R. Herzberg, M.A., Assistant Professor of Chinese for one year
- b. Jeffrey S. Johnson, Ph.D., Assistant Professor of English for one year
- c. Jacoba Koene, M.C.E., Assistant Professor of Spanish for two years
- d. Michelle Loyd-Paige, M.A., Ph.D., Assistant Professor of Sociology for one year
- e. Allen Shoemaker, Ph.D., Professor of Psychology for two years
- f. Robert S. Sweetman, Ph.D., Assistant Professor of History for one year
- g. Mark R. Talbot, Ph.D. candidate, Assistant Professor of Philosophy for one year
- h. Debora V. Traas, Ph.D. candidate, Assistant Professor of French for one year (reduced load)
- Richard J. Van Andel, M.S., Assistant Professor of Engineering for one year
- j. Yvonne Van Ee, M.A.T., doctoral candidate, Associate Professor of Education for one year

5. Retirements from the staff

The Board of Trustees recommends that synod take appropriate recognition of the services of the following faculty members on the occasion of their retirement and confer upon them the titles as indicated.

- a. Ervina Boevé, M.A., Professor of Communication Arts and Sciences, Emerita
- Elsa Cortina, Doctora en Pedagogia, M.A., Professor of Spanish, Emerita
- c. Clarence Menninga, Ph.D., Professor of Geology, Emeritus
- d. Vernon D. Nyhoff, M.S., Assistant Professor of Mathematics and Computer Science, Emeritus
- e. Alfred J. Reynolds, Ph.D., Professor of Psychology, Emeritus
- f. Evelyn J. Weidenaar, M.A., M.A.L.S., Librarian, Emerita

6. Twenty-five year anniversaries

The Board of Trustees recommends that synod take appropriate recognition of the completion of twenty-five years of service to Calvin College by the following:

- a. Robert Bolt, Ph.D., Professor of History
- b. Conrad Bult, M.A., M.A.L.S., Assistant Library Director for College Related Matters
- c. James H. De Borst, Ph.D., Professor of Political Science
- d. Peter A. De Vos, Ph.D., Professor of Philosophy
- e. Cornelius P. Hegewald, D.A.G., Professor of Germanic Languages
- f. Albion J. Kromminga, Ph.D., Professor of Physics
- g. Marvin Monsma, M.A., M.A.L.S., Director of the Library
- h. Alfred J. Reynolds, Ph.D., Professor of Psychology
- i. William Van Doorne, Ph.D., Professor of Chemistry
- j. George Van Zwalenberg, Ph.D., Professor of Mathematics
- k. Louis A. Vos, D.Th., Professor of Religion and Theology

D. Ad hoc Committee on Governance

1. The Board of Trustees recommends that synod take action on the following proposals concerning governance of Calvin College and Seminary only after synod has considered denominational structure review.

Grounds:

- a. Synod should act on the governance structure of its particular agencies in the light of its decisions on principles of governance and structure for all its agencies.
- b. This procedure will avoid particular decisions that may have to be revised in the light of more general decisions.
- 2. The Board of Trustees recommends the following if the denominational structure review committee's recommendations are adopted by synod:
 - a. That synod approve separate incorporations for the college and for the seminary under one parent corporation (educational committee) called "Calvin College and Seminary," with membership as proposed in the Agenda for Synod 1990, pp. 29-32.
 - b. That synod approve articles of incorporation, bylaws, and timetable for implementing the new structure as submitted by the Board of Trustees and as stated below:

Articles of Incorporation and Bylaws

- 1) Proposed Amended and Restated Articles of Incorporation of Calvin College and Seminary
- 2) Proposed Articles of Incorporation of Calvin College
- 3) Proposed Articles of Incorporation of Calvin Theological Seminary
- 4) Proposed Amended and Restated Bylaws of Calvin College and Seminary
- 5) Proposed Bylaws of Calvin College
- 6) Proposed Bylaws of Calvin Theological Seminary

Timetable

- May 1990 Calvin College and Seminary Board of Trustees approves college and seminary restructuring.
- June 1990 Synod approves denominational restructuring. Synod approves college and seminary restructuring.
- July 1990 Transition committee (existing governance committee and others) is appointed to begin logistical process of dividing assets between Calvin College and Calvin Theological Seminary.
- February Transition committee recommendations are completed and 1991 presented to Calvin College and Seminary Board of Trustees for approval.
- May 1991 Transition committee recommends candidates for appointment to new parent and subsidiary boards.
- June 1991 Synod approves new board members.
- July 1991 New articles of incorporation and bylaws go into effect for Calvin College and Seminary, Calvin College, and Calvin Theological Seminary.

3. The Board of Trustees recommends the following if the denominational structure review committee's recommendations are not adopted by synod:

That synod approve separate incorporations for the college and for the seminary under one parent corporation called "Calvin College and Seminary" and refer to the Board of Trustees the development of an implementation plan which recognizes synod's decision regarding denominational restructuring.

Grounds:

- a. This revision allows board composition that is responsible to the unique needs and circumstances of each school.
- b. This revision retains synod's ultimate control of both schools and is consistent with denominational governance.

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

CRC PUBLICATIONS SUPPLEMENT

We bring to synod's attention three additional matters for its consideration. These matters were reported to and acted upon by the executive committee of the CRC Publications Board at its meeting on May 31, 1990.

I. Psalter Hymnal overhead transparencies

Acceding to Overture 34, Synod 1989 authorized CRC Publications "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" (Acts of Synod 1989, p. 471).

To study the need, CRC Publications sent a brief survey to all CRC congregations. Responses came from 431 churches (104 in Canada, 327 in the U.S.). A copy of the survey instrument and a summary of the results are included in an appendix. About one third of the responding churches reported using overheads in worship either regularly or occasionally; one fourth stated they would likely purchase transparencies of the new Psalter Hymnal if these were made available. Only a few churches wished to purchase the entire hymnal on overheads; most preferred to purchase selected individual songs.

The matter of feasibility comes down to questions about convenience, quality, and cost/price. Two of the grounds of the 1989 overture to synod dealt with the issue of obtaining the necessary copyright permissions. However, if a church has purchased copies of the new Psalter Hymnal for all members, copyright law seems not to require any added permissions. It should be noted, however, that if transparencies are used in lieu of purchasing books, permissions are required from copyright holders of all songs not in public domain. (Note: Many churches are using the services of Christian Copyright Licensing, Inc. [CCLI] as a convenient way to obtain permission from most publishers on an annual basis; phone 1-800-234-2446 for information.)

CRC Publications can produce professional-quality transparencies of the words (only) of each song. Since these would be produced for sale, it would be necessary to obtain permissions and pay royalties for use of all copyrighted texts. The cost of royalties, composition, production, handling, etc., would require CRC Publications to charge approximately \$8.00 per transparency to recover all expenses.

The CRC Publications executive committee decided not to authorize making transparencies of the new Psalter Hymnal available because churches do not need permissions for songs in public domain and can obtain permissions readily through CCLI for other songs and because churches can probably make transparencies less expensively themselves than CRC Publications can produce them.

II. New Revised Standard Version of the Bible

A new version of the RSV has been published recently. Some Christian Reformed churches have expressed interest in using this version in worship services and have communicated this interest to the CRC Worship Committee. Since the Bible Translation Committee was dismissed in 1982, no committee or agency of the CRC has been mandated by synod to evaluate new Bible versions and bring recommendations regarding such matters to synod. Accordingly, the Worship Committee requested the CRC Publications Board to bring this matter to synod's attention.

Recommendation:

That synod authorize a study of the New Revised Standard Version of the Bible with a view to its approval for use in worship services in the Christian Reformed Church.

Grounds:

A. The NRSV is a revision of the RSV, a version that was previously approved for use in worship services.

B. A number of Christian Reformed churches have expressed interest in using this new version.

III. World Literature Ministries quota

The CRC Publications Board (executive committee) has been informed that the Finance Committee of the Synodical Interim Committee is recommending to synod a \$.25 reduction of the quota request for World Literature Ministries (from \$2.00 to \$1.75). After discussing the reasons given by the Finance Committee of SIC for this recommendation, the CRC Publications Board respectfully requests that synod grant World Literature Ministries the requested quota amount of \$2.00.

Grounds:

A. The primary reason given by the Finance Committee for this recommended reduction—that the committee members question the World Literature Committee's understanding of its synodical mandate—is inappropriate.

B. The World Literature Committee has made good progress in increasing its fiscal controls and income from sales as it was advised to do by the

SIC Finance Committee in recent years.

C. As a literature ministry directed primarily to the poorer areas in the world, World Literature Ministries requires ongoing quota support of \$2.00 to carry out its tasks.

D. In September 1990, World Literature Ministries will be entering the fifth trial year of its association with CRC Publications. Next year's synod will receive a recommendation regarding its future permanent assignment. This last year of transition would be an unfortunate time to require financial readjustments.

CRC Publications Board
Gary Mulder, executive director

REPORT 4-A

CHRISTIAN REFORMED BOARD OF HOME MISSIONS SUPPLEMENT

The Board of Home Missions advises synod as follows with respect to the Structure Review Committee's report and the proposed denominational restructuring (minutes of Home Missions executive committee meeting of May 17, 1990, #2924, B, 1, pp. 2-3):

"1. That Home Missions believes its work can be effectively guided and governed by the proposed smaller operating committee of nineteen members *only if* the committee given responsibility for Home Missions can give its full attention to Home Missions and its work alone and is not required to govern three agencies—Home Missions, Chaplain Committee, and SCORR—as proposed."

"Grounds:

- a. The Home Missions board currently serves Home Missions in the critical areas of vision, policy, and governance. Subcommittees of the board deal with complex and diverse issues of ministries, finance and property, evangelism and administration. These functions will require the full, undivided attention of a nineteen-member operating committee and subcommittees.
- b. According to the restructuring proposal, all other large ministry agencies have individual boards.
- c. The Board of Home Missions has played a key role in designing, launching, and supporting Gathering God's Growing Family, 400,000 by 2000. A small board with multiagency responsibility likely will hinder GATHERING just at a time when the church is beginning to experience momentum for growth."
- "2. That while improved coordination of denominational ministries is a worthy goal, it is not certain that the proposed restructuring will achieve better coordination than now exists."

- a. The coordinating authority of the Synodical Administrative Board and its executive director are not spelled out.
- b. Direct advice and comments from councils and constituents to the ministry agencies are incentives for ministry coordination which will be diluted by the added administrative level of the proposal.
- c. The administrative management team model (AMT) employed by World Ministries to coordinate the work of World Missions and CRWRC has shown mixed results in its short life."

"3. That Home Missions is concerned about the increased distance between the churches and their ministry agencies if the proposed restructuring takes effect."

"Grounds:

- a. The operating committees would no longer consist of representatives from each classis.
- b. Another link, the Synodical Administrative Board, would be added to the church's ministry oversight chain (consistory-classis-synod-board).
- c. Home Missions board and staff functioning will become more centralized."

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

REPORT 4-B

CHRISTIAN REFORMED BOARD OF HOME MISSIONS SUPPLEMENT

In Report 18, from the Unordained Employees' Pension Committee, recommendation C requests the following:

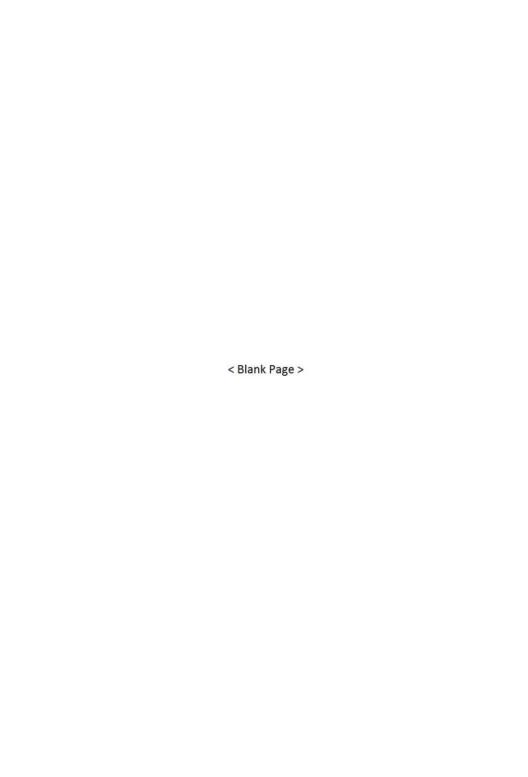
That effective January 1, 1991, the Unordained Employees' Pension Plan be amended to allow participants to direct investment of their pension account balances among a number of alternatives presented by the Unordained Employees' Pension Fund Committee.

Home Missions requests synod to withhold action on this recommendation.

Grounds:

- As a major agency, Home Missions was not given the opportunity to address this substantial revision in the pension plan.
- Past practice of the committee included an annual meeting where all major participating agencies were invited to discuss and review such matters as amendments to the plan.
- On the basis of the limited information available, Home Missions has serious reservations about the proposed amendment and needs the opportunity to meet with the committee.

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



CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES SUPPLEMENT

By way of this supplementary report, the Christian Reformed Board of World Ministries calls to synod's attention the following two matters:

I. Position of regional director

As requested by synod, the board, through its staff, reviewed the position of regional director, which the agencies employ in Asia, Africa, and Latin America. The study revealed considerable dissatisfaction over a number of issues. Some of the problems are of a functional nature, some may be structural, and quite a few stem from the fact that for CRWM in particular the position is still new.

The executive director has prepared a written analysis of the issues involved and has discussed the matter with the U.S. and Canadian directors of both agencies and with the officers committee of the board. There is consensus that clarifying and strengthening the position of regional director require high-priority attention and that the organization itself can and should correct the difficulties.

A process has been initiated whereby the various levels of administration in the home office, the regions, and the fields will be involved in addressing the issues and working out solutions. This process includes serious discussions this summer when the regional directors meet in Grand Rapids. The board will receive a progress report from staff next February. Synod will be kept informed of developments through the board's annual reports.

II. Revised Guidelines for Integrated Ministry

The board annually reviews its overseas fields with a view to evaluating the nature and effectiveness of the various programs carried out by CRWM and CRWRC.

For the past two years a set of guidelines for integrated ministry was used as a tool for making this annual evaluation. Last February the board adopted a revised statement of the guidelines and a fuller explanation of this instrument than had been made earlier. On April 23 the officers committee decided to pass on to synod this document for information.

The integration of word and deed is a normative principle that the board seeks to apply consistently everywhere. However, the organizational expression of this principle is conditioned by the different contexts found on specific fields, especially relating to the needs and resources of the national church. According to the revised guidelines, the board will annually inquire whether changes in the type of integration on a particular field might strengthen the ministry of our agencies. With this in mind, the board considers the guidelines to be useful for evaluation and conveys them to synod for information.

Revised Guidelines for Integrated Ministry

Introduction

Through its mission the church proclaims and demonstrates the gospel to the lost and needy throughout the world. To be God's agents in this task, the Christian Reformed Church in North America directs comprehensive and holistic overseas ministries. In pursuit of this mission the agencies of the CRCNA integrate their ministries with each other and with the ministries of other churches and mission agencies.

Christian Reformed World Missions and Christian Reformed World Relief Committee proclaim the gospel, demonstrate God's love in diaconal ministries of various kinds, build up the communal life of Christ's disciples in the institutional church, and continually teach God's Word in regard to all areas of life, beliefs, values, goals, attitudes, and life-styles.

This may lead the agencies to work together through a jointly planned and coordinated strategy, or it may lead to a single-agency field, depending on whether one or more of the key elements of a holistic strategy are covered by national churches or other Christian organizations.

On joint-agency fields, each agency will generally supply its own administrative staff, which will serve under the terms found in the constitution. In cases of special need or circumstances, there may be a single field director and field administration shared by the agencies. Provision for this sort of integration is also found in the constitution. Sierra Leone is an example of this.

On joint-agency fields, CRWM and CRWRC are committed to working together in a way (1) that addresses the physical and spiritual needs of the target groups, (2) that implements feasible strategies, and (3) that meets the long-range goals of each agency.

Appropriateness of the working relationship is indicated by the degree to which each agency's work is enhanced by the presence and program of the other agency and by the results achieved.

Coupled with the commitment to working together is a commitment to building up and enhancing the partner groups or national churches with which the agencies work. An appropriate relationship for the agencies will be affected greatly by the strength or weakness of the national groups. Therefore, appropriateness and the type of integration are also determined by the strength and readiness for ministry of the national groups with which the agencies work.

Single-agency Fields

Due to the particular needs and existing resources found in various countries where we conduct mission work late in the twentieth century, each agency will properly have "single-agency" fields. Yet the board, the staff, the agency committees, and the church should regularly ask questions like these:

- 1. Is this or ought this to be a joint field or project?
- 2. Is the use of World Ministries resources in this field or project the best way to meet the physical and spiritual needs of the target group?
- 3. What changes might we make to enhance the integrated character of the work?

Types of Organizational Integration on Joint-agency Fields

In carrying out the commitment to integrated ministry, World Ministries uses three types* of integration. On a given field the types will not always be totally "pure and consistent." Currently, for example, Sierra Leone has two joint projects which are administratively integrated and one project—urban work in Freetown—which is organizationally integrated with the national churches. Likewise, on a given field there will likely be movement from one type of integration to another as the strategy develops.

The commitment to integrated ministry assumes that there is no universal standard or right shape for integration to take. The type of integration for a particular field is determined and justified at the point where the integration is happening. It may also be determined by a shared national partner with which CRWM and CRWRC relate. In such cases the agencies may relate more to the national church or agency than they do to each other. The Fulani project in Nigeria is an example of this. After staff discussion and consensus at the field executive council and with input from national partner groups, each field should determine and include in the annual plan (1) what type of integration is most descriptive of the field and (2) what type is most desirable. To that end the following questions should be asked:

- Is the use of World Ministries' resources in this field or project the best way to meet the physical and spiritual needs of the target group?
- Is the type of integration here resulting in the implementation of feasible strategies?
- 3. Are the long-range goals of both agencies being met?
- 4. Is the present type of integration contributing to the achievement of planned results?
- In what concrete ways is each agency enhancing the work of the other agency?
- What is the expectation of the national church or agency concerning the ministries of both agencies?
- 7. What change, if any, should take place in the type of integration over the next one to five years?

The results of this review of integrated ministries will be forwarded through the chain of accountability to the directors of foreign programs. An annual report on integrated ministries will be drafted for presentation to the agency committees and to the Board of World Ministries at the annual meetings.

Type "P" integration is participatory integration, that is, coordination in which a field executive council not only guarantees that boundaries are defined but also that objectives consistent with and authentic to each agency's mandate are integrated. The "target group" question is addressed in the planning process and in the FEC, as the questions what and how much will

In some countries where both agencies are working, ministry coordination exists without a high degree of organizational integration. On those fields there is a commitment to "keeping each other informed" and to observing boundaries. This type of field requires definition of who will be working at what task and where. In years past we had this arrangement in Bangladesh.

be done and by whom are decided. Type "P" requires definition of who will be working at what tasks and objectives and where.

Type "S" integration is shared-programming integration, adding the factor of scope or dimension. In this type the size of each agency's work is agreed upon. Type "S" requires definition of who will be working at what tasks and objectives, where, and with how much.

Type "T" integration is *tight integration*, where boundaries, objectives, scope, and time lines are all closely integrated. Type "T" would be typically employed where there is no national church or agency partner. When one or the other agency cannot develop time lines or has only ill-defined time lines, a less intensive but joint strategy can be considered. Type "T" requires definition of who will be working at what tasks and objectives, where, how much, and when.

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

CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES SUPPLEMENT

Response to Report 28-A, World Ministries Review Committee Supplement

The officers of the Board of World Ministries (BWM) wish to respond to the supplementary report of the World Ministries Review Committee (WMRC).

I. Integration in mission

The officers recognize that BWM and WMRC have different views as to the nature of the integration that the constitution requires. BWM believes that it has a responsible and workable integration policy. The policy is not perfect, and it continues to be developed and refined. But in BWM's opinion it is consistent with the constitution, and it has brought peace and ministry enhancement to the fields.

In regard to the document "Guidelines for Integrated Ministry," BWM considers the guidelines to be helpful tools with which to analyse on an annual basis what is happening on specific fields and in particular programs. Being guidelines, they do not prescribe a universal formula for integration but help BWM determine whether the integration that is in place in particular situations fulfills the expectations of BWM and enhances the ministry on the fields.

BWM thinks that the use of the guidelines is fully compatible with its mandate as stated in the constitution, namely, "to effect coordination of and unity in the operations of the two agencies in the one mission of the Christian Reformed Church . . . to honor the identity and integrity of the two agencies so that the dynamics by which they have developed may be preserved and enhanced and their special competencies may be applied to the common purpose of the church's mission" and to "determine the nature of the coordination and unity which shall prevail on fields of joint ministry" (BWM Constitution II, D; III, A; III, C, 4).

In view of the reservations expressed by WMRC concerning the guidelines, the board gladly makes copies available to anyone. But BWM does not think that the document is of such a nature that it requires synod's formal approval.

II. Management and accountability in church administration

In response to WMRC's recommendation that synod instruct BWM to engage in an in-depth study of how the "management role" and "accountability" should come to expression within the church, the officers of BWM think that it would be inappropriate to assign this to BWM because it is a matter that applies to all denominational agencies and the church as a

whole. If synod thinks such a study is needed, it should assign the task to a broader study committee or to the SIC.

III. Regional organization

In response to WMRC's recommendations regarding regional organization and the position of regional directors, the officers call synod's attention to BWM's supplementary report, where it is indicated that the regional director position is being seriously re-examined by the administration (Report 5-A, I).

In view of the fact that a study is already being conducted, a study which will include the items contained in WMRC recommendations 1-3, 6, and 7a, the officers think that it would be precipitous for synod to set in motion a process intended to give constitutional status to regional organization, as contained in WMRC recommendations 4 and 5.

IV. Joint-venture agreements

In response to WMRC's recommendation that synod instruct BWM to give fresh consideration to the possibility of establishing a JVA on the board level as an alternative to the existing agency-level JVAs, the officers indicate that this possible alternative would require dissolving the existing corporations and could lead to the agencies' becoming little more than "departments" of BWM. For some of the implications of this, see Overture 34 (Agenda for Synod 1990, p. 473).

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

REPORT 12-A

INTERCHURCH RELATIONS COMMITTEE SUPPLEMENT

The Interchurch Relations Committee informs synod of the following matters and its recommendations.

I. Rev. Maurice Longeiret, moderator of the Union Nationale des Eglises Reformees Evangeliques Independantes de France, known as the Independent Evangelical Reformed Church of France, is in the United States and Canada on behalf of his church. He accepted the invitation of the IRC to visit our synod and plans to be in Grand Rapids from June 18 through June 22. The CRC has had intermittent contacts with this church since 1984 to foster closer relationships and possibly to establish ecclesiastical fellowship in the future.

Recommendation:

That Rev. Maurice Longeiret be recognized as an observer and be invited to address synod briefly on behalf of his church.

II. Since synod decided in 1988 to affiliate with the National Association of Evangelicals (NAE), the committee believes the Christian Reformed Church should encourage meaningful relations with the NAE. Therefore the IRC has invited Dr. Billy Melvin, director of the NAE, to attend synod, and he has graciously arranged to be present on Friday, June 15.

Recommendation:

That Dr. Melvin be given the opportunity to address synod briefly on behalf of the NAE.

III. The IRC informs synod that it has decided to follow the normal synodical practice of limiting its appointments of observers and representatives to various ecumenical organizations and agencies to two three-year terms.

IV. The IRC is a small committee of nine synodically elected members with a limited budget. It is therefore impossible that every region of the denomination can be represented in its membership. In the past the Canadian sector has always been represented on the IRC with at least one delegate. In view of the international character of the CRC, the committee judges there should be at least two Canadian members on the committee. In its *Agenda* report the

committee is presenting a nomination for a Canadian delegate this year; it will present another such nomination in 1991. By staggering the terms of its delegates, the committee hopes to maintain its continuity from year to year. Interchurch Relations Committee Fred H. Klooster, president Carl G. Kromminga, vice president Herbert J. Brinks Wilma Meyer Norman Shepherd Eunice Vanderlaan Gertrude Visser Leonard I. Hofman (ex officio) Leonard J. Hofman (ex officio Clarence Boomsma, administrative secretary

REPORT 17-A

SYNODICAL INTERIM COMMITTEE SUPPLEMENT

JOINT-MINISTRIES MANAGEMENT COMMITTEE

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA—MICHIGAN CORPORATION

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA—ONTARIO CORPORATION

CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

I. Interim appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies	B.C. North-West Central California		Rev. J. Boonstra Rev. J. Fondse	
Calvin College Board of Trustees	Alberta South		Mr. F. de Walle	•
Home Missions	Alberta South		Rev. T. Maan	

II. Appeals procedure (Report 17, IV)

The subcommittee of the SIC studying the appeals procedure has reported to the SIC that it has not completed its work and is continuing the study. The SIC requests that synod receive the report in keeping with study-committee deadlines and that it be distributed to the churches by December 1, 1990.

III. Agency coordination

Interagency Advisory Council (IAC)

As reported in Report 17, VI, the IAC met on March 22 and on May 23, 1990, and held half-day workshops on April 18 and 19.

In addition to exchanging written reports regarding various cooperative efforts, the agencies, with the SIC's approval, agreed to participate in a stewardship proposal designed to focus on thoughtful, responsible, and generous financial stewardship of all God's people for all the various local, regional, national, and international Christian ministries they now support.

At its May 23, 1990, meeting the IAC endorsed in principle a strategic plan for the agencies of the CRCNA. To that end the agencies have been working together to develop a mission statement, a statement of goals, and strategies to be followed in the achievement of the goals. To ensure appropriate coordination and unification of the ministries, a schedule has been approved for agencies to report to the IAC on their implementation of the plan.

IV. World Ministries

The SIC approved the following nominations for directors of CRWM, both in Canada and in the U.S.A. (Acts of Symod 1989, p. 506).

A. Mr. David Radius, director of Christian Reformed World Missions-U.S.A.

Following a meeting of an ad hoc committee of the Church Polity and Program Committee (CPPC) with Rev. William Van Tol and an interview with Mr. David Radius on April 26, 1990, the CPPC approved the nomination of Mr. Radius for director of Christian Reformed World Missions-U.S.A. The SIC ratified the action of the CPPC at its meeting on January 30, 1990.

B. Mr. Willem Termorshuizen, director of Christian Reformed World Missions-Canada

At the request of the Board of Christian Reformed World Ministries, the SIC interviewed Mr. Termorshuizen on May 15, 1990, and approved his nomination for director of Christian Reformed World Missions-Canada.

Recommendation:

That synod ratify the SIC's approval of the nomination of Messrs. David Radius and Willem Termorshuizen.

V. Terms council and consistory in Church Order Supplements

In keeping with the instruction of Synod 1989 that SIC review the use of the terms *council* and *consistory* in the Church Order and recommend appropriate changes to Synod 1990 (Report 17, pp. 272-77), the SIC also has reviewed the use of the terms *council* and *consistory* in the Church Order Supplements.

Recommendation:

That the term *council* be substituted for the term *consistory* in Church Order Supplements, Articles 4-30 and that the term *consistory* be retained in Church Order Supplements, Articles 52-83.

VI. Judicial Code Committee

Standing committees of synod ordinarily present to synod nominations of persons to fill the vacancies created by committee members whose terms have expired. Because the Judicial Code Committee meets only at the request of synod, some years pass without the committee's being called together at all. As a result, nominations are not always provided by the committee via the *Agenda for Synod*. The Judicial Code Committee has not been called upon to meet during the past year and has not presented nominations. This problem would be solved if the responsibility for nominating persons to serve on the Judicial Code Committee would be delegated to the SIC, which could monitor the terms of members and provide replacements for those whose terms have expired.

Recommendation:

That synod authorize the SIC to appoint persons to replace those Judicial Code Committee members whose terms are expiring on September 1, 1990, and, in future years, to provide nominations for the committee via the Agenda for Synod.

VII. Ministers' Compensation Survey 1990

The Ministers' Compensation Survey 1990 has been compiled. It contains information from a questionnaire mailed to all churches in the United States and Canada. Upon approval by Synod 1990, the survey will be published in pamphlet form and distributed as part of the Handbook of the Christian Reformed Church: Your Church in Action.

The survey appears in a different format than in prior years, reflecting suggestions and comments from our users. No longer is the information shown by geographical region; the information is now listed by classis for more helpful local use. Churches will now be able to compare compensation and reimbursement costs more readily than in previous publications.

Churches are again encouraged to respond promptly to the annual compensation questionnaire to ensure an accurate survey, which will provide Ministers' Pension Fund committees with the data they need for the determination of ministers' pensions.

VIII. Financial matters

The SIC has completed its review of 1989 financial reports, 1989 audited financial statements, 1990 budgets, proposed budgets for 1991, and denominational quota requests for 1991.

The Agenda for Synod 1990—Financial and Business Supplement has been prepared for all synodical delegates. It is also available for churches requesting a copy. The agenda contains detailed financial reports for the denominational agencies and summary information for agencies approved for one or more offerings and nondenominational agencies recommended for financial support.

The Synodical Interim Finance Committee has spent considerable time with staff and board representatives of the denominational agencies to review their sources and use of funds. This is done annually, first in meetings of individual Finance Committee members and agency staff members, later in meetings with the entire Finance Committee and representatives of each agency. Following these meetings, the committee meets in executive session and prepares its recommendations for denominational quotas as shown on the statistical reports in the appendices.

A. Denominational agencies—quotas

The requested quotas for 1991 as submitted by the denominational agencies total \$497.15, an increase of 4.32 percent over the 1990 average per-family quota of \$476.58. The requested increase does not reflect a recovery of 1989 quota shortfall. After very careful consideration of each individual quota request—and of the total—the committee is recommending a total of \$494.80, an increase, on the average, of 3.82 percent. Ten of the agencies are requesting quota increases in keeping with anticipated 1991 inflation. Two of the agencies are requesting no increase. The Fund for Smaller Churches quota request is lower by \$2.00 than the 1990 quota. The Committee on Disability Concerns is requesting an \$.87 increase (77 percent) in anticipation of additional staff. The Committee for Educational Assistance to Churches Abroad, after several years of no increase, is asking for a \$.25 (33 percent) increase. The increase of \$1.30 (5.5 percent) for Denominational Services is to cover the added costs for holding Synod 1991 at Dordt College, Sioux Center, Iowa,

and the increase in study-committee expenses, which will include denominational surveys as part of committee activity. The Synodical Committee on Race Relations' request for a \$.40 increase reflects anticipated costs of responding to the request of Classes Greater Los Angeles and California South for a regional office in southern California.

- B. Denominational and denominationally related agencies recommended for one or more offerings
 - 1. Denominational agencies

Back to God Hour-above-quota needs

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

Committee for Educational Assistance to Churches Abroad—abovequota 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

2. 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

Beginnings Counseling and Adoption Services—Canada

Bethany Christian Services

Bethesda PsycHealth System, Inc. (formerly Bethesda Hospital)

Calvary Rehabilitation Center

Christian Health Care Center

Elim Christian School

International Aid, Inc.

miernanonai Aid, ind

Luke Society

Pine Rest Christian Hospital Association

2. Educational agencies

Canadian Christian Education Foundation Inc.

Center for Public Justice

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 agencies

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—U.S.A. (Bible distribution only)

Gideons International—Canada (Bible distribution only)

International Bible Society

Inter-Varsity Christian Fellowship—U.S.A.

Inter-Varsity Christian Fellowship—Canada

Lord's Day Alliance—U.S.A.

Metanoia Ministries

People for Sunday Association of Canada

Seminary Consortium for Urban Pastoral Education

The Evangelical Literature League (TELL)

World Home Bible League (The Bible League)—U.S.A.

World Home Bible League—Canada

Wycliffe Bible Translators, Inc. (U.S.A.)

Wycliffe Bible Translators—Canada

There are no "proposed added causes" this year.

IX. Recommended salary ranges 1991

Synod 1984 directed that "compensation ranges be recommended annually by the Synodical Interim Committee." Accordingly, the SIC recommends the following salary ranges for 1991, which reflect a 4 percent across-the-board increase over 1990:

Job Level	Point Spread	Minimum 82%	91%	Midpoint 100%	109%	Maximum 118%
12	1936-2125	\$52,200	\$57,900	\$63,600	\$69,300	\$75,000
11	1756-1935	49,500	54,900	60,300	64,700	71,200
10	1586-1755	46,900	52,000	57,200	62,300	67,500
9	1426-1585	44,500	49,300	54,200	59,100	64,000
8	1276-1425	42,700	47,400	52,100	56,800	61,500
7	1136-1275	39,400	43,800	48,100	52,400	56,700
6	1006-1135	37,800	41,900	46,100	50,200	54,400
5	886-1005	36,100	40,100	44,000	48,000	52,000
4	776-885	34,600	38.400	42,200	45,900	49,700
3	675-775	30,400	33,700	37,100	40,400	43,700

Note:

l. Comparative increase rates:

% increase at midpoint in salary ranges since 1985	17.2%
% increase in ministers' average cash salaries	25.8%
% increase in Consumer Price Index	24.5%

2. This maintains the integrity and usefulness of the Hay Position Evaluation System, whereby salaries and ranges are managed together.

X. Investment of denominational funds

Synod 1965 adopted regulations with respect to the deposit and investment of denominational funds, which have guided the agencies since that time (*Acts of Synod 1965*, pp. 106-07). The SIC at its meeting on September 26-27, 1989, appointed a committee to "review policies and propose guidelines for investments by denominational agencies" (SCM 1236, C) and update the policies established in 1965.

The SIC recommends the following policy statements to serve the denominational agencies:

The denominational agencies have a responsibility to invest their operating cash and surplus funds in a way which assures safety of principal and a reasonable amount of interest. Arrangements have been made by the denominational services staff in Grand Rapids, Michigan, and Burlington, Ontario, to implement a cash-management system with major banks in the United States and Canada.

Accordingly, cash balances in checking accounts should be maintained, where feasible, in those banks. The sum of the accounts permits the negotiation of more favorable interest income for all the agencies than could otherwise be obtained.

If, because of the desire for long-term investment of funds, deposits are maintained in other financial institutions, the deposits should be government insured, or the institution should be one of unquestioned financial strength.

Occasionally an agency may wish to invest nonoperating funds in government, government agency, state, provincial, or municipal obligations. Established rating agencies should be consulted regarding such decisions.

It is of mutual benefit for the agencies to use the cash-management programs established with banks in the United States and Canada. The agencies are, therefore, to consult with the denominational financial coordinator when consideration is being given to investing significant amounts of cash outside of the cash-management program.

XI. Denominational ministries funding

The SIC, together with its committees on finance and church polity and program, has taken note of the continuing decline in denominational quota revenue to the denominational agencies. It has noted that the quota shortfall is not limited to one or two agencies. All agencies have experienced a decline in revenues from denominational quotas. Some decrease was expected in view of action taken by Synod 1987 in response to the committee studying the needs of smaller churches. The formula adopted for smaller churches (fewer than eighty families) would naturally reduce the amount agencies could anticipate from quotas. But that accounts for only a portion of the decline. A report to the SIC of a study prepared by the denominational financial coordinator outlines the problem in some detail and suggests other possible reasons for the decline.

The SIC notes the recommendation of Home Missions that "synod engage in a comprehensive address of denominational ministry funding, with particular attention to the quota ministry-funding system" (*Agenda for Synod 1990*, pp. 97-98).

The SIC requests that synod take note of the fact that the SIC has initiated research on the matter of quota funding and is prepared to assist synod in its response to Home Missions' recommendation.

XII. Recommendations

- A. That synod approve the SIC interim appointments to the various boards and committees (see Section I).
- B. That synod request that the report of the Committee to Study the Appeals Procedure be distributed to the churches in keeping with study-committee deadlines, by December 1, 1990 (see Section II).
- C. That synod ratify the action of the SIC in approving the nominations of Mr. David Radius as director of Christian Reformed World Missions-U.S.A. and Mr. Willem Termorshuizen as director of Christian Reformed World Missions-Canada (see Section IV).
- D. That synod approve the substitution of the term *council* for *consistory* in Church Order Supplements, Articles 4-30 and approve the retention of the term *consistory* in Church Order Supplements, Articles 52-83 (see Section V).
- E. That synod authorize the SIC to appoint persons to replace those Judicial Code Committee members whose terms expire on September 1, 1990, and to provide nominations for the Judicial Code Committee via the Agenda for Synod in future years.
- F. That synod urge the churches to participate in and to use the Ministers' Compensation Survey for 1990 (see Section VII).

- G. That synod take appropriate action for the approval of financial statements, budgets, quotas, and recommended offerings for denominational and denominationally related agencies and nondenominational agencies recommended for financial support (see Section VIII, Appendix I and II, and Agenda for Synod 1990—Financial and Business Supplement).
- H. That synod approve the proposed salary ranges for 1991, within which the denominational agencies are to report salaries in the Agenda for Synod 1991 (see Section IX).
- I. That synod approve the policy statements recommended by the SIC to serve the denominational agencies (see Section X).
- J. That synod take note of the fact that the SIC has initiated research on the matter of quota funding and is prepared to assist synod in its response to Home Missions' recommendation re quota funding.

Synodical Interim Committee Christian Reformed Church in North America Christian Reformed Church Synod Trustees Leonard J. Hofman, stated clerk

APPENDIX I - 1
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
Quota Detail of Denominational Agencies

		1988 Quota	1989 Quota	1990 <u>Quota</u>	1991 Quota Request	1991 SIC Recomm.	_	Change from 1990 \$	Change from 1990
Back to God Hour CRC TV		54.35 17.65	\$ 56.50 18.50	\$ 59.55 19.45	\$ 63.55 22.45	\$ 63,00 22.00	\$	3.45 2.55	5.79% 13.11
CRC Publications World Literature Committee		2.10 1.40	2.10 2.00	2.10 2.00	2.10 2.00	2.10 1.75		0.00 25	0.00 -12.50
Calvin College		45.79	46.95	49.30	51.80	51.75		2.45	4.97
Calvin Seminary		24.45	26.05	32.70	34.30	34.25		1.55	4.74
Chaplain Committee		8.60	8.90	8.50	8.90	8.90		0.40	4.71
Committee for Educational Assist, to Churches Abroad		0.75	0.75	0.75	1.00	1.00		0.25	33.33
Committee on Oisability Concerns			1.13	1.13	2,00	1.50		0.37	32.74
Oenominational Services		25.35	23.33	23.70	25.00	25.00		1.30	5.49
Fund for Smaller Churches		19.00	21.50	19.00	17.00	17.00		-2,00	-10.53
Home Missions		95.05	99.50	106.00	110.00	110.00		4.00	3.77
Ministers' Pension Funds Special Assistance Funds		40.00 1.00	42.00 1.50	43.50 2.50	45.50 2.60	45.00 2.60		1.50 0.10	3.45 4.00
Pastor-Church Relations Committee			2.24	2.35	2.45	2.45		.10	4.25
SCORR		5.95	5.95	5.10	5.50	5.50		0.40	6.56
World Missions		92.05	95.65	97.95	100.00	100.00		2.05	2.09
World Relief		0.00	0.00	0.00	0.00	0.00		0.00	0.00
Totals	\$4	34.50	\$ 454.55	\$ 475.58	\$ 497.15	\$ 494.80		\$18.22	3.82%

APPENDIX I - 2 COLLEGE - SCHEDULE B

CALVIN COLLEGE Quota Computation for 1991

		Percent Bistribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	Portion per Family	1991 Rounded Off	Total Projected Receipts
Area #1 Area #3 Area #3 Area #5 Area #6 Area #7 Area #8		30,2% 27.1% 11.6% 4.1% 5.5% 11.5% 7.6% 2.5%	\$1,163,000 \$1,042,400 \$445,100 \$159,400 \$211,100 \$440,800 \$291,500 \$96,200	11,429 33,547 7,685 9,354 3,110 9,782 13,214 6,266	\$101.76 \$76.95 \$57.92 \$17.04 \$67.88 \$45.06 \$22.06 \$15.35	\$101.80 76.90 57.90 17.00 67.90 45.10 22.10	1,041,800 445,000 159,000 211,200 441,200 292,000
		100.0%	3,849,500	74,387		Projected Total Gross for 1991 Shortfall Factor 19.0	3,850,200 (731,500)
	1991	3,849,500 = 74,387	\$51.75		Quota Cor	Projected Total Net for 1991 sputation for Fiscal 1990-91	\$3,118,700
	1990	3,656,000 = 74.156	\$49,30			0 Quota 80.5% of \$2,962,900 1 Quota 19.5% of \$3,118,700	2,385,100 608,100
	Increase	74,130	\$2.45			t Quota Income for 1990-91 t Quota Income for 1989-90	2,993,200
	Percentag	e Increase	5.0%		Increase	d revenues from quota	172,800

APPENDIX II Christian Reformed Church in North America

Quotas of Denominational Agencies 1970-1990

	(1)	(2)	(3)	(4)	(5)
<u>Year</u>	Total <u>Quota</u>	U.S. CPI	Quota in 1970 U.S. \$	Canada CPI	Quota in 1970 Can. \$
1970	126.60	38.8	126.60	41.0	126.60
1971	135.40	40.5	129.82	42.2	131.55
1972	146.60	41.8	136.07	44.2	135.99
1973	156.60	44.4	136.84	47.6	134.89
1974	160.90	49.3	126.69	52.6	125.42
1975	173.10	53.8	124.89	58.5	121.32
1976	188.15	56.9	128.34	62.9	122.64
1977	214.05	60.6	137.16	67.9	129.25
1978	232.95	65.2	138.65	73.9	129.24
1979	251.30	72.6	134.44	80.7	127.67
1980	274.97	82.4	130.74	88.9	126.81
1981	309.80	90.9	132.27	100.0	127.02
1982	331.65	96.5	133.42	110.8	122.72
1983	355.05	99.6	138.39	117.2	124.19
1984	366.65	103.9	137.07	122.3	122.92
1985	381.05	107.6	137.54	127,2	122.82
1986	402.55	109.6	142.56	132.4	124,66
1987	417.75	113.6	142.73	138.2	123.93
1988	434.50	118.3	142.55	143.8	123.88
1989	454.55	124.0	142.23	151.0	123.42
1990	476.58	129.6 *	142.68	158.6 *	123.20

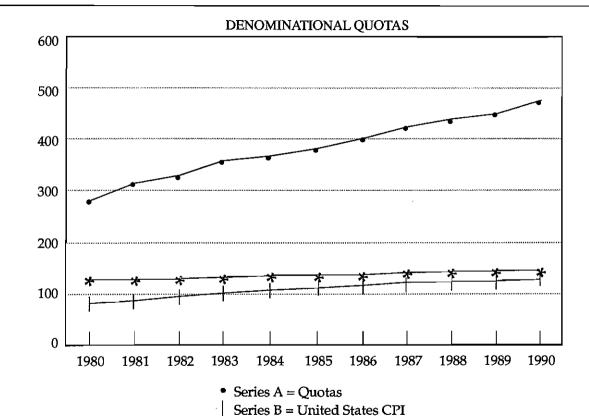
Quotas as approved by Synod 1970-1990 Consumer Price Index - United States 1982-1984 = 100 (2)

Yearly quotas expressed in 1970 U.S. dollars

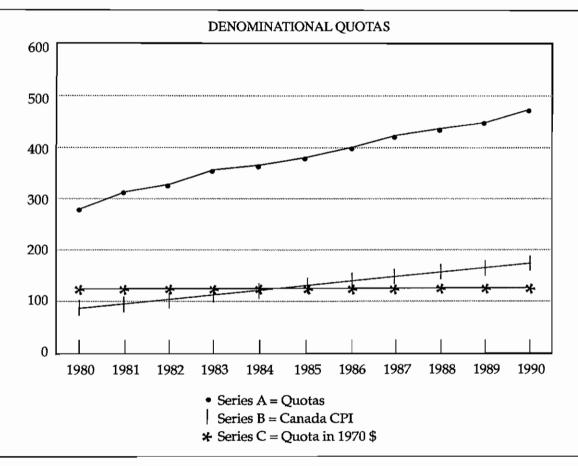
Consumer Price Index - Canada 1981 = 100

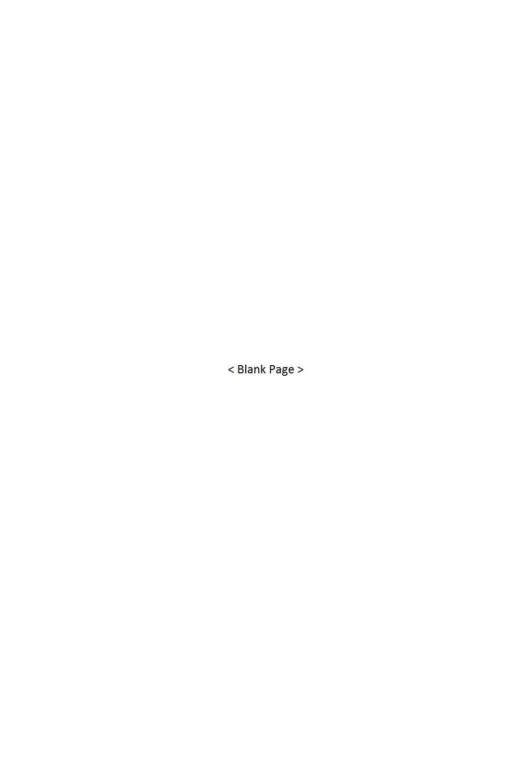
⁽³⁾ (4) (5) Yearly quotas expressed in 1970 Canadian dollars

Estimated inflation rate 1990 - U.S.: 4 1/2 %; Canada: 5%



⊁ Series C = Quota in 1970 \$





REPORT 27-A

STRUCTURE REVIEW COMMITTEE SUPPLEMENT

The first part of the fourth recommendation in the report of the Structure Review Committee reads as follows:

That synod appoint a committee to draft a constitution for the Synodical Administrative Board that will be consistent with the principles, guidelines, and the proposed plan....

If that recommendation is adopted, the Structure Review Committee requests that the "constitutional committee" be mandated to draft a constitution and bylaws for itself and initial guidelines for the constitutions of the operating committees that will include the following:

- 1. Provisions that reflect the administrative responsibilities of the Synodical Administrative Board in distinction from the governance responsibilities of consistory, classis, and synod.
- 2. Provisions that the Synodical Administrative Board is empowered by synod to administer the work of synod, the executive director is empowered by the Synodical Administrative Board to do the work that it assigns, the operating committees are empowered by the Synodical Administrative Board to do their work, the ministry heads are empowered by the operating committees to do the work that they assign, and the executive director has authority over the ministry heads to the degree that he is authorized by the Synodical Administrative Board.
- 3. An extension of the model of the World Ministries Board and the coordinating and integrating gains between two of our denominational agencies that have been made under its administration.
- 4. Consistency with the letter and intent of revenue law in both Canada and the United States and consultation with attorneys in both countries to pursue satisfactory compliance with all legal requirements.
- 5. Statements of relationships among the general secretary, the executive director, and the Synodical Administrative Board with the understanding that, within the first five years, the Synodical Administrative Board will evaluate these relationships and recommend appropriate changes.
- Procedures for an annual evaluation of the general secretary and the executive director by the Synodical Administrative Board and of the ministry heads by the operating committees.
- 7. Avenues to ensure that membership on the board and the committees reflects the diversity of the denomination.

- 8. An expectation that members on the Synodical Administrative Board present the church's work to their respective classes so that each classis receives regular comprehensive reports of the work of the denomination.
- 9. An allowance for limited-tenure ad hoc task forces or study committees, without allowing either the Synodical Administrative Board or the operating committees to extend themselves beyond their designated size into standing subcommittees.

Structure Review Committee
Wilbert M. Van Dyk, chairman
George Vander Weit, secretary
Dirk Booy
Bernard J. Haan
Frank Velzen
Jack B. Vos

WORLD MINISTRIES REVIEW COMMITTEE SUPPLEMENT

The World Ministries Review Committee herein reports on certain matters left incomplete in the Addendum to Report 28.

I. Integration in mission

As indicated by WMRC in Report 28 (Addendum, II, G, 1), World Ministries is essentially a single-ministry embodiment of two principles: the unification of mission and the identity and integrity of the agencies. In the World Ministries constitution these two organizational principles are in balanced, dynamic tension with each other. The vision of World Ministries, articulated in Articles I and III-A of its constitution, is that these two principles will control its structure and its operations. Certainly, in various situations they will relate to one another in different ways and proportions, but the norm is that both should have validity and force in every situation (cf. Report 28, III, A).

WMRC's most basic and comprehensive criticism regarding the development of World Ministries since 1986 is that it has been characterized by a decisive tilt toward the "identity and integrity of the agencies" at the expense of "unification of mission." This is evident at numerous points of operation (cf. Report 28, IV, B, D and V, A, D). It is also evident in the crucial and far-reaching policy document "Guidelines for Integrated Ministry," cited previously by WMRC (Report 28, Addendum, II, G, 1) and submitted to synod for information by BWM (Report 5-A, II). This document has been under development by World Ministries for nearly two years. WMRC has attempted, with some success, to influence its formation by means of consultation and written evaluation. Consequently, the document before synod is considerably improved over earlier drafts. However, WMRC's final efforts toward further revision in consultation with AMT, BWM, and BWM's officers committee have been unavailing.

BWM has submitted the document to synod for information. In the judgment of WMRC this is not enough. This policy statement is of such constitutional relevance and import that it requires nothing less than definitive action by synod. Synod must either approve it, revise it, or disallow it and return it to BWM for further revision and resubmission to Synod 1991.

WMRC wishes to give synod only a general assessment of the document. It is neither practicable nor necessary for synod to deal with all the details of WMRC's analysis and critique, which will, however, be available to synod's advisory committee.

In sum, WMRC finds BWM's guidelines for the integrated ministry of CRWM and CRWRC to be "subconstitutional" and, in some respects, even unconstitutional. They do not explicate the constitution as good policy-making at this level should do. Rather, they are focused outside the constitution and are significantly at variance with it.

This document does not distinguish between integration and mere coordination. It uses these terms loosely, almost interchangeably, and thereby confuses them. Moreover, when it tries to distinguish "types of integration" according to degrees of coordination, the confusion becomes even worse. The motif of the constitution is integration, unification of mission, not mere coordination of planning and program. The document uses the concept of integration largely in the sense of coordination and thereby obscures and compromises the constitution's determinative principle of unification of mission.

An extreme instance of the foregoing is the footnote (asterisk) to the section on types of integration on joint-agency fields. What is there described and implicitly validated is a field without a field executive council where "keeping each other informed" and "observing boundaries" are considered integration enough; in fact, they represent merely a small measure of coordination and in no constitutionally proper sense of the word may be understood as integration. This footnote, because it describes a pre-World Ministries situation, should be eliminated. If it describes an actual situation on any field of ministry, corrective action is mandatory.

It must be observed that BWM's guidelines are not explicitly grounded in or validated by theology, Church Order, constitution, or synodical decision. They appear to grow largely out of pragmatic considerations. Take, for example, this statement: "Appropriateness of the working relationship is indicated by the degree to which each agency's work is enhanced by the presence and program of the other agency and the results achieved." Mutual ministry enhancement is not justified as a standard for integration by either BWM's constitution or any other synodical mandate. Actually this notion of "enhancing one another's ministry" has been generated and promoted within World Ministries as a description of success in interagency relationships, but it has no constitutional warrant. Here is clear evidence of the aforementioned tilt toward "identity and integrity of the agencies" and away from "unification of mission." This kind of so-called integration is more pragmatic than principial.

With respect to the three types of integration indicated ("P," "S," and "T"), two observations are in order. First, as intimated above, these are, constitutionally speaking, not types of integration but types of coordination. Second, no priority among these three types is indicated. They permit change in either direction, to more or to less "integration," although the constitution clearly gives priority to what the guidelines term "tight integration." Here, too, the guidelines fail to explicate what the constitution stipulates.

The document is strong in its claim that integration is situationally conditioned. This is unquestionably true; the generally accepted missiological principle of contextualization warrants it. Indeed the shape of integration and the amount of coordination will vary from one situation to another. However, this fact does not warrant the three types of integration delineated in the guidelines. These types need to be more appropriately delineated and amplified in order to legitimately express the distinctions intended.

Serious variance between the guidelines and the constitution is evident with regard to single-agency fields. In the constitution, single-agency fields are regarded as the exception to joint-agency fields; in the guidelines, singleagency fields are regarded as quite normal, simply parallel to joint-agency fields. Further, in the constitution, single-agency fields are permitted only

under five specific conditions; in the guidelines, they are allowed rather freely "due to the particular needs and existing resources found in various countries." In effect, the constitution is bypassed. Indeed, an increasing number of joint-agency projects have been initiated on joint-agency fields. Yet one wonders whether this guideline is intended to describe and even justify the fact that since 1986 only single-agency fields have been opened and that these now outnumber joint-agency fields even more than before. Here again the tilt to "identity and integrity of the agencies" at the expense of "unification of mission" shows clearly. Before approval by synod, this document must be revised to recognize the constitutional priority of joint-agency fields and the limited, exceptional place of single-agency fields.

In sum, WMRC sees too little explication in these guidelines of what in the constitution is a central and normative principle: the unification of mission and the identity and integrity of the agencies must have equal validity and force. This means that joint planning and broadly coordinated strategy are ordinarily not enough. These may and too often do permit separate agency programs in separate areas with separate target groups and goals and even with separate theories of the relationship of word and deed in mission.

The guidelines must include proper recognition of the priority of joint target groups, joint goals, and joint programs, which are now largely lacking. The guidelines must also lay emphasis, now wholly lacking, on the desirability of programs in which the agencies work side by side and hand in hand in a maximum unification of mission. This is the clear biblical norm for unifying word and deed for the communication of the gospel, the salvation of sinners, the building of the church, and the coming and extension of the kingdom of God.

Recommendation:

WMRC recommends that synod disallow the policy document entitled "Revised Guidelines for Integrated Ministry" in its present form and return it to BWM for study and appropriate reconstruction. This reconstruction should bring the document into harmony with the World Ministries constitution and positively apply the relevant principles of that constitution. It should also take into account the critique offered by the World Ministries Review Committee in its report above. The board should recommend its reconstructed document to Synod 1991 for approval.

II. Management and accountability in church administration

As indicated by WMRC in Report 28 (Addendum, II, G, 2), World Ministries needs to pay careful attention to management roles, to missionary accountability, and to a clearer conceptualization of the issues and principles involved therein.

WMRC's awareness of this need has been sharpened by an assortment of significant complaints from the mission fields. In questionnaire responses the management style of CRWM especially has been the focus of varied interpretations and strong attacks. It is charged that the new management roles represent hierarchical top-down management, are based on a secular business-management model, are in conflict with biblical and Reformed principles, are contrary to Church Order Article 95 ("no officebearer shall lord it over another officebearer"), and are destructive to both the morale of the mis-

sionaries and the effectiveness of their work. These charges are rather widespread and, it might be noted, are not limited to CRWM. Nor are they to be dismissed as coming from malcontents. Many come from people of high commitment and obvious stature, frequently from veteran missionaries.

Agency administrative personnel have answered these charges by saying that many of the people making them were previously unaccustomed to being held accountable in the way and to the extent they now are and are therefore objecting to the new system. WMRC judges that the change from a "consensus" style of management, in which the missionaries had more input into the decision-making process, is indeed the occasion for the criticism and the morale problems. But specific examples given in questionnaire responses strongly suggest that the problem is more than just resistance to being accountable. The examples instead reflect how accountability is sometimes misunderstood and how management is sometimes mistaken.

But the most important finding WMRC draws from the responses is not any conclusion at all about the adequacy or inadequacy of present management. The conclusion is rather that a serious conceptual gap exists, a serious lack of commonly defined principles that speak to how management should function in the church and how its role should compare to the role of management in other spheres. This lack of clear conceptualization provides a fertile ground for uncertainty, for disruptive turmoil, and for accusations that some management models inappropriate to the church are being used. Without clearer conceptualization of the management role appropriate to the church, there is continuing risk of a morale-crushing application of the very authority structure in question.

WMRC observes that there is significant biblical ground for recognizing a difference between the way the management role is exercised in the church and the way it is exercised in the secular world. Jesus compared the way Gentiles lord it over one another to the very different way that "great ones" are to exercise their position among his disciples. Historically our Church Order has recognized this contrast in Article 95 ("no officebearer shall lord it over another officebearer").

Synod 1962, in interpretation of Church Order Article 95, declared that the authority given to executive and administrative positions in the church does not violate this article (*Acts of Synod 1961*, p. 411). WMRC agrees but notes varying views on how management and accountability should be carried out in the church, some of which are very different from secular conceptions. Synod 1962 did not address the issues involved in this aspect of the matter. WMRC believes that a serious study of those issues would, in addition to serving the church more generally, honor the concerns and meet the needs of a large number of missionaries, some from CRWRC and many from CRWM. Evidence that they have been heard and understood on these issues would in itself help their morale.

Management surely plays a necessary role in the church. Moreover, it should be shaped by the biblical concept of the church as the body of Christ and by the Reformed concept of special office as described in Synod 1973's study "Ecclesiastical Office and Ordination." The role of management in the church would then look significantly different from management in a secular context. Accountability would accordingly also mean something different.

Accountability should move in all directions within the church and should be seen rather differently than it often is in secular institutions.

A careful study of these issues could clarify the management role and the idea of accountability in the church; it could be valuable beyond the morale and effectiveness of our missionaries. It could help all our denominational programs if we could sort out more clearly how management roles and accountability in the church compare with those in other management situations, such as the business world, government, and the military.

Recommendation:

WMRC recommends that synod instruct BWM to engage in an in-depth study of how the "management role" and "accountability" should come to expression within the church, according to the following mandate:

- Explore thoroughly the issues raised in the foregoing section of this report.
- 2. Carry out this study in conjunction with recognized specialists in the area of church government and church management.
- Recommend the following to Synod 1991 for approval:
 - a. Clearer conceptualizations of "management role" and "accountability" as they should come to expression within the life of the church.
 - b. Additions to or changes in Church Order Article 95 as may be appropriate.

Grounds:

- 1) Considerable conflict, confusion, and trauma continue to arise from these issues within the mission work of the church.
- 2) A thorough study of these issues should foster the common understanding and enlightened practice needed for better morale on the mission field.
- 3) Such a study can have value for the way the work of all denominational agencies is understood by the agencies and the membership of the church.

III. Regional organization

In its previous report WMRC described and analyzed the regional organization of World Ministries as it has developed since 1986 and reviewed the questions and issues which have arisen (Report 28, IV, C; Addendum, III).

The review of the position of regional director, which Synod 1986 instructed BWM to conduct after three years, is now in process. BWM's report on this (Report 5-A, I), though preliminary, confirms and emphasizes what WMRC learned from its field surveys and recorded in Report 28, namely, as BWM states it, "The study revealed a considerable amount of dissatisfaction over a number of issues. Some of the problems are of a functional nature, some may be structural, and quite a few stem from the fact that for CRWM in particular the position is still new." WMRC is concerned that BWM's current study will include the significant questions and issues raised by WMRC in Report 28. Therefore WMRC submits the following recommendation to synod. It should be noted that BWM's officers committee has encouraged WMRC to make a recommendation and welcomes the assignment.

Recommendation:

WMRC recommends that synod instruct BWM to

- 1. Include in its study a full evaluation of the present design of regional organization and of the position of regional director, taking into careful account the concerns and criticisms of field personnel.
- 2. Make a careful assessment of the large financial cost of the present regional organization in relation to its values.
- 3. Evaluate thoroughly the possibility of having only one director for both agencies in each region rather than one for each agency, in order to increase the integration of mission between the agencies and reduce the costs of regional organization.
- 4. Incorporate in its present policy and include in an eventual constitutional amendment on regional organization the following provision pertaining to field directors, which is parallel to the provision now in the constitution (Article VI-A): The Board of World Ministries shall determine for each region whether there shall be a director for each agency or a single director for both agencies.
- 5. Formulate for amendment to the constitution appropriate provisions regarding regional organization.
- 6. Prepare job descriptions for the position of regional director in each agency and for the position of single regional director for both agencies which are mutually consistent in scope, focus, and emphasis and which include interagency integration of ministry as well as program planning and direction.
- 7. Submit to Synod 1991 the results of its study and action on the foregoing matters, along with appropriate recommendations.

IV. Joint-venture agreements

WMRC's previous explanation and analysis regarding World Ministries and JVAs is essential background for what follows (cf. Report 28, II, B, 2; Addendum, IV). WMRC now submits to synod its recommendations and the reasons for these recommendations.

A. The threatened loss of a unifying structure for a word/deed world ministry. WMRC returns to the number-one guideline endorsed by Synod 1986, which was basic to the restructuring of the two mission agencies into World Ministries. That guideline has been restated at the very beginning of WMRC's Report 28:

The ministry with which the church reaches out in mission in the name of Christ is a unified word/deed ministry. Not only should the participants in this mission so cooperate with each other that any semblance of rivalry or competition is eliminated, but the very structure of the mission should reflect and promote that unity.

This concept of unity of mission is so crucial that WMRC has consistently opposed the Structure Review Committee's recommendations which propose, in effect, the separation of CRWM and CRWRC in its scheme of seven rather than six agency groupings. Such a possible separation was fur-

ther increased by the action of Synod 1989 which allowed *both* CRWM *and* CRWRC to make legal agreements between United States and Canadian counterparts, whereby dual or mirror images have been established on the agency level.

As WMRC has stated (Report 28, II, B, 2), the issues involved in the matter of JVAs "are so colossal that they threaten to undo the whole reorganization plan" of World Ministries. The existing agency JVAs have already led to the following consequences:

- 1. The effectiveness of the original three-member AMT, due in part to the proximity of its members, provided immediacy and efficiency of action. Under the current agency JVAs, the AMT has been supplanted by a seven-member international management team (IMT) in which the advantages of the original structure have been lost.
- 2. The once highly regarded single interagency constitution of World Ministries is now regarded, in some of its parts, as being illegal and in immediate need of drastic change because of JVA requirements. (For explication on this point, see Report 28, Addendum, IV.)
- 3. WMRC's proposed amendments to the World Ministries constitution, which are intended to clarify Article III and to strengthen the position of the board and its executive director, are now judged to be further contraventions of Revenue Canada regulations.
- 4. In attempts to adapt the original constitutional language to the new situation under the JVAs, some have advanced a new interpretation of constitutional authority. They suggest that the JVAs provide legal authority needed to operate the agencies, whereas the constitution has only moral authority. Never before has such a jurisdiction been regarded as valid.

B. The option of JVA on the board level

WMRC previously stated that the central issue regarding a JVA for World Ministries is "which form of IVA is best suited to preserve the gains and fulfill the principial design of World Ministries" and that "the essential question is on what level the IVA should be executed, on the agency level or on the level of BWM" (Report 28, Addendum, IV). Because the existing JVAs have been negotiated on the agency level, it has been said that no other JVA options should be considered because they either will be illegal or will result in increased bureaucracy. However, neither concern is justified. The option of negotiating a JVA on the BWM level, as favored by WMRC and presented to BWM by WMRC in February, has not been officially studied by WMRC, BWM, or any others. What is needed is an objective study of this option by Canadian and United States legal, governmental, and Church Order experts. One of the purposes of this study would be to determine how much of the present infrastructure created by JVAs on the agency level need be left intact. If the present JVA structures are reduced or eliminated, a board-level JVA would not result in more bureaucracy, as some allege. Moreover, if it is determined that the proposed board-level JVA is indeed legal, as WMRC has been advised by Canadian legal counsel, concerns about this point would also be removed.

The proposed board-level JVA would have some significant benefits that may well be lost under the present JVA arrangement. Among these are the following: keeping intact the established World Ministries constitution, facilitating the amendments to the constitution proposed by WMRC, and ensuring the preservation of a structure which both reflects and promotes that unity of word/deed mission which synod has long sought and anticipated. Because of these considerations, WMRC favors the board-level JVA.

C. Recommendation

WMRC recommends that synod instruct BWM to make an objective study of matters involving the negotiation of a JVA on the board level as an alternative model to the existing JVAs on the level of the agencies, in search of a structure which meets Revenue Canada's regulations and is best suited to reflect and promote the commitments with which the church reaches out in mission, in the name of Christ, in a unified word/deed ministry. For this study the board should be assisted by resource personnel—scholars and other experts in legal, administrative management, government, and Church Order matters. The study should eventuate in a report, with appropriate recommendations, to Synod 1991.

Grounds:

 Synod has not been served with an objective study of alternative models to the present JVA commitments.

2. The board has allowed the two agencies to enter separately into making JVA arrangements which received board and synod approval

under the pressure of urgency.

3. Among those closely associated with the matter of JVAs, there still remains a great deal of varied opinion about whether, in JVA arrangements, urgency, method, and legal niceties and interpretations should prevail over matters of missiological significance.

4. A study will give the board the opportunity to weigh objectively and to address all of the relevant JVA issues raised by WMRC in its reports to

synod.

V. Matters for synodical action

Recommendations requiring synodical action are found in Report 28, Section VII and Addendum, Section II, F and in this supplementary report (Report 28-A), Sections I, II, III, and IV.

It is also recommended that the World Ministries Review Committee be

discharged.

World Ministries Review Committee Edwin D. Roels, chairman Jacob Hasper, secretary Harold Dekker Raymond Opperwall William Spoelhof

OVERTURES

OVERTURE 44: Direct the Committee on Headship to Do Additional Study

Classis Alberta North overtures synod to direct its Committee to Study Headship to indicate how the hermeneutical principles undergirding both the protological and eschatological perspectives color and influence our interpretations of the scriptural givens on the headship issue.

Ground: The synodical Committee to Study Headship has not fulfilled its mandate.

Classis Alberta North Nicholas B. Knoppers, stated clerk

OVERTURE 45: Maintain Denominational Position re Headship

Introduction

Synod 1987 appointed a committee to examine the biblical and confessional grounds concerning the headship principle in marriage and in the church, as well as what these grounds imply concerning the practices of the church. The committee, reporting to Synod 1990, provides us with a concise summary of two positions on this issue. Subsequently, the committee correctly states that one's position on headship is largely determined by one's worldview and one's hermeneutical assumptions.

Our denomination addressed some of these assumptions in response to a study by the Reformed Ecumenical Synod on the inspiration and authority of Scripture. The CRC's study report states the following:

any attempt to separate in a *dualistic* fashion the content of Scripture from the form in which it comes to us runs counter to the genius of the Reformed tradition. . . . or to separate Jesus Christ as the content of Scripture from the garment of Scripture in which he comes to us.

(Acts of Synod 1972, p. 502)

The foundational question we should be concerned about, therefore, is the authority of Scripture. Scripture is the revelation of God and his mighty acts in creation and redemption, and it speaks to his people through all the ages (Luke 16:31; John 10:35; Rom. 15:4; I Cor. 10:11; II Tim. 3:16; James 4:5; II Pet. 1:20-21, 3:16). So we must be wary of speaking of scriptural principles that are local or cultural and therefore temporal. And we must be wary of saying that the Spirit leads us beyond the revelation of God's Word, because such an assertion would portray Scripture as being inadequate for us today. It is the broader issue of the Bible's authority which is afflicting our churches.

Overture

Classis Pella overtures synod to

A. Maintain that the Bible teaches that only qualified men may fill the primary leadership and direction-setting positions within the church.

Grounds:

- 1. This is the repeated and clear teaching throughout Scripture, as expounded upon by the committee in Section III of its report on headship.
- 2. No new or sufficient grounds have been presented to change the present position, recorded in the *Acts of Synod*:

The headship principle, which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized both in the Old and New Testament.

(Acts of Synod 1984, p. 623)

The biblical "headship principle," as formulated by Synod 1984,... implies that only male members of the church shall be admitted to the offices of minister and elder. (Acts of Synod 1985, p. 772)

Note: This supports the position of the 1968 Reformed Ecumenical Synod, which states, "It is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders" (*Acts of Synod 1970*, p. 346).

B. Adopt Section III of the report of the Committee to Study Headship as the position of our denomination and encourage the churches to study this for implementation.

Classis Pella Siebert Kramer, stated clerk

OVERTURE 46: Include Discussion of I Timothy 3:4-5 in Report 26

Classis Illiana overtures synod to include the following discussion of I Timothy 3:4-5 as point III, B, 5 of Report 26.

Our Lord teaches us in these verses that a basic qualification for the office of elder is the demonstrated ability to manage one's own family well and to secure from one's children deferential obedience (v. 4). Paul gives the reason for this qualification in verse 5. If a person does not know how to manage his own immediate family, he will not be able to care for the family of God in the church.

Paul draws a direct line from headship in the home and family to headship in the church. Headship in the home is assigned to the father. The exercise of domestic headship is preparation for leadership in the church. Without this experience a person is not qualified to serve as an elder, either as a teaching elder (minister) or as a ruling elder.

In the present context we do not need to address the question whether one who is not married may serve as an officer. That is not the point at issue in the passage. Paul is saying that for one who is married, demonstrated leadership ability is a qualification for office.

Since leadership in the home is entrusted to the father, the implication is that the church is to be supervised by male leadership. Without demonstrated and acknowledged leadership gifts in the home, a person is not qualified to serve as an officebearer in the church.

We may further note that our Lord specifies the same qualification for holding the office of deacon in the church: "A deacon must be the husband of but one wife and must manage his children and his household well" (v. 12).

It was necessary for Paul to state expressly that this qualification for office in the case of an elder also held for the office of deacon, but it was not necessary for him to repeat the reason. If we ask why a deacon must be qualified in this way, surely the answer must be the same as in the case of an elder. If a deacon does not know how to manage his own family, how can he take care of God's church?

This conclusion is reinforced by attention to the words "take care of" in verse 5. The only other place where the Greek word underlying our English translation "take care of" is used in the New Testament is Luke 10:34-35, in the parable of the Good Samaritan. A related word is used in Acts 27:3. In both places the care that is envisioned is the kind of care that we associate with the work of the deacon in the church.

I Timothy 3:4-5 offers decisive support for the decision of Synod 1984 extending headship from marriage to the church.

Classis Illiana Robert D. Ritsema, stated clerk

OVERTURE 47: Not to Recommend Report 26 to the Churches of the Denomination

Classis Hudson overtures synod not to recommend Report 26 to the churches of the denomination.

Grounds:

- The committee departed from its mandate "to provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church."
 - a. Section IV of the report ("The case against 1984 synodical decisions regarding headship") is contrary to the mandate.
 - b. Observation V, B ("weighty arguments can be raised against them") is a refutation of statements by previous synods.
- The report asserts "worldviews" as the determiners of biblical interpretation (see V, C and VI, C), whereas the Christian Reformed Church professes biblical inerrancy.
 - a. Statements in the report seem to indicate that the committee is not sure the entire Scripture is God breathed. For example, see the fifth paragraph of IV, B, 4, which evaluates Paul's message in I Timothy 2:11-15.
 - b. The report includes suggestions that portions of Scripture deal with church life only for the time in which Paul lived.

- 1) The fourth paragraph of IV, B, 3 includes the following sentence: "It is not clear that this same pattern of submission must be maintained in all worship situations at all times."
- 2) The fourth paragraph of IV, B, 4 includes the following sentence: "Paul's command can be taken to be entirely appropriate and necessary for that situation and time."
- 3. Because of the departure from the mandate, the absence of a clearly stated conclusion, the lengthy discussion of "the case against" synod's statements, and the recommended exploration of "broader perspectives, worldviews, and hermeneutical assumptions," we believe the report will both add to any present confusion and foster time-conditioned interpretations of the Bible.

Classis Hudson
Donald P. Wisse, stated clerk

OVERTURE 48: Postpone Calvin Proposal re Governance

Classis Huron overtures synod not to accept the proposal regarding a change in governance for Calvin College and Seminary.

Grounds:

- 1. Churches have not had time to study this proposal sufficiently.
- The possible privatization of Calvin College should be studied at this time.

Classis Huron
Dirk Miedema, stated clerk

OVERTURE 49: Index Pension with an Amount Which Equals the Loss of Buying Power

Classis Huron overtures synod to index the pensions of all retired ministers, ministers' widows, and their dependents with an amount which equals the loss of actual buying power or income from the day of their retirement until today and to continue indexing the pensions in accordance with the inflationary percentage.

Grounds:

- 1. Scripture stipulates that "those who preach the gospel should receive their living from the gospel" (I Cor. 9:14, NIV).
- 2. Article 18 of the Church Order requires that the church "shall be responsible for providing honorably for his [the retired minister's] support and that of his dependents."
- 3. Historically, care for retired ministers and their dependents has always been a matter of priority for churches of the Reformed faith.
- 4. Present pensions cause undue hardship and anxiety for those who, as ministers of the Word in the Christian Reformed Church, gave their productive years full-time to the church.

5. The pension fund has the means to do this now, without an increase in quota.

Classis Huron Dirk Miedema, stated clerk

Note: Supplemental materials submitted by classis are on file and will be made available to the appropriate advisory committee.

OVERTURE 50: Reject Report 26 and Reaffirm Decisions of 1984 and 1985

Classis Chatham overtures synod to reject the report of the Committee to Study Headship and to reaffirm the decisions of the 1984 and 1985 synods which sustain the position that exclusion of women from primary direction-setting positions in the church is a biblical teaching to be followed by the church.

Grounds:

- 1. If the entire report of the Committee to Study Headship is accepted by synod, then the CRC in fact will be allowing two contradictory interpretations of the relevant Scripture passages. This not only will result in a further erosion of the unity of our denomination but also will undermine the confession of the Reformed faith concerning the unity and perspicuity of Scripture. Scripture does not contradict itself. It does not teach and affirm two opposing, contradictory doctrines.
- 2. The Committee to Study Headship virtually strips the word head (kephale) of all "authority" and "rule" and argues that it primarily refers only to "source." In Ephesians 5:23, however, we read that "the husband is the head of the wife as Christ is the head of the church, his body. . . ." In this verse we are told that Christ is the head of the church. Does this mean only that Christ is the "source" of the church but has no authority or rule or leadership over the church? Obviously not. Both are true. Christ is the source of the church, but he is also the Lord of his church, exercising rule and authority over the church. The parallelism in this verse implies that this is also true of the husband-wife relationship.
- 3. The Committee to Study Headship sums up its report by saying, "In sum, the overall sweep of Scripture is toward Christ's restoration of the original order of men and women living and working side by side, on a par, mutually supporting and ministering to each other in pursuit of their common task. This is the biblical sweep, which contradicts the decisions on headship adopted by Synod 1984 and Synod 1985 of the Christian Reformed Church." This thesis, however, the committee fails to prove. The "original" pre-fall creation "order" is the very argument that the apostle Paul appeals to in I Timothy 2:11-14 to support his teaching that women should not be given positions of teaching, leadership, or authority in the church of Jesus Christ. He says there, "Let a woman learn in silence with all submissiveness. I permit no woman to teach or have authority over men. She is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman

was deceived and became a transgressor." And in I Corinthians 14:33b-38, he tells us that this was not just a local stipulation, but a universal one applicable for all the churches, grounded in the law and an express command of the Lord: "As in all the churches of the saints, the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. What! Did the Word of God originate with you, or are you the only ones it has reached? If anyone thinks that he is a prophet or spiritual, he should acknowledge that what I am writing to you is a command of the Lord. If anyone does not recognize this, he is not recognized."

4. The Committee to Study Headship leads the church to the erroneous assumption that equality and subordination are mutually exclusive ideas. However, the equality of personhood and the subordination of one person to another can and do exist at the same time. We see this clearly in the Godhead and in human government. The three persons of the trinity are equally and fully divine, yet the Son obeys the Father and submits himself to him, and the Father and the Son together send the Spirit. In human affairs those who govern in state, church, or family are not more human than those under their rule, yet God commands submission to their rule in every case.

Classis Chatham
Jan H. G. Vandergeest, stated clerk

OVERTURE 51: Index Pensions in Accordance with the Inflationary Percentage

Classis Toronto overtures synod to index the pensions of all retired ministers, ministers' widows, and their dependents and to keep on indexing the pensions in accordance with the inflationary percentage.

Grounds:

- Scripture stipulates that "those who preach the gospel should receive their living from the gospel" (I Cor. 9:14, NIV).
- Article 18 of the Church Order requires that the church "shall be responsible for providing honorably for his [the retired minister's] support and that of his dependents."
- Historically, care for retired ministers and their dependents has always been a matter of priority for churches of the Reformed faith.
- 4. Present pension calculations cause undue hardship and anxiety for those who, as ministers of the Word in the Christian Reformed Church, gave their productive years full-time to the church.

Classis Toronto
J. W. Van Stempvoort, stated clerk

OVERTURE 52: Reject Recommendations A, B, and C of Report 26

Classis California South overtures synod not to accede to recommendations A, B, and C of the report of the Committee to Study Headship.

Grounds:

- There is little in Sections III and IV that was not already discussed and studied in 1984 and 1985.
- Section IV is largely a repeat of the minority report of 1984, which was not adopted by synod.
- 3. The hermeneutical principle expressed in Section IV, C (that "Paul took only a few initial steps...," etc.) should be rejected.
 - a. This approach is not consistent with Reformed hermeneutics. Our churches have always arrived at decisions by striving to apply what the inspired text says through straightforward grammatical-historical exegesis and has never advocated the view that we may go beyond the revealed Word of God.
 - b. This approach misconstrues the nature of the so-called "already/not yet," which is a concept that Reformed scholars use to articulate the Bible's teaching regarding the nature of life "between the times," i.e., between the first and second coming(s) of Christ. It is a distortion of Scripture and Reformed theology to perceive the concept as an evolving "continuum" or "sweep" whereon or wherein the "already" gradually devours the "not yet" as the church moves toward the end of time. Reformed theology articulates this eschatological concept as an ongoing paradox which will not be resolved and dissolved until the end of time.
 - c. This approach is speculative and dangerous. It is speculative because it involves "guessing" where we ought to be today in the "sweep of redemptive history." It is dangerous because it could no doubt be employed to devise other speculative conclusions regarding the Christian life and doctrine, though such conclusions may be diametrically opposed to the plain reading of Scripture and the conclusions of traditional grammatical-historical exegesis. (For example, according to this eschatological or trajectory approach, should not marriage itself be abolished, since, as the committee recalls [Agenda for Synod 1990, p. 327, par. 6], in the new age there will be no marrying or giving in marriage?)
 - d. This approach is incompatible with the guidelines of Report 44, which were adopted by our churhes regarding the nature and extent of biblical authority (*Acts of Synod 1972*).

Classis California South James Howerzyl, stated clerk

OVERTURE 53: Require 100 Percent of Ministers' Pension Quota from a Church to Gain a Year of Pension Credit for Its Minister

Background

Report 13 of the Agenda for Synod 1990 indicates that the long-standing problem of collecting the full amount of quota for ministers' pensions is worsening. Percentages of quotas collected average from 70 percent to 96 percent for groups of churches of similar size. As a result, the quota request for the ministers' pension funds is being inflated to cover shortages, because funding must be provided to maintain adequate monies as ministers retire. The problem of shortfall in quota is being exacerbated by churches which "pay no quotas," for sundry reasons. Some of those also pay nothing to the ministers' pension funds. The committee does not report on the latter.

The committee sets forth the problem very clearly, indicates that "Synod has declared that the pension obligation is a form of legal obligation or assessment because it is a payment for deferred compensation" (VI, F, p. 222), and then sets forth six options for resolving the problem (I, p. 223). In its recommendation, the committee essentially accepts option 1: "Keep the current system but strive to improve the collection percentage through synod's insistence on adherence to full payment of pension-fund quotas."

We laud the determination of the committee to solve its funding problem, but we believe that synod will have to go beyond "insistence" and "instruction" to gain its objective.

Overture

The council of Neland Avenue CRC (Grand Rapids, Michigan) overtures synod, in full harmony with option 6 of Report 13, to require that a church must pay 100 percent of the quota allocation for a particular year if its minister is to gain a year of pension credit that year. Those ministers whose churches pay less will have years of service prorated in proportion to percentage contributed.

Ground: This will prove to be an effective method of ensuring that all churches will take their obligations to the ministers' pension funds with full seriousness.

Council of Neland Avenue CRC, Grand Rapids, MI Marion Snapper, clerk

Note: This overture was sent to the May 1990 meeting of Classis Grand Rapids East but was not adopted.

OVERTURE 54: Not to Adopt Recommendations A, B, and C of the Report of the Committee to Study Headship

The council of Trinity CRC, St. Catharines, Ontario, overtures synod not to adopt recommendations A, B, and C of the report of the Committee to Study Headship.

Grounds:

- 1. By adopting recommendations A, B, and C of the headship report, synod would legitimize arguments against the headship principle which were rejected by Synod 1984. The arguments presented by this committee as "viable alternatives" to the arguments for head ship were basically gleaned (in some cases, word for word) from Minority Report 2 which was rejected by Synod 1984. Since no new or compelling biblical grounds are given (the requirement cited by past synods for reversing or revising a synodical decision), synod should not now adopt what was rejected in 1984.
- 2. By adopting recommendations A, B, and C of the headship report, synod would be accepting as legitimate two views of Scripture which are contradictory to each other. One says there are valid arguments for headship, and the other says there are valid arguments against headship as a scriptural principle. Both views cannot be right. Synod will be adding to the confusion on this issue which already exists in the denomination if it adopts recommendations A, B, and C.
- 3. By adopting recommendations A, B, and C of the headship report, synod would legitimize the use of hermeneutical methods which are not appropriate to the passages of Scripture analyzed in the report. Using these methods of biblical interpretation with regard to these verses serves to lessen the Bible's authority, clarity, and sufficiency. For example, one such method allows the interpreter to consider these portions of Scripture as "time bound" and "culturally conditioned." The committee uses this method in Section 4 of the report. In its reading of I Corinthians 14, the committee writes, "Do we learn something about a headship principle for all times in this passage? The submission Paul calls for here is nothing but an attempt to restore liturgical order. It is not clear that this same pattern of submission must be maintained in all worship situations at all times." And in its reading of I Timothy 2 it says, "... Paul is concerned with a disturbed situation in the congregation and does not lay down a rule for all times and places." Further on the committee says, "Some interpret the injunction I permit no woman to teach or to have authority over men' (v. 12) as a permanent prohibition against women's engaging in doctrinal and authoritative teaching. This, however, need not be the only way to understand Paul's words. Paul's command can be taken to be entirely appropriate and necessary for that situation and time." This "time bound" approach represents a "kernel and husk" approach to Scripture. The husk (the form of Scripture) may contain the faulty presuppositions of the author, the timebound presuppositions of the author, and the cultural limitations of the author. It is culturally conditioned and not in essence part of the Word of God. It may be discarded. But the essence, the kernel, is the eternal message, which needs to be conveyed into the fresh cultural categories of contemporary culture. The danger of this view is that there is no well-defined place to draw a line between form and content. The layman must then depend on the biblical scholar (expert) to make that judgment for him.

Another questionable hermeneutical principle the committee employs is the "eschatological perspective" introduced in the report. In

its attempt to argue that the submission of the woman to the man is no longer valid, the committee suggests that the proper way to view headship is from the "eschatological perspective." In other words, with a view to the end time, when all things will be restored. Based on the words of Jesus that, in the future kingdom, citizens "neither marry nor are given in marriage," submission, the committee assumes, will therefore be abolished. And since the future kingdom is present now, shouldn't we abolish submission here and now? But why does the committee stop with submission? Should not marriage then be abolished as well? And the authority of parents over their children? Legitimizing this kind of hermeneutic and the hermeneutic that picks and chooses what is time bound and what is not, is both dangerous and unhelpful when applied to the passages analyzed in the headship report. To adopt this report is to legitimize these methods of interpretation for these passages.

4. Recommendations A, B, and C, if adopted by synod, will serve to divide the denomination further than it is already. If two opposing views of headship are accepted by synod, each church will be able to choose one view or the other to substantiate its practice of either including or excluding women from ruling and teaching offices in the church.

Council of Trinity CRC, St. Catharines, ON Teun Hunse, clerk

Note: This overture was submitted to Classis Niagara but was not adopted.

OVERTURE 55: Not to Adopt the Report of the Committee on Structure Review

The council of Trinity CRC, St. Catharines, Ontario, overtures synod not to adopt the report of the Committee on Structure Review.

Grounds:

In the history of our denomination, synods have not instituted an administrative body with governing authority, realizing that such an administration, contrary to Reformed church polity, would bring about hierarchy.

The committee report distinguishes between governance and administration. It states that "Synod through the proposed Synodical Administrative Board to operating committees and agency staff is the way in which the church administers its work." The committee fails to recognize that the primary function of the proposed Synodical Administrative Board is governance, not merely administration, because it is invested with synodical authority. Consequently, the denomination would no longer be governed by "delegated authority" but by an executive board of twelve.

The Synodical Administrative Board does not require authority to administer the work of synod; instead, the board and the committees must acquire a relationship of mutual commitment to the work of the Lord.

In this report the authority as requested for the Synodical Administrative Board can only be understood as a request for the necessary power to control the denominational committees, boards, and agencies, the intended purpose being coordination of resources and work. Eventually, however, an additional result will be denominational control from the top down, contrary to the principle that "Consistories through classes to synod is the way in which the church governs itself."

2. Synod must ensure that it does not set up an administrative body that will invalidate or question the validity of the principle "we govern by means of delegated authority" (Acts of Synod 1987, p. 596).

Council of Trinity CRC, St. Catharines, ON Teun Hunse, clerk

Note: This overture was submitted to Classis Niagara but was not adopted.

OVERTURE 56: Reject Report 26

The council of Cottage Grove CRC (South Holland, IL) overtures synod to reject the synodical study committee's report on headship because of the following considerations:

A Response to the Synodical Study Report on Headship

We are appreciative of the work that the Committee to Study Headship has done, but we believe that the report is defective in at least one major respect. The report fails to deal with I Timothy 3:4-5. These verses, perhaps more than any other in the New Testament, speak directly to the mandate of the study committee "to provide clear biblical and confessional grounds for extending the 'headship' principle from marriage to the church."

Our Lord teaches us in these verses that a basic qualification for the office of elder is the demonstrated ability to manage one's own family well and to secure from one's children deferential obedience (v. 4). Paul gives the reason for this qualification in verse 5. If a person does not know how to manage his own immediate family, he will not be able to care for the family of God in the church.

Paul draws a direct line from headship in the home and family to headship in the church. Headship in the home is assigned to the father. The exercise of domestic headship is preparation for leadership in the church. Without this experience a person is not qualified to serve as an elder, either as a teaching elder (minister) or as a ruling elder.

In this context we do not need to address whether one who is not married may serve as an officer. That is not the point at issue in the passage. Paul is saying that, for one who is married, demonstrated leadership ability is a qualification for office.

Since leadership in the home is entrusted to the father, the implication is that the church is to be supervised by male leadership. Without demonstrated and acknowledged leadership gifts in the home, a person is not qualified to serve as an officebearer in the church.

We may further note that our Lord specifies the same qualification for holding the office of deacon in the church. "A deacon must be the husband of but one wife and must manage his children and his household well" (v. 12).

It was necessary for Paul to state expressly that this qualification for office in the case of an elder also held for the office of deacon, but it was not necessary for him to repeat the reason. If we ask why a deacon must be qualified in this way, surely the answer must be the same as in the case of an elder. If a deacon does not know how to manage his own family, how can he take care of God's church?

This conclusion is reinforced by attention to the words "take care of" in verse 5. The only other place where the Greek word underlying our English translation "take care of" is used in the New Testament is Luke 10:34-35, in the parable of the Good Samaritan. A related word is used in Acts 27:3. In both places the care that is envisioned is the kind of care that we associate with the work of the deacon in the church. In I Timothy 3:12 Paul makes demonstrably successful leadership in the home a qualification for the diaconate. Application of this rule opens up the office of deacon to male heads of households, but not to women. The reference to women in verse 11 is not to female deacons, but to the wives of deacons, as we have it in the New International Version.

I Timothy 3:4-5 offers decisive support for the decision of Synod 1984 extending the headship from marriage to the church. Further, I Timothy 3:12 calls into question the legitimacy of Synod 1984's decision to open the office of deacon to women.

In addition to the preceding discussion of I Timothy 3:4-5 and 12, we offer the following observations on Part III of the report, "The case in favor of 1984 synodical decision about headship."

The discussion of Genesis 2:18 fails to state in a positive way what it means for the woman to be a "helper suitable for him." The verse certainly does not exclude companionship, but it does assign a role designated as "help" to the woman, a role not assigned to the man. This role underlies the submission of which Paul speaks in Ephesians 5:22-33.

The discussion of Ephesians 5:22-33 does not reflect on the relationship between headship and submission in this passage. The submission required of the wife reinforces the headship role assigned to the male. This headship underlies the instruction of I Timothy 3:4-5.

The discussion of "The remainder of the Old Testament" fails to take account of Isaiah 3:12, where the assumption of leadership roles in the church of the Old Covenant by children and women is a sign of divine judgment rather than a precedent-setting pattern to be imitated.

The discussion of I Corinthians 14:33b-35 fails to distinguish between singing and praying in worship and the reading and proclamation of God's Word. Singing and praying are appropriate for women as part of the congregation addressing God. In the reading and proclamation, the sovereign Lord is addressing his people. These activities are therefore appropriate only for those who are authorized to speak for the Lord in the worship service, namely, the elders of the church.

Paul makes allowance for women to prophesy. Prophesying is characterized by the passivity of the prophet. When women prophesy, they play a

passive (receptive) role so that it may appear evident that the authoritative teaching is from the Lord. Since the close of the New Testament canon, the New Testament gift of prophecy is no longer present in the church.

We offer the following observations on Part IV, "The case against 1984 synodical decisions regarding headship."

The discussion of Genesis 2:18 is distorted by its statement that the English word *helper* suggests the pejorative concepts of "apprentice, errand boy, or maid." Again no positive significance is assigned to the female role of helper in distinction from the male, to whom this role is not assigned.

The discussion of "The remainder of the Old Testament" makes far more of the examples of Miriam's, Hulda's, and Deborah's leadership than Scripture itself makes. The testimony of Isaiah 3:12 (to which no reference is made in the report) may well, indeed, suggest an embarrassment that conditions among the covenant people had deteriorated so far that the Lord raised up Deborah to provide the necessary leadership when there were no men to do so.

The discussion of Ephesians 5:22-33 chooses the interpretation "source headship" but fails to present any helpful discussion of what this could possibly mean. What does it mean to say that the husband supplies his wife with "sustenance, energy, and guidance necessary to grow into a mature person in Christ"? How can it be demonstrated that all of this flows out of the word source? Moreover, is it not patronizing to assign such a role to the man?

In discussing headship in Ephesians 5:22-33, the report minimizes the element of power and "taking charge" in order to maximize the element of service. No doubt Christ provides leadership by serving the needs of his people, but this section of the report glaringly omits any reference to Christ as King. Christ is both the King and Head of his church, and to him all authority in heaven and earth have been given. Christ governs his church by his Word, and this aspect of his leadership is also reflected in the headship assigned to the father in the home.

The discussion of I Corinthians 14:33b-35 offers no reason why it is "not clear" that the pattern of submission Paul enunciates should be maintained in the church body. The discussion deteriorates into acknowledged speculation and therefore does not provide helpful guidance for the Christian Reformed Church today.

The discussion of I Timothy 2:11-15 recognizes that Paul grounds his prohibition against women teaching or ruling in the church in the creation and the fall. In the process of sidestepping the implications Paul draws for the church today, the report represents the first woman as an obtuse dullard, slow to learn and easily confused, a novice in comparison to her experienced husband. It is gratuitous, if not insulting, to represent Eve as the intellectual and emotional inferior of Adam. Eve was not stupid. Paul is simply reaffirming the creation order, in which leadership in the home and in the church (they were coextensive in the Garden) is assigned to the man, not the woman, who was created second and assigned to be a help to her husband. The leadership Eve provided in being the first to be deceived proved disastrous for the future of the human race.

The discussion of the eschatological perspective asks what the implications of the future state, in which the redeemed "neither marry nor are given in marriage" (Luke 10:35), are for the present time. It argues that in the kingdom to come submission may no longer be required and that, since in some real sense the future kingdom is now present, men and women are to be seen as equal partners, neither being excluded from any leadership position.

The report could have reasoned even more cogently that, if there is to be no marriage in heaven, then the eschatological state is an argument for free love in the present age, without the formality of marriage.

There is no need to speculate on these matters, however. The Lord has made clear in his Word what the rules for marriage and for leadership in the home and in the church are for this age in which we now live and in which we serve the Lord.

Scripture honors women fully and enthusiastically as coworkers in the kingdom. As Adam could not succeed in his calling without the help the Lord provided for him, so the church cannot succeed in its calling today without the help of every part of the body, including men, women, and children (Ephesians 4:16). But not every member of the body has the same function, nor does every member of the body have the right to hold every office. There are some men to whom the office of elder is closed because, for example, they are not able to teach or because they are recent converts (I Timothy 3:1, 6).

The King and Head of the church has assigned leadership roles to men. The reasons he gives for this in I Timothy 2:14 is that the man was created first and the woman was deceived and became a sinner. Women of the church can serve the kingdom in a variety of ways. One of the most important of these is to help by encouraging men to do the job the Lord has given them. Spiritual leadership by men is desperately needed both in the homes of our communities and in the church.

Council of Cottage Grove CRC, South Holland, IL Ralph Veldboom, clerk

FINANCIAL REPORTS	
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THE BACK TO GOD HOUR/FAITH 20 Financial Report Summary 1989, 1990, 1991

	9-01-88 8-31-89 Actual	9-01-88 8-31-89 Budget	Favorable (Unfavorable)	9-01-89 8-31-90 Budget	9-01-90 8-31-91 Proposed	Increase (Decrease)
Expenditures						
Program Services				**		
English	\$2,672,969	\$2,518,000	(\$154,969)	\$2,687,000	\$2,800,000	\$113,000
Spanish	572,559	600,000	27,441	620,000	640,000	20,000
Portuguese	242,323	212,000	(30,323)	226,000	233,000	7,000
Arabic	534,567	551,000	16,433	570,000	590,000	20,000
French	363,615	317,000	(46,615)	348,000	367 .000	19,000
Japanese	371,90B	376,000	4,092	392,000	407,000	15,000
Indonesian	127,559 280,176	144,000	16,441	154,000	164,000	10,000
Chinese	71.020	339,000	58,824	355,000	368,000	13,000
Russian Television	1,992,817	81,000	9,980	83,000	90,000	7,000
	7,229,511	1,985,000	(7,817)	2,336,000	2,493,000	157,000
Total Program Services % of Total Expenditures	85.3%	7,123,000	(106,511)	7,771,000	8,152,000	381,000
2 of lotal expenditures	85.3%	84.1%		84.5%	84.5%	
Supportive Services						
Management, General	404,037	422,000	17,953	437,500	460,000	22,500
Fund Raising	532,031	485,000	(47,031)	507,000	530,000	23,000
Total Supportive Services	936,058	907,000	(29,068)	944,500	990,000	45,500
% of Total Expenditures	11.0%	10.7%	(25,000)	10.3%	10.3%	45,500
s of focal expenditures	11.08	10.78		10.3%	10,3%	
Capital and Debt Service						
Interest Expense	18,645	10.000	(8,645)	17,500	20,000	2,500
Capital Purchases	136,848	160,000	23,152	160,000	160,000	0
Annunities	105,175	95,000	(10,175)	100,000	120,000	20,000
General Expense	54.074	175,000	120,926	200,000	200,000	0
Ministerial Succession		170,000	,	200,000	200,000	-
Total Capital and Debt	314,743	440,000	125,257	477.500	500,000	22,500
2 of Total Expenditures	3.7%	5.2%	,	5.2%	5.2%	,
Total Expenditures	8,480,322	8,470,000	(10,322)	9,193,000	9,642,000	449,000
and an experience of the second	.,,	.,,	(,	-,,	2,0.2,000	
Income						
Quotas	4,273,317	4,318,000	(44,683)	4,500,000	4,740,000	240,000
% of Total Income	49.5%	51.0%		49.0%	49.2%	
Non-Quota						
Voluntary Gifts	2,287,999	2,250,000	37,999	2,450,000	2,735,000	285,000
Church Collections	450,589	450,000	589	495,000	505,000	10,000
Missionary Support	749.087	935,000	(185,913)	965,000	875,000	(90,000)
Special Contributions	868,852	517,000	351,852	783,000	787.000	4,000
Total Non-Quota	4,356,526	4,152,000	204,526	4,693,000	4,902,000	209,000
% of Total Income	50.5%	49.0%	A150 041	51.0%	50.8%	****
Total Income	\$8,629,843	\$8,470,000	\$159,843	\$9,193,000	\$9,642,000	\$449,000
Surplus (Deficit)	\$149,521	0	\$149,521	0	0	0

CALVIN COLLEGE Financial Reports Summary 1989, 1990, 1991

	Sept 1, 1988- 1 Jun 30, 1989 Actual		Favorable (Unfavorable)			Increase (Decrease)
Expenditures						
Program Services						
Instructional		\$14,252,300 3,457,300 3,883,100	\$1,446,530	\$15,209,100	15,951,500	
Academic Support	2,961,284	3,457,300	\$496,016		3,822,200	(\$43,500)
Student Aid	4,967,078	3,883,100	(\$1,083,978)	4,464,200	4,939,300	\$475,100
Student Service	1,968,801	2,190,400	\$221,599	2,509,700	2,571,200	\$61,500
Total Program Services		23,783,100	1,080,167	26,049,100	27,284,200	1,235,100
of Total Expenses	81.75	78.6%	43.8X	82.03	77.8%	37.59
Support Services						
Management - General	1,808,320	2,478,300	\$669,980	1,688,000	1,852,800	\$164,800
Fund Raising	890,464	1,058,600	1168.336	1,118,600	1,191,900	\$73,100
Plant Operations	2,383,265		\$546,235		2,840,100	
Total Support Services	5,082,049	6,466,600	1,384,551			153,900
of Total Expenses	18.3%		56-2%	18.0%		
Annual Fund Needs					1,905,000	\$1,905,000
of Total Expenses					5.4%	57.81
TOTAL EXPENDITURES	\$27,784,982	\$30,249,700	\$2,464,718	\$31,780,000	\$35,074,000	\$3,294,000
Income						
Ouotas	\$1,964,436	\$2,783,000	(\$818,564)	\$2,920,000	3,000,000	\$80,000
% of Total Income	6.9\$			9.21		
Mon-Ouota Contributions						
Voluntary Contributions	56,611	90,000 550,000	(\$33,389)	90,000	90,000	\$0
Special Contributions	200,896	550,000	(\$349,104)	550,000	550,000	\$0 \$0
Annual Fund Revenues					1,520,000	\$1,520,000
Special Fund Raising Projects					234,000	\$234,000
Total Mon-Quota Contributions	257,507	640,000	(382,493)	640,000		1,754,000
of Total Income	0.9%	2.15	21.2	2.0	6.8%	53.2
Other Income - Tuition, Endowment Income, Sales and						
Services	26,220,374					\$1,460,000
% of Total Income	92.28		(\$0)	88.88	84.6%	44.3
TOTAL INCOME	128,442,317	\$30,249,700	(\$1,807,383)	\$31,780,000	\$35,074,000	\$3,294,000
SURPLUS	1657,335	02	1657,335	10	10	102

CALVIN SEMIMARY Financial Reports Summary 1989, 1990, 1991

	Sept 1, 1988- Jun 30, 1989 Actual	Sept 1, 1988- Jun 30, 1989 Budget	Favorable (Unfavorable)	June 30, 1990	July 1, 1990- June 30, 1991 Budget	Increase (Decrease)
Expenditures				***************************************		
Program Services Instructional Academic Support Student Aid Student Service	214,190 45,437 127,649	\$1,187,600 246,000 58,300 163,900	31,810 12,863		\$1,438,600 270,100 57,600 242,800	28,500 (2,400) 77,200
Total Program Services % of Total Expenses	1,337,096 77.0%			1,801,450 80.2		
Support Services Hanagement - General Fund Raising Plant Operations Total Support Services	18,334 150,416 398,907	22,000 180,500 	3,666 30,084 71,593	10,000 185,000	443,700	0
 f Total Expenses Annual Fund Needs of Total Expenses 	23-0% N/A	i 22.1≸ H/A				0-1 * N/A
TOTAL EXPENDITURES	\$1,736,003	\$2,126,300	\$390,297	\$2,245,000	12, 452, 800	1207, 800
Income						
Quotas \$ of Total Income	\$1,288,807 71.2%		(\$255,193) 80-89			
Mon-Quota Contributions Voluntary Contributions Special Contributions Annual Fund Revenues Special Fund Raising Projects	. ₩/A	R/A N/A	N/A N/A	N/A N/A	O O N/A N/A	O N/A N/A
Total Mon-Quota Contributions % of Total Income	0	0.0%	0	0		0
Other Income - Tuition, Endowment Income, Sales and Services \$ of Total Income	521,702 28.6%	582,300 27.4%	19.25	518,800 23.1%		
TOTAL INCOME	\$1,810,509	\$2,126,300		\$2,245,000	\$2,452,800	\$207,800
SURPLUS	\$74,506	\$0	\$74,506	10	10	\$0

CRC PUBLICATIONS FINANCIAL REPORT SUMMARY 1989, 1990, 1991 (IN THOUSANOS)

		onths)				
	9-1-88	9-1-88		7-1-89	7-1-90	
	6-30-B9	6-30-89	Favorable	6-30-90	6-30-91	Increase
EXPENDITURES	Actual	Budget	(Unfavorable)	8udget	Budget	(Decrease)
CAI ENDITONES						
Program Services						
The Banner	\$ 1,169	\$ 1,236	\$ 67	\$ 1,498	\$ 1,584	\$ 86
Church Education Other Sales & Services	2,257 1,017	2,040 916	(217)	2,853	2,987	134
Total Program Services	\$ 4,443	\$ 4,192	(ID1) \$ (251)	1,172 5,523	1,267 \$ 5,838	95 \$315
% To Total Expenses	89.2%	89.1%		89.7%	90.9%	* J13
Supportive Services						
Management & General	\$ 538	\$ 510	\$ (28)	\$ 635	\$ 584	\$ (51)
% To Total Expenses	10.8%	10.9%	/	10.3%	9,1%	
TATAL 5 WASHINGTON						
TOTAL EXPENDITURES	\$ 4,981	\$ 4,702	\$ (279)	\$ 6,158	\$ 6,422	\$ 264
INCOME						
Quotas	\$ 108	\$ 105	\$ 3	\$ 126	\$ 126	
% To Total Income	2.0%	2.3%		2.0%	1.9%	
Revenues						
The Banner	\$ 1,364	\$ 1,262	\$ 102	\$ 1,581	\$ 1,653	\$ 72
Church Education	2,830	2,272	558	3,329	3,338	9
Other Sales & Services	_ 1,121	<u>l,033</u>	88	1,327	1,406	79
Total Revenues	\$ 5,315	\$ 4,567	\$ 748	\$ 6,237	\$ 6,397	\$ 160
% To Total Income	98.0%	97.7%		98.0%	98.1%	
TOTAL INCOME	\$ 5,423	\$ 4,672	\$ 751	\$ 6,363	\$ 6,523	<u>\$ 160</u>
SURPLUS (OEFICIT)	s 442	s _(30)	<u>\$ 472</u>	+ 205	,	
•			* 417	<u>\$ 205</u>	<u>\$ 101</u>	<u>\$(104)</u>

WORLD LITERATURE MINISTRIES FINANCIAL REPORT SUMMARY 1989, 1990, 1991

	(10-MONTHS) 9-01-88 9-01-88 6-30-89 6-30-49 Favorable Actual <u>Budget</u> (Unfavorable)	\(\begin{array}{c cccc} & \left(\text{IN THOUSANDS}\) & \ 7-01-89 & 7-01-90 & \\ 6-30-90 & 6-30-91 & \end{array} & \left(\text{Increase}\) & \\ \text{Budget} & \text{Budget} & \left(\text{Occrease}\) \end{array}
EXPENDITURES Program Services Arabic Chinese French Hausa Spanish Other Basic English Total Program Services % of Total Expenditures	\$ 8,523 \$ 8,800 \$ 277 4,397 8,100 3,703 20,940 20,500 (440) 9,197 11,300 2,103 47,190 44,400 (2,790) 1,136 2,200 1,064 1,276 2,200 924 \$ 92,659 \$ 97,500 \$ 4,841 73.3% 73.6%	\$ 12 \$ 16 \$ 4 13 16 3 29 37 8 15 21 6 56 72 16 3 4 1 \$ 131 \$ 170 \$ 39 73.6% 82.1%
Supportive Services Management/General Fund Raising Total Supportive Services % of Total Expenditures TOTAL EXPENDITURES	\$ 25,448 \$ 29,500 \$ 4,052 8,338 5,500 {2,838} \$ 33,786 \$ 35,000 \$ 1,214 26.7% 26.4% \$ 126,445 \$ 132,500 \$ 6,055	\$ 40 \$ 30 (10) 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7
INCOME Quotas % of Total Income Nun-Quota	\$ 85,964 \$ 80,000 \$ 5,964 62.8% 64.5%	\$ 113 \$ 120 \$ 7 63.5% 58.0%
Sales Other Receipts Total Non-Quota % of Total Income TOTAL INCOME	\$ 32,835 \$ 29,000 \$ 3,835 18,064 15,000 3,064 \$ 50,899 44,000 \$ 6,899 37.2% 35.5% \$ 136,863 \$ 124,000 \$ 12,863	\$ 45
SURPLUS (DEFICIT)	\$ 10,418 \$ (8,500) \$ 18,918	<u> </u>

CHRISTIAN REFORMED BOARD OF HOME MISSIONS FINANCIAL REPORT SUMMARY 1989-1990-1991

(<u>In Thousands</u>) EXPENDITURES	Sept. I	, 1988 to	Aug. 31, 1989 Favorable (Unfavorable)	Sep. 1, 1989 Aug 31, 1990 Budget	Sep. 1, 1990 Aug 31, 1991 Budget
Program Services Evangelism Type A Ministries Type B Ministries Type C Ministries ECD-2nd Staff Ministries	\$ 814.7 1,599.3 1,340.6 3,898.4 143.0	\$ 714.1 1,673.8 1,511.6 4,009.4 160.0	\$(100.5) 74.5 171.0 111.0 17.0	\$ 925.1 1,765.7 1,828.5 3,802.8 162.3	\$1,101.7 1,661.5 1,770.6 3,930.2 273.5
Total Program Services % of Total Expenditures	\$7,796.0 88.8	\$8,068.9 88.9	\$ 272.9	\$8,484.4 89.4	\$8,737.5 88.1
Supportive Services Management-General Fund Raising Total Supportive Services % of Total Expenditures	\$ 681.1 305.3 \$ 986.4 11.2	\$ 714.7 289.4 \$1,004.1 11.1	\$ 33.6 (15.9) \$ 17.7	\$ 700.9 306.7 \$1,007.6 10.6	\$. 815.9 361.6 \$1,177.5 11.9
TOTAL EXPENDITURES	\$8,782.4	\$9,073.0	\$ 290.6	\$9,492.0	\$9,915.0
INCOME Quotas % of Total Income	\$5,710.6 65.7	\$5,021.0 66.4	\$(310.4)	\$6,030.0 62.6	\$6,385.0 64.4
Above Quota Churches & Individuals Missionary Support Land Grants	\$ 709.4 1,207.0 156.0	\$ 735.0 1,283.0 300.0	\$ (25.6) (76.0) (144.0)	\$ 775.0 1.250.0 600.0	\$ 920.0 1,310.0 200.0
Total Above Quota % of Total Income	\$2,072.4 23.8	\$2,318.0 25.5	\$(245.6)	\$2,625.0 27.2	\$2,430.0 24.5
Other Evangelism Personnel Note Repayments Interest & Other	\$ 488.6 31.1 194.3 197.8	\$ 383.0 31.0 170.0 150.0	\$ 105.6 .1 24.3 47.8	\$ 548.0 119.0 170.0 150.0	\$ 575.0 125.0 200.0 200.0
Total Other % of Total Income	\$ 911.8 10.5	\$ 734.0 8.1	\$ 177.8	\$ 987.0 10.2	\$1,100.0 11.1
TOTAL INCOME	\$8,694.8	\$9,073.0	\$(378.2)	\$9,642.0	\$9,915.0
SURPLUS (DEFICIT)	\$ (87.6)		\$ (87_6)	\$ 150.0	

WORLD MISSIONS COMMITTEE FINANCIAL REPORTS SUMMARY FISCAL 1989, 1990, 1991

	Fiscal 1989 Actual	Fiscal 1989 Budget	fiscal 1989 Favorable (Unfavorable)	Fiscal 1990 Budget	Fiscal 1991 Budget
EXPENDITURES		•			
Program Services:					
Asía	\$4,220,716	\$3,174,292	(\$1,046,424)	\$3,509,423	\$3,785,296
Latin America	2,929,058	2,757,236	-171,822	3,065,511	3,459,756
Nigeria/E. Africa	1,668,635	1,640,591	-28,044		2,093,575
Western Africa	1,053,877	1,116,075	62,198		1,421,500
Europe/Middle East	63,784	37,505	-26,279	88,735	47,052
N.A. Education	426,846	405,492	-21,354	556,891	507,677
Total Program Services	10,362,916		-1,231,725	10,223,906	11,314,856
1 To Total Expense	88.33	86.85		87.8%	88.45
Support Services:					
Management General	931,897	940,042	8,145	1,010,446	1,034,905
Support Raising	440,086	454,440	14,354	414,145	455,162
Total Supportive Services	1,371,983	1,394,482	22,499	1,424,591	1,490,067
1 To Total Expense	11.75			12.25	
Total Expenditures	\$11,734,899			\$11,648,497	
INCONE					
Quota	\$5,387,580	\$5,435,081	(\$47,501)	\$5,678,620	\$5,590,370
\$ To Total Income	46,45			48.75	, ,
Missionary Support	2,159,560	2,298,554	-138,994	2,559,000	2,427,000
Gifts and Offerings ,	1,732,599	1,791,635	-59,036	1,827,000	2,447,899
Field Receipts	1,229,162	652,398	576,764	1,140,814	1,471,094
Miscellaneous	146,380	90,000	56,380	293,063	496,560
Foundation	195,064	187,000	8,064	100,000	65,000
Grants	25,000	50,000	-25,000	50,000	45,000
Legacies	523,875		523,875		262,000
			540 O.5		
Sale of Field Assets	209,262		209,262		
Total Non-Quota		5,069,587		5,969,877	7,214,553
	209,262 		1,151,315	5,969,877 51.3 %	
Total Non-Quota	6,220,902 53.6 %	48.35 \$10,504,668	1,151,315	51.3% \$11,648,497	56.3 \$ \$12,804,923

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Financial Reports Summary 1989, 1990, 1991

EXPENDITURES	9-1-88- 8-31-89 Actual	9-1-88- 8-31-89 Budget	Favorable (Unfavorable)	9-1-89- 8-31-90 Budget	9-1-90- 8-31-91 Budget	Increase (Decrease)
Program Services						
Foreiga	\$4,861,360	4,916,613	55,253	\$5,608,816	5,767,970	159,154
Domestic	862,775	871,627	8,852	1,018,729	968,387	(50,342)
Disaster*	620,878	582,255	(38,623)	275,875		(275,875)
Canadian Food Grain Other	102,031	205,000 0	102,969	208,333	211,864	3,531
Total Program Service	6,447,044	6,575,495	128,451	7,111,753	6,948,221	(163,532)
% To Total Expenses	85.2%	84.79	6	83.1%	80.5%	
Support Services						
Board of World Min	55,000	55,000	0	35,000	70,450	35,450
Management General	746,621	692,951	(53,670)	799,509	908,002	108,493
Fund Raising/W H E	309,643	431,646	122,003	601,013	699,917	98,904
Shipping & Packing	4,954	5,000	46	8,000	4,000	(4,000
Total Supportive Serv	1,116,218	1,184,597	68,379	1,443,522	1,682,369	238,847
% To Total Expenses	14.8%	15.39	6	16.9%	19.5%	
Total Expenditures	7,563,262	7,760,092	196,830	8,555,275	8,630,590	75,315
INCOME		,				
Quota % To Total Income	0.0%	0.09	s	0.0%	0.0%	
Voluntary Contributio Other - Endowments,	6,075,142	6,302,564	(227,422)	6,984,441	7,109,404	124,963
Legacies, Grants	1,623,926	1,457,528	166,398	1,570,834	1,521,186	(49,648
% To Total Income	100.0%	100.09	6	100.0%	100.0%	
Total Income	7,699,068	7,760,092	(61,024)	8,555,275	8,630,590	75,315
EXCESS (DEFICIT)	135,806	0	135,806	0	٥	٥

^{*}NOTE: Disaster expenditures, by their nature, cannot be anticipated; therefore, they are not budgeted for in advance.

It is CRWRC's policy to maintain a balance of \$50,000 in its disaster fund accumulated balances above/below that amount affect an annual adjustment to the general fund, serving to increase/decrease it, respectively.

CHAPLAIN COMITTEE OF CRCNA

FINANCIAL REPORT SUMMARY

88/89, 89/90, 90/91

	9/1/88- 8/31/89 ACTUAL	9/1/88- 8/31/89 BUDGET	12 MONTHS FAVORABLE (UNFAVORABLE)	9/1/89- 8/31/90 8UDGET	9/1/90- 8/31/91 BUDGET
EXPENDITURES					
Program Services Military Institutional Industrial Total Program Service % To Total Expenses	\$107,444,37 300,844,26 21,488,88 \$429,777.51	\$113,082.00 316,621.00 22,613.00 \$452,316.00 92%	\$ 5,637.63 15,776.74 1,124.12 \$ 22,538.49	\$125,070.00 350,200.00 25,016.00 \$500,286.00 92%	\$146,623.75 410,546.50 29,324.75 \$586,495.00 93%
Supportive Services % To Total Expenses Debt Retirement Total Expenditures	\$ 33,844.49 7% \$463,622.00	\$ 38,424.00 8% \$490,740.00	\$ 4,579.51 \$ 27,118.00	\$ 40,254.00 8% \$540,540.00	\$ 40,055.00 7% \$626,550.00
INCOME					÷
Quotas % To Total Income	\$482,999.62 92%	\$473,000.00 97%	\$ 9,999.62	\$490,000.00 96%	\$464,000.00
Voluntary Contributions Interest Other	22,636.19 19,239.20	12,000.00 6,000.00	10,636.19 13,239.20	12,000.00 10,000.00	12,000.00 10,000.00
Total Non-Quota % To Total Income	41,875.39 8%	18,000.00 3%	23,875,39	22,000.00	22,000.00
Total Income	\$524,875.01	\$491,000.00	\$ 33,875.01	\$512,000.00	\$486,000.00
SURPLUS (DEFICIT)	\$ 61,253.01	\$260.00	\$ 60,993.01	\$(28,540.00)	\$(140,550.00)

CHRISTIAN REFORMED CHURCH LOAN FUND, INC. - U. S.

BALANCE SHEETS

,	Decem	ber 31
UNITED STATES FUND (Note A)	1989	1988
ASSETS		
Cash Certificates of deposit Loans receivable: (Note 8)	\$ 343,152 900,000	\$ 471,648 400,000
Non-interest bearing (less allowance for loan losses of \$20,000) Interest bearing Accrued interest receivable	713,214 3,329,307 10,526	878,180 2,140,140 9,458
	\$ <u>5,296,199</u>	\$_3,899,426
LIABILITIES AND FUND BALANCE		
Liabilities: Accounts payable Promissory notes payable (Note C) Total Liabilities	\$ 3,596 3,037,050 3,040,646	\$ 2,800 1,698,500 1,702,300
Fund Balance	2,255,553	2,198,126
	\$ <u>5,296,199</u>	\$ 3,899,426
CANADIAN FUND (Note A)		
ASSETS		
Cash Certificate of deposit Loans receivable, non-interest bearing Accrued interest receivable	\$ 1,816 214,000 137,787 1,962	\$ 9,653 160,000 166,552 1,393
	\$ <u>355,565</u>	\$337,598
FUND BALANCE		
Fund balance	\$ 355,565	\$337,598

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD Financial Reports Summary 1989, 1990, 1991

•	Fiscal 1989 <u>Actual</u>	Fiscal 1989 Budget	Fiscal 1989 Favorable (Unfavorable	Fiscal 1990 Budget	Fiscal 1991 Budget	Increase (Decrease)
Expenditures Program Services Student Grants Library Assistance	\$109,641.00 2,308.00	\$117,100.0D 26,500.00	\$ 7,459.00 24,192.00	\$117,100.00 27,500.00	\$102,685.00 17,400.00	(\$ 14,414.00) (10,100.00)
Total Program Services Percent to Total Expenses	111,949.00 92.7%	143,600.00 89.6%	31,651.00	144,600.00 89.6%	120,086.00 91.5%	(24,514.00)
Support Services Management and General Fund Raising	5,716.00 3,077.00	5,700.00 11,000.00	(15.00) 7,923.00	5,700.00 11,000.00	6,200.00 5,000.00	500.00 (6,000.00)
Total Supportive Services Percent to Total Expenses	8,793.00 7.3%	15,700.00 10.4%	7,907.00	16,700.00 10.4%	11,200.00 8.5%	(5,500.00)
Total Expenditures	\$120,742.00	\$150,300.00	\$ 39,558.DO	\$161,300.00	\$131,286.00	(\$30,014.00)
Income Quota Percent to Total Income Non-Quota Income: Calyin Seminary	41,732.00 39.9%	55,000.00 35.5%	(13,258.00)	55,600.00 41.0%	55,286.00 42.1%	(314.00)
Ovelopment Program Voluntary Contributions Church Collections Endowment Income Rental Income Investment Income	28,958.00 7,488.00 6,100.00 11,204.00 5,650.00 3,517.00	54,000.00 11,000.00 17,000.00 9,500.00 5,500.00 2,000.00	(25,042.00) (3,512.00) (10,900.00) 1,704.00 (850.00) 1,517.00	40,000.00 11,000.00 10,000.00 9,500.00 6,500.00 3,000.00	40,000.00 11,000.00 10,000.00 12,000.00 .00 3,000.00	.00 .00 .00 2,500.00 (6,500.00)
Total Non-Quota Percent to Total Income	62,917.00 60.1%	100,000.00	(37,083.00)	80,000.00 59.0%	76,000.00 57.9%	(4,000.00)
Total Income	\$104,649.00	\$155,000.00	<u>(\$50,351.00)</u>	\$135,600.00	\$131,286.00	(\$4,314.00)
Excess (Oeficit)	(\$16,093.00)	(\$5,300.00)	<u>(\$10,793.00)</u>	(\$25,700.00)		\$25,700.00

FUND FOR SMALLER CHURCHES COMMITTEE FINANCIAL REPORTS SUMMARY 1989, 1990, 1991

	9-1-88 TO 8-31-89 ACTUAL	9-1-88 To 8-31-09 BUDGET	FAVORABLE (UNFAVORABLE)	9-1-89 To 8-31-90 REV. BUDGET	9-1-90 To 8-31-91 BUDGET	INCREASE (DECREASE)
EXPENDITURES PROGRAM SERVICES:						
Subsidies Salaries and Allow. Moving Expenses Educational Allowances TOTAL PROGRAM SERVICES: % To Total Expenditures	1,150,202 12,909 1,565 1,164,676 98.9%	1,190,000	25,324	870,000 ·98.9.5	915,000 98.91	45,000
Management, General Interest Expense Total Supportive Services % To Total Expenditures	8,000 	9,000 3,800 12,000 1.0%	1,000 (2,237) (1,237)	10,000 0 10,000	10,000 0 10,000 1.1%	0000
TOTAL EXPENDITURES	1,177,913	1,202,000	24,087	850,000	925,000	45,000
INCOME						
QUOTAS % To Total Income Offerings, Gifts, Bequests Interest Income Gain in Exchange Rate Total Non-Quota Income % To Total Income	1,154,876 96.68 12,568 17,104 10,959 40,631 3.48	1,165,000 97.7% 12,000 15,000 0 27,000 2.3%	568 2,104 1,959 13,631	1,178,000 98.08 2,000 22,000 0 24,000 2.0%	1,036,800 97.68 · 2,000 24,000 0 26,000 2.4%	(141,200) 0 2,000 0 2,000
TOTAL INCOME	1,195,507	1,192,000	3,507	1,202,000	1,062,800	(139,200)
Expanditures (over)/under Income () = Peficit	17,594	(10,000)	27,594	322,000	137,800	(184,200)

U.S. AND SHARED MINISTERS' PENSION FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1988 - 1991

	Fiscal 1988	Fiscal 1989	Fiscal 1990	Fiscal 1991
EXPENDITURES:	Actual	Actual	Budget	<u>Budget</u>
Program Services:				
Pension payments to disabled & retired ministers & widows % of Total	\$ 2,054,631 71.9%	\$2,239,467 25.4%	\$ 2,365,000 44.9%	\$2,445,554 42.2%
Supportive Services:				
Administrative Expenses:				
Salaries and Fringes Other Administrative Expenses	\$ 37,626 189,752	\$ 35,601 182,676	\$ 37,610 170,804	\$ 40,618 220,394
Total Administrative % of Total	\$ 227,378 8.0%	\$ 218,277 2.5%	\$ 208,414 4.0%	\$ 261,012 4.5%
Payments to Financial Institutions For Funding Past Service Costs % of Total	\$ 577,099 20.2%	\$6,369,243 72.2%	\$ 2,691,533 51.1%	\$3,092,377 53.3
Total Expenditures	\$2,859,108	\$8,826,987	<u>\$5,264,947</u>	\$5,798,943
INCOME:				
Quotas	\$2,045,797	\$1,897,708	\$2,207,447	\$2,087,356
Participant Assessments	717,388	743,772	747,500	B31,587
Total Quotas & P.A. % of Total	\$2,763,185 96.6%	\$2,641,480 29.9%	\$2,954,947 56.1%	\$2,918,943 50.3%
Non Quota:				
% of Total	37,704 1.3%	6,102,113 69.1%	2,310,000 43.9%	2,880,000 49.7%
Guata Equalization % of Total	58,219 2.0%	83,394 .9%		
Total Income	\$2,859,108	\$8,826,987	\$5,264,947	\$5,798,943

CANADA MINISTERS' PENSION FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1988 - 1991

EXPENDITURES:	Fiscal 1988 <u>Actual</u>	Fiscal 1989 Actual	Fiscal 1990 Budget	Fiscol 1991 Budget
Program Services:				
Pension payments to disabled & retired ministers & widows % of Total	\$ 351,628 42.6%	\$ 389,531 16.5%	\$ 440,700 32.3%	\$ 484,770 28.6
Supportive Services:				
Administrative Expenses:				
Satries and Fringes Other Administrative Expenses	\$ 15,364 80,278	\$ 13,168 71,486	\$ 16,842 96,839	\$ 18,028 82,820
Total Administrative % of Total	\$ 95,642 11.6%	\$ 84,654 3.6%	\$ 113,681 8.3%	\$ 100,848 6.0%
Quota Equalization % of Total	73,324 8.9%	102,765 4.4%	75,000 5.5%	75,000 4.4%
Payments to Financial Institutions For Funding Past Services % of Total	305,233 37.0%	1,776,986 75.5%	734,760 53.9%	1,031,447
Total Expenditures	\$ 825,827	<u>\$2,353,936</u>	\$1,364,141	\$1,692,065
INCOME:				
Quotas	\$ 725,164	\$ 699,138	\$ 663,641	\$ 772,036
Participant Assessments	109,823	108,553	112,500	136,029
Total Quotas & P.A. % of Total	\$ 834,987 101.1%	\$ 807,691 34.3%	\$ 776,141 56.9%	\$ 908,065 53.7%
Non Quota:				
Investment Income % of Total	\$ (9,160) -1.1%	\$1,546,245 65.7%	\$ 588,000 43.1%	\$ 784,000 46.3
Total Income	<u>\$ 825,827</u>	\$2,353,936	\$1,364,141	\$ 1,692,065

U.S. MINISTERS' SPECIAL ASSISTANCE FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1988 - 1991

EXPENDITURES:	Fiscal 1988 Actual	Fiscal 1989 Actual	Fiscal 1990 Budget	Fiscal 1991 <u>Budget</u>
Program Services:				
Emergency Assistance Payments	\$ 8,640	\$4,265	\$12,000	\$11,000
Moving Expense Payments	68,785	22,081	50,000	45,000
Total Program Services	\$77,425	\$26,346	\$62,000	56,000
% of Total Income	160.7%	41.0%	74.4%	48.4%
Transfer to Canada Supplemental Fund	-	-	-	-
% of Total Income	~	-	-	-
Supportive Services & Expenses:	4,231	2,723	3,360	3,455
% of Total Income	8.8%	4.2%	4.0%	3.0%
Total Expenditures	\$81,656	\$29,069	<u>\$65,360</u>	\$59,455
INCOME:				
Quotas	\$48,047	\$64,229	\$83,358	\$115,598
% of Total Income	99.7%	99.9%	100.0%	100.0%
Non-Quota:				
Interest Income	123	-	-	-
Special Gifts	-	60	-	-
Total Non-Quota Income	123	60	-	-
% of Total	3%	1%		, <u>-</u> -
Total Income	<u>\$48,170</u>	\$64,289	\$83,358	\$115,598
SURPLUS (DEFICIT)	(\$33,486)	\$35,220	\$17,998	\$56,143
% of Total Income	(69.2%)	54.8%	21.6%	48.6%

CANADA MINISTERS' SPECIAL ASSISTANCE FUND FINANCIAL REPORTS SUMMARY BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1988 - 1991

	Fiscal 1988 Actual	Fiscal 1989 Actual	Fiscal 1990 Budget	Fiscal 1991 Budget
EXPENDITURES:				
Program Services:				
Emergency Assistance Payments	\$25,878	\$23,746	\$21,500	\$20,000
Moving Expense Payments	18,001	13,336	15,500	16,000
Total Program Services	\$43,879	\$37,082	\$37,000	36,000
% of Total Income	267.4%	164.1%	120.0%	84.2%
Supportive Services & Expenses:	7,145	8,159	4,032	8,000
% of Total Income	43.5%	36.1%	13.1%	18.7%
Total Expenditures	\$51,024	\$45,241	\$41,032	\$44,000
INCOME:				
Quotas	\$16,411	\$22,597	\$30,831	\$42,755
% of Total Income	100.0%	100.0%	100.0%	100.0%
Non-Quota:				
Interest Income	-	-	-	-
Transfer from U.S. Supplemental Fund				
Total Non-Quota Income				
% of Total Income				
Total Income	\$16,411	<u>\$22,597</u>	\$30,831	\$42,755
SURPLUS (DEFICIT)	(34,613)	(22,644)	(10,201)	(1,245)
% of Total Income	(210.9%)	(100.2%)	(33.1%)	(2.9%)

SCORE

Financial Report Summary

1988/89 1989/90 1990/91

	1988/89 1989/90 1990/91					
	Sept. 1, 1988 Aug. 31, 1989 Actual	Sept. 1, 1988 Aug. 31, 1989 Budget	Pavorable (Unfavorable)	Revised Sept. 1, 1989 Aug. 31, 1990 Budget	Sept. 1, 1990 Aug. 31, 1991 Budget	Increase (Decrease)
EXPENDITURES						
Progrem Services						•
Leadership Development	125,092	144,080	18,988	201,805	192,330	(9,475)
Churches in Transition	17,415	21,705	4,290	22,195	26,720	4,525
Multiracial Churches	38,388	46,285	7,897	47,225	67,290	20,065
Educational & Gen.Progrem	179,752	214,655	34,903	224,980	236,820	11,840
Total Program Services	360,647	426,725	66,078	496,205	523,160	26,955
5 of Total Expenses	89.95	89.75		90.85	89.45	
Supportive Services						
Manegement General	22,578	26,126	3,548	27,070	33,770	6,700
Fund Raising	17,984	23,045	5,061	23, 225	28,570	5,345
Total Supportive Servicea	40,562	49,171	8,609	50,295	62,340	12,045
f of Total Expenses	10.15	10.35	-	9.25	10.6%	
Total Expenditures	401,209	475,896	74,687	546,500	585,500	39,000
HCOR						•
Quotas	344,430	291,000	53,430	345,000	375,000	30,000
f of Total Income	77.75	70≸		73\$	75≸	
Non-Quota						
Voluntary Contributions	44,307	60,000	(15,693)	60,000	60,000	-0-
Church Collections	45,968	57,600	(11,632)	57,600	57,600	-0-
Special Contributions	-0-	5,000	(5,000)	5,000	5,000	-0-
Non-Quota Total	90,275	122,600	(32,325)	122,600	122,600	-0-
5 of Total Income	20.45	29\$		26\$	24%	
Other Receipts						
Agency Payment	-0-	-0-	-0-	→0~	-0-	-0-
Miscellaneous	8,789	4.000	4.789	4.000	4,000	-0-
Total Other Receipts	8,789	4,000	4,789	4,000	4,000	-0-
f of Total Income	1.95	15	•	15	Τ ≴	
Total Income	443,494	417,600	25.894	471,600	501,600	30,000
					(83,900)	(9,000)

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Oenominational Services Financial Reports Summary 1989 - 1990 - 1991

	Sept I, 1988 Aug 31, 1989 Actual	Sept 1, 1988 Aug 31, 1989 Revised Budget	12 months Fayorable (Unfayorable)	Sept 1, 1989 Aug 31, 1990 Revised Budget	Sept 1, 1990 Aug 31, 1991 Proposed Budget	Increase (Decrease)
Expenditures						
Program Services: Synod Assembly	\$ 246,404	\$ 273,900	\$ 27,496	\$ 283,400	\$ 306,700	\$ 23,300
Synodical Interim & Deputies	35,211	40,000	4,789	40,000	44,000	4,000
Standing & Service Committee		323,675	13,083	346,200	400,000	53,800
Study Committees	44,364	32,300	(12,064)	30,700	49,500	18,800
Assistance and Grants	56,096	86,000	29,904	77,500	83,500	6,000
U.S. Building Operations Can. Building Operations	592,863 206,923	669,400 59,600	76,537 (147,323)	661,000 40,000	672,700 40,000	11,700
Coordinated Air Trans.	90,187	94,000	3,813	95,000	95,000	-
Total Program Services	\$1,582,640	\$1,578,875	\$ (3,765)	\$1,573,800	\$1,691,400	\$ 117,600
% to Total Expense	86.7%	85.8%		84.4%	85.8%	, ,
Supportive Services Management & General % to Total Expenses	243,606 13.3%	260,360 14.2%	16,754	291,800 15.6%	280,770 14.2%	(11,030)
Total Expenditures	\$1,826,246	\$1,839,235	\$ 12,989	1,865,600	\$1,972,170	106,570
Income Quotas % to Total Income	\$1,505,505 84.2%	\$1,540,000 83.7%	\$(34,495)	\$1,575,000 84.4%	\$1,604,070 81.3%	29,070
Non-Quota and Other % to Total Income	282,777 15.8%	299,235	(16,458)	290,600 15.6%	368,100 18.7%	77,500
Total Income	\$1,788,282	\$1,839,235	\$ (50,953)	\$1,865,600	\$1,972,170	\$ 106,570
Surplus (Deficit)	\$ (37,964)	\$ -	\$ (37,964)			



PRAYER SERVICE FOR SYNOD 1990

Monday, June 11, 1990 - 8:00 P.M.
Oakdale Park Christian Reformed Church

Symphony of Prayer and Praise

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v ri	ACI.TL	$^{-}$		

Prelude Led by Proclaim

Invocation

Litany of Praise (based on Psalm 150)

Leader: Praise the Lord! People: Praise the Lord!

Leader: In this sanctuary of wood and stone,

built by human hands,

People: In the sanctuary of our human spirits,

wrought by God's hands,

Leader: Let us praise the Lord.

People: Praise the Lord!

Leader: Let our praise reach the outer limits

of space!

People: Through our lips

may all created things hear

the absolute power and splendor of our God.

Let us praise God with voices like trumpets!
People: Let us sing as sweetly as the harp and lyre.
Leader: Let us praise God with movement and dance.

People: May our praise move the hearts of those who hear—

like the violin's pure sound, like the voice of the flute.

Leader: May our praise be like crashing cymbals—

People: Like thunder, O Lord,

let our voices fill the whole world

with your glory.

All: Let everything that has breath praise the Lord!

Leader: Praise the Lord! People: Praise the Lord!

"Glory to God in the Highest" Celebration Singers

PROCLAMATION		5 · ' ·	1.
Matthew 18:10-20 Hymn		"God's Symph res of Our God and K	ony" (ing"
CONFESSION			
"If My People Will Pray" Personal Silent Prayers "Lamb of God" Assurance of Pardon			
PETITION			*
Prayer for the Mind of C Small-Group Prayers Hymn	hrist "Lord, Listen t	o Your Children Pray	ying"
Prayer for the Mission of Small-Group Prayers Hymn	Christ "Jesu, Jesu	u, Fill Us with Your L	.ove"
DEDICATION			
"I Believe"			

Preaching: Rev. William Vanden Bosch

Organist: Joy Holtrop

Song Leader: Nancy Vander Meer

Music: Proclaim, Celebration Singers, Oakdale Orchestra

Guest Soloist: Crystal Gamble

Prayer Team: Edith Bajema, Dan Van Haften

MINUTES OF SYNOD 1990

TUESDAY MORNING, JUNE 12, 1990 First Session

ARTICLE 1

Rev. William Vanden Bosch, pastor of Oakdale Park Christian Reformed Church of Grand Rapids, Michigan, the convening church, as president protem, calls the assembly to order. On behalf of the convening church, the president protem welcomes the delegates to Synod 1990.

ARTICLE 2

The assembly unites in singing *Psalter Hymnal* 253, "Praise to the Lord, the Almighty." The president pro tem offers an opening prayer and reads from II Thessalonians 1:11-12. He briefly addresses the assembly, reminding the delegates that they have been and are constantly being remembered in prayer. He urges the delegates to "be much in prayer for each other and for the work you are called to do at synod and may you do your work to God's honor and praise." The president pro tem prays again, remembering especially the Cnossen family of Prosper CRC, Falmouth, Michigan, whose son Darwin died in a tragic accident. Prayer is also offered for Rev. Ronald Klimp, pastor of Prosper CRC and a delegate to synod, whose arrival at synod is delayed so he may minister to the family.

The assembly sings *Psalter Hymnal* 291, "May the Mind of Christ, My Savior." Rev. William Vanden Bosch acknowledges and thanks Mrs. Nancy Vander Meer and Mrs. Joy Holtrop, song leader and organist.

ARTICLE 3

The president pro tem requests the stated clerk to call the roll of delegates; the credentials of the forty-six classes indicate that the following delegates are present:

DELEGATES TO SYNOD 1990

Classis	Ministers	Elders
Alberta North	Cecil Van Niejenhuis	Jacob Den Oudsten
	James C. Dekker	Wally Mulder
Alberta South	Albert J. De Vries	C. Nicholas Terpstra
	John R. Huizinga	Evert Borkent
Arizona	H. Dexter Clark	Ed Boschma
	Jeffrey A. Dykema	Donald Kraker
Atlantic Northeast	Nelson J. Gebben	Arman J. Balk
	Lugene L. Schemper	Frank F. Dykstra
B.C. North-West	Allen E. Likkel	Albert E. M. Morbey
	Jakob H. Kits	Albert W. Harskamp
B.C. South-East	Jacobus (Jake) Corvers	Jake Spoor
	Henry Numan	Peter Vriend

Classis	Ministers	Elders
Cadillac	Ronald A. Klimp	Bemard L. Mulder
	J. William Van Der Heide	Harold Jansen
California South	Peter Y. K. Shin	H. David Schuringa
	Bruce T. Ballast	Bernard A. to Velde
Central California	Case Admiraal	John Boogaard
	Leverne K. Tanis	Steven Hoekman
Chatham	Peter C. Hogeterp	Paul G. Buma
	John E. Top	Harry P. Verburg
Chicago South	John M. Ouwinga	Herman Kok
	Gary P. Hutt	Martin Ozinga, Jr.
Columbia	Carl J. Leep	David A. Hitt
	Henry Lamsma	Robert L. Rip
Eastern Canada	James Joosse	John W. Dykstra, Sr.
	Gerrit Bieze	Walter Neutel
Florida	Paul Ingeneri	Wayne De Young
	Stanley J. Workman	Julius T. Medenblik
Georgetown	Edward J. Tamminga	Sidney Klyn
	Howard D. Vanderwell	John Vander Lugt
Grand Rapids East	Jack Roeda	Charles Van Dyken, Jr.
Cidio i lapico East	Roger E. Van Harn	Edward A. Ditmar
Grand Rapids North	Wilmer R. Witte	Peter Vander Bent
Giano Napios Noiti	Henry G. Entingh	William Kuiper
Grand Rapids South	George R. Mossel	Andrew Seif
Grand Rapids South	Ronald L. Fynewever	Charles Strikwerda
Owner de Alle		
Grandville	Allen J. Bultman	Marcus (Max) Faasse
Our manual are Arrandon	Calvin Compagner	John Morren
Greater Los Angeles	Roger D. Kramer	David R. De Ridder
	Nguyen X. Bao	Lawrence R. McCormick
Hackensack	John C. Rickers	Herman Keizer, Jr.
Hamilton	Terry J. Lapinsky	Elmer Hubers
	Leonard H. Batterink	Jan van der Woerd
Holland	Raymond J. Sikkema	Willem H. Hultink
	Arthur J. Schoonveld	Henry ten Hoor
	Peter Borgdorff	Fred Jacobs
Hudson	Daniel L. Bratt	David Lowe
•	Casey D. Freswick	Jacob D. Klaassen
Huron	Ralph Koops	Frans De Weerd
lakota	Thomas S. Baird	John Slotegraaf
	John W. Postman	Arie Van Vuren
	Clarence Van Essen	Jack Vanden Berg
Illiana	Robert D. Ritsema	Sybren (Sidney) Post
	Randall J. Brouwer	John P. Zandstra
Kalamazoo	William D. Buursma	Ronald J. Van Valkenburg
	Allan H. Jongsma	Jeffrey Blamer
Lake Erie	Timothy J. Brown	Henry L. Hofstra
	Clayton G. Libolt	Kenneth C. Ludema
Minnesota North	John Vander Lugt	Stewart Sikkema
	Gerrit J. Bomhof	Simon W. Workman
Minnesota South	Karl H. Bratt	Ernest Dykema
	Norman B. Haan	John Kuipers
Muskegon	Norman L. Meyer	Henry T. Muyskens
Muskegon	Charles J. De Ridder	
Niagara	Henry Eshuis	Douglas Kooistra John Vriend
		Cornelis Van Soelen
Northcentral lowa	Calvin J. Tuininga	
	Douglas H. Bratt	Herman P. Eekhoff
Alambana Illio -!-	Harrison F. Harnden	Cecil De Lange
Northern Illinois	Willard Van Antwerpen	John R. Huizinga
Orange City	Douglas R. Fauble	John H. Zeilstra
	Wybren H. Oord	John L. De Groot
	Stuart C. Pastine	John Scholten

Classis	Ministers	Elders
Pacific Northwest	Rodney Vander Ley	Bill Brouwer
	Kenneth L. Havert	Sherwin Van Mersbergen
Pella	Jack Van Marion	Anthony Roskam
	Ronald L. Bouwkamp	William W. Dieleman
Quinte	Carl D. Tuyl	John Feenstra
	Henry Wildeboer	Jake De Vries
Red Mesa	Larry J. Doornbos	Herman Lee
	Marinus (Mike) A. Harberts	Corwin J. Brummel
Rocky Mountain	Jerry L. Alferink	Marcus E. Newton
	Jay C. Vander Ark	Richard L. Anema
Thornapple Valley	Thomas R. Wolthuis	Peter Paap
	Ben J. Becksvoort	Cornie Korhorn
Toronto	Derk Pierik	Albert Suk
	John Tenyenhuis	George Vandervelde
Wisconsin	Leslie J. Kuiper	Richard A. Vande Zande
	Martin Toonstra	Arthur Kuiper
Yellowstone	William D. Vis	Marvin Feddes
	Daniel J. Kruis	Lloyd Flikkema
Zeeland	James Cooper	Ben B. Mulder
	Harlan G. Vanden Einde	Melvin J. Frieswyk

The roll call indicates that Rev. Leonard T. Riemersma is present in place of Rev. Ronald A. Klimp, Classis Cadillac, and Elder John R. Huizinga is present in place of Elder Arnold Hoving, Classis Northern Illinois. Elders David A. Hitt, Classis Columbia, and Herman Keizer, Jr., Classis Hackensack, will arrive later.

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: Howard D. Vanderwell Vice President: Roger E. Van Harn First Clerk: Peter Borgdorff Second Clerk: Henry Wildeboer

ARTICLE 5

I. Taping of synodical sessions

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

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

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

II. Confidentiality of the executive sessions of synod

The Synodical Interim Committee calls the matter of confidentiality to the attention of Synod 1990 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)

III. Audio and video recordings of synod

The following regulations have been adopted by the Synodical Interim Committee and approved by synod (*Acts of Synod 1989*, p. 445):

- The original and stated purpose of making an audio recording 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 audio recordings.
- Representatives of the media are permitted to make video recordings 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 audio recordings 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. Video recordings are permitted provided the following restrictions are observed:

 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).

ARTICLE 6

The president pro tem expresses his appreciation to synod for the opportunity of participating in the opening of Synod 1990.

The president of synod, Rev. Howard D. Vanderwell, expresses the appreciation of synod to the congregation of Oakdale Park Christian Reformed Church and to the president pro tem, Rev. William Vanden Bosch, for his services both in the prayer service and in the opening of synod. He acknowledges the services of all who participated in the prayer service and thanks

the tally committee. He also, on behalf of the officers, thanks the delegates for the confidence placed in the four officers elected. He reads a verse from Scripture, Acts 15:28.

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 advisers, 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 Rev. Glenn D. Jerrell of the Orthodox Presbyterian Church and Dr. Leo J. Koffeman of the Reformed Churches in the Netherlands and fraternal observer Mr. Tju Pau San of the Church of Christ the Lord in Indonesia.

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

President Howard Vanderwell leads in prayer, and synod adjourns at 11:45 a.m. Synod will reconvene at 1:30 p.m.

TUESDAY AFTERNOON, JUNE 12, 1990 Second Session

ARTICLE 11

Dr. Roger E. Van Harn, vice president, reads from Psalm 93 and announces *Psalter Hymnal 93*, "The Lord Is King, Enthroned." He leads in opening prayer, interceding especially for Rev. John Joldersma, pastor of Pease, Minnesota, CRC, who recently suffered two heart attacks and is hospitalized at this time because of a blood clot.

ARTICLE 12

The president congratulates Elder Donald Kraker, Classis Arizona, on the occasion of his and Mrs. Kraker's fortieth wedding anniversary.

The officers of synod announce the following appointments:

Arrangements for testimonial dinner: Rev. Robert and Mrs. Darlene Meyering, Rev. Morris and Mrs. Alice Greidanus, and Rev. Arthur and Mrs. Anita Schoonveld. Reception Committee: Rev. William D. Buursma and Rev. John Tenyenhuis Devotions arrangements: Rev. Norman L. Meyer and Rev. Rodney Vander Ley

ARTICLE 13

The stated clerk presents the Agenda Directory for Synod 1990, 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 14

The stated clerk presents the report of the Program Committee, recommending the following advisory committees for Synod 1990:

Committee 1—Church Order I

Chairman: Henry Numan; reporter: Gary P. Hutt; ministers: Gerrit J. Bomhof, Daniel L. Bratt, Jacobus (Jake) Corvers, Larry J. Doornbos, Henry Lamsma, George R. Mossel; elders: John W. Dykstra, Sr., Herman P. Eekhoff, John Feenstra, Melvin J. Frieswyk, Harold Jansen, Sidney Klyn, Henry T. Muyskens, John Scholten; faculty adviser: Carl G. Kromminga.

Committee 2—Church Order II (Headship)

Chairman: Derk Pierik; reporter: Edward J. Tamminga; ministers: Jerry L. Alferink, Harrison F. Harnden, Peter C. Hogeterp, Jakob H. Kits, Terry J. Lapinsky, Lugene L. Schemper, Thomas R. Wolthuis; elders: Frans De Weerd, Edward A. Ditmar, David A. Hitt, Henry L. Hofstra, Julius T. Medenblik, Henry ten Hoor, C. Nicholas Terpstra, John Vriend; faculty adviser: Andrew J. Bandstra.

Committee 3—Structure/World Ministries/Regional Synods

Chairman: Charles J. De Ridder; reporter: Carl D. Tuyl; ministers: Leonard H. Batterink, Benjamin J. Becksvoort, Henry Eshuis, John C. Rickers, Jay C. Vander Ark, Wilmer R. Witte; elders: Arman J. Balk, William W. Dieleman, Marvin Feddes, Arnold Hoving, Herman Keizer, Jr., Kenneth C. Ludema, H. David Schuringa, Jake Spoor, Jan van der Woerd, Charles Van Dyken, Jr.; faculty adviser: Henry De Moor, Jr.

Committee 4—Radio/Publications

Chairman: Arthur J. Schoonveld; reporter: Case Admiraal; ministers: Nguyen X. Bao, Ronald L. Bouwkamp, H. Dexter Clark, Henry G. Entingh, Norman B. Haan, Mike A. Harberts, William D. Vis; elders: Jeffrey Blamer, Jacob Den Oudsten, John Morren, Bernard L. Mulder, Jack Vanden Berg, Cornelis Van Soelen, Simon W. Workman; faculty adviser: John H. Stek.

Committee 5—Domestic Ministries

Chairman: Allan H. Jongsma; reporter: John Vander Lugt; ministers: Douglas H. Bratt, James C. Dekker, Nelson J. Gebben, Peter Y. K. Shin, Leverne K. Tanis, John Tenyenhuis, Martin Toonstra, Clarence Van Essen;

elders: Richard L. Anema, Jake De Vries, John Kuipers, David Lowe, Ben B. Mulder, Robert L. Rip, John Slotegraaf; faculty adviser: David Engelhard.

Committee 6-World Ministries

Chairman: Raymond J. Sikkema; reporter: Norman L. Meyer; ministers: Calvin Compagner, Albert J. De Vries, Jeffrey A. Dykema, Casey D. Freswick, Ronald L. Fynewever, Paul Ingeneri, Jack Van Marion; elders: John Boogaard, Paul G. Buma, Frank F. Dykstra, Fred Jacobs, William Kuiper, Richard A. Vande Zande, Arie Van Vuren; faculty adviser: Theodore Minnema.

Committee 7—Educational Matters

Chairman: William D. Buursma; reporter: Douglas R. Fauble; ministers: Ralph Koops, Daniel J. Kruis, Leslie J. Kuiper, Wybren H. Oord, Jack Roeda, Cecil Van Niejenhuis; elders: Ed Boschma, Wayne De Young, Albert E. M. Morbey, Marcus E. Newton, Martin Ozinga, Jr., Albert Suk, Bernard A. te Velde, John P. Zandstra; faculty advisers: James A. De Jong, Anthony J. Diekema.

Committee 8—Interdenominational Matters

Chairman: George Vandervelde; reporter: Harlan G. Vanden Einde; ministers: Bruce T. Ballast, Gerrit Bieze, Clayton G. Libolt, Allen E. Likkel, John W. Postman, John Vander Lugt; elders: Bill Brouwer, Steven Hoekman, Willem H. Hultink, Douglas Kooistra, Lawrence R. McCormick, Sybren Post, Charles Strikwerda; faculty adviser: John H. Stek.

Committee 9-Pastoral Concerns

Chairman: James Joosse; reporter: Ronald J. Van Valkenburg; ministers: Karl H. Bratt, Randall J. Brouwer, Roger D. Kramer, Carl J. Leep, John M. Ouwinga, John E. Top, Willard Van Antwerpen, Rodney Vander Ley; elders: Evert Borkent, Corwin J. Brummel, Cecil De Lange, Lloyd Flikkema, Wally Mulder, Andrew Seif, Stewart Sikkema; faculty adviser: Theodore Minnema.

Committee 10—Synodical Services

Chairman: Kenneth L. Havert; reporter: John L. De Groot; ministers: Thomas S. Baird, Timothy J. Brown, Allen J. Bultman, James Cooper, Calvin J. Tuininga, J. William Van Der Heide, Stanley J. Workman; elders: David R. De Ridder, Ernest Dykema, Elmer Hubers, Cornie Korhorn, Donald Kraker, Peter Vriend, John H. Zeilstra; adviser: Leonard J. Hofman.

Committee 11—Financial Matters

Chairman: Robert D. Ritsema; reporter: Herman Kok; ministers: John R. Huizinga, Ronald A. Klimp, Stuart C. Pastine; elders: Marcus (Max) Faasse, Albert W. Harskamp, Jacob D. Klaassen, Arthur Kuiper, Herman Lee, Walter Neutel, Peter Paap, Anthony Roskam, Peter Vander Bent, Sherwin Van Mersbergen, Harry P. Verburg; adviser: Harry J. Vander Meer.

—Adopted

ARTICLE 15

Synod adjourns at 2:00 p.m. to meet in advisory committees and will reconvene on Wednesday at 8:30 a.m.

WEDNESDAY MORNING, JUNE 13, 1990 Third Session

ARTICLE 16

The president welcomes and introduces the Navajo Gospel Time Radio Choir from Classis Red Mesa. The choir sings two hymns, "Nothing but the Blood" and "How Great Thou Art." The delegates respond with a standing ovation. Rev. Rodney Vander Ley leads in devotions, requesting the delegates to participate in sentence prayers at their tables. He offers a concluding prayer.

The roll call indicates that Rev. Norman L. Meyer is absent with notice for the morning session. Elders David A. Hitt, Classis Columbia, and Herman Keizer, Jr., Classis Hackensack, are present and rise to express agreement with the Forms of Unity.

The minutes of the sessions of June 12, 1990, are read and approved.

ARTICLE 17

Synod adjourns at 9:00 a.m. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 1:30 p.m.

WEDNESDAY AFTERNOON, JUNE 13, 1990 Fourth Session

ARTICLE 18

Rev. Henry Wildeboer announces *Psalter Hymnal* 459, "Our World Belongs to God." He reads from I Peter 1:3-9 and leads in opening prayer.

ARTICLE 19

Advisory Committee 4, Radio/Publications, Rev. Case Admiraal reporting, presents the following:

I. Back to God Hour

- A. Material: Report 1, pp. 15-26 (except Section IV, E-G)
- B. Recommendations:
- 1. That synod grant the privilege of the floor to the president, Rev. James R. Kok; the director of ministries, Dr. Joel H. Nederhood; and the executive

director, Mr. David Vander Ploeg, when Back to God Hour matters are discussed.

—Granted

- 2. That synod permit Rev. Aaron Kayayan to address synod on behalf of The Back to God Hour.

 —Adopted
- 3. That synod permit The Back to God Hour to present a single nomination for board membership positions when incumbents are nominated for reelection.

Grounds:

- a. Since The Back to God Hour positions rotate between ordained and unordained persons, nominees who fail to be elected do not have an opportunity to be nominated or elected when the second terms of incumbents expire, the effect of which diminishes the bona fide character of their initial appearance on the ballot.
- b. This still provides the board and synod the option of replacing the incumbent if he/she has not adequately performed the board function.
- c. Since it is rare that the person placed on nomination with the incumbent is elected, this change will prevent the awkwardness in those cases.
 —Defeated

(The report of Advisory Committee 4 is continued in Article 30.)

ARTICLE 20

Advisory Committee 7, Educational Matters, Rev. Douglas R. Fauble reporting, presents the following:

I. Representation at synod

A. Material: Report 2-A, p. 490

B. Recommendation:

That synod grant the privilege of the floor to Mr. Jack M. De Korne, 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 the seminary faculty

A. Material: Report 2, p. 33

B. Recommendations:

- 1. That synod interview Rev. Keith W. Tanis, with a view to approving his appointment as Coordinator of Field Education for three years, commencing on July 1, 1990.
 - a. That this interview be scheduled on Friday, June 15, 1990, at 10:30 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 Rev. Daniel J. Kruis 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 Rev. Keith Tanis subject to satisfactory interview.

—Adopted

- 2. That synod interview Dr. Calvin P. Van Reken, with a view to approving his appointment as Assistant Professor of Moral Theology for three years, commencing on July 1, 1991.
 - a. That this interview be scheduled on Thursday, June 14, 1990, 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. Ralph Koops 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. Calvin P. Van Reken subject to satisfactory interview.

---Adopted

- 3. That synod interview Dr. Craig Van Gelder, with a view to approving his appointment as Associate Professor of Domestic Missiology for three years, commencing on September 1, 1990.
 - a. That this interview be scheduled on Thursday, June 14, 1990, at 1:30 p.m. and be held according to the regulations adopted by synod (*Acts of Synod 1979*, Art. 60, II, pp. 69-70) and implemented as follows:

1) That on behalf of synod Rev. Jack Roeda serve as primary questioner with a maximum time of thirty minutes.

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. Craig Van Gelder subject to satisfactory interview.

-Adopted

III. Appointments and reappointments to the seminary staff

- A. Materials:
- 1. Report 2, pp. 33-34
- 2. Report 2-A, p. 487
- B. Recommendations:
- 1. That synod approve the following appointment to the staff of Calvin Seminary:

Mr. Paul Fields as Theological Librarian for two years.

-Adopted

- 2. That synod approve the following reappointments to the staff of Calvin Seminary:
 - a. Dr. John W. Cooper as Professor of Philosophical Theology for two years.
 - Dr. Robert C. De Vries as Associate Professor of Church Education for two years.

---Adopted

3. That synod approve the following adjunct appointment to the staff of Calvin Seminary:

Dr. Emily Brink as Adjunct Professor of Church Music and Worship.

-Adopted

4. That synod approve the following adjunct reappointment to the staff of Calvin Seminary:

Rev. Dirk Hart as Adjunct Professor of Evangelism.

-Adopted

IV. Retirement of members of the Calvin Seminary faculty

- A. Materials:
- 1. Report 2, p. 33
- 2. Report 2-A, p. 487
- B. Recommendations:
- 1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate titles upon the following members of the seminary staff:
 - a. Dr. Carl G. Kromminga, Professor of Practical Theology, Emeritus.
 - b. Rev. John H. Stek, Associate Professor of Old Testament, 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 19, 1990.

-Adopted

V. New appointments to staff positions

- A. Materials:
- 1. Report 2, pp. 43-44
- 2. Report 2-A, p. 491
- B. Recommendations:
- 1. That synod approve the following new *regular* appointments to the staff of Calvin College:
 - a. James Bandstra, Ph.D. candidate, Associate Professor of Engineering, effective September 1991
 - b. Kelly J. Clark, Ph.D., Associate Professor of Philosophy
 - c. John E. Hare, Ph.D., Professor of Philosophy
 - d. Douglas A. Howard, Ph.D., Assistant Professor of History

- e. Carl Johnson, M.H.S., Instructor in Spanish
- f. Richard T. Karppinen, M.B.A., Associate Professor of Business
- g. Kenneth E. Pomykala, Ph.D. candidate, Assistant Professor of Religion and Theology
- h. William D. Romanowski, Ph.D. candidate, Assistant Professor of Communication Arts and Sciences
- Christiana van Houten, Ph.D., Assistant Professor of Religion and Theology
- j. Mary S. Van Leeuwen, Ph.D., Professor of Interdisciplinary Studies (reduced load)

---Adopted

- 2. That synod approve the following new *term* appointments to the staff of Calvin College:
 - a. Linda K. Burden, M.S.N., Assistant Professor of Nursing for one year
 - b. Randall J. Buursma, M.A., Visiting Instructor in Communication Arts and Sciences for one year
 - c. William D. Dennison, Ph.D. candidate, Visiting Assistant Professor of Philosophy for one year
 - d. Edward E. Ericson III, M.A., Instructor in History for one year
 - e. Cheryl Feenstra, M.S.N., Assistant Professor of Nursing for one year (1989-1990)
 - f. Lawrence R. Herzberg, M.A., Assistant Professor of Germanic Languages (Chinese) for one year (1989-1990)
 - g. James O. G. Ibe, Ph.D., M.B.A., Assistant Professor of Economics for one year
 - Barbara K. Olson, Ph.D. candidate, Assistant Professor of English for one year
 - Gerald J. Petter, Ph.D., Assistant Professor of Religion and Theology for one year (1989-1990)
 - j. Kathleen Storm, Ph.D., Associate Professor of Psychology for two years
 ——Adopted
- 3. That synod approve the following new administrative appointments to the staff of Calvin College:
 - a. Glenn A. Remelts, M.A., M.A.L.S., Systems Librarian (with faculty status) for two years
 - Frank C. Roberts, Ph.D., Dean for the Social Sciences and for Languages, Literature, and the Arts (with faculty status) for three years, beginning September 1, 1990
 - c. Steven R. Timmermans, Ph.D., Director of the Academic Support Program (with faculty status) for two years

-Adopted

VI. Reappointments with tenure

A. Material: Report 2, p. 44

B. Recommendation:

That synod approve the following reappointments with tenure to the staff of Calvin College (italics indicate a raise in rank):

- 1. Henk Aay, Ph.D., Professor of Geography and Environmental Studies
- 2. Martinus A. Bakker, M.A., Ph.D., Professor of Germanic Languages
- 3. James Bradley, M.S., Ph.D., Professor of Mathematics and Computer Science
- 4. James D. Bratt, Ph.D., Professor of History
- 5. Edna C. Greenway, M.A., Ph.D., Professor of Spanish
- 6. Philip C. Holtrop, B.D., Ph.D., Professor of Religion and Theology
- 7. Nancy L. Meyer, M.S., Ed.D., Professor of Physical Education
- 8. Raymond L. Slager, M.S., C.P.A., Associate Professor of Business
- 9. Evert Van Der Heide, M.A., Ph.D., Professor of Economics

—Adopted

VII. Reappointments to the staff

A. Materials:

- 1. Report 2, pp. 44-45
- 2. Report 2-A, p. 492

B. Recommendations:

- 1. That synod approve the following *regular* reappointments to the staff of Calvin College (italics indicate a raise in rank):
 - a. Faculty
 - Gregg H. Afman, M.A., Ed.D., Associate Professor of Physical Education
 - 2) Patricia Vanden Berg Blom, M.A., Ph.D., *Professor* of Communication Arts and Sciences
 - 3) Dinora Cardoso, M.A., Assistant Professor of Spanish
 - 4) James A. Clark, M.A., Ph.D., Professor of Geology
 - Mary Molewyk Doornbos, M.S., Associate Professor of Nursing (for five years)
 - 6) Edward R. Douma, M.A., Assistant Professor of Physical Education
 - 7) R. John D. Ferdinands, Ph.D., Assistant Professor of Mathematics
 - 8) Earl D. Fife, M.A., Ph.D., Professor of Mathematics
 - 9) Mary E. Flikkema, M.S.N., Assistant Professor of Nursing
 - 10) Donald R. Hettinga, M.A., Ph.D., Professor of English
 - 11) W. David Laverell, M.S., Ph.D., M.A.R., Th.M., Professor of Mathematics and Computer Science
 - 12) Laurence L. Louters, M.S., Ph.D., *Professor* of Chemistry (for three years)
 - 13) Luis E. Lugo, M.A., Ph.D., Associate Professor of Political Science
 - 14) John F. Nielsen, M.S.W., Associate Professor of Social Work
 - Kurt C. Schaefer, M.A., Ph.D., Associate Professor of Economics and Business
 - 16) Franklin D. Speyers, M.S., Associate Professor of Art
 - 17) Steven J. Stegink, M.A., Ph.D., Associate Professor of Science Educa-
 - Gary W. Talsma, M.S., Ph.D., Associate Professor of Mathematics and Computer Science

- b. Administrators and professional staff
 - 1) Virginia R. Bullock, M.A., Director of Exhibitions in the Art Department for two years
 - Allen W. Emerson, M.A., administrative reappointment to the Academic Support Program (with faculty status) for two years
 - 3) Rodger R. Rice, Ph.D., Director of the Social Research Center (with faculty status) for three years (effective September 1, 1989)
 - 4) Glenn E. Triezenberg, M.S.W., M.B.A., Counselor in the Broene Counseling Center (with faculty status) for two years
 - Michael J. Van Denend, M.A., Director of Alumni Relations for four years

—Adopted

- 2. That synod approve the following *term* reappointments to the staff of Calvin College (italics indicate a raise in rank):
 - a. John W. Dodge, M.A., Ph.D., Professor of Economics for two years
 - b. Lawrence R. Herzberg, M.A., Assistant Professor of Germanic Languages (Chinese) for two years
 - c. Jeffrey S. Johnson, Ph.D., Assistant Professor of English for one year
 - d. Jacoba Koene, M.C.E., Assistant Professor of Spanish for two years
 - e. Michelle Loyd-Paige, M.A., Ph.D., Assistant Professor of Sociology for one year
 - f. Margaret J. Masson, Ph.D., Assistant Professor of English for one year
 - g. Allen L. Shoemaker, Ph.D., Professor of Psychology for two years
 - h. Robert S. Sweetman, Ph.D., Assistant Professor of History for one year
 - Mark R. Talbot, Ph.D. candidate, Assistant Professor of Philosophy for one year
 - Debora V. Traas, Ph.D. candidate, Assistant Professor of French for one year (reduced load)
 - k. Richard J. Van Andel, M.S., Assistant Professor of Engineering for one year
 - l. Yvonne H. Van Ee, M.A.T., doctoral candidate, Associate Professor of Education for one year

—Adopted

VIII. Retirement of members of the Calvin College staff

A. Material: Report 2-A, p. 492

B. Recommendations:

- 1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate titles upon the following members of the Calvin staff:
 - a. Ervina Boevé, M.A., Professor of Communication Arts and Sciences, Emerita
 - b. Elsa Cortina, Doctora en Pedagogia, M.A., Professor of Spanish, Emerita
 - c. Clarence Menninga, Ph.D., Professor of Geology, Emeritus
 - d. Vernon D. Nyhoff, M.S., Assistant Professor of Mathematics and Computer Science, Emeritus
 - e. Alfred J. Reynolds, Ph.D., Professor of Psychology, Emeritus

f. Evelyn J. Weidenaar, M.A., M.A.L.S., Librarian, Emerita

—Adopted

2. That synod recognize with appreciation the services rendered by the named retirees at a testimonial dinner to be held on Tuesday, June 19, 1990.

—Adopted

IX. Twenty-fifth anniversary of appointment to the faculty of Calvin College

A. Material: Report 2-A, p. 492

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 19, 1990:

- 1. Robert Bolt, Ph.D., Professor of History
- Conrad J. Bult, M.A., M.A.L.S., Assistant Library Director for College-Related Matters
- 3. James H. De Borst, Ph.D., Professor of Political Science
- 4. Peter A. De Vos, Ph.D., Professor of Philosophy
- 5. Cornelius P. Hegewald, D.A.G., Professor of Germanic Languages
- 6. Albion J. Kromminga, Ph.D., Professor of Physics
- 7. Marvin E. Monsma, M.A., M.A.L.S., Director of the Library
- 8. Alfred J. Reynolds, Ph.D., Professor of Psychology
- 9. William Van Doorne, Ph.D., Professor of Chemistry
- 10. George Van Zwalenberg, Ph.D., Professor of Mathematics
- 11. Louis A. Vos, D.Th., Professor of Religion and Theology

—Adopted

(The report of Advisory Committee 7 is continued in Article 38.)

ARTICLE 21

Advisory Committee 5, *Domestic Ministries*, Elder John Vander Lugt reporting, presents the following:

I. Synodical Committee on Race Relations (SCORR)

A. Material: Report 16, pp. 255-65

B. Recommendations:

1. That SCORR's executive director, Mr. Bing Goei, and its president, Rev. Alfred S. Luke, be granted the right of the floor when matters pertaining to the ministry of SCORR are discussed.

—Granted

2. That synod encourage the churches to celebrate our denominational All Nations Heritage Week from September 30 through October 6, 1991.

Grounds:

 The enthusiastic participation in past All Nations Heritage Week celebrations affirms the value of such a week as an expression of

- denominational praise to God and commitment to the ministry of racial reconciliation.
- b. It provides a focused way for SCORR to increase denominational awareness of and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.

It testifies to our denomination's commitment to increasing racial diversity

—Adopted

II. Chaplain Committee

A. Material: Report 6, pp. 151-64

B. Recommendations:

1. That synod grant the privilege of the floor to the executive director, Rev. Harold Bode; the assistant executive director, Dr. Melvin Flikkema; and committee members as needed on matters affecting the Chaplain Committee.

-Granted

2. That the chaplains who are present while synod is in session be presented to synod after the noon recess on June 15, 1990, and that two chaplains be allowed to speak briefly to synod.

-Adopted

3. That synod reappoint Rev. Harold Bode as executive director of the Chaplain Committee for another four-year term.

Grounds:

- a. He continues to very effectively lead and serve the Chaplain Committee as executive director.
- b. He brings to the position sensitive and compassionate pastoral-care skills, strong gifts of wisdom and judgment, a living faith and a deep personal relationship with the Lord, a love for the CRC, and a dedication to the church universal.

—Adopted

4. That synod reappoint Dr. Melvin J. Flikkema as assistant executive director of the Chaplain Committee for another two-year term.

Grounds:

- a. He has served the Chaplain Committee well as assistant executive director.
- He has demonstrated organizational and administrative skills, pastoralrelations skills, a strong commitment to Christ, and a deep love of the CRC.

-Adopted

Observation: During this past year Rev. Bode was elected to serve as chairperson of the Congress on Ministry in Specialized Settings (COMISS) and was also elected chairperson-elect of the National Conference on Ministry to the Armed Forces (NCMAF) for 1990. In the past year Dr. Flikkema was elected to serve as convener of all the endorsing agents who are a part of COMISS.

With gratitude to God, we note that these appointments show that the Chaplain Committee has influence and respect disproportionate to the size of our denomination.

The president congratulates both Rev. Bode and Dr. Flikkema in their reappointments and wishes them God's continued blessings.

(The report of Advisory Committee 5 is continued in Article 45.)

ARTICLE 22

Synod adjourns at 2:40 p.m. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 7:30 p.m.

WEDNESDAY EVENING, JUNE 13, 1990 Fifth Session

ARTICLE 23

Rev. Clarence Van Essen announces *Psalter Hymnal 267*, "And Can It Be." He reads from Ephesians 1:15-23 and leads in opening prayer.

The president of synod welcomes to synod conferees from the second biennial Multiethnic Conference. The conferees will later attend the advisory committee meetings.

ARTICLE 24

Advisory Committee 9, *Pastoral Concerns*, Mr. Ronald J. Van Valkenburg reporting, presents the following:

I. Pastor-Church Relations Committee

A. Materials:

- 1. Report 14, pp. 243-50 (except Sections III and VII, B)
- 2. Communication 1

B. Recommendations:

1. That synod grant the following PCRC members the privilege of representing the committee before synod and its advisory committee: Rev. Eugene W. Los, chairman; Dr. Robert C. De Vries, secretary; and Rev. Louis M. Tamminga, director.

--Granted

2. That synod thank Dr. Robert C. De Vries, Rev. Carl L. Kammeraad, and Rev. Eugene W. Los for their six years of outstanding service.

—Adopted

3. That synod grant Rev. Louis M. Tamminga, director, 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 the delegates "to trends and relevant issues bearing on the relationship between congregations and pastors" (Acts of Synod 1982, p. 583).

—Adopted

4. That synod allow the Pastor-Church Relations Committee to be permanently expanded to ten members.

Ground: The Ministerial Information Service requires frequent executive-committee meetings, necessitating extra committee personnel.

—Adopted

- 5. That synod, in view of the benefits that accrue to pastors and churches from continuing education, including periodic sabbaticals,
 - favor the practice of continuing education as a life-long endeavor for Christian Reformed pastors;
 - b. urge churches to make it possible for their pastors to engage annually in continuing education;
 - c. mandate the Pastor-Church Relations Committee to promote continuing education among CRC churches and pastors.

-Adopted

II. Committee on Disability Concerns

- A. Material: Report 9, pp. 173-86 (except V, VI, and VII, D, E, and I)
- B. Recommendations:
- 1. That Rev. Ronald Vredeveld, chairman, and/or another designated member of the CDC, and Rev. Ted Verseput, director, be given the privilege of the floor when matters pertaining to work of the CDC are being considered.

-Granted

2. That the director of the CDC, Rev. Ted Verseput, be given the privilege of addressing synod briefly at a time of synod's choosing.

Ground: After three years of existence as an agency of the denomination, the CDC feels that synod should be addressed directly and personally regarding this ministry.

-Adopted

3. That synod approve an additional staff position for the CDC, to begin after September 1, 1990. The primary responsibilities of this position will be the development of activities and programs which directly minister to persons with disabilities and their families.

Grounds:

a. The effectiveness of and need for the ministry of the CDC is becoming increasingly evident. A growing number of individuals, families, congregations, agencies, etc., are requesting the assistance of the CDC. This has been especially noticeable since the expansion of the mandate of the committee by Synod 1987, which has resulted in the churches' attention being directed to all types of disabilities.

- b. The CDC has analyzed needs and developed programs over the past few years. If the synodical mandate of the CDC is to be fulfilled, the committee must now expand its work of promoting these programs and assisting in their organization and establishment throughout the denomination. Training, resources, and consultation must be provided, all of which call for expertise and available time.
- c. Although the CDC has sought to address itself to the needs of persons with disabilities in the whole denomination, pilot projects have by necessity been developed only in limited areas. Those programs must now be brought to all parts of the CRC throughout the United Stated and Canada.
- d. The CDC recognizes that much work in the area of ministry with persons with disabilities and their families can and should be done by volunteers. Many volunteers are available within the CRC, and several have offered their services. However, the proper training, use, and supervision of volunteers takes time and expertise.

e. Speaking, writing, consultation, and organizational assistance throughout the United States and Canada have fully occupied the time and energies of the present staff. In addition, an increasing amount of time and effort is being required for promotion and fund-raising.

f. The CDC is convinced that there is an urgency to this ministry that makes it imperative to proceed as quickly as possible. The number of persons with disabilities is growing, and their presence calls for the attention of the church now, for their needs will not wait. We believe that pursuing this ministry is vital to our being Christlike as a church. Our Lord himself is the model of what it means to love and accept those whom society often looks upon as "the least of these brothers of mine" (Matt. 25:40).

—Adopted

4. That synod acknowledge with thanks the work of Rev. Robert H. Uken and Rev. Ronald C. Vredeveld, the retiring committee members.

---Adopted

5. That synod approve the addition of one committee member to the CDC and that the selection of that member be in the category of Family member/Eastern Canada.

Grounds:

- a. This request is in keeping with the plans for restructuring and expanding the CDC as contained in the long-range plan of the CDC as outlined in its report.
- b. The expansion of ministry by the agencies of the church should not be put on hold because of possible future organizational changes.

—Adopted

(The report of Advisory Committee 9 is continued in Article 73.)

ARTICLE 25

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 26

Synod adjourns at 8:25 p.m. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 8:30 a.m. Thursday.

THURSDAY MORNING, JUNE 14, 1990 Sixth Session

ARTICLE 27

Rev. George R. Mossel reads from I Corinthians 1:18-31 and leads in opening prayer. He announces *Psalter Hymnal* 533, "Church of God, Elect and Glorious." Delegates are requested to participate in sentence prayers at the conclusion of each stanza, concluding with the doxology, "Praise God, from Whom All Blessings Flow."

The roll call indicates that all delegates are present.

The minutes of the sessions of June 13, 1990, are read and approved.

The stated clerk welcomes and introduces fraternal delegates Rev. Ryuzo
Hashimoto of the Reformed Church in Japan and Rev. Iyortyom Achineku
from the Church of Christ in the Sudan Among the Tiv.

ARTICLE 28

The president of synod introduces and welcomes Rev. John A. Rozeboom, executive director of Home Missions. Rev. Rozeboom recognizes delegates who are involved in ministries funded by Home Missions. He introduces the following home missionary delegates: Rev. Jeffrey Dykema, Sunshine Community, El Paso, TX; Rev. Allen E. Likkel, Christ Community Church, Nanaimo, BC; Rev. Nguyen X. Bao, Saigon CRC, Westminster, CA; Rev. Randall Brouwer, Faith CRC, Nashville, TN; Rev. Norman L. Meyer, Interim Home Missionary, East Coast; Rev. Marinus A. Harberts, Crownpoint, NM. CRC; Elder Corwin Brummel, Church Rock, NM, CRC; Rev. Derk Pierik, Campus Ministry, University of Toronto; and Rev. Daniel J. Kruis, Valley CRC, Salt Lake City, UT. He recognizes Rev. Jack Stulp, board president, and Rev. Terry J. Lapinsky, board member and delegate to synod, as well as members of the staff and support personnel. He addresses synod, challenging the delegates to be much in prayer for motivation in the churches of our denomination to gather God's growing family. The president of synod responds.

ARTICLE 29

Advisory Committee 1, Church Order I, Rev. Gary P. Hutt reporting, presents the following:

I. Committee to Examine Section IV of the Church Order

A. Materials:

- 1. Report 28, pp. 285-302 (Agenda for Synod 1989)
- 2. Article 95, pp. 533-34 (Acts of Synod 1989)
- 3. Report 29, pp. 401-06 (Agenda for Synod 1990)
- 4. Overture 2, pp. 407-12 (Agenda for Synod 1990)

B. Background:

The committee to examine Section IV of the Church Order was appointed by Synod 1987 with the following mandate:

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:

- This work was begun by Classis Red Mesa in 1981 but was not completed.
- There is still a need to examine the present Church Order stipulations on Admonition and Discipline given the increasing cultural diversity of the denomination.

(Acts of Synod 1987, pp. 621-22)

The Synod of 1988 added the following assignment to the above mandate:

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 disclosure made under our present system of discipline as required by the Church Order and synodical regulations.

(Acts of Synod 1988, p. 535)

The committee submitted its report on the 1987 mandate to Synod 1989 and asked that it be given an additional year to complete the work assigned by Synod 1988. The Synod of 1989 decided to refer the report of the committee to the churches for study and response and granted the committee two additional years to complete its work. Report 29 in the 1990 Agenda is thus before the synod this year as information, not for action or approval. In that sense this report is named "supplementary" to the report submitted in 1989.

C. Study-committee recommendations:

1. That synod receive the supplementary report as information only, without taking action on specific proposals for revision of Church Order articles, guidelines, and forms.

- 2. That synod urge all churches to carefully review the report of the committee (*Agenda for Synod 1989*, pp. 285-302) and this supplementary report and to submit their responses to the committee as soon as possible, but *no later than* September 15, 1990. The committee is eager to receive positive as well as other comments.
- 3. That synod continue the committee for one more year in order for it to complete its assignment.

D. Overture 2: Revise Church Order Articles 78-86:

Overture 2 addresses essentially the same issue as does Report 29, though in a more general way, and it is slightly more inclusive in that it proposes revisions through Article 86 of the Church Order. Having consulted with the chairman and secretary of the study committee, the advisory committee concludes that the request of Overture 2 is so similar to the work already being done by the study committee that the Christian Reformed Church would be best served by referring this overture to the study committee to incorporate into the overall review of "The Admonition and Discipline of the Church."

E. Recommendations:

1. That Rev. Alfred E. Mulder (chairman) and Dr. Richard R. De Ridder (secretary) be granted the privilege of the floor when this report is discussed by synod.

-Granted

2. That synod receive the supplementary report as information only, without taking action on specific proposals for revision of Church Order articles, guidelines, and forms.

—Adopted

3. That synod urge all churches to carefully review the report of the committee (*Agenda for Synod 1989*, pp. 285-302) and this supplementary report (*Agenda for Synod 1990*, pp. 401-06), as well as Overture 2, *Agenda for Synod 1990*, pp. 407-12, and to submit their responses to the committee as soon as possible, but *no later than* September 15, 1990. The committee is eager to receive positive as well as other comments.

—Adopted

4. That Overture 2 be referred to the study committee.

-Adopted

5. That synod continue the study committee until 1991 in order for it to complete its assignment.

—Adopted

6. That synod declare this to be its answer to Overture 2.

—Adopted

II. Response to Overture 1: Allow Evangelists to Serve in Organized Churches of Classis Red Mesa

A. Material: Overture 1, p. 407

B. Recommendation:

That synod accede to Overture 1 from Classis Red Mesa and declare that

By way of exception to Supplement, Article 23-b of the Church Order (Modification for churches of Classis Red Mesa) ordained evangelists be allowed to "serve in the organized churches of Classis Red Mesa." These evangelists shall serve for limited periods of time as approved by classis. This exception will be terminated in 1995.

Grounds:

1. Classis Red Mesa is in the midst of a change from Anglo to Native American leadership in its Native American churches. To assist this change and provide the churches with leadership during the change, ordained evangelists are needed in the organized churches.

By 1995 more Native Americans are expected to be ordained ministers of the Word.

—Adopted

III. Response to Overture 3: Alter C.O. Article 42

A. Material: Overture 3, p. 413

B. Background:

Article 42 directs that church visiting be conducted once a year. Overture 3 asks that this be changed to read "once every other year." This overture was submitted to Classis Alberta South but was not adopted.

C. Recommendation:

That synod not accede to Overture 3.

Grounds:

1. Synod has clearly spoken to this issue:

It is readily acknowledged that the practice of church visitation has not always been as effective or as meaningful as it might have been. In many instances church visitation has been conducted mechanically, hastily, and with relatively little profit. On the other hand, many have found church visitation to provide a meaningful setting for receiving genuinely helpful counsel and needed fraternal advice, as well as an opportunity for pastoral and consistorial growth.

Since church visitation has the potential for providing significant benefits for every consistory, it is important that the practice of regular visitation be strengthened rather than weakened. Those churches which are at some distance from others within classis surely need the stimulation and fellowship provided by church visitation as much as, or even more than, others. The expenditure of time and money which may be involved is surely justified by the potential results of a well-executed program of visiting. Consequently, rather than diminishing the number of visits which are to be made, the classis should diligently continue the practice of yearly visitation while seeking to make each

visit a meaningful and spiritually enriching experience for all those involved.

(Acts of Synod 1975, p. 17)

2. The second ground of Overture 3 supports continuing the present yearly practice rather than changing it as proposed.

—Adopted

IV. Response to Overture 4: Alter C.O. Article 48-b

A. Material: Overture 4, p. 413

B. Background:

Overture 4 addresses the need and cost of sending three synodical deputies to meetings of the classes, especially when distances are a factor.

C. Recommendation:

That synod not accede to Overture 4.

Grounds:

1. It is very difficult to foresee instances of "special need."

2. If only two synodical deputies were present, they might find it difficult to come to a decision.

Concerns expressed in the above two grounds justify the additional cost incurred in retaining our present practice of sending three synodical deputies.

-Adopted

(The report of Advisory Committee 1 is continued in Article 50.)

ARTICLE 30

(The report of Advisory Committee 4 is continued from Article 19.)

Advisory Committee 4, Radio/Publications, Rev. Case Admiraal reporting, presents the following:

I. CRC Publications

A. Materials:

- Report 3, pp. 47-64 (except Section IV, Section VI, Appendix B, Section VIII, E-H)
- 2. Report 3-A, pp. 495-96
- 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 L. Hoksbergen, president

Rev. Howard D. Vanderwell, secretary

Mr. Gary Mulder, executive director

For The Banner:

Rev. Galen Meyer, editor in chief

For Education:

Dr. Harvey A. Smit, editor in chief

For Finance:

Mr. Allen Van Zee, finance director

—Granted

2. That synod approve, as recommended by the Worship Committee and CRC Publications Board, the following suggested revision (*Psalter Hymnal*, p. 1002, column 1, 5 lines from bottom):

He [also] gathers new believers into an emerging congregation. As shepherd of this new flock, he is called to preach the gospel of the kingdom and to administer the sacraments. He also guides and counsels, holding in trust all sensitive matters confided to him. (Brackets indicate deletion; italicized sentences are the additions.)

Ground: This harmonizes with existing forms for ordination of ministers, elders, and deacons.

-Adopted

3. That synod note that this fulfills the synodical mandate directed to the Worship Committee to "revise the Form for the Ordination of Evangelists to include a statement regarding the need for confidentiality" (Acts of Synod 1989, p. 469).

—Adopted

4. That synod reappoint Mr. Gary Mulder as executive director of CRC Publications for a four-year term beginning September 1, 1990.

Ground: Under Gary Mulder's direction, CRC Publications continues to function smoothly, efficiently, and cooperatively. He has contributed greatly to good morale within the organization. He has earned and holds a high level of trust, respect, and goodwill, both with those within the organization and those beyond it. His performance appraisal indicated a very positive evaluation of all his work and leadership.

-Adopted

5. That synod reappoint Dr. Harvey Smit as editor in chief of the Education Department of CRC Publications for a four-year term beginning September 1, 1990.

Ground: Harvey Smit continues to exhibit excellent skills in writing, editorial planning, leadership of his department, and insight. As a result, the products of the Education Department of CRC Publications display sound theology and pedagogy and serve as excellent resources for the churches. He also works well with and has gained the respect of others both within and outside of our organization and our denomination.

—Adopted

The president of synod congratulates both Mr. Mulder and Dr. Smit, acknowledging and thanking them for their leadership and ministry.

6. That synod concur with the decision of the CRC Publications executive committee not to authorize making available transparencies of the new *Psalter Hymnal*.

Grounds:

- a. Churches do not need permission for songs in public domain.
- b. Churches can obtain permissions readily through Christian Copyright Licensing, Inc. (CCLI).
- c. Copyright law seems not to require any added permissions for churches that have purchased copies of the new *Psalter Hymnal* for all members.
- d. Churches can make transparencies less expensively themselves than CRC Publications can produce them.

-Adopted

7. That synod refer the matter of the acceptability of the New Revised Standard Version (NRSV), a major revision of the synodically approved Revised Standard Version (RSV), to the Worship Committee for study and to formulate a proposal regarding its use by the churches.

Grounds:

- a. Fifteen percent of the churches are currently using the RSV and may seek replacements.
- b. Some individuals have requested an assessment of the NRSV.

—Adopted

(The report of Advisory Committee 4 is continued in Article 35.)

ARTICLE 31

Advisory Committee 10, *Synodical Services*, Mr. John L. De Groot reporting, presents the following:

I. Historical Committee

- A. Material: Report 11, pp. 191-92
- B. Recommendations:
- 1. That synod acknowledge the completion of Dr. Herbert Brink's twenty-five years of service to this committee.
- 2. That synod encourage all classes to appoint a contact person to facilitate the gathering of and sending of materials to the Historical Committee.

---Adopted

Note: The stated clerk reports that the name of Lyle Bierma was inadvertently omitted from the report of the Historical Committee (Agenda for Synod 1990, p. 192).

II. Dordt College

A. Material: Report 19, pp. 293-94

B. Recommendation:

That synod recognize, with joy, that Dordt College has, by God's grace, been providing scripturally oriented higher education for thirty-five years.

—Adopted

III. Institute for Christian Studies

A. Material: Report 20, pp. 295-96

B. Recommendation:

That synod thank God for the Institute for Christian Studies, especially for

1. the appointment of Dr. H. Fernhout as president and for

2. the expansion of the course programs in education and worldview studies.

—Adopted

IV. Redeemer College

A. Material: Report 21, p. 297

B. Recommendation:

That synod rejoice with Redeemer College in the continued increase in enrollment, programs, faculty, and financial support presently experienced at Redeemer College.

-Adopted

V. Reformed Bible College

A. Material: Report 22, pp. 299-300

B. Recommendations:

- 1. That synod congratulate Reformed Bible College on its fifty years as an institution, noting that it now has graduates in fifty countries around the world.
- 2. That synod pray for God's blessing on the Reformed Bible College as it moves to its new campus.

---Adopted

VI. The King's College

A. Material: Report 23, pp. 301-02

B. Recommendation:

That synod note The King's College's ten years of growth and development and pray that God will bless The King's College as it pursues the implementation of its new Mission Statement in the next decade.

—Adopted

VII. Trinity Christian College

A. Material: Report 24, pp. 303-04

B. Recommendation:

That synod note, with thanksgiving, the thirty years of service provided by Trinity Christian College and the planned expansion of its facilities.

—Adopted

VIII. United Calvinist Youth

A. Material: Report 25, pp. 305-07

B. Recommendation:

That synod note, with gratitude, the truly significant work done by the United Calvinist Youth (the Young Calvinist Federation, the Calvinist Cadet Corps, and the Calvinettes).

—Adopted

IX. Response to Overture 40: Reaffirm Synodical Position of 1972 and 1976 re Abortion

A. Material: Overture 40, p. 478

B. Background information:

The position of the Christian Reformed Church on the issue of abortion, as stated by Synod 1972, and the endorsement of the Human Life Amendment by synod in 1976 provide inspirational leadership to individuals working within the pro-life movement and to other denominations working to bring their position in line with the teaching of Scriptures.

C. Recommendations:

1. That synod not accede to Overture 40.

Ground: It is unnecessary to reaffirm the synodical position of 1972 regarding the abortion issue and the 1976 endorsement of the Human Life Amendment because

- a. a Synodical decision, once made, stands until changed (c.f. Church Order Article 29 and 31) and
- b. the position has not been officially challenged.
- 2. That this is synod's answer to Overture 40.

—Adopted

X. Response to Overture 41: Review and Amend Synodical Practice of Responding to Overtures

- A. Material: Overture 41, pp. 478-79
- B. Recommendations:
- That synod not accede to Overture 41.

Grounds:

- a. A review of synod's procedure in 1985 and 1989 shows that synod deals responsibly with all overtures and communications submitted.
- b. Synodical procedure indicates that advisory committees summarize matters before them and formulate recommendations with respect to those matters (Rules for Synodical Procedure, VI, B, 1).
- c. Synod does deal, through the use of advisory committees, with the specifics and minutiae of all matters that come before it, even in those cases where the synodical reply is perceived by some to be a "sweeping generalization."
- 2. That this be synod's response to Overture 41.

—Adopted

(The report of Advisory Committee 10 is continued in Article 77.)

ARTICLE 32

Rev. William D. Buursma, for the Reception Committee, introduces Rev. Tju Pau San, fraternal observer from the Church of Christ the Lord in Indonesia, who addresses synod in his native tongue. His interpreter is Mr. Kornelius Setiawan, an Indonesian student at Calvin Seminary. The president of synod responds.

Rev. John Tenyenhuis, for the Reception Committee, introduces Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, who addresses synod. The president of synod responds.

ARTICLE 33

The stated clerk reports on the following letters of greetings received from churches in ecclesiastical fellowship:

Christelijke Gereformeerde Kerken in Nederland, Ds. P. den Butter, general secretary

Christian Church of Sumba, Rev. David Umbu Dingu, S.Th., general secretary

Dutch Reformed Mission Church in South Africa, Dr. A. J. Botha, stated clerk

Evangelical Reformed Church in Brazil, Mr. Anke Procee Salomons, secretary

Korean American Presbyterian Church, Rev. Myung Doh Kim, Interchurch Relations Committee

Reformed Church in Argentina, Rev. Tomas Mulder, president of the Synodical Executive Committee

Reformed Churches of New Zealand, Mr. Jacob Ploeg

ARTICLE 34

The stated clerk reports on a number of 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.

-Received as information

ARTICLE 35

(The report of Advisory Committee 4 is continued from Article 30.)

Advisory Committee 4, Radio/Publications, Rev. Case Admiraal reporting, presents the following:

I. Response to Communication 3: Committee on Translation of the Church Order and the Confessions

A. Material: Communication 3

B. Background:

The Synod of 1986 appointed a committee to provide the necessary translations (in a bilingual, English/non-English format) of our confessional standards and the Church Order for the non-English-speaking congregations of the CRC. They were to arrange for such translations and to consult with leaders of the various linguistic groups and with other Reformed churches to determine what translations have already been made (*Acts of Synod 1986*, p. 718).

In its report to Synod 1989, the committee commented on the importance of making the Church Order and creeds available to the various ethnic groups in our denomination in the languages of the groups. It has been the position of the committee that, unless we 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. However, most ethnic groups contacted were satisfied that the materials they have available are sufficient.

The committee consulted with Mr. John De Jager of World Literature Ministries as to the steps necessary, an estimate of the time required, and the cost of translating the desired documents. It was determined that the project was cost prohibitive and that there is no substantial need for the material. It was also noted that there have been no requests for translations of the Church Order or the confessions.

C. Recommendations:

1. That synod no longer pursue the matter of translating the Church Order and the confessions.

Grounds:

- a. The cost of translation and production is not warranted.
- A book containing the translated material would not find a ready market.
- c. The demand for the translated materials has not been demonstrated.
- 2. That synod dismiss the committee with thanks.

---Adopted

II. Sermons for Reading Services

A. Material: Report 15, pp. 251-53

B. Recommendations:

1. That synod approve publication of *The Living Word* for 1991 to provide sermons for reading services.

—Adopted

2. 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

(The report of Advisory Committee 4 is continued in Article 46.)

ARTICLE 36

The morning session is adjourned, and Rev. Norman B. Haan leads in closing prayer. He especially intercedes for Rev. Henry Bruinooge of The Back to God Hour, who is reported hospitalized and seriously ill, for Rev. John Joldersma, who remains hospitalized with a blood clot in his lung, and for the congregation of the Elmhurst, Illinois, CRC, where lightning is suspected in a fire at the church this morning.

THURSDAY AFTERNOON, JUNE 14, 1990 Seventh Session

ARTICLE 37

Elder Richard L. Anema announces *Psalter Hymnal* 543, "Guide Me, O My Great Redeemer." He reads from Philippians 1:3-11 and leads in opening prayer.

ARTICLE 38

(The report of Advisory Committee 7 is continued from Article 20.)

I. Seminary faculty appointments

A. Dr. Craig Van Gelder

Material: Report 2, p. 33

Dr. Craig Van Gelder, nominee for the position of Associate Professor of Domestic Missiology, is introduced to synod. Rev. Jack Roeda interviews Dr. Van Gelder, who also responds to questions from the floor.

Recommendation:

That synod approve the appointment of Dr. Craig Van Gelder as Associate Professor of Domestic Missiology for three years, commencing on July 1, 1990.

—Adopted

Discussion of the motion takes place in executive session.

The president of synod congratulates Dr. Craig Van Gelder. Dr. Van Gelder responds with gratitude.

B. Dr. Calvin P. Van Reken

Material: Report 2, p. 33

Dr. Calvin P. Van Reken, nominee for the position of Assistant Professor of Moral Theology, is introduced to synod. Rev. Ralph Koops interviews Dr. Van Reken, who also responds to questions from the floor.

Recommendation:

That synod approve the appointment of Dr. Calvin P. Van Reken as Assistant Professor of Moral Theology for three years, commencing on July 1, 1991.

—Adopted

Discussion of the motion takes place in executive session.

The president of synod congratulates Dr. Calvin P. Van Reken. Dr. Van Reken responds with gratitude.

(The report of Advisory Committee 7 is continued in Article 43.)

ARTICLE 39

The president of synod introduces Rev. Marion de Velder, fraternal delegate from the Reformed Church in America, who addresses synod.

ARTICLE 40

Synod adjourns at 4:55 p.m., and the president leads in closing prayer. A multiethnic worship service, involving Multiethnic Conference participants and synodical delegates, is to be held Thursday evening at 8 p.m.



EVENING WORSHIP SERVICE

Calvin College Chapel - Grand Rapids, Michigan June 14, 1990 - 8:00 P.M.

OPENING

Organ Prelude

Leader: vv. 1, 2 Shout for joy to the Lord all the earth. Serve the Lord with gladness; come before him with joyful songs. People: v. 3 Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture. Leader: v. 4 Enter his gates with thanksgiving and his courts with praise; and give thanks to him and praise his name. All: v. 5 For the Lord is good and his love endures forever: his faithfulness continues through all generations. *Opening Hymn "How Great Thou Art" *God's Greeting *Confessional Statement (Heidelberg Catechism, Q and A 54) What do you believe concerning Leader: "the holy catholic church"? People: I believe that the Son of God through his Spirit and Word, out of the entire human race. from the beginning of the world to its end, gathers, protects, and preserves for himself a community chosen for eternal life and united in true faith. All: And of this community I am and always will be a living member. *Mutual Greeting Greetings and Prayer Rev. Howard D. Vanderwell President of Synod **PRAISE** Congregational Singing Led by Mr. George Davis Songs and Hymns Navajo Gospel Time Choir Contemporary Testimony (Articles 5, 6a) Leader: God holds this world in sovereign love. He kept his promise, sending Jesus into the world. He poured out his Spirit People: and broadcast the news that sinners who repent and believe in Jesus

	can live and breathe and move again as members of the family of God.		
All:	We rejoice in the goodness of God, renounce the works of darkness, and dedicate ourselves to holy living.		
Solo			
PROCLAMATION			
Scripture: Ruth 1 Rev. Richard E. Williams Pullman CRC, Chicago, Illinois			
Message: "A	Godly Cling" Rev. Richard E. Williams		
*Contemporary Testimony (Article 6)			
Leader:	As covenant partners, called to faithful obedience, and set free for joyful praise,		
People:	we offer our hearts and lives to do God's work in his world.		
Leader:	With tempered impatience, eager to see injustice ended, we expect the Day of the Lord.		
People:	And we are confident that the light which shines in the present darkness will fill the earth when Christ appears.		
All:	Come, Lord Jesus! Our world belongs to you.		
*Hymn			
PRAYER			
Instrumental Music			
Sharing of Joys and Concerns (in groups of 3 or 4)			
Pastoral Prayer			
(concluded with Lord's Prayer in unison, all praying in their own native languages)			
CLOSING			
*Closing Hy	*Closing Hymn "How Great Is the Love of the Father"		
*The Blessing By several pastors in their native languages "The grace of the Lord Jesus be with God's people."			
*Response: "Amen. Come, Lord Jesus." The Congregation			

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, we worship, we adore you SPIRIT, we love you, we worship, we adore you

Organ Postlude

Organist - Dr. Emily Brink Worship Leader - Rev. Peter Yang Instrumentalist - Mr. George Davis

FRIDAY MORNING, JUNE 15, 1990 Eighth Session

ARTICLE 41

Rev. Peter Borgdorff reads from Ephesians 4:11-13. He reports that Rev. Bruinooge remains hospitalized and is showing improvement. After leading in opening prayer, Rev. Borgdorff announces *Psalter Hymnal* 181, "Exalt the Lord, His Praise Proclaim."

The roll call reveals that all members are present.

The minutes of the sessions of June 14, 1990, are read and approved.

The president of synod introduces Rev. Sung Taek Lee, Rev. Dong Sik

Chun, and Rev. Jong Young Lee, dignitaries from the Hap Dong Presbyterian denomination, who are visiting synod.

ARTICLE 42

Advisory Committee 8, Interdenominational Matters, Rev. Harlan G. Vanden Einde reporting, presents the following:

I. Interchurch Relations Committee

- A. Materials:
- 1. Report 12, pp. 205-06
- 2. Report 12-A, pp. 507-08
- B. Recommendations:
- 1. That the president, Dr. Fred H. Klooster, and the administrative secretary, Rev. Clarence Boomsma, be permitted to represent the Interchurch Relations Committee at synod.

-Granted

2. That synod acknowledge the IRC's appointment of Rev. Gerard and Mrs. Margaret Bouma and Rev. Tymen and Mrs. Cobi Hofman to serve as the

Hospitality Committee to host the fraternal delegates and guests who will be present at synod.

---Acknowledged

3. That Rev. Maurice Longeiret, moderator of the Union Nationale des Eglises Reformees Evangeliques Independantes de France, known as the Independent Evangelical Reformed Church of France, be recognized as an observer and be invited to address synod briefly on behalf of his church.

—Adopted

4. That Dr. Billy Melvin, director of the National Association of Evangelicals (NAE), be given the opportunity to address synod briefly on behalf of the NAE.

—Adopted

(The report of Advisory Committee 8 is continued in Article 63.)

ARTICLE 43

(The report of Advisory Committee 7 is continued from Article 38.)

Advisory Committee 7, Educational Matters, Rev. Douglas R. Fauble reporting, presents the following:

II. Candidates

- A. Materials: Candidacy profiles
- B. Recommendations:
- 1. That synod declare the following persons, who have received the recommendations of the seminary faculty and the Board of Trustees, as candidates for the ministry of the Word in the Christian Reformed Church:

Zachary Guy Anderson
Roy Berkenbosch
James Russell Berry
Jeffrey A. Boersma
John William Dykhuis
Eric (H.J.) Groot Nibbelink
Evan Paul Herrema
Mark Gordon Hewitt
Scott Edward Hoezee
Kyusik H. (Henry) Hong
Peter Alan Hoytema
Samuel J. Kim
Ronald Glenn Kool
William Thys Koopmans
John William Luth

Albert Martinez
Paul Thomas Murphy
G. Duane Nieuwsma
Alan James Nikkel
Luis Antonio Pellecer
Randy John Rozema
Gregory Alan Smith
Peter Calvin Stellingwerff
Richard Todd Vanderwal
Ronald Dale Vanderwell
Mark Alan Van Haitsma
Steven James Van Zanen
Harold Edward Veldman
John Anthony Vermeer
John Garet Zevalking

—Adopted

2. That synod declare the above candidates eligible for call to the churches on June 29, 1990.

-Adopted

3. That synod declare the following as candidates for the ministry of the Word in the Christian Reformed Church contingent upon the completion of their academic requirements:

John William De Vries Gerard Lee Dykstra Bryan John Hummel Nam Tuan Kieu Kenneth Dale Koning

David Lightner Kotzebue Larry Kin-Wai Lau Paul Seung-Rim Lee James Joseph Stastny Sid Sybenga

-Adopted

4. That synod extend the candidacy of the following persons for one year:

Kirk Marcellinus MacNeil Alexander Peter Pak Sieman Andrew Speelman Harold VanderSluis Jack Edward Vander Veer

-Adopted

5. That synod designate its officers as the persons responsible for the appropriate arrangements for a reception for the candidates.

-Adopted

6. That 4:00 p.m. Friday, June 15, 1990, be designated as the time and date for the public announcement of candidacy and the presentation of the candidates and their families to synod.

-Adopted

(The report of Advisory Committee 7 is continued in Article 48.)

ARTICLE 44

Advisory Committee 6, World Ministries, Rev. Norman L. Meyer reporting, presents the following:

I. Christian Reformed Board of World Ministries

A. Material: Report 5, pp. 105-50 (except II, 12, 17, and 18; III, H; IV, A, 1, 2, F; V, G, and L-N)

B. Recommendations:

1. That synod grant the privilege of the floor to the Board of World Ministries president, Dr. Roger E. Van Harn; the presidents of CR World Missions Committee-U.S. and -Canada, Dr. Carl E. Zylstra and Rev. Jacob Quartel; CR World Relief Committee-U.S. and -Canada presidents, Mr. Peter Kladder and Mr. Henry Bonvanie; the executive director of World Ministries, Dr. Roger S. Greenway; the international director, Rev. William Van Tol; the directors of CR World Missions-U.S. and -Canada, Mr. David Radius and Mr. Willem Termorshuizen; directors of CRWRC-U.S. and -Canada, Mr. John De Haan and Mr. Raymond Elgersma; the World Ministries Review Committee members—Dr. Edwin Roels, chairman, Rev. Jacob Hasper, secretary, and Rev. Harold Dekker—when matters pertaining to the Board of World Ministries are discussed.

—Granted

2. That permission be granted for the available missionaries of both CRWM and CRWRC to be presented and acknowledged at synod. These missionaries will be presented at 2:15 p.m. this Friday, June 15.

-Granted

- 3. That synod interview Rev. Peter Borgdorff, with a view to approving his appointment to the position of executive director of the Board of World Ministries for three years.
 - a. That this interview be scheduled for Friday, June 15, 1990, at 7:30 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 the chairman or reporter of the advisory committee serve as primary questioner with a maximum time of thirty minutes.
 - That questions be allowed from the delegates with maximum time of thirty minutes.
 - b. That synod approve the appointment of Rev. Peter Borgdorff subject to satisfactory interview.

—Adopted

(The report of Advisory Committee 6 is continued in Article 55.)

ARTICLE 45

(The report of Advisory Committee 5 is continued from Article 21.)

Advisory Committee 5, *Domestic Ministries*, Mr. John Vander Lugt reporting, presents the following:

I. Home Missions: representation and presentation at synod

A. Material: Report 4, pp. 73-103

B. Recommendations:

1. That synod grant the privilege of the floor to Rev. Jack Stulp, president of the Christian Reformed Board of Home Missions; Rev. John Rozeboom, executive director (alternates Rev. Alfred Mulder, director of ministries, or Dr. Duane Vander Brug, director of personnel), and Mr. Gerard Borst, director of finance, when matters pertaining to Home Missions are discussed.

---Granted

2. That synod grant Home Missions permission to give a presentation at one of the sessions of synod.

—Granted

II. Home Missions: restructuring of the executive committee

A. Material: Report 4, II, pp. 76-78

B. Background:

At the present time the executive committee of the Board of Home Missions meets five times a year to conduct the business of the board between

annual meetings. It is composed of twenty members of the board representing classes in Ohio, Indiana, Michigan, Illinois, and Ontario. The board is proposing a plan for equitable distribution of executive board members in order to achieve a more broadly representative executive committee between the United States and Canada as well as regionally within Canada and the United States.

C. Recommendation:

That synod approve restructuring of the executive committee of the Board of Home Missions as follows:

- 1. The executive committee will be composed of sixteen board members, twelve representing regions and four elected as at-large members with expertise in given areas (finance, real estate, business, architecture).
- 2. There will continue to be four subcommittees of the executive committee—evangelism, finance, ministries #1, ministries #2.

Each subcommittee will have four members, likely three from the United States and one from Canada.

- 3. Geographical representation can be achieved by the election of one board member and an alternate to the executive committee from the Board of Home Missions delegates of the following regional groupings:
 - a. Western Canada—British Columbia Northwest, British Columbia Southeast, Alberta North, Alberta South
 - b. Central Canada—Chatham, Huron, Niagara
 - c. Eastern Canada—Hamilton, Toronto, Quinte, Eastern Canada
 - d. Northwest U.S.—Pacific Northwest, Columbia, Central California, Yellowstone
 - e. Southwest U.S.—California South, Greater Los Angeles, Arizona, Red Mesa
 - f. Midwest U.S.—Rocky Mountain, Iakota, Minnesota South, Orange City
 - g. Central U.S.—Minnesota North, Northcentral Iowa, Pella
 - h. Chicago-Northern Illinois, Chicago South, Illiana, Wisconsin
 - i. Eastern U.S.—Atlantic Northeast, Hudson, Hackensack, Florida
 - j. Out-state Michigan-Cadillac, Muskegon, Kalamazoo, Lake Erie
 - k. Ottawa County-Holland, Zeeland, Georgetown, Grandville
 - Grand Rapids—Grand Rapids East, Grand Rapids North, Grand Rapids South, Thornapple Valley

Ground: This achieves a more broadly representative executive committee between the United States and Canada as well as regionally within Canada and the United States.

—Adopted

Notes:

- The Board of Home Missions will adopt an annual schedule of three executive committee meetings (in May, September, and December) and one annual board meeting.
- 2) This plan takes into consideration the fact that approximately 25 percent of the membership of the CRC is found in Canada.

- Cost of regional representation is \$37,300 (one board and three executivecommittee meetings per year) compared to \$27,000 now.
- 4) Regional representatives and alternates to the executive committee will be elected at the February 1991 Board of Home Missions meeting, effective immediately, with all classical board members from each region eligible for election.

III. Home Missions: reappointments of directors of evangelism and ministries

- A. Material: Report 4, III, pp. 79-80
- B. Recommendation:

That synod reappoint the following Home Missions executive staff members:

1. Rev. Dirk J. Hart as director of evangelism for another four-year term (see Section III, G).

Ground: Rev. Hart continues to be a leader in evangelism and a catalyst for evangelistic growth in the CRC.

---Adopted

2. Rev. Alfred E. Mulder as director of ministries for another four-year term (see Section III, H).

Grounds:

- Rev. Mulder has given visionary and effective service as Home Missions director of ministries.
- b. He is growing in vision and skills for new-ministry development and guidance.

—Adopted

The president asks the Home Missions representatives present to convey synod's congratulations to Rev. Hart and Rev. Mulder.

IV. Home Missions: appointment of a new director of finance

A. Material: Report 4, III, pp. 80-81

B. Background:

The anticipated retirement of the director of finance for Home Missions necessitates the appointment of a new director. Furthermore, the current director of finance has been asked by the Board of Home Missions to conduct and coordinate some special projects which only he is qualified to do. Thus an exception to appointment regulations is being requested.

C. Recommendation:

That synod, by way of exception, grant the Board of Home Missions the power to act in appointing the next Home Missions director of finance by January 1, 1991 (see Section III, I, pp. 80-81). The appointment shall be contingent upon the concurrence of the Synodical Interim Committee.

Grounds:

- The current director of finance is scheduled to retire in January 1992 at age sixty-five.
- 2. Maximal orientation time for the next director of finance is desirable.
- 3. While a year of orientation time would ordinarily seem excessive, the current director of finance has been asked by the Board of Home Missions to coordinate special projects throughout 1991 and to assist in the continuing research for the classical/denominational land-bank program (see Section IX, p. 96).
- 4. It is in the best interest of Home Missions and GATHERING to arrange a smooth, effective transition in the position of director of finance.

—Adopted

(The report of Advisory Committee 5 is continued in Article 114.)

ARTICLE 46

(The report of Advisory Committee 4 is continued from Article 35.)

Advisory Committee 4, Radio/Publications, Rev. Case Admiraal reporting, presents the following:

I. Response to Overture 18: Adopt Statement on Gambling

A. Material: Overture 18, pp. 452-56

B. Recommendation:

That synod recommend the following statement on gambling and the three concluding resolutions attached thereto to the churches for guidance and study.

STATEMENT ON GAMBLING

Introduction

The church has always been subjected to secular influences and practices. Some of these are boldly confrontational, whereas others are more insidious and therefore fail to be recognized for their true nature until they have gained a strong foothold and/or practice among us. Gambling, particularly in the form of the lottery, is one such insidious practice which is finding increasing acceptance in the church.

The Christian Perspective on Gambling

One dictionary defines gambling as (1) to play for money or other stakes, (2) to participate in a game of chance, (3) to take a risk. Obviously, everyone is involved at one time or another with play or recreation. We all obtain and use money, and risk taking is also an integral part of our decision making, investments, and daily living. When do these become gambling, and what makes gambling a questionable activity for Christians? The answer, we believe, lies in the purpose, efforts, and results of the bringing together of play, risk, chance, and money.

Our world has been desensitized to the issue of gambling by the prevalence of legalized gambling, particularly the lottery. What was previously outlawed by statute as an immoral practice is now legally approved

in some form in all but a few states. Every day, in the work place, in the sports arena, and from our television sets we hear appeals to participate. But should we do so? May we?

Our forefathers recognized the significance of gambling. The statement "Gambling corrupts our disposition and teaches us a habit of hostility against all mankind" is attributed to Thomas Jefferson in the late 1700s. Many states passed laws prohibiting gambling after viewing its degrading effects upon certain persons for whom gambling is an addictive behavior of an intensity that exceeds that of alcoholism or drug addictions.

Gambling, particularly the lottery, preys upon the poor of society. Some studies show that a high percentage of lottery receipts come from low-income families who receive some form of state subsidy. The state promotes the lottery as a source of revenue, a practice which is in fact self-defeating. It is really a regressive tax and an economic disaster. The more the state promotes gambling, the more welfare it will have to provide.

The central issue, however, for the Christian and the church is the Bible's teaching on gambling. With what kind of behavior is God pleased? It should immediately be acknowledged that the Bible does not contain a commandment directly forbidding gambling. The Lord does set up some very pointed contrasts in his Word, principles that leave little doubt about the conduct God requires of Christians in relation to gambling in general and the lottery in particular. Thus, in genuine love for God, we must ask, "Would God be pleased with my gambling or playing the lottery?" And we should answer that question in light of his Word to us, especially as it is summarized in the biblical principles discussed below.

Idolatry versus Love of God

Jesus, in giving us the summary and intent of the law, said, "Love the Lord your God with all your heart and with all your soul and with all your mind" (Matt. 22:37). Gambling tends to replace trust in God and his goodness with reliance on chance to win money. Jesus' statement "You cannot serve God and money" (Matt. 6:24) points out the antithesis of trying to place our trust in two places. Whatever we trust in place of God is an idol, but God has specifically commanded, "You shall have no other gods before me" (Deut. 5:7). We must be content with what we have, because God has said, "I will never leave you; never will I forsake you" (Heb. 13:5—the reason given in this verse for being content clearly shows that lack of contentment is lack of trust in God, who will never forsake us). Truly, "godliness with contentment is great gain," but "people who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction" (I Tim. 6:6, 9; note vv. 5-10).

Tempting God versus Trusting God

Our parents often condemned gambling as "playing with the providence of God." In Bible times, when casting of lots was used to discern the will of God, it was accompanied by prayer and supplication that God would indeed reveal his will in the matter at hand. To our parents, using this divinely directed procedure in a frivolous way made mockery of God's will, and by calling on God's name to cause the lot to fall a particular way, a person violated the commandment "You shall not misuse the name of the Lord your

God, for the Lord will not hold anyone guiltless who misuses his name" (Deut. 5:11). Jesus was explicit in his rebuke of Satan when he said, "It is also written: 'Do not put the Lord your God to the test" (Matt. 4:7). Paul instructs Timothy to give us this positive message: "Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment" (I Tim. 6:17). Money and possessions are considered appropriate blessings from God only in the context of faithful obedience and submission to him, and they are a curse if sought from unjust gain (cf. Matt. 6:33; Hab. 2:9; Lev. 26:3-5; Deut. 28:2; Ps. 119:35-37).

The biblical teachings on stewardship can also be applied to gambling. "The earth is the Lord's, and everything in it, the world, and all who live in it" (Ps. 24:1; cf. Ps. 50:8-10). That's all inclusive. We and all that we have are not our own. Being God's stewards carries the corresponding responsibility of acting wisely with our Lord's belongings (cf. Matt. 25:14-30; Luke 12:48; 19:11-27). He will demand an accounting one day. Will we be judged faithful stewards if we have carelessly "invested" some of God's gifts to us into ungodly, worldly enterprises (the lottery, casinos, etc.) for our own selfish gain?

We think up many excuses to salve our consciences: "I do it for the fun of it or for the challenge, not the money"; "it's only for pennies"; "it makes the game more interesting"; "I didn't pay anything for the ticket"; and many more. But when you reflect honestly on the motives of your heart and compare these practices with the demands of God's Word, they just don't measure up. God doesn't "play games" with the "fruitless deeds of darkness" (Eph. 5:11). He wants them exposed for what they are, and then he wants them completely avoided by his holy children. Note the urgent command in I Timothy 6:11—"But you, men of God, flee from all this"—in the context of verses 5-10. No form of gambling is God honoring. Genuine love for God and commitment to him seek to find out (Eph. 5:10) and to do (II Cor. 5:9-10) what is pleasing to God.

Exploitation versus Love of Neighbor

Jesus' summary of the law continues with "love your neighbor as your-self" (Matt. 22:39). That law is violated by the lottery, which exploits nearly everyone, especially the poor, when it advertises itself as the "road to riches," the source of hope for a better life, and the answer to one's greatest dreams and aspirations. The very few big winners are only the very rare exceptions, and they soon find that in winning they have not reached the glorious, happy life they had anticipated. Thus the government knowingly leads its needy citizens down a road of false hope and disillusionment, where high expectations end in great discontent and unhappiness, particularly among the people who depend on the government to help them fill their basic needs. Participation in and encouragement of such a system that entraps the poor and reduces their resources is not a demonstration of love. Such involvement does, in fact, violate the spirit of God's law, which says, "you shall not steal" (Deut. 5:19).

Covetousness versus the Work Ethic

Covetousness is often condemned in the Bible, from the tenth commandment (Deut. 5:21) to the strong judgment of Paul in Ephesians: "For this you

know, that no... covetous man... hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5, RSV). Because covetousness is this serious, Paul says in verse 3 of the same chapter that "all... covetousness must not even be named [mentioned] among you" (note v. 12). We are not to associate with those who are that way (v. 7) or to have any part in their "unfruitful works of darkness" (v. 11), but rather we are to walk as children of light (v. 8), learning and doing what pleases our Lord (v. 10). Paul sets forth God's plan in Ephesians 4:28: "He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need." The words of II Thessalonians 3:8-12 are even more emphatic in pointing out that we must work, earning the bread that we eat.

Greed versus Contentment

Greed is self-destructive. "A greedy man brings trouble to his family," says Solomon in Proverbs 15:27 (cf. Prov. 11:19). Solomon also provides a summary of the life of the gambler in Proverbs 28:22: "a stingy man is eager to get rich and is unaware that poverty awaits him." A greedy person is never content, because he never has enough money to satisfy his greed (Eccles. 5:10). Look around and see the evidence of the truth of these statements in today's world. Contrast this with the picture Proverbs gives of a righteous man: "But the righteous give without sparing" (Prov. 2:26). Our lives should give expression and life to the words of the apostle Paul, "I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want" (Phil. 4:12), and we must heed his advice to "keep your lives from the love of money."

We who profess to be Christians have specific instruction about how to order our lives. Our conversion involves two things: turning from sin and turning to sanctified living. We have been redeemed from the power of Satan and are called to a life of discipleship, which is not without cost. Jesus said, "If anyone would come after me, he must deny himself and take up his cross daily and follow me" (Luke 9:23; Mark 8:34). He also said, "If you hold to my teachings, you are really my disciples. Then you will know the Truth and the Truth will set you free" (John 8:31-32). Yet we often try to be as much like the world as we can, to be less noticeable as Christians. We often try to get away with as much as we can, tasting as much of the world's pleasures as we can without completely identifying with them. But we are commanded otherwise. "Therefore, come out from them, and be separate, says the Lord. Touch no unclean thing, and I will receive you" (II Cor. 6:17). "Be holy, because I am holy" (I Pet. 1:6). These are God's commands, and they are purposeful: "let your light shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16; cf. I Pet. 2:11-12). Do our actions provide a consistent Christian witness and bring glory to the Father? That's our challenge and our prayer for all of God's people.

Resolutions Concerning Gambling

Be it resolved

1. That synod urge the churches, through their teaching and preaching ministry, to encourage their members to closely examine their life-styles, including their attitudes on gambling, from a biblical perspective.

- 2. That synod urge all church members to become actively involved in stemming the tide of gambling (a) by praying for the individuals directly involved in the battle against gambling in all its varied forms; (b) by educating themselves to become more aware of the impact that gambling is having on society; and (c) by actively involving themselves in the public debate over gambling by contacting public officials, writing letters to the editors of magazines and newspapers, and speaking openly with friends, neighbors, and family members, always holding forth biblical standards as they do so.
- That synod instruct the stated clerk to publish and distribute to each congregation a copy of this statement on gambling and a copy of these resolutions.

Grounds:

- This addresses an important issue within the church and a matter of social injustice.
- This challenges the churches and the individual members to action on this issue.

(The report of Advisory Committee 4 is continued in Article 69.)

ARTICLE 47

The stated clerk presents background on the CRCNA's affiliation with the National Association of Evangelicals (NAE), and he introduces and welcomes Dr. Billy Melvin, executive director of the National Association of Evangelicals, who addresses synod. The president of synod responds, thanking Dr. Melvin for his greeting and wishing him God's blessing in his continuing ministry at the NAE.

ARTICLE 48

(The report of Advisory Committee 7 is continued from Article 43.)

I. Seminary faculty appointment

A. Material: Report 2, p. 33

Rev. Keith W. Tanis, nominee for the position of Coordinator of Field Education, is introduced to synod. Rev. Daniel J. Kruis interviews Rev. Tanis, who also responds to questions from the floor.

B. Recommendation:

That synod approve the appointment of Rev. Keith W. Tanis as Coordinator of Field Education for three years, commencing on July 1, 1990.

-Adopted

Discussion of the nominee takes place in executive session.

The president of synod congratulates Rev. Tanis. Rev. Tanis responds with thanks.

(The report of Advisory Committee 7 is continued in Article 59.)

ARTICLE 49

Rev. Edward Tamminga, member of The Back to God Hour Board and delegate to synod, introduces Rev. Aaron Kayayan, French-language minister of The Back to God Hour, who addresses synod. The president responds, thanking Rev. Kayayan for his ministry and that of The Back to God Hour.

ARTICLE 50

(The report of Advisory Committee 1 is continued from Article 29.)

Advisory Committee 1, *Church Order I*, Rev. Gary P. Hutt reporting, presents the following:

I. Response to Overture 5: Clarify Transfer of Credentials of Ministers Released under Church Order Article 16

A. Material: Overture 5, p. 413

B. Recommendation:

That synod accede to Overture 5 by clarifying Article 16 of the Church Order by adopting the following supplement to Article 16-b and -c:

A minister who has been released from active ministerial service in his congregation according to Article 16-b or -c of the Church Order may, with the approval of classis and after a time agreed upon by classis, have his official connection transferred to the consistory of the congregation of which he is a member.

Note: This article is analogous to Supplement, Article 17 of the Church Order.

Grounds:

1. This will provide for more adequate supervision by the consistory and classis over the pastor who chooses to be without a fixed charge.

The synods of 1987 and 1988 in adding points b and c to Article 16 did not address the issue of the transfer of credentials under these new provisions.

3. This is in accord with the provision made for retired ministers by Synod 1968 (Article 96) relative to Article 18 of the Church Order and with the provision made for ministers under Supplement, Article 17 by the Synod of 1973.

—Adopted

(The report of Advisory Committee 1 is continued from Article 29.)

ARTICLE 51

The morning session is adjourned, and Rev. Roger D. Kramer leads in closing prayer.

FRIDAY AFTERNOON, JUNE 15, 1990 Ninth Session

ARTICLE 52

Elder Jacob D. Klaassen announces *Psalter Hymnal* 135, "Sing Praise to the Lord God Almighty." He reads from Deuteronomy 30:11-20 and leads in opening prayer.

The president announces that Rev. Robert D. Ritsema has been replaced by alternate Rev. Harold De Groot (Classis Illiana), who rises to express agreement with the Forms of Unity.

ARTICLE 53

The president of synod introduces Rev. Harold Bode, executive director of the Christian Reformed Chaplain Committee, who briefly reports on the work of the committee. Rev. Bode introduces Rev. Gerard Ringnalda, representing institutional chaplains, and Rev. Herbert Bergsma, representing the military chaplains, who address synod. He presents the following chaplains (and, in some instances, their wives):

Military Chaplains

Air Force:

Capt. Thomas Klaasen, Elmendorf AFB, Alaska Major Ren Vande Steeg, McConnell AFB, Kansas

Army:

1ST LT William C. and Janet Hensen, Ohio National Guard, Medina, OH COL Herman, Jr., and Ardis Keizer, U.S. Army Chaplaincy Service, Washington, DC

LTC Marvin and Ina Konynenbelt, Ft. Leonardwood, MO LTC Jay R. Pruim, Michigan National Guard, Wyoming, MI 1ST LT Audred T. and Alva Spriensma, Army Reserves, Aurora, IL CAPT Gordon A. and Cheryl Terpstra, Ft. Bragg, NC

Navy:

CAPT Herbert L. and Bunny Bergsma, Quantico, VA LCDR George D. Cooper, MCAS, CREDO, Norfolk, VA

Institutional Chaplains

William A. Bierling Donald E. Byker

John, Jr., and Elly de Vries

A. Dirk and Elly Evans Jacob P. and Marian Heerema

Allan J. Hoogewind Donald J. Klompeen

Philip J. Koster

CARE Ministries, Sun Valley, CA Wedgwood Acres-Christian Youth Homes, Grand Rapids, MI Regional Coordinator of Pastoral Services, Ontario

Toronto Western Hospital, Toronto, ON Pine Rest Christian Hospital,

Grand Rapids, MI

Hope Rehabilitation, Grand Rapids, MI Rehoboth McKinley Healthcare Services, Gallup, NM

Pontiac General Hospital, Pontiac, MI

Peter and Marie Kranenberg Queen Elizabeth Hospital, Toronto, ON Markus J. and Jeanne Lise Whitby Psychiatric Hospital, Whitby, ON Holland Home and Raybrook Manor, John L. Meppelink Grand Rapids, MI Henry R., Jr., and Marlene Post W. A. Foote Memorial Hospital, Jackson, MI Fred D. and Trudy Rietema V. A. Medical Center, Seattle, WA Gerard and Nell Ringnalda Toronto Hospital, Toronto, ON Providence Hospital, Southfield, MI Curt G. and Phyllis Roelofs Allen H. and Ann Schipper Battle Creek Health Systems, Battle Creek, MI Cabrini Medical Center and St. Vincent Howard A. and Linda Sponholz Hospital, New York, NY Richard and Ada Vanden Berg Ontario Correctional Institute, Brampton, ON St. Joseph West Mesa Hospital, Kenneth and Sena Vander Heide Albuquerque, NM Samuel and Jane Vander Jagt Mercy Hospital, Davenport, IA Nicholas and Jean Vander Kwaak Pine Rest Hospital, Grand Rapids, MI William D. Van Dyken Hope Haven, Rock Valley, IA Siebert A. Van Houten Regional Coordinator of Pastoral Services, Ontario Ronald C. and Margaret Vredeveld Assocation for Interfaith Ministries, Mt. Pleasant, MI Counseling Ronald W. and Ruth De Young Wholistic Health Center, Hinsdale, IL Albert and Alida Dreise Salem Christian Mental Health Association, Mississauga, ON Eric Evenhuis Charter Oak Hospital, Covina, CA Gerald W. Frens Hospice, Lombard, IL Jan Friend Lutheran Social Services, Tacoma, WA Marvin P. and Thelma Hoogland Christian Counseling Center, Chicago, IL Samaritan Counseling Centers, Gordon J. Kieft Denver, CO William A. and Marilyn Stroo The Samaritan Center, South Bend, IN

Prison

A. Gene Beerens

Henry and Mary Bouma James Vander Schaaf

Ryan W. and Julie Veeneman

Crossroad Correctional Ministries, Grand Rapids, MI Menard Correctional Center, Menard, IL Criminal Justice Chaplaincy, Grand Rapids, MI

Alcohol Outpatient Services,

Fremont, MI

Specified

Robert Brummel

Stanley I. Bultman

Iim R. Kok

Larry and Celia Vande Creek

Ohio State Medical Center,

Columbus, OH

Hospital Chaplaincy Services,

Grand Rapids, MI

Crystal Cathedral, Garden Grove, CA

Ohio State Medical Center,

Columbus, OH

Industrial

Donald J. and Joni Steenhoek

Tack L. and Millie Vander Laan

Waste Management of Florida,

Ft. Lauderdale, FL

Waste Management of Florida,

Ft. Lauderdale, FL

Retired Institutional

Herman J. and Betty Teitsma

Alcohol Rehabilitation, Grand Rapids, MI

Chaplains in Training

Robert K. and Ruth Geelhoed Raymond and Sharon Hommes George J. and Freda Van Arragon Thomas Vander Ziel Karl J. Van Harn

Office Staff

Harold Bode, executive director, and Helen Bode Melvin I. Flikkema, assistant executive director, and Carol Flikkema Judith Ver Strate, secretary

Rev. Bode also recognizes committee members who are present—Mrs. Nancy Brubaker, Rev. Henry Guikema, Mrs. Shirley Los, Mrs. Mary Zwaanstra, synodical delegates Rev. Carl D. Tuyl, Rev. Peter C. Hogeterp (committee members), and Rev. Jay C. Vander Ark (retired Air Force reserve chaplain).

Vice president Rev. E. Roger Van Harn responds to the chaplains on behalf of synod.

ARTICLE 54

Dr. Roger S. Greenway, executive director of World Ministries, introduces the following missionaries from World Missions and World Relief:

Africa

William and Nelle Evenhouse, Nigeria, language/culture, teacher Ronald and Sue Geerlings, West Africa regional director Angie Hoolsema, R.N., Sierra Leone, nursing educator John Orkar, CRWRC field director, Nigeria Diane Slager, Liberia

Asia

Philippines

Vince Apostol, church development

Ivan and Joy De Kam, CRWRC field director

David and Darlene Navis, teacher, Faith Academy

Henry and Joan Steen, church development

Dwayne and Gladys Thielke, new appointee, church development

Japan

Richard E. and Sandra Sytsma, field director and church development

Guam

Julius and Arlene Kuiper, manager, Faith Bookstore

Latin America

Costa Rica

Paul and Barbara Bergsma, director, Missions Institute, IMDELA

Dominican Republic

Jeff and Kathy De Jong, teacher, D.R. Christian Schools

Mexico

Richard and Lynn Thompson, church development/teacher

CITE

Winabelle Gritter, CITE program director

Regional representative

Fran Karnemaat, CRWM Region Four, Great Lakes Area

Dr. Greenway recognizes Rev. William Van Tol, director of World Missions International, and Mr. John De Haan, director of CRWRC, expressing appreciation for their cooperation and support during his directorship. He recognizes three relatively new directors who have been appointed since last year's synod, Mr. Raymond Elgersma, CRWRC-Canada; Mr. Willem Termorshuizen, CRWM-Canada; and Mr. David Radius, CRWM-U.S.A. He also recognizes office staff from CRWM and CRWRC.

Dr. Greenway introduces Miss Angie Hoolsema, who addresses synod briefly. She is retiring after thirty-two years of service.

Dr. Greenway addresses synod. The second clerk, Rev. Henry Wildeboer, responds, thanking Dr. Greenway, the staff, and the missionaries, assuring them of continued prayers for the work of missions, and wishing them God's continued blessings. He leads in a prayer of intercession for the safety of the missionaries, especially for those in Liberia and other parts of the world where dangers are imminent and threatening.

ARTICLE 55

(The report of Advisory Committee 6 is continued from Article 44.)

Advisory Committee 6, World Ministries, Rev. Norman L. Meyer reporting, presents the following:

I. Christian Reformed Board of World Ministries

- A. Material: Report 5, pp. 107-08
- B. Recommendations:
- 1. That synod approve the request of the Board of World Ministries to begin a work with the Reformed Church of Zambia. The work will be to assist the RCZ through the CRWRC in a long-term ministry beginning soon and through CRWM in a short-term ministry beginning in 1992 (see *Agenda for Synod 1990*, p. 107 [2] and 142 [6]).

Grounds:

- a. This is a request from the Reformed Church of Zambia.
- b. There is a demonstrated need since the Reformed Churches of Zambia are no longer able to accept the assistance of the churches of South Africa because of their position on apartheid.
- c. The RCZ has very limited resources.

---Adopted

2. That synod approve the Board of World Ministries' plan to begin a major expansion of CRWRC's West Africa work in the Sahel region (Senegal, Mali, Niger, Chad, and the like). CRWRC intends to seek evangelical groups and organizations to work with but will also consider working with governmental and other existing organizations where the need is great and an effective Christian partner is unavailable (see *Agenda for Synod 1990*, p. 107 [3], 108 [7], 143).

Grounds:

- a. There is a demonstrated need for this help.
- b. There will be more drought and famine and refugees in the future.

-Adopted

3. That synod approve World Missions' request for permission to enter into an interdependency agreement with the Nairobi Evangelical Graduate School of Theology to place one missionary teacher on the faculty of this east African school (see *Agenda for Synod 1990*, p. 108 [4], 121 [e]).

Grounds:

- a. This is one of a few English-speaking evangelical graduate seminaries in Africa.
- b. They are requesting one theology teacher.
- c. We expect that numerous leaders from the churches we serve in Nigeria and other countries will pursue advanced degrees here.

—Adopted

4. That synod authorize World Missions to begin ministry in eastern and central Europe if further research indicates that opportunities exist and urgent needs can be met through the use of World Missions' human and financial resources (see *Agenda for Synod 1990*, p. 108 [5], 124 [c]).

Grounds:

- a. With the political changes in this part of the world, CRWM has received a number of requests for assistance to Christian churches, including Reformed churches, with special focus on the Reformed Church of Romania.
- b. CRWM intends to explore these needs further.

-Adopted

5. That synod authorize World Missions to begin ministry in the U.S.S.R. if further research indicates that opportunities exist and urgent needs can be met through the use of World Missions' human and financial resources (see *Agenda for Synod 1990*, p. 108 [6], 124 [d]).

Ground: Dr. Joel Nederhood, director of ministries of The Back to God Hour, has had contact with Christian leaders in the U.S.S.R. over the years. He is suggesting that the CRC provide help to the churches of the U.S.S.R.

—Adopted

(The report of Advisory Committee 6 is continued in Article 62.)

ARTICLE 56

The stated clerk gives instruction on the voting procedure for the master ballot, and delegates proceed to vote on Ballot 1.

ARTICLE 57

Dr. James A. De Jong, president of Calvin Seminary, introduces a number of the men (together with their families) who were declared candidates for the ministry of the Word on Friday morning, June 15.

President Vanderwell congratulates the candidates and their wives and families. He challenges them with Psalm 139:5, "You lay your hand on me." He urges them to anticipate joy and challenges, to recognize that God does the work through them, seeking people who will humbly be available to him. He assures the candidates that "We are praying that God will use you and bless you in a very special way and that he will soon provide you with places of service."

Rev. Henry Wildeboer, second clerk, leads in prayer. Rev. Peter Borgdorff, first clerk, leads the assembly in the following litany:

LITANY OF DEDICATION

Leader:

Servants of God:

"Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God."

(Ephesians 5: 1-2, NIV)

Synod:

"Following the apostles, the church is sent—

sent with the gospel of the kingdom to make disciples of all nations,

to feed the hungry,
and to proclaim the assurance that in the name of Christ
there is forgiveness of sin and new life
for all who repent and believe—
to tell the news that our world belongs to God.
In a world estranged from God,
where millions face confusing choices,
this mission is central to our being,
for we announce the one name that saves.
We repent of leaving this work to a few,
we pray for brothers and sisters
who suffer for the faith,
and we rejoice that the Spirit
is waking us to see
our mission in God's world."

(Our World Belongs to God, Article 44)

(Our World Belongs to God, Articles 51, 56)

Candidates and spouses:

"In our work, even in dull routine, we hear the call to serve our Lord.
Our hope for a new earth is not tied to what humans can do, for we believe that one day every challenge to God's rule and every resistance to his will shall be crushed. Then his kingdom shall come fully, and our Lord shall rule forever."

All:

"Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."

(Ephesians 2:20-21, NIV)

The synod and the candidates sing *Psalter Hymnal* 523, "Lord, You Give the Great Commission."

ARTICLE 58

Rev. John Tenyenhuis, for the Reception Committee, introduces Dr. Leo J. Koffeman, fraternal delegate from the Reformed Churches in the Netherlands, who addresses synod. Rev. Roger E. Van Harn, vice president of synod, responds.

ARTICLE 59

(The report of Advisory Committee 7 is continued from Article 48.)

Advisory Committee 7, Educational Matters, Rev. Douglas R. Fauble reporting, presents the following:

I. Place restriction on Professor Howard Van Till

- A. Materials:
- 1. Report 2, pp. 27-28
- 2. Overture 19, pp. 456-57
- 3. Communication 2 (Background material to Overture 19)
- B. Recommendations:
- 1. That Overture 19 and Communication 2 be referred for its consideration and response to the Board of Trustees of Calvin College and Seminary and its ad hoc committee that is dealing with matters pertaining to Dr. Howard Van Till.

Ground: It is presently dealing with these and related matters.

—Adopted

2. That Overture 19 and Communication 2 also be referred to the synodical Committee to Study Creation and Science (which was appointed in 1988 and is to report to synod in 1991) for consideration.

Ground: This is material related to the mandate assigned to them.

—Adopted

3. That synod send a pastoral letter to Classis Hudson.

-Defeated

II. Curriculum and programs of the seminary

- A. Material: Report 2, pp. 34-36
- B. Recommendations:
- 1. That synod approve the adoption of the revisions in the EMPMC (Ethnic Minority Program for Ministerial Candidates) program (pp. 34-36).

—Adopted

2. That synod approve the adoption of the revised master of arts (specialized) degree programs (p. 36).

—Adopted

(The report of Advisory Committee 7 is continued in Article 91.)

ARTICLE 60

The afternoon session is adjourned; Rev. Kenneth L. Havert leads in closing prayer.

FRIDAY EVENING, JUNE 15, 1990 Tenth Session

ARTICLE 61

Elder Cecil De Lange reads from Psalm 121 and announces *Psalter Hymnal* 121, "To the Hills I Lift My Eyes." He leads in opening prayer.

The president announces that Rev. Rafael Maldonado, Jr., has replaced delegate Rev. Douglas Fauble (Classis Northern Illinois). He rises to express agreement with the Forms of Unity.

ARTICLE 62

(The report of Advisory Committee 6 is continued from Article 55.)

I. Executive director of Board of World Ministries appointment

A. Material: Report 5, II, C, 1, p.107

Rev. Peter Borgdorff, nominee for the position of executive director of the Board of World Ministries, is introduced to synod. Rev. Norman L. Meyer interviews Rev. Borgdorff, who also responds to questions from the floor.

B. Recommendation:

That synod approve the appointment of Rev. Peter Borgdorff as executive director of the Board of World Ministries for three years, commencing September 1, 1990.

-Adopted

Discussion of the motion takes place in executive session.

The president of synod congratulates Rev. Peter Borgdorff. Rev. Borgdorff responds with gratitude.

The president expresses thanks to Dr. Roger S. Greenway for his services as executive director of the Board of World Ministries.

(The report of Advisory Committee 6 is continued in Article 64.)

ARTICLE 63

(The report of Advisory Committee 8 is continued from Article 42.)

Advisory Committee 8, *Interdenominational Matters*, Rev. Harlan G. Vanden Einde reporting, presents the following:

I. Reformed Churches in South Africa (Synod Soutpansberg)

A. Material: Report 12, p. 203

B. Observation:

The Synod of 1989 approved ecclesiastical fellowship with this church in the family of Reformed Churches in South Africa. In December of that same year, the IRC received a letter from the RCSA (Synod Soutpansberg) inviting the committee to send a fraternal delegate to the meeting of synod beginning January 3, 1990. Two very significant matters were on the agenda: first, "a proposal to suspend participation in the general synod (Algemene Sinode of the Gereformeerde Kerke in Suid-Afrika)" and, second, a recommendation

"about the starting of Heidelberg Theological Seminary in the beginning of 1990." In addition, it made a request for help from the CRC in terms of staff people for the seminary as well as for financial assistance. The IRC conveyed our fraternal greetings but expressed concern about the Synod of Soutpansberg's intent to withdraw from the general synod of Reformed Churches in South Africa. Since this is a mission field of the Christian Reformed Church in the Netherlands (Christelijke Gereformeerde Kerken in Nederland-CGKN), the IRC recognizes the CGKN's prior relationship with Synod Soutpansberg.

C. Recommendation:

That synod encourage the IRC to continue to pursue possible avenues of helping Synod Soutpansberg in accordance with its request.

---Adopted

II. Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland-GKN)

A. Materials:

- 1. Report 12, pp. 200-03
- 2. Overture 42, pp. 479-80

B. Background and Observations:

The question of the continued membership of the GKN in the Reformed Ecumenical Council has been recently debated by member churches of the REC, primarily because of the GKN position on Scripture as set forth in "God with Us" and its pastoral advice on homosexuality. After the REC, at its meeting in Harare 1988, decided not to request the withdrawal of the GKN from its membership (as some member churches requested), four churches withdrew or suspended their membership in the REC. In light of these matters, the IRC has been reviewing our ecclesiastical ties with the GKN. The IRC believes this is a very important issue, because it involves the meaning and purpose of ecumenicity and the role of ecumenical organizations, more particularly the REC as defined by its Basis and Purpose. The IRC also judges that the decision of RES Harare 1988 was appropriate, though it recognizes that the differences between the GKN and the REC cannot continue indefinitely. The next REC assembly will meet in 1992 in Athens, where this entire matter will be on the agenda. The IRC believes that the REC decision in 1992 will have a weighty bearing on the CRC's ecclesiastical fellowship with the GKN.

The advisory committee also considered Overture 42 from Classis Alberta South in the light of the IRC report. That overture basically asks us to suspend ecclesiastical fellowship with the GKN, primarily because of its position on homosexuality. We discussed the overture for some time but determined that, in view of the fact that the REC is preparing the report referred to above, the request of the overture is premature. It should be remembered that the CRC suspended both pulpit and table fellowship with the GKN in 1983 because of this issue.

C. Recommendations:

- 1. That synod communicate to the GKN our deep concern and the following urgent appeals:
 - That the GKN give serious consideration to the critique and admonition the GKN received at RES Harare 1988.
 - b. That the GKN give careful and responsible attention to the work and report of the committee of the REC appointed "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."
 - c. That the GKN give due regard to the commitment it has made, especially as one of the three founding member churches of the REC, to "promote the unity of the churches which profess the Reformed faith" and its promise "to engage mutually in reformation of doctrine and practice" (REC Constitution, Art. III).

—Adopted

- That synod inform the GKN that its response to the REC decisions of RES Harare 1988 and to the report of the REC study committee is of vital importance for the continuing ecclesiastical fellowship between our two churches.
 - —Adopted
- 3. That synod instruct the officers of synod to communicate these concerns to the GKN by letter in the name of the synod.

—Adopted

4. That this constitute synod's answer to Overture 42.

—Adopted

III. The Belhar Confession

A. Materials: Report 12, p. 196; Appendix B, pp. 215-19

B. Background:

The Synod of 1989 instructed the IRC to study the Belhar Confession and present "recommendations to the Synod of 1990 in response to the REC request" (Acts of Synod 1989, pp. 463-64). The IRC mandated an ad hoc committee to evaluate the Belhar Confession and present recommendations to the IRC. That report is printed in the Agenda for Synod 1990, pages 215-19.

C. Recommendation:

That synod endorse the IRC's evaluation (pp. 217-19) which judges that the Belhar Confession is in harmony with "the Reformed faith as a body of truth" articulated in the historic Reformed confessions and is in basic agreement with REC and CRC decisions on race made over the past decades; and, therefore, that synod declare that it has no objection to its inclusion in the list of Reformed confessions in Article II of the REC constitution.

—Adopted

ARTICLE 64

(The report of Advisory Committee 6 is continued from Article 62.)

Advisory Committee 6, World Ministries, Rev. Norman L. Meyer reporting, presents the following:

I. Christian Reformed Board of World Ministries

A. Material: Report 5, pp. 109

B. Recommendation:

That synod approve the editing of the constitution so that it begins to deal with the realities of the joint-venture agreements and the national boards and corporations of Canada and the United States without altering the sense or intent of the original document. These are editorial revisions and do not affect the substance of the constitution in any way (see *Agenda for Synod 1990*, p. 109 11).

—Adopted

(The report of Advisory Committee 6 is continued in Article 68.)

ARTICLE 65

The evening session is adjourned. For closing devotions Rev. Jay C. Vander Ark announces the doxology, "Praise God, from Whom All Blessings Flow."

SATURDAY MORNING, JUNE 16, 1990 Eleventh Session

ARTICLE 66

Rev. John C. Rickers asks for a blessing on the Word to be read, and he reads from Genesis 1:1-31. He leads in opening prayer and announces *Psalter Hymnal* 337, "Joy to the World! the Lord Is Come."

The roll call indicates that Rev. Nguyen X. Bao, Classis Greater Los Angeles, is absent. Elder Raymond Statema takes the place of Elder John Vander Lugt (Classis Georgetown) for the morning session. He rises to express agreement with the Forms of Unity.

The minutes of the sessions of June 15, 1990, are read and approved.

ARTICLE 67

President Howard D. Vanderwell introduces and welcomes Rev. James Yang from Richmond, British Columbia, and Rev. Emmett Harrison from Cleveland, Ohio, participants in the second biennial Multiethnic Conference. Each brings greetings to synod and expresses gratitude for the opportunity to interchange ideas and concepts for the ministry, for the challenges presented, for the better understanding of the Christian Reformed Church,

and for the oneness in Christ that is being experienced. The delegates respond with applause, and the president expresses thanks to the speakers.

ARTICLE 68

(The report of Advisory Committee 6 is continued from Article 64.)

Advisory Committee 6, World Ministries, Rev. Norman L. Meyer reporting, presents the following:

- I. Christian Reformed World Ministries
- A. Material: Report 5, II, B, 10, p. 109 (recommitted); III, F, 5, p. 131; IV, G, p. 148, G and H, pp. 148-49
- B. Recommendation:
- 1. That synod instruct the Board of World Ministries to include the following as a policy statement:

The board shall determine the nature of the coordination and unity which shall prevail on fields of joint ministry. The board shall annually evaluate the nature of the coordination and unity on the fields. The evaluation shall be based on field-staff, third-party, and administrative assessments and shall be reported directly to the board by the executive director (see Agenda for Synod 1990, p. 109, 10).

Ground: This officially identifies an established practice.

-Adopted

2. That synod approve the following nominees to represent CRWM-U.S.A. on the Board of World Ministries for fiscal year 1991 (from September 1, 1990, to August 31, 1991):

Rev. Gerald F. Van Oyen

Dr. Everett Van Reken

Dr. Carl E. Zylstra

Mr. Stanley Ellens, alternate

—Adopted

3. That synod approve the following nominees to represent CRWM-Canada on the Board of World Ministries for fiscal year 1991 (September 1, 1990, to August 31, 1991):

Mrs. Ruth Krabbe, Classis Alberta South Rev. Jacob A. Quartel, Classis Hamilton

---Adopted

4. That synod approve the following nominees to represent CRWRC-U.S.A. on the Board of World Ministries for fiscal year 1991 (September 1, 1990, to August 31, 1991):

Mr. Louis Haveman

Mr. Martin Sterk

Mr. Bill Snow

Mr. Richard Kuiken, alternate

—Adopted

5. That synod approve the following nominees to represent CRWRC-Canada on the Board of World Ministries for fiscal year 1991 (September 1, 1990, to August 31, 1991):

Mr. Henry Blok Mr. Co Zondag

Mr. Clarence Tuin, alternate

---Adopted

6. That synod approve the following amendment to CRWRC's Articles of Incorporation:

ARTICLE VII: VOLUNTEER DIRECTOR LIABILITY PROTECTION

A trustee of this Corporation who is a volunteer director, as defined in Section 110(2) of the Michigan Nonprofit Corporation Act, is not personally liable to this Corporation or its members for monetary damages for a breach of such trustee's fiduciary duty; except that nothing herein shall be construed to eliminate or limit the liability of a trustee for any of the following:

- A breach of the trustee's duty of loyalty to the Corporation or its members;
- Acts or omissions not in good faith or that involve intentional misconduct or a knowing violation of law;
- A violation of Section 551(1) of the Michigan Nonprofit Corporation Act, as amended;
- d. A transaction from which the trustee derived an improper personal benefit;
- e. An act or omission occurring before the effective date of this amendment;
- f. An act or omission that is grossly negligent.

The Corporation assumes all liability to any person other than the Corporation or its members for all acts or omissions of the Corporation's trustees who are volunteer directors, as defined in Section 110(2) of the Michigan Nonprofit Corporation Act, occurring on or after January 1, 1988.

If the Michigan Nonprofit Corporation Act is hereafter amended to authorize corporate action further eliminating or limiting the personal liability of directors, then liability of the trustee of the Corporation shall be eliminated or limited to the fullest extent permitted by the Michigan Nonprofit Corporation Act, as so amended. Any repeal or modification of the Article shall not adversely affect any right or protection of any trustee of this Corporation existing at the time of such repeal or amendment.

The operation of this Article shall be subject to any applicable law, including the federal tax laws.

Ground: This satisfies the legal requirements of the State of Michigan.

—Adopted

(The report of Advisory Committee 6 is continued in Article 122.)

ARTICLE 69

(The report of Advisory Committee 4 is continued from Article 46.)

Advisory Committee 4, Radio/Publications, Rev. Case Admiraal reporting, presents the following:

I. Response to Overture 18: Adopt Statement on Gambling

A. Material: Overture 18, pp. 452-56

B. Recommendations:

1. That synod alert the churches to the pervasiveness of the evil of gambling in our culture and refer the following statement on gambling and the three concluding resolutions attached thereto to the churches for study and reflection.

(STATEMENT ON GAMBLING, Art. 46)

Grounds:

- a. This addresses an important issue within the church and a matter of social justice.
- b. This challenges the churches and the individual members to action on this issue.
- 2. That synod refer the statement on lotteries approved by the Canadian Council of Christian Reformed Churches, entitled "The Lotteries in Canada: A Bad Bet," to the churches.
- 3. That this be synod's response to Overture 18.

The following motion is made from the floor:

That synod recommit the matter on gambling to the advisory committee so that, in addition to making a statement on gambling, synod may be advised to appoint a study committee to study the matter of gambling and to give the church pastoral advice in ministering to gamblers.

Grounds:

1. An overture has come from a consistory of the church through its classis asking synod to make a statement on gambling.

Gambling has become a significant aspect of our culture in North America and has a strong influence in much of the brokenness and suffering in our society.

The church (CRC) needs pastoral advice on how to understand the sin of gambling, and she needs advice on how to bring the gospel of the kingdom to people whose lives are impacted by the vice of gambling.

—Adopted

ARTICLE 70

Rev. William D. Buursma of the Reception Committee introduces Rev. Glenn D. Jerrell, fraternal delegate from the Orthodox Presbyterian Church, who addresses synod. The president of synod responds.

ARTICLE 71

President Howard D. Vanderwell introduces Rev. Ted Verseput, director of Disability Concerns, who addresses synod. The president of synod responds.

ARTICLE 72

The stated clerk reports the results of Ballot 1.

ARTICLE 73

(The report of Advisory Committee 9 is continued from Article 24.)

Advisory Committee 9, Pastoral Concerns, Mr. Ronald J. Van Valkenburg reporting, presents the following:

I. Personal Appeal 1

A. Material: Personal Appeal 1

B. Background:

Rev. Ronald Spoelman, a graduate of Calvin Seminary, a pastor in the Presbyterian Church, USA, approached the clerk of Classis Lake Erie regarding a desire to return to the Christian Reformed Church. He was given guidance regarding procedures by the stated clerk of Classis Lake Erie.

Classis Lake Erie established the need for Rev. Spoelman's skills in crosscultural ministries at its meeting of October 7, 1988. Classis Lake Erie examined Rev. Spoelman at its meeting of March 3, 1989.

After Classis Lake Erie's decision to accept Rev. R. Spoelman as eligible for call, Mr. William Hodgkiss, an elder of the Washington Christian Reformed Church, Washington, Pennsylvania, registered an official complaint against the action of Classis Lake Erie on March 3, 1989, in declaring Rev. Ronald Spoelman to be eligible for a ministerial call in the Christian Reformed Church. It was brother Hodgkiss's contention that Classis Lake Erie erred in this decision.

Mr. William Hodgkiss requested, in concluding his appeal, the following actions:

- To declare that Classis Lake Erie erred in declaring Rev. Ronald Spoelman eligible for a call in the Christian Reformed denomination insofar as Classis Lake Erie had failed to require thorough evidence of his "knowledge of and soundness in the Reformed faith" (Church Order, Art. 8-b).
- 2. To instruct Classis Lake Erie to recall Rev. Ronald Spoelman for an adequate re-examination to determine his fitness for eligibility for a call in the Christian Reformed denomination, reminding Classis Lake Erie of its solemn duty to exert itself in keeping the church free from destructive errors, as is required by the Form of Subscription.

Synod enters into executive session to discuss the appeal.

The chair rules not to allow Rev. Dan Knox, representing the appellant, to stay for executive session.

C. Recommendations:

1. That synod not sustain the appeal of Mr. William Hodgkiss from a decision of Classis Lake Erie regarding classical declaration of Rev. Ronald Spoelman's eligibility for a call in the Christian Reformed denomination.

Grounds:

- a. Procedurally Classis Lake Erie conformed to the requirements of Church Order in conducting the required classical examination.
- b. Rev. Ronald Spoelman sustained the classical examination.
- c. The synodical deputies concurred with the actions of Classis Lake Erie.
- d. Classis itself recognized the inadequacy of some of Rev. Spoelman's responses. It judged the difficulty to be a communication problem and appointed a committee which met with Rev. Spoelman regarding this difficulty.

—Adopted

2. That synod advise Classis Lake Erie to use all available means to help Mr. Hodgkiss understand its interpretation of Rev. Spoelman's responses, thereby seeking to overcome the tension between Mr. Hodgkiss and Classis Lake Erie.

Grounds:

- a. Difficulties arose in interpreting Rev. Spoelman's response during the examination. Attempts to resolve these difficulties included a proposal for additional examination, which was defeated. Following deliberative reflection and debate, Rev. Spoelman was admitted to the ministry.
- b. Brother Hodgkiss, in arriving at his request, presents a number of serious doctrinal charges against Classis Lake Erie. The judgments of brother William Hodgkiss were his personal inferences and deductions, which differed from what the majority of Classis Lake Erie deduced from the examination of Rev. Ronald Spoelman.

---Adopted

3. That synod not sustain the "appeal" of Mr. William Hodgkiss from a decision of Synod 1989, which concurred with the synodical deputies' affirmation of the action of Classis Lake Erie in declaring Rev. Ronald Spoelman eligible for the ministry.

Ground: The synodical deputies' activities conformed to the requirements of Church Order.

—Adopted

Synod returns to open session.

ARTICLE 74

The morning session is adjourned, and Elder Henry T. Muyskens leads synod in closing prayer.

MONDAY MORNING, JUNE 18, 1990 Twelfth Session

ARTICLE 75

Elder Sherwin Van Mersbergen reads from James 1:19-27 and leads in opening prayer. He announces *Psalter Hymnal* 620, "By the Sea of Crystal."

The roll call reveals that Rev. Nguyen X. Bao (Classis Greater Los Angeles), Rev. Robert D. Ritsema (Classis Illiana), and Rev. Douglas R. Fauble (Classis Northern Illinois) have returned to synod. Rev. Ronald A. Klimp (Classis Cadillac) is present and rises to express agreement with the Forms of Unity.

The minutes of the session of June 16, 1990, are read and approved.

The president of synod reads an expression of thanks from the Cnossen family for the prayers and concerns of the delegates at the time of the death of their son Darwin.

ARTICLE 76

Rev. William D. Buursma, for the Reception Committee, introduces Mr. Ray Hoekzema, fraternal delegate from the Reformed Churches of Australia, who addresses synod. The president of synod responds.

Rev. John Tenyenhuis, for the Reception Committee, introduces Rev. Ryuzo Hashimoto, fraternal delegate from the Reformed Church in Japan, who addresses synod. The president of synod responds.

ARTICLE 77

(The report of Advisory Committee 10 is continued from Article 31.)

Advisory Committee 10, Synodical Services, Mr. John L. De Groot reporting, presents the following:

I. Synodical Interim Committee (SIC)

A. Materials:

- 1. Report 17, pp. 267-90 (except Section VII; XVI, G)
- 2. Report 17-A (except Sections VIII, IX, X, XI, and XII, F-G), pp. 509-21

B. Recommendations:

1. That synod honor the request of the SIC (Joint-Ministries Management Committee) that Rev. Peter Borgdorff, 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. 270-72, and Report 17-A, I).

—Adopted

3. That synod ratify the SIC's approval of the appointment of Mr. Ra Elgersma as director of CRWRC-Canada (V, A, p. 277).	ymond
	—Adopted
4. That synod ratify the SIC's approval of an extension of term for D. S. Greenway as executive director of World Ministries on a one-four basis until August 31, 1990 (V, B, p. 277).	r. Roger th-time
	–Adopted
5. That synod take note of agency coordination and cooperation as evidenced in the activities of the IAC and the MCC (VI, pp. 278-79).	—Adopted
6. That synod take note of the plans for the 1990 Multiethnic Conference ratify the action of the SIC in approving the scheduling of a multieth ship service on Thursday evening, June 14, 1990, involving conference synodical delegates (VIII, p. 281).	nnic wor-
	—Adopted
7. That synod take note of the action of SIC relative to articles of incction (IX, p. 281).	
	—Adopted
 That synod accept the offer and designate Mayfair Christian Reform Church, Grand Rapids, Michigan, as the convening church of Synod p. 282). 	
	—Adopted
9. That synod grant the request of the Youth/Young Adult Ministrie Committee for a one-year extension to complete its work (XI, p. 282)	
10. That synod take note of the publications and services of the SIC amend their use by the councils of our denomination (XIII, pp. 283-85).	and com-
11. That synod take note that the report on the appeals procedure be tributed to the churches in keeping with study-committee deadlines December 1, 1990.	
	—Adopted
12. That synod ratify the action of the SIC in approving the nominat Mr. David Radius as director of Christian Reformed World Missions and Mr. Willem Termorshuizen, director of Christian Reformed World Sions-Canada (Report 17-A, IV, A).	s-U.S.A.
-	—Adopted
13. That synod authorize the SIC to appoint persons to replace those Code Committee members whose terms expire on September 1, 199 provide nominations for the Judicial Code Committee via the Agend Synod in future years (Report 17-A, VI).	0, and to la for
-	—Adopted

II. Reappointment of the stated clerk

A. Material: Report 17, pp. 282-83

B. Recommendations:

1. That synod reappoint Rev. Leonard J. Hofman to the position of stated clerk of the Christian Reformed Church in North America for a four-year term (September 1, 1990, through August 31, 1994).

—Adopted

2. That synod note with thanks to the Lord Rev. Hofman's thirty-nine years in the ministry, thirty-one years in the pastorate, and eight years as stated clerk.

---Adopted

The delegates to synod respond with a standing ovation. The president of synod also responds.

III. Church Order revisions

A. Materials:

- 1. Report 17, IV, B, pp. 272-77
- 2. Report 17-A, V, p. 510

B. Background:

The Synod of 1987 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 slight changes.

The Synod of 1989 instructed the SIC to review the use of the terms *consistory* and *council* in the Church Order and to recommend appropriate changes to Synod 1990 (Acts of Synod 1989, p. 524).

C. Recommendations:

- 1. That synod approve the following uses of the term *council* and *consistory* in the Church Order:
 - a. Substitute the term *council* for *consistory* in the following articles of the Church Order: 4, 5, 10, 14, 16, 17, 18, 24, 41, 66, 71, 72, 90, 91, and 92.
 - b. Retain the term *consistory* in the following articles of the Church Order: 52, 53, 55, 56, 59, 60, 64, 69, 78, 83, 84, 85, 86, and 87.

---Adopted

- 2. That synod approve the following changes in the Church Order Supplements:
 - Substitute the term council for the term consistory in Church Order Supplements, Articles 4-30.
 - b. Retain the term consistory in Church Order Supplements, Articles 52-83.

—Adopted

IV. Ministerial retirements

A. Information

Synod has received notice of the following ministerial retirements because of age or disability*:

Minister	Classis	Effective Date
Louis F. Baker	Minnesota South	May 31, 1990
*Dennis J. Boogerd	Minnesota South	October 31, 1989
Martin D. Geleynse	Huron	September 15, 1990
Marion C. Groenendyk	Zeeland	February 28, 1990
Henry Guikema	Grand Rapids East	February 4, 1990
John M. Hofman	Grand Rapids South	January 31, 1990
Carl G. Kromminga	Grand Rapids East	September 1, 1990
Vernon Luchies	Grand Rapids South	October 1, 1989
Paul H. Redhouse	Red Mesa	August 31, 1990
Martin Stegink	Minnesota North	June 30, 1990
Rits Tadema	Pacific Northwest	August 16, 1990
Charles Terpstra	Kalamazoo	March 1, 1990
Gerard Terpstra	Thornapple Valley	September 24, 1990
Carl D. Tuyl	Quinte	September 1, 1990
Gerald W. Van Den Berg	Wisconsin	June 30, 1990
*Eelco Vander Woude	B.C. South-East	September 20, 1989
Leonard Van Drunen	Grandville	January 7, 1990
Bastiaan Van Elderen	Grand Rapids East	December 31, 1989
Albert J. Veltkamp	Red Mesa	July 10, 1990
Paul L. Vermaire	Kalamazoo	July 1, 1990

B. Recommendation:

That synod express its appreciation for the faithful labor of these ministers.

—Adopted

The president of synod acknowledges with gratitude the many years of dedicated and faithful ministry of the twenty ministers listed. The stated clerk, Rev. Leonard J. Hofman, leads the assembly in a prayer of thanksgiving.

V. 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
Michael F. Abma	a Quinte	R. J. Sikkema (Hamilton)
		R. Koops (Huron)
		G. Ringnalda (Toronto)
Bert A. Amsing	ng Alberta South	P. Brouwer (B.C. North-West)
_		H. Numan (B.C. South-East)
	J. Nutma (Alberta North)	
Philip A. Apol Grand Rapids East	H. J. Baas (Grand Rapids East)	
	·	W. D. Buursma (Kalamazoo)
	G. Bouma (Thomapple Valley)	

Candidate	Classis	Synodical Deputies and Classis
Randall R. Bergsma	Orange City	N. B. Haan (Minnesota South)
		G. E. De Vries (Northcentral Iowa)
		J. W. Postman (lakota)
James M. Boer	Grandville	W. Swets (Grand Rapids South)
		J. C. Medendorp (Thornapple Valley)
		M. R. Doornbos (Georgetown)
Carl R. Bolt	lakota	K. H. Bratt (Minnesota South)
		G. E. De Vries (Northcentral Iowa)
		A. L. Kuiper (Orange City)
Robert M. Brenton	Northcentral Iowa	A. L. Kuiper (Orange City)
	, ,	N. B. Haan (Minnesota South)
	•	S. Kramer (Pella)
Joel A. De Boer	Pacific Northwest	H. Numan (B.C. South-East)
		P. Brouwer (B.C. North-West)
		D. Vander Wall (Columbia)
Eugene A. De Jong	Holland	H. G. Arnold (Kalamazoo)
Logono 71. Do cong	Tonana	N. L. Meyer (Muskegon)
		K. E. Van Wyk (Zeeland)
Paul R. De Vries	Hackensack	J. Van Hemert (Florida)
l adi it. De viles	Hackensack	
		D. L. Recker (Hudson)
Kuldip S. Gangar	B.C. South-East	J. W. Dykstra (Chicago South)
Ruidip S. Garigai	B.C. South-East	P. Brouwer (B.C. North-West)
•		H. Leestma (Pacific Northwest)
C. John Carrita	Fastana Osaada	J. Tuininga (Alberta South)
S. John Gerrits	Eastern Canada	M. D. Geleynse (Huron)
		J. Zantingh (Quinte)
Desial O. Hardeston	0-71 1 0	G. Ringnalda (Toronto)
Daniel S. Hoekstra	California South	C. Vander Plate (Central California)
		D. Vander Wall (Columbia)
	- "	M. H. Bierma (Rocky Mountain)
Wick D. Hubers	Pella	R. J. Timmer (lakota)
		A. L. Kuiper (Orange City)
		R. B. Vermeer (Northcentral Iowa)
Timothy R. Hull	Greater Los Angeles	T. Medema (Arizona)
		J. Howerzyl (California South)
		C. Vander Plate (Central California)
Michael S. Johnson	Rocky Mountain	A. L. Kuiper (Orange City)
	•	T. Medema (Arizona)
		R. J. Timmer (lakota)
Daryl E. Kats	Northcentral Iowa	N. B. Haan (Minnesota South)
-		A. L. Kuiper (Orange City)
		S. Kramer (Pella)
Stephen J. Kelley	Lake Erie	H. J. Baas (Grand Rapids North)
Olophion of Holley	ELINO ENO	E. R. Tigchelaar (Grand Rapids South)
		J. C. Medendorp (Thornapple Valley)
Jacob Kerkhof	Hamilton	R. Koops (Huron)
SCHOOL HOUSE	rammon	J. B. Vos (Niagara)
Arlan M. Konnandravar	Grand Danida Narth	G. Ringnalda (Toronto)
Arlan W. Koppendrayer	Grand Rapids North	G. Bouma (Thornapple Valley)
		A. J. Bultman (Grandville)
John Jon Con Live	Onemal Ochlerate	M. R. Doornbos (Georgetown)
John Jon-Sen Liu	Central California	R. D. De Young (California South)
		D. Vander Wall (Columbia)
		G. W. Sheeres (Pacific Northwest)

Candidate	Classis	Synodical Deputies and Classis
Keith A. Mannes	Muskegon	A. J. Bultman (Grandville)
	•	H. B. Vanden Heuvel (Zeeland)
	:	J. W. Uitvlugt (Holland)
Robert L. Offringa	Pacific Northwest	H. Numan (B.C.South-East)
Troodit E. Cillinga	r dome riori, moor	P. Brouwer (B.C. North-West)
		D. Vander Wall (Columbia)
Daniel Young-Don Park	Greater Los Angeles	M. H. Bierma (Rocky Mountain)
Barrier 70ang-2011 ank	Creater Los Aligoios	D. Vander Wall (Columbia)
		C. Vander Plate (Central California)
Brent A. Pennings	Georgetown	H. B. Vanden Heuvel (Zeeland)
Dicitiza i cinimigo	- Coorgotown	M. C. Groenendyk (Grand Rapids North)
		J. C. Medendorp (Thornapple Valley)
Dale L. Piers	Greater Los Angeles	M.H. Bierma (Rocky Mountain)
Dale L. 7 lets	Cidatei Los Angeles	D. Vander Wall (Columbia)
		C. Vander Plate (Central California)
Beneld D. Bayonshargen	D.C. North Most	H. Salomons (B.C. South-East)
Ronald D. Ravensbergen	D.C. NORH-West	
		J. Tuininga (Alberta South)
Laka Bata	1 +	G. W. Sheeres (Pacific Northwest)
John Roke	Hamilton	R. Koops (Huron)
		J. B. Vos (Niagara)
Names D. Barashaan	A	G. Ringnalda (Toronto)
Norman D. Rozenboom	Arizona	A. Begay (Red Mesa)
		J. Terpstra (Rocky Mountain)
		D. A. Warners (California South)
Robert A. Sizemore	B.C. South-East	P. Brouwer (B.C. North-West)
		H. Leestma (Pacific Northwest)
		J. Tuininga (Alberta South)
Terry D. Slachter	Grand Rapids North	G. Bouma (Thornapple Valley)
		A. J. Bultman (Grandville)
l		M. R. Doornbos (Georgetown)
Henry F. Steenbergen	Quinte	G. J. Hogeterp (Eastern Canada)
		J. W. Van Weelden (Niagara)
		G. Ringnalda (Toronto)
Mark Stephenson	Georgetown	H. B. Vanden Heuvel (Zeeland)
		M. C. Groenendyk (Grand Rapids North)
		J. C. Medendorp (Thornapple Valley)
Steven R. Sytsma	Kalamazoo	H. B. Vanden Heuvel (Zeeland)
		W. Swets (Grand Rapids South)
		J. C. Medendorp (Thornapple Valley)
Andrew Van Muyen	Eastern Canada	M. D. Geleynse (Huron)
		J. Zantingh (Quinte)
		G. Ringnalda (Toronto)
Mark R. Van't Hof	Kalamazoo	H. B. Vanden Heuvel (Zeeland)
		W. Swets (Grand Rapids South)
		J. C. Medendorp (Thornapple Valley)
Kent A. Van Til	Illiana	J. W. Dykstra (Chicago South)
		H. G. Arnold (Kalamazoo)
		H. De Vries (Northern Illinois)
Michael Veenema	Toronto	W. Dykstra (Chatham)
		R. Koops (Huron)
		J. W. Van Weelden (Niagara)
Norman J. Visser	Minnesota South	R. J. Timmer (lakota)
		A. L. Kuiper (Orange City)
		J. Vander Lugt (Minnesota North)
		,

Candidate	Classis	Synodical Deputies and Classis
Kurt K. Volbeda	Yellowstone	D. Vander Wall (Columbia)
		G. W. Sheeres (Pacific Northwest)
		M. H. Bierma (Rocky Mountain)
Philip H. G. Weaver	Huron	R. J. Sikkema (Hamilton)
	7	J. B. Vos (Niagara)
		G. Ringnalda (Toronto)
Michael G. Winnowski	lakota	K. H. Bratt (Minnesota South)
		G. E. De Vries (Northcentral Iowa)
		A. L. Kuiper (Orange City)
Harry D. Zantingh	Alberta South	P. Brouwer (B.C. North-West)
		H. Numan (B.C. South-East)
		J. Nutma (Alberta North)

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

- B. Classical examinations via Church Order Article 7
- 1. Synodical deputies J. Bylsma (Wisconsin), L. G. Zoerhof (Illiana), and J. W. Dykstra (Chicago South), having previously determined that the need and required gifts for ministry are present, concur with the decision of Classis Northern Illinois in session September 20, 1989, that Juan Flores successfully sustained the examination for licensure to exhort within the churches of said classis for the designated period of probation. It is understood by the deputies that this examination was given with the intent that Juan Flores will later be examined for candidacy for the ministry of the Word in the Christian Reformed Church at a date designated by Classis Northern Illinois.
- 2. Synodical deputies M. D. Geleynse (Huron), J. Zantingh (Quinte), and G. Ringnalda (Toronto) concur with the decision of Classis Eastern Canada in session on October 17 and 18, 1989, that a **need has not been demonstrated** for the services of Mr. W. De Ruiter in connection with his application to be admitted to the ministry of the Word in the CRC according to Article 7 of the Church Order.
- 3. Synodical deputies J. Bylsma (Wisconsin), J. P. Boonstra (Pella), and C. J. Afman (Illiana), having heard the examination of Mr. Juan Flores, concur with the decision of Classis Northern Illinois in session March 7, 1990, to admit the brother to the ordained ministry of the Word in the Christian Reformed Church via Article 7 of the Church Order.
- 4. Synodical deputies T. Medema (Arizona), T. Howerzyl (California South), and C. Vander Plate (Central California), having examined Mr. Sysay Vilaylack, concur with Classis Greater Los Angeles in session May 10, 1990, that the urgent need of Article 7 has been met. The synodical deputies also concur with the decision to allow the earlier licensure examination under Article 22 to satisfy the need for examination under Article 7.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

- C. Ministers from other denominations, Church Order Article 8
- 1. Synodical deputies C. Vander Plate (Central California), D. Vander Wall (Columbia), and M. H. Bierma (Rocky Mountain), having heard the *colloquium doctum* of **Rev. Boo Young Jang** of the Elim Presbyterian Church (Independent) of Westminster, California, concur with the decision of Classis California South in session September 21, 1989, to admit **Rev. Jang** to the ministry of the Christian Reformed Church in North America.
- 2. Synodical deputies M. H. Bierma (Rocky Mountain), D. Vander Wall (Columbia), and C. Vander Plate (Central California) concur with the decision of Classis Greater Los Angeles in session September 21, 1989, to nominate Rev. Jae In Choi for ministry in the Christian Reformed Church in North America. (Rev. Choi is pastor of the Glendale Hamni Church of Glendale, California, which has been accepted into the Christian Reformed Church in North America.)
- 3. Synodical deputies D. Vander Wall (Columbia), M. H. Bierma (Rocky Mountain), and C. Vander Plate (Central California) concur in the decision of Classis California South in session September 20-21, 1989, to approve the nomination of Rev. Chung Chao Cho for ministry in the Christian Reformed Church in North America and the accepting of the application of the Jwang-Ang Church of Las Vegas, Nevada.
- 4. Synodical deputies P. Brouwer (B.C. North-West), H. Numan (B.C. South-East), and G. W. Sheeres (Pacific Northwest) concur with the decision of Classis Columbia in session September 13, 1989, that the **need** of the Grace Korean Church of Spokane, Washington, upon being received into the CRC, meets the requirements for calling a minister from another denomination, specifically defined in the *Acts of Synod 1984*, Article 90, C, 3, e and f, page 642. Classis will schedule a *colloquium doctum* for **Pastor Soo Yoo**, a graduate of Westminster Theological Seminary in Philadelphia.
- 5. Synodical deputies M. H. Bierma (Rocky Mountain), C. Vander Plate (Central California), and D. Vander Wall (Columbia) concur with the decision of Classis Greater Los Angeles in session September 21, 1989, to nominate Rev. Gary W. Schipper, under Article 8, for ministry as the El Monte New Church Developer/International Theological Seminary Hispanic Program Director.
- 6. Synodical deputies M. D. Geleynse (Huron), J. Zantingh (Quinte), and G. Ringnalda (Toronto) concur with the decision of Classis Eastern Canada in session October 17 and 18, 1989, that a special need exists which necessitates the calling of **Rev. Peter M. Macaskill** according to Article 8 of the Church Order.
- 7. Synodical deputies M. D. Geleynse (Huron), J. Zantingh (Quinte), and G. Ringnalda (Toronto), having heard the *colloquium doctum* of Rev. Peter M. Macaskill, formerly ordained minister in the United Church of Canada, concur with the decision of Classis Eastern Canada in session March 6-7, 1990, to grant permission to the First CRC of Montreal to call Rev. Peter M. Macaskill, according to Church Order Article 8, for the specific task of chaplaincy work at Concordia University in Montreal.

- 8. Synodical deputies H. Leestma (Pacific Northwest), A. C. Leegwater (B.C. South-East), and T. B. Swieringa (Yellowstone), having heard the examination of **Pastor Sang Yoo**, concur with the decision of Classis Columbia in session January 31, 1990, to admit Pastor Yoo to the ministry of the Word in the Christian Reformed Church.
- 9. Synodical deputies A. Van Zanten (Chicago South), L. G. Zoerhof (Illiana), and H. De Vries (Northern Illinois), having heard the *colloquium doctum* of **Rev. Sing Jin Park**, concur with the decision of Classis Florida in session March 7, 1990, to declare Brother Park eligible for call into the ministry of the Word in the Christian Reformed Church.
- 10. Synodical deputies C. Vander Plate (Central California), J. Howerzyl (California South), and F. J. Walhof (Arizona) concur with the decision of Classis Greater Los Angeles in session January 18, 1990, to declare **Rev. Gary Schipper** eligible for call in the Christian Reformed Church in North America.
- 11. Synodical deputies C. Vander Plate (Central California), J. Howerzyl (California South), and F. J. Walhof (Arizona), judging that the need has been established, concur with the decision of Classis Greater Los Angeles in session January 18, 1990, to nominate **Rev. Inyeol Jeong** for ministry in the Christian Reformed Church in North America.
- 12. Synodical deputies C. Vander Plate (Central California), J. Howerzyl (California South), and F. J. Walhof (Arizona), judging that the need has been established, concur with the decision of Classis Greater Los Angeles in session January 18, 1990, to nominate Rev. Young Gil Jang for ministry in the Christian Reformed Church in North America.
- 13. Synodical deputies C. Vander Plate (Central California), J. Howerzyl (California South), and F. J. Walhof (Arizona), judging that the need has been established, concur with the decision of Classis Greater Los Angeles in session January 18, 1990, to nominate Rev. Heu Gyu Park for ministry in the Christian Reformed Church.
- 14. Synodical deputies C. Vander Plate (Central California), F. J. Walhof (Arizona), and R. D. De Young (Greater Los Angeles), having heard the *colloquium doctum* of **Rev. Chung Choo Cho**, concur with Classis California South in session January 17, 1990, in the decision to approve his *colloquium doctum* and to declare him eligible for a call as a minister of the Word in the Christian Reformed Church in North America.
- 15. R. D. De Young (Greater Los Angeles), F. J. Walhof (Arizona), and C. Vander Plate (Central California) concur with the decision of Classis California South in session January 17, 1990, for the nomination of **Rev. James J. Park** for a *colloquium doctum*, judging that a **need** has been established in the official appointment by the World Missions Committee.
- 16. Synodical deputies R. Koops (Huron), J. W. Van Weelden (Niagara), and R. J. Sikkema (Hamilton) concurred with the decision of Classis Chatham in session May 15, 1990, that a need has been established to admit Rev. Robert Haven, a minister in the Presbyterian Church of Canada, as a minister of the

Word in the Christian Reformed Church, according to Article 8. The *colloquium doctum* is scheduled for September 11, 1990.

- 17. Synodical deputies T. Medema (Arizona), C. Vander Plate (Central California), and R. D. De Young (Greater Los Angeles), having heard the *colloquium doctum* of **Rev. J. Yy Yoon Park**, concur with the decision of Classis California South in session May 9, 1990, to admit him to the ministry of the Word in the Christian Reformed Church.
- 18. Synodical deputies T. Medema (Arizona), J. Howerzyl (California South), and C. Vander Plate (Central California), having heard the *colloquium doctum* of **Rev. Heu Gyu Park**, concur with the decision of Classis Greater Los Angeles in session May 10, 1990, to admit him to the ministry of the Word in the Christian Reformed Church.
- 19. Synodical deputies T. Medema (Arizona), J. Howerzyl (California South), and C. Vander Plate (Central California, having heard the *colloquium doctum* of **Rev. Inyeol Jeong**, concur with the decision of Classis Greater Los Angeles in session May 10, 1990, to admit him to the ministry of the Word in the Christian Reformed Church.
- 20. Synodical deputies T. Medema (Arizona), J. Howerzyl (California South), and C. Vander Plate (Central California), having heard the *colloquium doctum* of **Rev. Young Gil Jang**, concur with the decision of Classis Greater **L**os Angeles in session on May 10, 1990, to admit him to the ministry of the Word in the Christian Reformed Church.
- 21. Synodical deputies T. Medema (Arizona), J. Howerzyl (California South), and C. Vander Plate (Central California) concur with the decision of Classis Greater Los Angeles in session May 10, 1990, in the nomination of **Rev. Yong Tae Kim** for ministry of the Word in the Christian Reformed Church via Church Order Article 8.
- 22. Synodical deputies T. Medema (Arizona), J. Howerzyl (California South), and R. D. De Young (Greater Los Angeles), having reviewed the documentation presented by Classis Central California pertaining to the credentials of and the need for the ministerial services of Rev. Seong S. Kim of the East Bay Central Presbyterian Church, concur with the decision of Classis Central California in session May 15, 1990, to nominate him for a colloquium doctum.
- 23. Synodical deputies T. Medema (Arizona), J. Howerzyl (California South), and R. D. De Young (Greater Los Angeles), having reviewed the documentation presented by Classis Central California pertaining to the credentials of and the need for the ministerial services of Rev. Joseph Keun Shin Lee of the Young Kwang Presbyterian Church, concur with the decision of Classis Central California in session May 15, 1990, to nominate him for a colloquium doctum.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

D. Ministers in specialized services, Church Order Article 12-c

Synodical deputies report their concurrence with the decisions of classes to declare the following work consistent with the calling of a minister of the Word:

Minister	Position	Classis and Date	Synodical Deputies
B. P. Bosscher	Director of Young Calvinist Federation	Grand Rapids South (1/18/90)	H. B. Vanden Heuvel, Zeeland H. J. Baas, Grand Rapids North J. C. Medendorp, Thornapple Valley
T. J. De Vries	Teacher of Bible, South Christian High School	Grand Rapids South (1/18/90)	H. B. Vanden Heuvel, Zeeland H. J. Baas, Grand Rapids North J. C. Medendorp, Thornapple Valley
A. Dreise	Executive Director, Salem Christian Mental Health Assoc. Inc.	Hamilton (9/19/89)	R. Koops, Huron J. B. Vos, Niagara G. Ringnalda, Toronto
D. J. Klompeeл	Chaplain of Behavioral Health Services, Rehoboth McKinley Christian Healthcare Services	Red Mesa (1/20/90)	R. D. De Young, Greater Los Angele T. Medema, Arizona M. H. Bierma, Rocky Mountain
J. H. Lamsma	Chaplain, Federal Correctional Institution, Sheridan, OR	Columbia (5/16/89)	P. Brouwer, B.C. North-West H. Numan, B.C. South-East G. W. Sheeres, Pacific Northwest
S. M. Merz	Campus Pastor, Western Michigan University	Kalamazoo (9/12/89)	W. Swets, Grand Rapids South J. C. Medendorp, Thornapple Valley H. B. Vanden Heuvel, Zeeland
E. P. Meyer	Latin American Director, World Home Bible League	Kalamazoo (9/12/89)	W. Swets, Grand Rapids South J. C. Medendorp, Thornapple Valley H. B. Variden Heuvel, Zeeland
E. D. Roels	President, Reformed Bible College	Grand Rapids North (9/19/89)	G. Bouma, Thornapple Valley A. J. Bultman, Grandville M. R. Doornbos, Georgetown
R. Vanden Berg	Duty Chaplain, Ontario Correctional Institute, Brampton, ON	Huron (5/9/90)	R. J. Sikkema, Hamilton J. B. Vos, Niagara G. Ringnalda, Toronto
C. P. Venema	Professor of Doctrinal Studies, Mid- America Reformed Seminary	Orange City (9/27/89)	S. Kramer, Pella K. H. Bratt, Minnesota South R. B. Vermeer, Northcentral Iowa
	Addictions Counselor, Alcohol Out- patient Services	Grand Rapids East (9/21/89)	H. J. Baas, Grand Rapids North W. D. Buursma G. Bouma, Thornapple Valley
P. A. Apol	Theological Editor, Eerdmans	Grand Rapids East (9/21/89)	H. J. Baas, Grand Rapids North W. D. Buursma, Kalamazoo

Note: Letter of deputy G. Bouma attached to deputies' report.

Minister	Position	Classis and Date	Synodical Deputies
W. A. Stroo	Minister of Pastoral Coun- seling, Samaritan Counseling Center, South Bend, IN	Kalamazoo (9/12/89)	W. Swets, Grand Rapids South J. C. Medendorp, Thornapple Valley H. B. Vanden Heuvel, Zeeland
	Campus Minister, Dordt College	lakota (3/6/90)	A. L. Kuiper, Orange City N. B. Haan, Minnesota South S. Kramer, Pella
	Minister of Pastoral Services for Hope Rehabil- itation Network	Grand Rapids East (5/17/90)	H. J. Baas, Grand Rapids North W. Swets, Grand Rapids South J. C. Medendorp, Thornapple Valley

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

- E. Temporarily loaning a minister outside of the Christian Reformed Church, Church Order Article 13-b
- 1. Synodical deputies M. H. Bierma (Rocky Mountain), D. Vander Wall (Columbia), and C. Vander Plate (Central California) concur with the decision of Classis Greater Los Angeles in session September 21, 1989, to grant a two-year extension to Rev. David H. Jo to be an associate missionary with the Christian Reformed World Missions to pastor the Pacific Presbyterian Church in Guam.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

2. Synodical deputies H. G. Arnold (Kalamazoo), N. L. Meyer (Muskegon), and K. E. Van Wyk (Zeeland), having heard the discussion re the continued loan of service of Rev. George Spee according to Article 13-b of the Church Order, concur with the motion of Classis Holland in session September 21, 1989, to grant the request of Montello Park CRC "to loan the services of Rev. George Spee to the Gospel Missionary Union for a period of two years."

Grounds:

- a. Rev. Spee does not feel led to accept another call due to health reasons.
- Rev. Louis Tamminga, coordinator of Pastor-Church Relations Services, advises this procedure.
- c. Board of World Missions endorses his loan status.
- d. Similar loan arrangements have been approved in the past.
- e. After the completion of this two-year loan ministry, 1990-91, Rev. Spee will seek retirement due to age and health reasons.

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

3. Synodical deputies D. Vander Wall (Columbia), M. H. Bierma (Rocky Mountain), and C. Vander Plate (Central California) concur with the action

of Classis California South in session September 21, 1989, to extend the loan of Rev. James Tai Kim to the Los Angeles Homni Church for an additional two years.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

F. Ministerial release via Church Order Article 14

1. Synodical deputies H. J. Baas (Grand Rapids North), J. C. Medendorp (Thornapple Valley), and H. B. Vanden Heuvel (Zeeland), having read the request of Grace Christian Reformed Church to release Rev. Victor Anderson, Associate Pastor of Grace CRC, Grand Rapids, Michigan, from the office of minister of the Word in the CRC and having heard the discussion of Classis Grand Rapids East in session January 18, 1990, pertaining to this request, concur with the decision of Classis Grand Rapids East to grant the request according to the provisions set forth in Article 14 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

2. Synodical deputies L. J. Vander Zee (Grand Rapids East), H. G. Arnold (Kalamazoo), and N. L. Meyer (Muskegon), having heard the discussion concerning the request of **Rev. Earl Schipper** for release from the ministerial office according to Church Order Article 14-b, concur with the motion of Classis Holland in session May 17, 1990, to grant this release.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

3. Synodical deputies G. W. Van Den Berg (Wisconsin), H. De Vries (Northern Illinois), and J. W. Dykstra (Chicago South) concur with the decision of Classis Illiana in session May 8, 1990, to grant an honorable release to **Rev. David Janke** from the ministry because he has entered into a nonministerial vocation (Church Order Art. 14-b).

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

4. Synodical deputies D. Vander Wall (Columbia), P. Brouwer (B.C. North-West), and H. Numan (B.C. South-East) concur with the decision of Classis Pacific Northwest in session March 7, 1990, in the release of **Rev. Arie Poot** from the ministry of the Word in the Christian Reformed Church.

Grounds:

- a. He has requested to be released from the office of the ministry of the Word.
- b. Church Order Article 14-b.

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

5. Synodical deputies D. Vander Wall (Columbia), P. Brouwer (B.C. North-West), and H. Numan (B.C. South-East) concur with the decision of Classis Pacific Northwest in session September 20, 1989, in the release of **Rev. Ronald W. Hempel** from the ministry of the Word in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies.

---Adopted

- G. Temporary release from service (leave of absence), Church Order Article 16
- 1. Synodical deputies T. Medema (Arizona), R. D. De Young (Greater Los Angeles), and C. Vander Plate (Central California) concur with the decision of Classis California South in session May 9, 1990, to grant the request of Rev. Thomas J. Van't Land to renew his leave of absence for one year (June 1, 1990, through May 31, 1991).

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

2. Synodical deputies H. J. Baas (Grand Rapids North), E. R. Tigchelaar (Grand Rapids South), and J. C. Medendorp (Thornapple Valley), having heard the discussion of the motion before classis Lake Erie in session March 2, 1990, "to extend the eligibility for call of **Rev. Ralph W. Vunderink** until September 1, 1990," concur with the motion.

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

H. Ministerial release via Church Order Article 17

1. Synodical deputies R. D. De Young (California South), D. Vander Wall (Columbia), and G. W. Sheeres (Pacific Northwest) concurred with the decision of Classis Central California in session September 19, 1989, to release Rev. Gary G. Hofland from active ministerial service in the Fairfield, California, CRC under Article 17-a of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

---Adopted

2. Synodical deputies J. L. Witvliet (Georgetown), W. Swets (Grand Rapids South), and J. C. Medendorp (Thornapple Valley), having heard the motion and discussion of Classis Grandville in session September 21, 1989, concurred that **Rev. Dennis W. Boonstra**, having been released from active ministerial service and having not received a call for a period of two years, be declared to be released from the ministerial office (C.O. Article 17-c).

Grounds:

- a. This follows the provisions of Article 17, the article under which Rev. Boonstra was released.
- b. This is the desire of Rev. Boonstra.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

3. Synodical deputies D. Vander Wall (Columbia), P. Brouwer (B.C. North-West), and H. Numan (B.C. South-East) concur with the decision of Classis Pacific Northwest in session September 20, 1989, to release **Rev. John Klooster** from the ministry of the Word in the Christian Reformed Church according to Church Order Article 17-c.

Recommendation:

That synod approve the work of the synodical deputies.

-Adopted

I. Restoration of a deposed minister via Church Order Article 94 Synodical deputies L. J. Vander Zee (Grand Rapids East), H. G. Arnold (Kalamazoo), and N. L. Meyer (Muskegon), having heard the discussion con-

cerning the motion that Peter Winkle be declared eligible for a call, concur with the motion of Classis Holland in session May 17, 1990.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

(The report of Advisory Committee 10 is continued in Article 126.)

ARTICLE 78

The president reads a letter of acceptance from Rev. Alfred E. Mulder, who was reappointed to the position of director of ministries with Christian Reformed Home Missions for a four-year term.

ARTICLE 79

Rev. John Tenyenhuis, for the Reception Committee, introduces Rev. Iyortyom Achineku, fraternal delegate from the Church of Christ in the Sudan Among the Tiv, who addresses synod. The president of synod responds.

ARTICLE 80

The morning session of synod is adjourned, and Rev. Henry Lamsma leads in closing prayer, especially remembering Elder John Snapper from Classis California South, who was unable to attend synod as delegate because of open-heart surgery scheduled for today.

MONDAY AFTERNOON, JUNE 18, 1990 Thirteenth Session

ARTICLE 81

Rev. Benjamin J. Becksvoort announces *Psalter Hymnal* 502, "The Church's One Foundation." He asks the delegates to offer prayers in small groups, concluding the prayers with stanza 5 of "The Church's One Foundation."

ARTICLE 82

The stated clerk presents Ballot 2, and the delegates vote.

ARTICLE 83

Advisory Committee 2, Church Order II (Headship), Rev. Derk Pierik reporting, presents the following Majority Report:

I. Report 26: Committee to Study Headship

A. Materials:

- 1. Report 26, pp. 309-30
- 2. Overture 6, p. 414
- 3. Overture 7, pp. 415-16
- 4. Overture 8, pp. 416-17
- 5. Overture 9, pp. 417-18
- 6. Overture 10, pp. 419-26
- 7. Overture 11, pp. 426-27
- 8. Overture 12, pp. 427-29
- 9. Overture 13, pp. 429-30
- 10. Overture 14, pp. 430-31
- 11. Overture 15, pp. 431-33
- 12. Overture 16, p. 434
- 13. Overture 44, p. 533
- 14. Overture 45, pp. 533-34
- 15. Overture 46, pp. 534-35
- 16. Overture 47, pp. 535-36
- 17. Overture 50, pp. 537-38
- 18. Overture 52, p. 539
- 19. Overture 54, pp. 540-42
- 20. Overture 56, pp. 543-46
- 21. Personal Appeal 2, p. 485

B. Observations:

Synod 1987 appointed a committee with the following mandate:

- a. To provide clear biblical and confessional grounds for extending the "headship principle" from marriage to the church.
- b. Given "a," to clarify the implications of the "headship" of all men over all women in the church, not only with respect to the offices but with respect to the practices of the churches (e.g., in the teaching ministry, etc.).
 (Acts of Synod 1987, p. 647)

In its report to synod the Committee to Study Headship observes that "it could be questioned whether the framers of our mandate really believed it possible for anyone to build a case in support of the concept of headship adopted by the church in 1984" (Agenda for Synod 1990, p. 310). The grounds given for the mandate by Synod 1987 strongly suggest that that synod had serious doubts that such a case could be made (Acts of Synod 1987, p. 647).

It is clear that Report 26 did not make that case. Nonetheless, the study committee presents its report as its carefully considered response to the 1987 mandate. The report is descriptive rather than prescriptive. It shows how sincere Christians, when listening to Scripture, can come to different conclusions about the implications of headship for the church.

Seventeen overtures, fourteen from classes and three from churches, have come to synod in response to Report 26. Eight ask synod to reject the report; two, not to recommend it; two, to receive it as information; one, to urge a moratorium on the whole discussion; two, to maintain the statements adopted by the synods of 1984 and 1985; one, to add a consideration of I Timothy 3:4-5 to Section III of the report. Two overtures ask synod to either change or suspend the Church Order so as to allow women to participate in the offices of the church.

Both majority and minority members of the advisory committee have reservations about Report 26. Most wish the committee had ended with one position rather than with two alternative positions. Members of the committee disagree with things the report says, and does not say, in its arguments for and against the decisions of 1984.

Despite the limitations of Report 26, the majority decided against recommending yet another study committee. Past study committees have covered all the basic matters relevant to the issue: exegetical principles (1978); cultural issues (1973); ordination (1973); headship (1984, 1990). Recent synodical studies have added very little new insight to what earlier reports stated.

We believe that the cases for and against the 1984 synodical decisions regarding headship as presented by Report 26 represent different convictions throughout the denomination. The issue is less a lack of clarity than a lack of consensus.

We urge synod to act decisively now. Six studies in seventeen years have not invalidated the conclusion reached by the first study committee in 1973, namely, "that the practice of excluding women from ecclesiastical office cannot be conclusively defended on biblical grounds." The matter at hand is not a doctrinal or confessional issue. It is a Church Order issue, as synod itself declared in 1989.

The course of action we propose is largely in agreement with Overture 8 of Classis Lake Erie. We have decided to make the intent of that overture our recommendation to synod.

C. Recommendation:

1. That Dr. Carl E. Zylstra, Dr. John Timmer, Miss Nelle Vander Ark, and Dr. John Van Dyk be given the privilege of the floor when this report is being discussed.

—Granted

The Study Committee on Headship yields to the Minority Report.

According to Rules for Synodical Procedure, the recommendation of the Minority Report of the advisory committee is read as information by Rev. Edward J. Tamminga.

Recommendations:

2. That synod not accede at this time to Recommendation A of Report 26, namely, "that synod recommend this report to the churches for their understanding of and reflection on the decisions of Synod 1984 and Synod 1985 regarding headship."

Grounds:

- a. Report 26 has left many issues unresolved, as indicated by many of the overtures before synod.
- b. The noncritical placing of the two sections of the report side by side does not serve the churches well "for their understanding of and reflection on the decisions of Synod 1984 and Synod 1985 regarding headship."

A motion is made that Recommendation 2 be tabled in order to consider Recommendation 3.

-Adopted

- That synod continue and augment the committee and expand its mandate as follows:
 - a. To critically evaluate the positions presented in Report 26, including the issues raised by the overtures (cf. Analysis of Overtures, especially d-g), with specific discussion of the weight of the cultural context and the distinction made between the protological/eschatological perspective underlying these positions, and to spell out the implications with respect to the decisions of Synod 1984 and 1985.
 - b. To report to Synod 1992.

Grounds:

- a. The original mandate did not stipulate critical evaluation. Such critical evaluation is needed to clarify the issues raised by Report 26.
- b. Report 26, taken as a whole, does not "provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church," and neither does it conclude that no such grounds exist.
- c. Synod 1987 asked six members to serve on this committee. Two proposed members (Professors John Bolt and David Holwerda) served only as consultants.

A motion is made that Recommendation 3 be tabled to consider the recommendations of the Majority Report.

---Adopted

Recommendations:

2. That synod declare that the report of the Committee to Study Headship and seventeen years of previous synodical studies have failed to provide conclusive biblical evidence to support extending the "headship principle" from

marriage to the church or to justify continuing the practice of excluding women from the offices of the church.

3. That synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church.

Grounds for Recommendations 2 and 3:

- a. In general, the differing conclusions of Sections III and IV of Report 26 are equally based on Reformed exegetical principles as these are identified in the 1978 report on "Hermeneutical Principles Concerning Women in Ecclesiastical Office" (Acts of Synod 1978, pp. 484-533).
- Twenty years of extensive biblical studies have not disproved the conclusions which at least two synodical study committees came to long ago:

"The practice of excluding women from ecclesiastical office cannot be conclusively defended on biblical grounds" (Acts of Synod 1973, p. 588).

"Biblical teaching is not opposed in principle to the ordination of women to any office that men may hold" (Acts of Synod 1975, p. 593).

- c. Synod has stated that the issue of the ordination of women "has not been regarded as a creedal matter, but as a Church Order matter" (Acts of Synod 1989, p. 433).
- d. Previous synods have permitted local congregations to introduce changes governed by Church Order, but synod chose not to force such changes on all the churches (e.g., Synod 1957 allowing women to vote at congregational meetings; Synod 1984 allowing women to be ordained as deacons).
- e. The guidelines for ecclesiastical office and ordination adopted by Synod 1973 describe ministry as committed to the whole church and as "service" and "function" (Acts of Synod 1973, pp. 62-64):

"The general term for 'office' in the Greek New Testament is diakonia, meaning 'service' or 'ministry.' In this basic sense ecclesiastical office is one and indivisible, for it embraces the total ministry of the church, a ministry that is rooted in Christ" (p. 63).

"This comprehensive ministry (office) is universal, committed to all members of the church, and the task of ministry is shared by all. The ministry of the church is Christ's ministry, and as Christ's ministry it functions with the power and authority of Christ the Lord. This ministry of the church is shared by all who are in Christ" (p. 63).

"The particular ministries are to be distinguished in function, not in essence, from the comprehensive ministry shared by all believers, and distinctions among the particular ministries themselves are also functional. Since all members are commissioned to serve, there is only a difference in the kinds of service of deacons, elders, ministers, and all other members" (p. 63).

"Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular

ministries in order to carry out effectively its service to Christ and for Christ in all circumstances" (p. 64).

A motion is made that synod approve the grounds listed under Recommendation 3 also as the grounds for Recommendation 2.

—Adopted

(The report of Advisory Committee 2 is continued in Article 87.)

ARTICLE 84

The stated clerk welcomes and introduces fraternal delegates Rev. Philip Pockras of the Reformed Presbyterian Church in North America and Rev. Terry Gorden of the Associate Reformed Presbyterian Church and fraternal observer Rev. Maurice Longeiret of the Independent Evangelical Reformed Church of France.

ARTICLE 85

The afternoon session is adjourned, and Elder Marcus E. Newton closes in prayer. He especially remembers in prayer Rev. Fred Bakker, missionary to Nigeria (now in London, Ontario), who is suffering from a brain tumor, and the Oakdale Christian Reformed Church, the convening church for synod, as it holds its congregational meeting tonight.

MONDAY EVENING, JUNE 18, 1990 Fourteenth Session

ARTICLE 86

Elder Martin Ozinga, Jr., reads from Ephesians 4:1-16 and leads in opening prayer. He announces *Psalter Hymnal* 473, "To God Be the Glory."

ARTICLE 87

(The report of Advisory Committee 2 is continued from Article 83.)

I. Report 26: Committee to Study Headship

Discussion continues on Recommendation 2.

Recommendations:

2. That synod declare that the report of the Committee to Study Headship and seventeen years of previous synodical studies have failed to provide conclusive biblical evidence to support extending the "headship principle" from marriage to the church or to justify continuing the practice of excluding women from the offices of the church.

It is moved to table Majority Report Recommendation 2 so that synod can return to Minority Report Recommendation 3.

—Adopted

- 3. That synod continue and augment the committee and expand its mandate as follows:
 - a. To critically evaluate the positions presented in Report 26, including the issues raised by the overtures (cf. Minority Report, Analysis of Overtures, especially d-g, p. 4), with specific discussion of the weight of the cultural context and the distinction made between the protological/eschatological perspective underlying these positions, and to spell out the implications with respect to Report 44 of the Synod of 1973 and the decisions of the synods of 1984 and 1985.
 - b. To report to Synod 1992.

Grounds:

- a. The original mandate did not stipulate critical evaluation. Such critical evaluation is needed to clarify the issues raised by Report 26.
- b. Report 26, taken as a whole, does not "provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church" and neither does it conclude that no such grounds exist.
- c. Synod 1987 asked six members to serve on this committee. Two proposed members (Professors John Bolt and David Holwerda) served only as consultants.

—Defeated

(The report of Advisory Committee 2 is continued in Article 92.)

ARTICLE 88

The evening session is adjourned, and Rev. Nelson J. Gebben leads in closing prayer, again especially remembering Rev. John Joldersma, who has returned home from the hospital, though in a weakened condition.

TUESDAY MORNING, JUNE 19, 1990 Fifteenth Session

ARTICLE 89

Elder Herman Keizer, Jr., reads from Colossians 3:12-17. He announces *Psalter Hymnal* 566, "In You Is Gladness." He leads in opening prayer, especially remembering Rev. Ronald Bouwkamp's father, who is seriously ill.

The roll indicates all delegates present.

The minutes of the sessions of June 18, 1990, are read and approved.

ARTICLE 90

(The report of Advisory Committee 4 is continued from Article 69.)

Advisory Committee 4, Radio/Publications, Rev. Case Admiraal reporting, presents the following:

I. Response to Overture 18: Adopt Statement on Gambling

A. Material: Overture 18, pp. 452-56

B. Observation:

The advisory committee was alerted to the fact that a significant element of the CRC has looked at aspects of gambling, particularly as it relates to lotteries, in a statement entitled "Canadian Lotteries: A Bad Bet," which was approved by the Council of Christian Reformed Churches in Canada (CCRCC) in 1985. This statement, initially sent to federal and provincial governments, was placed in the hands of the 1985 synodical delegates as an example of the kind of testimony that was being distributed by the CCRCC.

C. Recommendations:

1. That synod express its appreciation to Classis Illiana for its concern and effort in alerting the churches to the serious problem of gambling.

Ground: Even though synod does not adopt a particular overture, all our congregations and classes need encouragement to continue the theological process that seeks to clarify the biblical basis for our daily life in Christ and our battle against social ills.

-Adopted

2. That synod appoint a study committee to investigate the problem of gambling in our culture, to raise the ethical issues involved (both personal and social), and to offer the churches moral and pastoral guidelines for dealing with this pervasive evil.

Grounds:

- a. Gambling in many forms now permeates the recreational, economic, and political aspects of our culture, confronting Christians with numerous temptations and moral dilemmas in their personal and public lives.
- b. Addiction to gambling is on the rise in society and is even invading the churches.
- c. The "Statement on Gambling" presented by Overture 18 and the statement on government-sponsored lotteries ("Canadian Lotteries: A Bad Bet") approved by the Council of Christian Reformed Churches in Canada need further elaboration.

—Adopted

3. That synod declare this to be its response to Overture 18.

—Adopted

(The report of Advisory Committee 4 is continued in Article 128.)

ARTICLE 91

(The report of Advisory Committee 7 is continued from Article 59.)

Advisory Committee 7, Educational Matters, Rev. Douglas R. Fauble reporting, presents the following:

I. Approve Ph.D. program at Calvin Theological Seminary

A. Material: Report 2, pp. 37-40

- B. Recommendations:
- 1. That synod approve adoption of the Ph.D. program at Calvin Theological Seminary.

Grounds:

- a. There is a pressing need for well-equipped theological leaders trained at the level of doctoral studies (Ph.D.) for the promotion and strengthening of the Reformed confessional witness in North America and throughout the world.
- b. The seminary faculty has the vision, resources, and commitment to meet this challenging need.
- c. The program has been developed responsibly over the past six years.
- d. Development has reached the stage where synodical approval is required.

(The report of Advisory Committee 7 is continued in Article 116.)

ARTICLE 92

(The report of Advisory Committee 2 is continued from Article 87.)

The recommendations of the Majority Report, tabled in Articles 83 and 87, have been revised and are placed before synod.

I. Report 26: Committee to Study Headship

- A. Materials: (see Article 83)
- B. Recommendation:
- 2. That synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church.

Grounds:

- a. Report 26, taken as a whole, does not "provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church."
- b. Synod has stated that the issue of the ordination of women "has not been regarded as a creedal matter, but as a Church Order matter" (Acts of Synod 1989, p. 433).
- c. Previous synods have permitted local congregations to introduce changes governed by Church Order, but synod chose not to force such changes on all the churches (e.g., Synod 1957 allowing women to vote at congregational meetings; Synod 1984 allowing women to be ordained as deacons).

-Adopted

The following register their negative vote: Jacob Den Oudsten (Alberta North), H. Dexter Clark (Arizona), Harry P. Verburg (Chatham), John Morren (Grandville), Thomas S. Baird (Huron), John P. Zandstra (Illiana), Herman P. Eekhoff (Northcental Iowa), Corwin J. Brummel (Red Mesa), Arthur Kuiper (Wisconsin).

The following register their negative vote with statement:

Gerrit Bieze (Eastern Canada): "Reserve the right to protest this decision." Paul M. Ingeneri (Florida): "I register my negative vote today because I am of the firm conviction that synod, through her study committee, has not yet examined some of the major hermeneutical presuppositions underlying the position advanced for female elders and pastors. In particular I note the following:

- 1. The 'either-or' hermeneutic used to pit headship with an element of authority against mutuality, oneness, interdependence, and service when Scripture always places both together; also, the pitting of headship with an element of authority against headship as source-provider.
- 2. The 'eschatological vs. protological' hermeneutic used to control our interpretation of the headship passages when Paul himself grounds headship in creation (protological); when I Corinthians 15:28 tells us that there is functional subordination of the Son to his head, the Father, into eternity; and when headship is said to be regulated, like slavery, when no Scripture is given for this position, while weighty biblical evidence can be adduced against.
- 3. The 'possibility' hermeneutic applied to the teaching of I Timothy 2:11-15, one of the major 'headship' passages. To say, 'This might have been the situation then,' and to use that to control one's interpretation of the passage under question seems to violate Report 44's pronouncement that we may not use extra-biblical literature (or assumptions) of what 'might have been' to control our interpretation of a given biblical passage."

Raymond Sikkema (Hamilton): "I hereby register my negative vote for the following reasons: (1) This decision has no demonstrated ground in the Scripture. (2) The request which gave rise to this recommendation has failed to show that this is what the Scriptures enjoin on the church."

Jacob D. Klaassen (Hudson): "I do not see any compelling scriptural evidence to do otherwise."

David Lowe (Hudson): "I would like to register my negative vote in permitting churches to use their discretion in utilizing the gifts of women members in all the offices of the church.

Grounds:

- 1. There is no clear biblical or confessional grounds for such a decision.
- It violates and contradicts the normativity and authority of Scripture."

Casey D. Freswick (Hudson): "Ground: Synod has failed to recognize the truth of God's Word by basing its decision on an unbiblical perspective, worldview, and hermeneutic which are in violation with the hermeneutical

principles expressed in Belgic Confession, Articles 3-7. Although congenial, this synod is deeply divided."

John Slotegraaf (Huron): "This decision is based on the fact of biblical evidence not being presented to support this recommendation."

Frans De Weerd (Huron): "It is my belief that the decision of synod is contrary to the teaching of the Bible, God's Word."

Stewart Sikkema (Minnesota North): "No clear biblical grounds are mentioned on this decision. A 99-84 vote on such an important issue cannot be a clear leading of the Holy Spirit."

Norman Haan (Minnesota South): "This violates the teachings of the Bible."

Calvin J. Tuininga (Niagara): "No biblical grounds were advanced that permit opening the offices of elder and deacon to women."

Henry Eshuis (Niagara): "No biblical grounds have been adduced to open the office of the church to all members."

Wybren H. Oord (Orange City): "I would like my negative vote recorded.

Grounds:

- 1. This decision is not based on any biblical principles.
- 2. This decision is a very nonpastoral approach to a very delicate issue with our church and will lead to further polarization within the CRC."

Stuart C. Pastine (Orange City): "I would like my negative vote recorded.

Ground: This important decision is not based upon a clearly expressed biblical basis."

Leslie J. Kuiper (Wisconsin): "I would like to register my negative vote.

Grounds:

- 1. It is contrary to Church Order Article 29.
- 2. It is contrary to Reformed hermeneutics."

Martin Toonstra (Wisconsin): "I register my negative vote.

Grounds:

- 1. It is in violation of God's Word.
- 2. It neglects to give biblical grounds for support."

Richard A. Vande Zande (Wisconsin): "I feel that this recommendation is against scriptural grounds."

(The report of Advisory Committee 2 is continued in Article 96.)

ARTICLE 93

The stated clerk introduces and welcomes to synod Dr. James and Mrs. Margaret Wesberry. Dr. Wesberry is retiring as the executive director of the Lord's Day Alliance in the United States. Synod responds with a standing ovation.

ARTICLE 94

The morning session is adjourned, and Elder Kenneth C. Ludema leads in closing prayer.

TUESDAY AFTERNOON, JUNE 19, 1990 Sixteenth Session

ARTICLE 95

Rev. Carl D. Tuyl reads from Romans 8:18-27 and leads in opening prayer. He announces *Psalter Hymnal* 558, "Lord of All Hopefulness."

ARTICLE 96

(The report of Advisory Committee 2 is continued from Article 92.)

Synod returns to the discussion of Report 26: Committee to Study Headship. (See Article 92.)

Recommendations:

3. That synod change Article 3 of the Church Order to delete the word *male* from Article 3-a and merge Articles 3-a and 3-b to read "All confessing members of the Church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist."

Ground: This action is essential for implementation of the decision "to permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church."

—Adopted

4. That ratification of this change in Article 3 of the Church Order be deferred until Synod 1992.

Grounds:

- a. Supplement, Article 47 stipulates that changes to the Church Order be ratified by "a following synod" (emphasis ours).
- b. This will give the churches adequate opportunity to respond to the proposed change.

—Adopted

5. That synod appoint a committee to receive communication from the churches and to advise Synod 1992 with respect to the ratification of this change.

Grounds:

- a. This action will provide the churches an avenue for responding to the proposed change.
- b. This action will provide Synod 1992 with advice for making a decision.

 —Defeated

The following motion is made from the floor:

That for a period of five years following ratification of Church Order Article 3 churches not be permitted to delegate women elders and pastors to the broader assemblies (classis and synod).

Grounds:

- a. This is to protect peace, harmony, and unity in the church.
- b. This will allow time for people to benefit from continued studies in order to come to acceptance of this decision without needless offense.

-Defeated

6. That synod decide not to entertain protests against any congregation which allows women to serve in all the offices of the church during this period.

Ground: This action will allow freedom of conscience to those congregations that believe they must utilize the gifts of women in all the offices of the church.

It is moved that Recommendation 6 be tabled in order to consider the following substitute motion:

—Adopted

That the churches be requested not to implement the proposed change in the Church Order until after it has been ratified by Synod 1992.

—Adopted

7. That synod refer Report 26 to the churches for assistance in making their own local decisions regarding women in ministry.

—Defeated

The following motion is made from the floor:

That as soon as possible synod appoint two task forces composed of representatives from each position on headship/women in office, to present to the churches as clearly as possible (in a uniform format) the biblical evidences and exegesis for both sides of the debate, along with an elucidation of the hermeneutical principles involved.

Grounds:

 It is assumed that discussion will and must take place within the churches on the issue. However, we do not have in hand any single document to focus the discussion on the biblical issues.

It has been claimed that all necessary materials are somewhere available in the *Acts* of previous synods, yet they are not presently compiled in one document useful for information and discussion.

Given the division that exists on this matter, it seems this is the least that can be done for the peace and welfare of the church and for a fruitful discussion.

—Defeated

8. That this be synod's answer to Overtures 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 44, 45, 46, 47, 50, 52, 54, and 56 and Personal Appeal 2.

—Adopted

9. That synod discharge the Study Committee on Headship with thanks.

---Adopted

The president of synod expresses the gratitude of synod to the Committee on Headship.

ARTICLE 97

Rev. William D. Buursma, for the Reception Committee, introduces Rev. Maurice Longeiret, fraternal observer from the Independent Evangelical Reformed Church of France, who addresses synod. Mrs. Charlotte De Jong serves as his interpreter.

ARTICLE 98

Advisory Committee 3, Structure/World Ministries/Regional Synods, Rev. Carl D. Tuyl reporting, presents the following:

I. Structure/World Ministries/regional synods

A. Materials:

Reports

- 3. CRC Publications (only Section VI and Appendix B, pp. 62, 67-71)
- 4-A. CR Board of Home Missions Supplement, pp. 497-98
- CR Board of World Ministries (only Sections IV, 1 and 2, pp. 137-38;
 IV, G, p. 148)
- 5-A. Board of World Ministries, Supplement 2 (Section IV)
- 6. Chaplain Committee (only Section IV, pp. 158-61)
- 9. Committee on Disability Concerns (only Sections VI and VII, I, pp. 182-84, 186)
- 14. Pastor-Church Relations Committee (only Sections III and VII, B, pp. 246-47, 250)
- Synodical Committee on Race Relations (only Sections VI and VII, H, pp. 263-64, 265)
- 17. Synodical Interim Committee (only Section VII, p. 280)

Study Committee Reports

- Structure Review Committee, pp. 331-62
- 27-A. Structure Review Committee Supplement, pp. 523-24
- 28. World Ministries Review Committee (Section VII, B, p. 386)
- 28-A. World Ministries Review Committee Supplement (Section IV, pp. 530-32)

Overtures

- 20. Endorse Principle of Regional Synods and Implement as Soon as Possible (Quinte), p. 458
- 21. Implement Regional Synods and Consider Model Proposed by CCRCC (Niagara), pp. 458-59
- 22. Reaffirm Principle of Regional Synods and Consider Model Proposed by CCRCC (Hamilton), p. 459
- 23. Implement Regional Synods (Eastern Canada), p. 460

- Implement Regional Synods and Consider Models Proposed by CCRCC and Classis (British Columbia South-East), pp. 460-62
- 25. Implement Regional Synods (British Columbia North-West), p. 463
- 26. Consider Implementing Regional Synods (Alberta South), p. 463
- Strengthen Existing Mechanisms to Assure Program Coordination and Agency Cooperation and Establish a Synodical Committee for Program Review and Evaluation (Grand Rapids East), pp. 464-69
- Postpone Action on SRC Report and Appoint Committee to Study Issues (Alberta North), p. 469
- Postpone SRC Proposals until Regional Synods Have Been Considered (Alberta South), p. 470
- Reject Restructuring Plan Proposed by SRC (Northern Illinois), pp. 470-71
- 31. Require 18 Percent Minority Membership on SAB and Operating Committees and Higher for DNC (Northern Illinois), p. 471
- Reject Proposed Restructuring of CRC (Wisconsin), pp. 471-72
- Reject the Restructuring Proposed by the SRC (Hamilton), pp. 472-73
- 34. Reject Recommendations of WMRC (Report 28) (Hamilton), pp. 473-74
- Not to Adopt the Report of the Committee to Study Structure Review (Trinity CRC Council, St. Catharines, ON), pp. 542-43

Communication

Classis Niagara

B. Observations:

The triple name of our advisory committee is indicative of the complexity of the subjects of our study. Concerns expressed by churches, classes, and denominational agencies became part of our deliberations in all three areas. These three areas of our study and discussion, although they arose in different contexts, nevertheless have a common theme: the restructuring of our denominational organization.

Regional Synods

We focus our attention first of all on the considerations of the desirability of regional synods. Regional or particular synods have been part of the Reformed tradition since the sixteenth century, when they were introduced in the Netherlands and in France. The practice of having these synods arose out of the fact that the governments only very seldom allowed the churches to convene national or general synods. Particular synods, then, arose out of a certain political situation, and they were not, as regional assemblies, occasioned by either scriptural or confessional demands. They were convened for the purpose of the edification of the members of the church, which also today remains the primary motivation for the convening of ecclesiastical assemblies.

The question about the advisability of regional synods started in our denomination at the end of the previous century, and discussion on the desirability of restructuring the denomination in that fashion recurred periodically. In 1914, however, the synod rendered the then current and ap-

plicable Church Order articles ineffective by placing them in brackets. In the decade of the fifties the denomination took up the discussion again in the context of a growing Canadian wing of the denomination.

Several reasons were usually cited for not introducing regional synods. The arguments against them spoke with monotonous repetition of the small size of our denomination and of the generally held belief that the time was not ripe for such drastic reorganization.

The advisory committee considered whether in view of changed circumstances the time has *now* come for such restructuring of our denomination. We did consider the growth of the Canadian part of our church as well as the complex administrative consequences of being an international denomination. We also considered carefully whether the introduction of regional synods would indeed answer the demonstrated need for coordination and integration of our ministries. In our discussion we came to conclusions which are reflected in the recommendation that we place before synod.

Structure Review

The need to restructure our operations occupied synods again during most of the eighties and was initiated by an overture of Classis Hudson in 1983. The outcome of subsequent synodical studies was a document called "Vision 21." The report's general direction was received with considerable approval, albeit that approval was accompanied by some rather profound questions. In order to answer these questions, the 1987 Synod appointed the Structure Review Committee, whose report is before this synod.

Your advisory committee has deliberated on the merits of this report. In the process we have listened to representatives of almost all the denominational agencies, and we have reached certain conclusions.

We want to express praise and gratitude for the work of the Structure Review Committee. In its report the committee places very important considerations before our denomination: the relationship between governance and administration, the consequences of centralization and decentralization, the relationship between local and denominational ministries, the advantages and disadvantages of both general and regional synods, and the matter of necessary coordination and its relation to the accompanying need for authority.

The theme that stands out in the report is the need for coordination and integration of the denomination's operations. This faithfully represents the wish of the church expressed by previous synods. The advisory committee appreciates the study committee's efforts to bring about this coordination by means of the model which is contained in the agenda.

Your advisory committee has carefully studied the model and weighed the consequences it might have in the operation of our denomination. We recognize the merits of the plan, and we have tried to preserve those merits in the proposal which we submit to synod. We stress that we do not consider our proposal to be totally different from the model submitted by the Structure Review Committee. Our plan shares with that of the SRC a striving for coordination and integration in the execution of our kingdom ministries. However, it is an altered one which responds appropriately to the concerns

which were brought to our attention during interviews with representatives

of the denomination's agencies.

We have given considerable weight to the reservations expressed by some classes by way of overtures to synod. Some of the most important questions we considered had to do with Reformed polity, the consequences of centralization, and the line of authority inherent in the SRC proposal, as well as the question of how the committee's plan would affect the continued ministries of our agencies.

Accordingly, we submit to synod an alternate model of coordination and

make the following recommendations:

C. Recommendations:

1. That synod grant the privilege of the floor to the chairman and secretary of the Structure Review Committee, Rev. Wilbert M. Van Dyk and Rev. George Vander Weit; to Mr. Frank Velzen, chairman of "Vision 21"; and to Rev. Harold Dekker and Rev. Jacob Hasper, members of the WMRC, when matters connected with the Structure Review Committee are discussed.

---Granted

2. That synod not approve the plan and its proposed implementation which are presented by the Structure Review Committee.

Grounds:

 a. The plan does not adequately respond to certain issues raised by Synod 1987, namely,

1) the identification and application of Reformed church polity;

2) the relative merits of structural centralization versus deliberate decentralization; and

3) the advantages and disadvantages of other models of administrative structure.

b. The proposed plan creates a layer of bureaucracy which impedes the grass-roots involvement of our members in denominational programs.

- c. The suggested array of existing agencies under seven operating committees forces change which these agencies perceive as detrimental to the continuity of their ministries and which would deprive several ministries of specialized staffing and expertise.
- d. The proposed structure could compromise much of the progress noted by the World Ministries Review Committee toward integration of the word and deed ministries.
- Integration of ministries can be achieved by strengthening and more effectively using the existing structures.

A motion is made to table Recommendation 2 of the advisory committee in order to consider the recommendations of the Structure Review Committee.

—Adopted

C. Structure Review Committee report

Rev. George Vander Weit, reporter for the Structure Review Committee, presents a brief history of the denomination's address to matters of structure.

Recommendation:

1. That synod approve the plan outline (Report 27, VII, pp. 347-48).

(The report of Advisory Committee 3 is continued in Article 105.)

ARTICLE 99

The stated clerk welcomes and introduces to synod fraternal delegates from the Evangelical Presbyterian Church (EPC): Dr. Robert Norris, Dr. Andrew Jumper, and Rev. L. Edward Davis (stated clerk).

The afternoon session is adjourned, and Rev. Paul Ingeneri leads in closing prayer. The testimonial dinner is to be held Tuesday evening at 7:00 p.m.

WEDNESDAY MORNING, JUNE 20, 1990 Seventeenth Session

ARTICLE 100

Elder George Vandervelde reads from Colossians 1:9-23 and leads in opening prayer. He announces *Psalter Hymnal* 533, "Church of God, Elect and Glorious."

The vice president Roger E. Van Harn assumes the chair.

The roll call indicates that Rev. Ronald L. Bouwkamp (Classis Pella) is absent because of the critical condition of his father. A motion carries to seat by way of exception alternate elder delegate Orville D. Zylstra to take Rev. Bouwkamp's place. Synod notes that an elder delegate is replacing the minister delegate.

The minutes of the sessions of June 19, 1990, are read and approved.

ARTICLE 101

Advisory Committee 11, Financial Matters, Mr. Herman Kok reporting, presents the following:

I. Christian Reformed Church Loan Fund, Inc.—U.S.

A. Material: Report 7, pp. 165-67

B. Recommendations:

1. 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.

–Granted

2. That synod receive as information that the articles of incorporation have been amended relative to "Volunteer Director Liability Protection" and that this amendment was filed with the State of Michigan and approved on July 31, 1989.

—Adopted

3. That synod approve the change in the bylaws reducing the number of board members to between six and ten, but not more than ten.

—Adopted

4. That synod thank Bernard DeWit, Rev. John Ebbers, Gary A. Geenen, Calvin D. Lane, Calvin H. Nagel, Fred J. Reinders, and Dan Van Leeuwen for their many years of excellent service on the board of directors.

—Adopted

5. That synod thank Harry J. Vander Meer, denominational financial coordinator; Gerard J. Borst, finance manager of Home Missions; Garrett C. Van de Riet, executive director; and Ethel Schierbeek, secretary to the executive director, for their continuing good services to the board of the Loan Fund.

-Adopted

II. Fund for Smaller Churches

- A. Material: Report 10, pp. 187-89
- B. Recommendations re financial matters:
- 1. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$23,100 for 1991 (\$22,200 in 1990; \$21,350 in 1989; \$20,500 in 1988).

—Adopted

2. That a service increment of \$100 per year up to thirty (30) years of service be granted (formerly \$100 per year up to twenty years).

—Adopted

3. That a child allowance of \$500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.

—Adopted

4. That an automobile allowance of \$2,400 be granted by congregations to their pastors.

---Adopted

5. That FSC churches be assisted in paying the automobile allowance according to the following formula for 1991:

Churches shall receive assistance at the rate of 10 percent of the approved salary subsidy allowance for 1991 (rate was 9.5 percent for 1990).

—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 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.

—Adopted

7. That salary allowance for stated supply be set at \$270 per week for 1991 (\$260 in 1990; \$250 in 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 \$390 for 1991 (\$375 in 1990; \$360 in 1989). —Adopted 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 \$2,250 for the year 1991 (\$2,120 in 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 1991: Churches shall receive assistance in the amount of 10 percent of the approved salary subsidy for 1991 (rate was 9.5 percent 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 be expected to contribute at a rate of 110 percent of the per-family contribution rate established for 1991. Note: a. The present disparity in the dollars it costs to live between the United States and Canada makes necessary some adjustment. b. Other denominational agencies give a differential premium to those employed in Canada. -Adopted

12. That synod declare the continuing-education allowance for pastors in smaller churches to be \$175 for 1991.

—Adopted

The following motion is made from the floor.

13. That FSC be mandated to increase the continuing-education allowance for the 1992 budget.

Ground: It provides encouragement to pastors and consistories for further pastoral education.

—Adopted

14. That synod approve a Christian-education allowance of \$400 per child for each child attending a Christian school (grades 1-12) for 1991.

—Adopted

C. Recommendation regarding policy:

That synod declare that the FSC Committee is free to use a formula which equates a family with 2.5 communicant members over the age of eighteen in determining eligibility for ministry assistance in some situations.

Ground: The present system does not adequately address every ministry situation.

---Adopted

III. Overture 36: Provide Equal Health Benefits for Spouses of All Retired CRC Ministers

A. Material: Overture 36

B. Recommendation:

That synod not accede to Overture 36.

Grounds:

 The facts in the overture are not accurate in that CR World Missions, CRWRC, the Synodical Office, and other small agencies do not provide free coverage for spouses of retirees.

The overture assumes the general policy of equal retirement benefits for equal active-service benefits. Wage, parsonage allowance, and fringe benefits vary greatly between one congregation and another. Therefore, retirement benefits also may vary.

3. To provide free coverage as requested would be too expensive.

—Adopted

IV. Ministers' Pension Funds

- A. Materials:
- 1. Report 13, pp. 221-41
- Overture 53, p. 540
- 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. Ray Vander Weele, administrator; or to counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to ministers' pension plans are discussed.

-Granted

2. That synod designate up to 100 percent of a minister's early and normal retirement pension or disability pension for 1990 as housing allowance for United States income-tax purposes (IRS Ruling 1.107-1), but only to the extent that the pension is used to rent or provide a home.

---Adopted

3. That synod increase the former-plan maximum pension for 1991 in the United States from \$7,560 to \$7,800 and in Canada from \$8,256 to \$8,460. These increases represent a partial recognition of the cost-of-living increases in both countries.

-Adopted

- 4. That synod establish Contributions-Other at \$2,600 for 1991. (It was \$2,500 in 1990.) This amount is assessed for ministers who work in agencies, who are second pastors, or who work in other synodically approved positions.
 - -Adopted
- 5. That synod urge the churches to treat the pension-fund quota in the same manner as they treat the payment of salary and benefits to their ministers. This means that pension quotas, along with salaries and benefits, have first priority and first call on available funds, as expressed in I Corinthians 9:13-14 and in Galatians 6:6.

—Adopted

6. That Recommendation 5 constitute synod's answer to Overture 53.

—Adopted

- 7. That synod express its appreciation to the following members for their excellent services:
 - Canadian Pension Trustees Donald Nelson and Durk De Jong, both of whom have served three years and are eligible for reelection.
 - b. United States Pension Committee members David Vander Ploeg and Rev. Herman Hoekstra, both of whom have served six years and are not eligible for reelection, and Jules Mellema, who has served three years and is eligible for reelection.

—Adopted

V. Ministers' Pension Funds

A. Material: Report 13, pp. 230-37

B. Background:

Synod 1989 requested the pension committees of the United States and Canada to review whether ministers not in the Social Security System (U.S.) should be entitled to disability benefits from the pension funds. Currently such ministers are not entitled to those disability benefits, since only those who are part of the Social Security system can legally be declared to be disabled in the ministers' pension plan.

C. Recommendations:

1. That synod accept Report 13 (Section XVI, Disability report, p. 230) as its answer to Synod 1989's request.

—Defeated

The following motion is made from the floor:

That synod request the pension committees of the United States and Canada to complete the study (Section XVI, Disability report, Agenda for Synod 1990, p. 230) and to report to Synod 1991.

—Adopted

- 2. That synod reaffirm that
 - a) participation in the U.S. Social Security system is ethical and proper.
 - b) Christian Reformed ministers be discouraged from opting out of Social Security.

—Adopted

3. That synod declare that those who opt out of Social Security must adhere to the legal requirements and regulations for opting out as published by the Internal Revenue Service.

—Adopted

4. That synod advise councils or other employers of ministers not in Social Security to assure that adequate life insurance and disability insurance have been purchased for the benefit of dependent children and spouses to meet financial needs in the event of the death or disability of the minister.

—Adopted

5. That synod retain current plan language related to disability.

-Action withheld

VI. Unordained Employees' Pension Fund

A. Material: Report 18, pp. 291-92

B. Recommendations:

1. That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.

---Granted

2. That synod instruct the Unordained Employees' Pension Fund Committee to give further study to the requested amendment which would allow participants to direct investment of their pension-account balances among a number of alternatives presented by the Unordained Employees' Pension Fund Committee.

Grounds:

 a. The information given in Report 18 is insufficient for synod to give proper response.

 Denominational agencies and participants were not given adequate opportunity to address this substantial revision in the plan (see Report 4-B).

---Adopted

VII. Overture 35: Instruct Fund for Smaller Churches and Home Missions to Establish Salary Policy

A. Material: Overture 35, p. 474

B. Recommendation:

That synod not accede to Overture 35.

Grounds:

- The present plan, in keeping with Article 15 of the Church Order, has as its primary focus the provision of proper support and the needs of the pastor.
- There is no evidence of widespread dissatisfaction with the present plan.
- 3. The present plan provides guidelines to churches in establishing salary policies.

----Adopted

ARTICLE 102

The stated clerk introduces Dr. Robert Norris, fraternal delegate from the Evangelical Presbyterian Church, who addresses synod. The vice president responds.

ARTICLE 103

The morning session is adjourned. Rev. William Van Der Heide leads in closing prayer.

WEDNESDAY AFTERNOON, JUNE 20, 1990 Eighteenth Session

ARTICLE 104

President Howard Vanderwell reassumes the chair.

Elder Bill Brouwer reads from Psalm 46:10 and Psalm 47 and leads in opening prayer. He announces *Psalter Hymnal* 46, "God Is Our Refuge and Our Strength."

Rev. William D. Buursma, for the Reception Committee, introduces fraternal delegate Rev. Terry Gorden from the Associate Reformed Presbyterian Church, who addresses synod. The president responds.

ARTICLE 105

(The report of Advisory Committee 3 is continued from Article 98.)

Synod returns to consider the Structure Review Committee report (see Article 98 for materials). The chair rules that the recommendations of the Structure Review Committee be taken seriatum.

Recommendation:

2. That synod approve the disbanding of the Synodical Interim Committee and the establishment of a Synodical Administrative Board composed of one representative from each classis.

It is moved that synod table Recommendation 2 of the Structure Review Committee in order to consider Recommendation 2 of Advisory Committee 3.

—Adopted

Rev. Carl D. Tuyl, reporter for Advisory Committee 3, presents the following:

See Regional Synods (Article 98).

See Structure Review (Article 98).

Recommendations:

2. That synod declare that the introduction of regional synods is not desirable at this time.

Grounds:

- The introduction of regional synods is not demanded by Scripture, confessions, or Reformed church polity.
- The introduction of regional synods is counterproductive to the denomination's present quest for the coordination of its ministries.

c. The introduction of regional synods does not necessarily enhance the ministry of the congregations.

d. The introduction of regional synods is not the only way to meet the requirements of revenue laws.

---Tabled

Note: Prior to synod's acting on advisory committee Recommendation 2, the chair grants the privilege of addressing synod regarding the proposal for regional synods to Rev. Arie G. Van Eek, executive director of the Council of Christian Reformed Churches in Canada.

The following motion is made from the floor:

That synod appoint a study committee to investigate the advisability of regional/particular synods.

—Tabled

3. That synod not approve the plan and its proposed implementation which are presented by the Structure Review Committee.

Grounds:

- a. The plan does not adequately respond to certain issues raised by Synod 1987, namely,
 - 1) the identification and application of Reformed church polity,
 - 2) the relative merits of structural centralization versus deliberate decentralization, and
 - 3) the advantages and disadvantages of other models of administrative structure.
- b. The proposed plan creates a layer of bureaucracy which impedes the grass-roots involvement of our members in denominational programs.
- c. The suggested array of existing agencies under seven operating committees forces change which these agencies perceive as detrimental to the continuity of their ministries and which would deprive several ministries of specialized staffing and expertise.
- d. The proposed structure could compromise much of the progress noted by the World Ministries Review Committee toward integration of the word and deed ministries.

 Integration of ministries can be achieved by strengthening and more effectively using the existing structures.

-Adopted

(The report of Advisory Committee 3 is continued in Article 110.)

ARTICLE 106

The stated clerk reports the results of Ballot 2.

ARTICLE 107

The afternoon session is adjourned, and the delegates are led in closing prayer by Rev. Leslie J. Kuiper.

WEDNESDAY EVENING, JUNE 20, 1990 Nineteenth Session

ARTICLE 108

The president of synod announces that Rev. Ronald L. Bouwkamp's (Classis Pella) father was taken to glory this afternoon. Rev. Bouwkamp speaks to synod, thanking the delegates and Oakdale CRC for the prayers offered for his father, himself, and his family.

The president reads from Exodus 17:8-13. He expresses gratitude to the prayer partners of Oakdale CRC who are present at synod.

It is moved that synod express its thanks to Oakdale CRC and all its prayer partners for their loving encouragement during Synod 1990.

-Adopted

The president announces *Psalter Hymnal* 265, "Standing in the Need of Prayer." He leads the assembly in opening prayer, remembering especially the Bouwkamp family and expressing gratitude for the members of Oakdale CRC.

ARTICLE 109

Rev. John Tenyenhuis, for the Reception Committee, introduces Rev. Philip Pockras, fraternal delegate from the Reformed Presbyterian Church in North America, who address synod. The president responds.

ARTICLE 110

Synod returns to consider Advisory Committee Report 3-A.

(The report of Advisory Committee 3 is continued from Article 105.)

Advisory Committee 3, Structure/World Ministries/Regional Synods, Rev. Carl D. Tuyl reporting, presents the following:

I. Joint-venture agreements (JVAs)

The movement of Canadian funds to the denominational office has created problems. The laws of Canada require, among other things, that Canadian "charities maintain direction, control and supervision over the application of their funds by [the denominational office]" (Information Bulletin, Revenue Canada, 80-10R, Section 19(a), issued December 17, 1985).

The JVA is one of the mechanisms for compliance; it enables the church to use funds originating in Canada and the U.S. for the combined ministries of the church.

Through the office of the stated clerk, attempts have been made to come to a unified model for compliance that would serve all agencies. Although some agencies have made considerable individual progress, the plan recommended by the advisory committee will ultimately result in uniform compliance.

Recommendation:

That the Synodical Interim Committee be instructed to secure compliance with the revenue laws of Canada and the U.S. by relevant denominational agencies.

—Adopted

II. Proposed alternative structure

A. Materials: (included in I in Article 105 above)

B. Analysis:

1. Introduction

The advisory committee recommends to synod an alternative which builds on existing structures and incorporates executive functions suggested by the Structure Review Committee. We desire to build on the work of previous synods in addressing the structure needed to administer the work of the denomination. Synod has already mandated the Synodical Interim Committee with the responsibility to act for synod to achieve the integration and coordination of denominational ministries. Strengthening existing mechanisms will least disrupt the work of the church and will allow for negotiated modifications of structure through collegial deliberations by the executives of existing organizations.

The committee's alternative structure would maintain and modify the Synodical Interim Committee. Synod 1971 already "made it clear that for the first time an agency was being brought into existence to monitor the work of other denominational agencies" (Acts of Synod 1981, p. 549). Synod 1976 was alerted once again to the concern for proper coordination and planning. "The Synodical Interim Committee is responsible to promote that work of coordination. But the agencies themselves, not the Synodical Interim Committee, should assume the work of proper coordination" (Acts of Synod 1981, pp. 549-50).

This distinction between the "responsibility to promote that work of coordination" and "assume the work of proper coordination" is not easy to articulate. What did synod expect the Synodical Interim Committee to do when it performs the function of "promoting" that work of coordination? The distinction was so ambiguous that the Review Committee, reporting to

Synod 1981, urged the Synodical Interim Committee to "exert more leadership to assure that agencies themselves rigorously pursue their task in coordination, planning, setting priorities and evaluating results" (Acts of Synod 1981, p. 541). As the Structure Review Committee correctly observes, "Synod did not empower the Synodical Interim Committee with the requisite authority to ensure results" (Agenda for Synod 1990, p. 332). This is why "Vision 21" called for the establishment of an executive committee with authority to administer the work of synod through its various agencies.

2. Enabling the Synodical Interim Committee

The advisory committee's plan would give synod the opportunity to do what Synod 1981 did not do, namely, "empower the Synodical Interim Committee with the requisite authority to ensure results" (Agenda for Synod 1990, p. 332). Synod can give the Synodical Interim Committee that authority by giving this committee "the work of proper coordination." This work of proper coordination would result in a Denominational Ministries and Agency Plan which integrates the programs of all denominational agencies.

This integration would ensure that synod is presented a total plan which has been negotiated by the agencies, with programs and priorities established, and approved by the Synodical Interim Committee. The plan would require the agencies to place the total denominational ministry in the forefront of their deliberations. It also would mean that the agencies would not come directly to synod with their requests without clearing with their colleagues in other agencies. Synod would then be presented with a clear picture of what impact would be made on all denominational agencies when it approves personnel, programs, or monies for one agency. Our current procedures do not provide synod with that picture. Synod gets only a fragmentary picture when it considers denominational programs in a piecemeal manner. Synod acts on the individual recommendation of each agency, not knowing how it relates to others. Thus synod finds itself approving and financing programs without the discipline of a coordinated denominational plan. Synod then tends to proliferate ministries in a haphazard and undisciplined manner.

- 3. Suggested changes to the Synodical Interim Committee mandate
 Included in the present mandate of the Synodical Interim Committee is
 the following:
 - "D. Planning, Coordinating, Priority Setting Functions
 - 1. The Synodical Interim Committee shall be responsible for promoting the planning, coordinating, and the setting of program priorities by each of the synodical agencies and by all of them together, in keeping with synodical guidelines, and shall serve synod with periodic analyses and overall reviews of programs and resources of the denomination after consultation with the agencies.
 - 2. The Synodical Interim Committee and all other synodical agencies shall address themselves to long-range planning and the setting of priorities by each agency and by all agencies together; in fulfilling this mandate, the following pattern of program coordination shall be observed.

- a. The synodical agencies shall individually and collectively
 - 1) Engage in a thorough analysis of mandate, program, finance, and office operation, in keeping with the formulated guidelines and according to a mutually agreed-upon schedule;
 - 2) Keep the Synodical Interim Committee regularly and fully informed on the progress of this analysis;
 - 3) Engage, after completing the analysis, in a joint evaluation of it with the Synodical Interim Committee; and
 - 4) Provide annual reports to the Synodical Interim Committee in which the progress in program coordination with other agencies is fully described.
- 3. The Synodical Interim Committee shall be available for consultation with standing committees and denominational agencies."

 (Acts of Synod 1981, p. 46).

The advisory committee proposes changing this section of the mandate by substituting the title "Management of Synodical Agencies" and replacing section 1 with the following:

- 1 a. The Synodical Interim Committee shall be responsible for developing and maintaining a Denominational Ministries and Agencies Plan which will be used as the basis for managing the planning, coordinating, and integrating of the work of all ministries and agencies. This activity shall be carried out in keeping with synodical guidelines.
 - b. The Synodical Interim Committee shall carry out its management responsibilities through the position of the executive director of denominational ministries.
 - c. The Synodical Interim Committee shall serve synod with analyses and reviews of programs and resources of the denomination.
- 4. The position of executive director of denominational ministries

The Synodical Interim Committee as now constituted cannot accomplish the above responsibilities because it meets only periodically. For this the committee needs a full-time paid staff person. We recommend that this position be designated the executive director of denominational ministries; this person would perform functions similar to those outlined by the Structure Review Committee for its executive director position (*Agenda for Synod 1990*, Appendix D, pp. 360-61). A suggested job description is given in Appendix B of the advisory committee's report. This full-time staff person will be responsible to the Synodical Interim Committee to provide on a continual basis the information, data, and oversight which will enable both the Synodical Interim Committee and the agencies to implement the responsibilities assigned to them. As servant leader he will exercise inconspicuous authority to build the collegial consensus so essential to developing the rapport and trust characteristic of a healthy administrative climate.

The denominational financial coordinator

The advisory committee recommends that the denominational financial coordinator serve as the financial manager for the Synodical Interim Commit-

tee. The job description would be similar to that suggested by the Structure Review Committee, as given in Appendix D of its report. The major change from the present will be that the denominational financial coordinator will report to the executive director of denominational ministries.

6. The Ministries Management Team

The advisory committee further recommends the establishment of a Ministries Management Team. This Ministries Management Team would be composed of the senior executives of our denominational agencies and would be chaired by the executive director of denominational ministries. This executive council was suggested by "Vision 21." The function is currently being performed by the Interagency Advisory Council and the Mission Coordination Council. The Ministries Management Team would introduce an executive council into the decision-making structure of the Christian Reformed Church.

The agency executives will continue their responsibilities for the management of their various agencies. The various agency plans will be integrated into the Denominational Ministries and Agency Plan under the guidance of the executive director of denominational ministries. This plan would be negotiated by the executives to ensure that denominational agencies' planning, coordinating, and priority setting are brought together into one integrated plan. The Denominational Ministries and Agency Plan would be the product presented to synod. The Ministries Management Team would receive a mandate similar to that given to all agencies by Synod 1981 (Acts of Synod 1981, p. 46). The establishment of a Ministries Management Team chaired by the executive director of denominational ministries will not further centralize any functions of denominational agencies but will provide more consistent management of the existing agencies.

7. Retain existing agency structure

The advisory committee recommends that existing agencies not be subsumed under operating boards ("Vision 21") or operating committees (Structure Review Committee). Imposing a structure on the agencies is prescriptive; it forces agencies into structures which some agencies have resisted. We recommend that synod instruct the SIC, in consultation with the agencies and the Ministry Management Team, to explore alternative structures for combining agencies functionally when appropriate and for combining administrative support functions wherever feasible. The plans and goals for such realignments shall be presented to synod for approval.

8. The plan

The advisory committee proposes that the management of the denomination's work be structured as outlined in Appendix A of Advisory Committee Report 3-A. The chief features of this plan are as follows:

- a. The strengthening of the mandate of the Synodical Interim Committee by giving it the authority to manage the denomination's ministries and agencies.
- b. The appointment by synod of an executive director of denominational ministries, who will exercise ongoing management on behalf of synod and its interim committee.

- c. The establishment of a Ministries Management Team composed of the heads of all denominational ministries and agencies and chaired by the executive director of denominational ministries.
- d. The requirement that the existing agencies begin a process which will result in the combination of agencies where practical and feasible and the combination of administrative support services to establish necessary economies and efficiencies.
- 9. Steps toward implementation
 - a. After approving the plan of the advisory committee, Synod 1990 will instruct the Synodical Interim Committee to review and revise its mandate with the purpose of recommending to Synod 1991 the changes necessary to empower it to accomplish synod's desire to have an integrated and coordinated denominational program.
 - b. The Synodical Interim Committee will review the job descriptions of the general secretary, executive director of denominational ministries, and the denominational financial coordinator and will submit to Synod 1991 position descriptions for approval.
 - c. The Synodical Interim Committee will draft a constitution for the Ministry Management Team which clearly articulates a philosophy of collegial management, establishes responsibilities, provides clear lines of communication and authority procedures to mediate disputes, and defines the products to be presented to synod.
 - d. The Synodical Interim Committee will present to Synod 1991 an outline of a Denominational Ministries and Agencies Plan which will detail agency programs in order of priority and will provide rationale for the Ministry Management Team's decisions and an analysis of the impact on the denomination.

C. Recommendations:

That synod approve the plan outlined above.

(The report of Advisory Committee 3 is continued in Article 115.)

ARTICLE 111

(The report of Advisory Committee 1 is continued from Article 50.)

Advisory Committee 1, Church Order I, Rev. Gary P. Hutt reporting, presents the following:

I. Overture 17: Refrain from Binding the Conscience of the Washington, D.C., Church and Allow Classical Pastoral Care to Continue

A. Materials:

- 1. Overture 17, pp. 319-20 (Agenda for Synod 1989)
- 2. Article 58, pp. 489-93 (Acts of Synod 1989)
- 3. Overture 17, pp. 435-52 (Agenda for Synod 1990)
- 4. Protest and Appeal 3, pp. 484-85 (Agenda for Synod 1990)

B. Background and observations:

In 1989, synod considered the following overture. "Classis Zeeland overtures synod to instruct the Washington, D.C., CRC to cease its practice of allowing women to serve as elders" (Agenda for Synod 1989, p. 319). A motion from the floor of synod substituted the word ordain for the word allow so that the motion then read, "That synod instruct the Washington, D.C., CRC to cease its practice of ordaining women to serve as elders." This motion was adopted. In addition, synod adopted this motion: "That synod request the consistory of the Washington, D.C., CRC to inform the Synod of 1990 as to how it has implemented the instruction of the Synod of 1989" (Acts of Synod 1989, p. 493, I, E, 2). The overture presently before us—Overture 17, p. 435, Agenda for Synod 1990—begins with a letter by the Washington, D.C., CRC council to the denominational stated clerk, Rev. Leonard J. Hofman, dated March 14, 1990, which states in response to synod's instruction, "We have continued our established policy and procedures for nominating, electing and ordaining deacons and elders in our church. Our most recent elections were held in December 1989. Candidates for office were nominated by our council without regard to gender, and two elders were elected, one male and one female. They and two deacons elected with them were ordained on January 7, 1990" (Agenda for Synod 1990, p. 435). This action, the letter states, is based on strong, conscience-bound conviction "shaped by God through the working of the Holy Spirit" over a period of twenty years.

The committee interviewed Rev. Timothy C. Limburg and Elder Carol Poel, and they affirmed the sincerity of the Washington, D.C., CRC in its struggle. How strong they are in their conviction is indicated by the 46-1 congregational vote on the overture which they sent to Classis Hackensack and which we presently have before us. In spite of their response, in which they state they have continued to nominate, elect, and ordain women to the offices of deacon and elder, we do not have a sense that the church is showing contempt for synod or wanting to make light of the Church Order.

As in 1989, the Washington, D.C., CRC emphasizes that, as they see it, Article 29, which states, "the decisions of the assemblies shall be considered settled and binding unless it is proved that they conflict with the Word of God or the Church Order," gives them the freedom to disobey 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."

We also interviewed Rev. Terry J. Lapinsky, a delegate from Classis Hackensack. It is our understanding that Classis Hackensack is convinced synod acted hastily and preempted Classis Hackensack as a lower body which has taken seriously in the past and desires "to continue its role of pastoral care, admonition, advice and assistance to the Washington, D.C., church." Classis believes that synod, by its action in 1989, placed Classis Hackensack in an adversarial position.

C. Reflections:

The committee senses the struggle Washington, D.C., CRC is going through in striving to be God's people in a most difficult urban setting. We sense it is sincere in its struggle and in its desire to want to do what it understands to be God's will for it in the context of the CRC as a denomination.

Witness the fact that it participates faithfully in classical and denominational

ministries and programs.

At the same time it is essential to keep in mind that as members of a larger body we must be mutually accountable to one another. We cannot individually go our own way, even though sincere. The CRC is struggling with the issue of women in office. As it does, we must all be patient to live within the mutually agreed upon guidelines even as we prod the church to address the areas where we differ. We do not live in a vacuum. Doing what is right in the church must be communally shaped.

D. Recommendations:

1. That synod deny the request of Classis Hackensack, namely that "synod not require the Washington, D.C., CRC to violate its conscience with respect to its practice of opening the office of elder to all confessing members of the church."

Grounds:

a. No new and/or compelling reasons have been presented to reverse the decision of Synod 1989.

 b. Synod 1990 declared "That the churches be requested not to implement the proposed change in Church Order (Article 3) until after it has been ratified by Synod 1992."

—Adopted

That synod express its continuing concern about Washington, D.C., CRC's unwillingness to abide by the decision of Synod 1989 "to cease its practice of ordaining women to the office of elder" (Acts of Synod 1989, pp. 491-92, I, E, 1).

Ground: Church Order 96 states, "This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod." When a church acts contrary to the Church Order, synod is obligated to call her back to the covenant she has made with the other churches.

—Adopted

3. That synod request Classis Hackensack to continue its work of pastoral care, admonition, advice, and assistance to the Washington, D.C., church with reference to Church Order 96.

Grounds:

- a. Given the importance and pastoral ramifications of this matter for the Washington, D.C., church, ongoing care is important.
- b. Classis Hackensack is in the best position to offer this care.
- c. In Overture 17 Classis Hackensack has expressed its desire to do this work and in fact has already done such work through its church visitors and the formation at its March 1990 classis meeting of a study committee with the following mandate:
 - "1. To study the legitimacy of a local congregation's right to refuse to honor, on the basis of conscience, the restrictions placed on the offices of minister and elder by the Church Order.

- That the Washington, D.C., CRC be requested to provide the committee with the results of its own study of the rationale for an appeal to conscience over against the requirements of the Church Order.
- 3. To present its findings to the Classis of March 1991."

—Adopted

4. That synod request Classis Hackensack to inform Synod 1992 concerning the results of its pastoral work in reference to the decision of Synod 1989 and Church Order Article 96 and to report its progress to Synod 1991.

Ground: This will allow time for the classical study committee to finish its work. Since the study committee's report is important in Hackensack's pastoral care in the Washington, D.C., church, time should be given both for the committee to do its work and for classis to act on its recommendations.

—Adopted

5. That synod declare this to be its answer to Overture 17 and Protest 3.

---Adopted

(The report of Advisory Committee 1 is continued in Article 127.)

ARTICLE 112

The evening session adjourns at 9:45 p.m. Rev. Jacob Corvers leads the assembly in closing prayer.

THURSDAY MORNING, JUNE 21, 1990 Twentieth Session

ARTICLE 113

Rev. James C. Dekker reads from Psalm 136:1-9 and 23-26 and leads in opening prayer, especially remembering John Vanderzyden, son of Richard and Barbara Vanderzyden, who will undergo extensive surgery for cancer. He announces *Psalter Hymnal* 182, "Give Thanks to God, for Good Is He."

The roll call indicates that Rev. Esler L. Shuart (Classis Zeeland) has replaced Rev. Harlan G. Vanden Einde. He rises to express agreement with the Forms of Unity.

The minutes of the sessions of June 20, 1990, are read and approved.

ARTICLE 114

(The report of Advisory Committee 5 is continued from Article 45.)

Advisory Committee 5, *Domestic Ministries*, Mr. John Vander Lugt reporting, presents the following:

I. Response to Overture 43: Define and Develop Commitment to and Support of Church Development in Rural North America

- A. Material: Overture 43, pp. 480-81
- B. Recommendation:

That synod not accede to Overture 43.

Grounds:

- 1. Home Missions provides guidance and materials for all the churches relating to their mandate to carry on mission activity and has prepared a booklet that addresses the needs of the rural church, "Evangelism in Small Towns and Rural Areas."
- 2. The Fund for Smaller Churches Committee is not in a position to fund declining churches indefinitely. Although not insensitive to the needs of smaller churches, it makes its decisions on the basis of carefully formulated regulations, which have been recently revised.
- 3. Increasingly, ministry programs and church-development matters are being addressed at the regional level, and thus small rural churches may seek the assistance of classical home mission committees.

—Defeated

A motion is made that synod recommit the matter to the advisory committee for consideration at a later time.

—Adopted

(The report of Advisory Committee 5 is continued in Article 121.)

ARTICLE 115

(The report of Advisory Committee 3 is continued from Article 110.)

Advisory Committee 3, Structure/World Ministries/Regional Synods, Rev. Carl D. Tuyl reporting, presents the following:

- I. Structure/World Ministries/regional synods
- A. Materials: (see Article 98)
- B. Recommendations (Advisory Committee 3-A, Section III):
- That synod approve the plan outlined above.

—Adopted

2. That synod direct the Synodical Interim Committee to implement the plan and report to Synod 1991.

—Adopted

A motion is made from the floor that synod approve adding six members to the Synodical Interim Committee (three members from the Structure Review Committee and three members from Advisory Committee 3) to assist the SIC in dealing with structure matters.

-Defeated

3. That synod approve changing the title of the denominational stated clerk to "general secretary" (Appendix D of Report 27).

---Adopted

4. That synod thank the Structure Review Committee for its work and discharge it from further duties.

—Adopted

5. That synod declare this report to be its answer to Overtures 27-33, 55, and Communication 4.

—Adopted

II. Regional synods

- A. Materials: (see Article 98)
- B. Regional synods (see Article 98)
- C. Recommendation:
- 2. That synod declare that the introduction of regional synods is not desirable at this time.

Grounds:

- a. The introduction of regional synods is not demanded by Scripture, confessions, or Reformed church polity.
- The introduction of regional synods is counterproductive to the denomination's present quest for the coordination of its ministries.
- c. The introduction of regional synods does not necessarily enhance the ministry of the congregations.
- d. The introduction of regional synods is not the only way to meet the requirements of revenue laws.

-Action withheld

The following motions are made from the floor:

1. That synod appoint a study committee to review and study the issues related to regional synods.

Grounds:

- a. The issue of regional synods has not been addressed since 1960.
- b. Several classes overtured Synod 1990 that regional synods be implemented.
- c. Clarification is needed as to the purpose and function of regional synods.
- d. The concept of regional synods has been approved by previous synods.

 —Adopted
- 2. That the committee be asked to report to Synod 1992.

Ground: Much of the work has already been done in past years.

—Defeated

It is understood that the rule for synodical study committees applies.

3. That synod declare this to be its answer to Overtures 20-26.

-Adopted

(The report of Advisory Committee 3 is continued in Article 129.)

ARTICLE 116

(The report of Advisory Committee 7 is continued from Article 91.)

Advisory Committee 7, *Educational Matters*, Rev. Douglas R. Fauble reporting, presents the following:

I. Governance of Calvin College and Seminary

A. Materials:

- 1. Report 2, pp. 28-32
- 2. Report 2-A, pp. 488-89, 493-94
- 3. Overture 48, p. 536

B. Background:

By 1988, the Board of Trustees of Calvin College and Seminary had already initiated a study of the governance of the college and seminary with a view toward recommending change as appropriate. When the 1988 Synod denied the overture of Classis Chatham to study the privatization of Calvin College, the Board of Trustees continued its study of governance issues, including a careful consideration of the privatization of the college. At its February 1989 meeting, the board cited the following as grounds for its investigation into governance and privatization issues:

- 1. The history of this institution has always included the question of possible "privatization" of Calvin College.
- 2. The 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" projects approved by the Board of Trustees' action in February 1988.

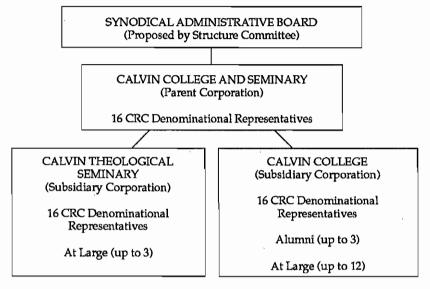
As a result of its careful study, the Board of Trustees recommended that the college remain owned and operated by the Christian Reformed Church. Although the denomination's financial commitment as a percent of the operating budget of the college has waned significantly, privatization would demand an immediate and sharp split between college, seminary, and denomination. The board admits that privatization may be possible in the future; however, at this time it recommends that the college remain owned and operated by the CRC.

Given this position, the board is operating with the following procedural assumptions:

- The ownership and ultimate control of Calvin College shall remain with the Christian Reformed Church.
- 2. The existing model of governance requires adjustment to meet new realities for the college.

3. Any proposed changes in governance shall enhance the effective operation of both the college and seminary.

The board adopted the following integrated three-component board structure as its recommended model of governance for college and seminary.



The board cited the following as grounds for its recommended model of governance:

- 1. Although there is some variation for the college, this recommendation is consistent with the recommendation of the Committee on Structure Review. The election of sixteen denominational representatives and the additional appointment of three at-large members are in compliance with the educational ministries recommendations displayed in Appendix 1 of Report 27.
- 2. This recommendation reaffirms integration of college and seminary with the CRC.
- The separate boards address more effectively and efficiently the unique needs of each institution.
 - a. Increasing complexity of operations and relationships in the college require more diversity in governance. The proposal
 - —Enables the church to attract diverse leadership to its college governing board while still retaining ultimate control over the character and direction of the college.
 - —Enables leaders with varied expertise and influence to be attracted to the college by opportunity to serve on the governing board.
 - —Benefits the college by making available needed expert advice from outside professionals and leaders and assists the college in projecting a national and international presence.

- —Assists the college in generating new contacts and networks for fund-raising and, thus, enhances fund-raising capabilities of the college.
- —Affords the church increased protection from possible liability for college operation.
- b. The unique nature and needs of CRC theological education require governance that remains close to the institutional church, yet generates special expertise. The proposal:

—Maintains strong denominational representation on the seminary board.

Dogra.

- —Requires the board to give focused attention to opportunities and issues in theological education.
- —Allows the seminary to design financial strategies more directly related to its needs and to realities in the churches.
- Provides opportunity for trustees and alternates to be directly engaged in the licensing and candidacy process.

The implications of this new structure (governance model) are an increased independence of both college and seminary (instead of interdependence); a maintenance of the close relationship between the CRC denomination and both institutions (while recognizing the increasing diversity of the college constituency and its funding sources as well as the continuing heavy dependence of the seminary on denominational funds); the allowance for an increasing role in college governance for parents, alumni, and friends of the college (those whose funding role has been increasing), which might include trustees who are not members of the CRC; a recognition that increasing the separate administrative organizations may affect financial and support systems and possibly lead to independent fund-raising; the resolution of potential areas of conflict by the parent corporation as a board of appeals; and the provision of greater opportunity for trustees to use their gifts and interests in a way appropriate to each school.

The composition of the College Board is proposed as follows:

Composition, Tenure, Election

- 1. CRC Denominational Representatives
 - a. Slots = 16
 - b. Tenure = 3-year term, renewable once
 - c. Election = Placement by regional election
- 2. Alumni Association Representatives
 - a. Slots = 3
 - Tenure = 3-year term, renewable once
 - c. Election = Recommended by Alumni Association
 Nominated by Board Development Committee
 Elected by Board of Trustees
 Approved by Synod's Administrative Board (now Synod)
- 3. General Trusteeships
 - a. Slots = 12

- b. Tenure = Initial 3-year, renewable at the discretion of the board
- c. Election = Nominated by Board Development Committee Elected by Board of Trustees Approved by Synod's Administrative Board (now Synod)

4. Committee Structure

- a. Executive Committee
- b. Stewardship Committee
- c. Advancement Committee
- d. Board Development Committee
- e. Educational Development Committee

The College Board structure is proposed as follows:

Board of Trustees

- -Executive Committee
- -Stewardship Committee
- -Advancement Committee
- -Board Development Committee
- —Educational Development Committee

Committee Descriptions

- A. An executive committee, which provides leadership to the Board and acts on its behalf between trustees meetings.
- B. A *stewardship committee*, whose mandate assigns it responsibility for all matters of finance, property, ownership, and legal advice.
- C. An advancement committee, whose mandate includes concern and responsibility for all matters of public relations and fundraising.
- D. A board development committee, whose task is—as the title suggests—to assure that the board as a whole is "developed" and that individual trustees (current and future) are given opportunities for growth. This is the group that assures servant partnerships that are appropriate for the institution's leadership in the years to come.
- E. An *educational development committee*, where recommendations regarding the academic- and student-development affairs of the college can be presented and considered.

C. Recommendations:

1. That if the denominational Structure Review Committee's recommendations are not adopted by synod, synod approve separate incorporations for the college and for the seminary under one parent corporation called "Calvin College and Seminary."

Grounds:

a. This revision allows board composition that is responsible to the unique needs and circumstances of each school. b. This revision maintains synod's ultimate control of both schools and is consistent with denominational governance.

—Adopted

2. That synod refer to the Board of Trustees the development of an implementation plan which recognizes synod's decision regarding structure review.

-Adopted

3. That this constitute synod's answer to Overture 48.

—Adopted

II. Approve Ph.D. program at Calvin Theological Seminary (continued from Article 91)

- A. Material: Report 2, pp. 37-40
- B. Recommendations:
- 1. That synod approve adoption of the Ph.D. program at Calvin Theological Seminary.

Grounds:

- a. There is a pressing need for well-equipped theological leaders trained at the level of doctoral studies (Ph.D.) for the promotion and strengthening of the Reformed confessional witness in North America and throughout the world.
- b. The seminary faculty has the vision, resources, and commitment to meet this challenging need.
- c. The program has been developed responsibly over the past six years.
- d. Development has reached the stage where synodical approval is required.

-Adopted

2. That synod ratify the establishment of two new professorships at Calvin Theological Seminary:

The P.J. Zondervan Chair for Doctoral Studies The Heritage Chair for Doctoral Studies

Grounds:

a. Funding has been assured.

b. The titles reflect the financial resources.

—Adopted

III. Appeal Decision re Permission for Female Seminarian to Conduct Worship

- A. Material: Appeal 2, p. 484
- B. Recommendation:

That synod not sustain the appeal of the council of Battle Creek CRC to have a female seminary student conduct a worship service in its church.

Ground: Classis Kalamazoo judged correctly when it stated that the request is not in harmony with the decisions of synod.

—Adopted

IV. Committee for Educational Assistance to Churches Abroad

- A. Material: Report 8, pp. 169-72 (except Sections V and VI, 5)
- B. Recommendations:
- 1. That the chairperson, Mrs. Marcia De Kock, and the treasurer, Mr. Chris Cok, 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 119.)

ARTICLE 117

The morning session is adjourned, and Elder Marcus Faasse leads the assembly in closing prayer.

THURSDAY AFTERNOON, JUNE 21, 1990 Twenty-first Session

ARTICLE 118

Rev. Nguyen X. Bao reads from Acts 17:9-10 and asks the general secretary, Rev. Leonard J. Hofman, to lead the assembly in prayer for the people in Indochina. Rev. Bao announces *Psalter Hymnal* 469, "A Mighty Fortress Is Our God."

The president announces that Rev. George G. Vink has replaced Rev. Allen J. Bultman (Classis Grandville). He rises to express agreement with the Forms of Unity.

The president of synod reads a letter from Rev. Peter Borgdorff accepting the position of executive director of the Board of World Ministries.

ARTICLE 119

(The report of Advisory Committee 7 is continued from Article 116.)

Advisory Committee 7, Educational Matters, Rev. Douglas R. Fauble reporting, presents the following:

I. Revoke Rule That Students of Other Reformed Seminaries Spend a Year at Calvin Seminary

A. Material: Overture 39, pp. 476-78

B. Observation:

The requirement that students from other Reformed seminaries must spend a year at Calvin Theological Seminary has been considered by synods in the past, as recently as 1987. In the judgment of the advisory committee, the situation today remains the same as in the past.

C. Recommendation:

That synod deny the request of Overture 39.

Grounds:

 Synod's response in 1987 not to accede to a request to revoke the rule that students from other Reformed seminaries must spend one year of study at Calvin Seminary cites grounds that remain relevant today:

"1. The CRC is committed to a denominational seminary because through it the church has a significant role in preparing and evalu-

ating prospective candidates for CRC ministry.

The one-year Special Program for Ministerial Candidacy (SPMC) has proven to be an effective alternative for those choosing to receive part of their education at another seminary.

3. The evaluation by the faculty and the Board of Trustees provides the denomination with a uniform standard of evaluation."

(Acts of Synod 1987, p. 609)

- 2. Although the circumstances which initially gave rise to this rule have changed, the requirement remains both beneficial and wise: the year of study and the opportunity for evaluation of the student allow the Calvin Theological Seminary faculty and the Board of Trustees, as agencies of synod, an effective means of fulfilling their roles.
- 3. While the extra year may be "financially draining and time consuming," it is a consequence of the student's own choosing.

—Adopted

ARTICLE 120

The vice president, Dr. Roger E. Van Harn, on behalf of the officers of synod, presents the following:

That synod instruct the CRC Publications Board

- 1. To publish a brief history of synodical study-committee reports and the actions of synods from 1970 through 1990 which led the church to permit the ordination of women.
- 2. To publish a brief summary of the biblical interpretations which accompanied those actions and were included in the study reports.
- 3. To provide materials for youth and adult studies on this subject and on its history.

Ground: Members of synod have requested assistance in guiding the churches toward understanding and accepting the decision to permit the ordination of women.

—Adopted

Note: Implementation of this decision is contingent upon SIC's approving the cost.

The following negative vote is registered by Rev. Jakob H. Kits (Classis B.C. North-West): "I register my negative vote because we should have had the scriptural ground before the decision on ordination of women was made."

The following motion is made from the floor:

That synod appoint a Pastoral/Advocacy Committee to respond to the inevitable alienation that will be experienced because of synod's decision to open all the offices to women.

That this committee be composed of three individuals appointed by Advisory Committee 2 and be allowed a small budget to handle correspondence and phone calls.

Mandate:

- 1. To help minister to churches and individuals alienated by this decision.
- 2. To give guidance to the ongoing discussion that not only will but must take place.

—Defeated

ARTICLE 121

(The report of Advisory Committee 5 is continued from Article 114.)

Advisory Committee 5, *Domestic Ministries*, Mr. John Vander Lugt reporting, presents the following:

- I. Response to Overture 43 (recommitted)
- A. Material: Overture 43, pp. 480-81
- B. Recommendations:
- 1. That synod direct Home Missions to provide appropriate planning and consultation assistance to those classes and/or congregations that seek to address opportunities for rural evangelism within their boundaries.

---Adopted

2. That synod not accede to part B of Overture 43.

Grounds:

- a. The present FSC policies are the result of extensive review by recent synods.
- b. The report "Care for Smaller Churches," submitted to and acted upon by Synod 1987, offers suggestions for alternative forms of ministry which allow rural congregations to continue even though it may not be with a full-time ordained pastor in residence.

c. The FSC committee has demonstrated sensitivity and creativity in applying the guidelines and in assisting congregations whose funding for a full-time ordained pastor has been terminated.

—Adopted

3. That synod declare this to be its response to Overture 43.

—Adopted

ARTICLE 122

(The report of Advisory Committee 6 is continued from Article 68.)

Advisory Committee 6, World Ministries, Rev. Raymond J. Sikkema reporting, presents the following:

I. Integration in missions

A. Materials:

- 1. Report 5-A, pp. 501-04
- 2. Report 5-B, p. 505
- 3. Report 28, p. 398
- 4. Report 28-A, pp. 525-27

B. Background:

The World Ministries Review Committee has evaluated the matter of how far the Board of World Ministries has come toward becoming essentially a single ministry. The two principles, i.e., the unification of mission and the identity and integrity of the agencies, are sometimes in tension, sometimes giving evidence of harmony. The ideal of mission unification and the realities of contextual coordination sometimes give the impression that movement toward unification is too small and too slow. It appears that the "Revised Guidelines for Integrated Ministry" arise from pragmatic considerations, yet they also reflect present reality of contextual integration of the mission activity. We observe with gratitude that effort has been expended to pursue the goal of unification of mission.

C. Recommendation:

1. That synod, by way of exception, grant the privilege of the floor to Rev. Raymond Opperwall, member of the World Ministries Review Committee, in addition to those already granted permission.

—Granted

2. That synod not accede to the recommendation of WMRC to disallow the use of the policy document of BWM entitled "Revised Guidelines for Integrated Ministry."

Grounds:

a. We judge these guidelines to be in harmony with BWM's constitution:

"The board shall approve policy and goals for the unified ministry
of the Christian Reformed Church through the World Missions Committee(s) and the World Relief Committee(s) while ensuring the
identity and integrity of the two agencies" (III, C, 1).

2) "The board shall determine the nature of the coordination and unity which shall prevail on fields of joint ministry" (III, C, 4).

b. The guidelines must be given more time to be utilized before being subjected to evaluation.

—Tabled

Note: Priority is given to the study committee at this time.

Rev. Harold Dekker, reporter for the World Ministries Review Committee, presents the following recommendation:

That synod recommit the "Revised Guidelines for Integrated Ministry" to the Board of World Ministries.

Because the motion was made after the review committee had consulted with the advisory committee, the motion does not receive precedence.

The advisory committee presents the following substitute motion:

That synod receive as information the policy document of the Board of World Ministries entitled "Revised Guidelines for Integrated Ministry."

-Adopted

II. Management and accountability in church administration

- A. Materials:
- 1. Report 5-B, p. 505
- 2. Report 28, p. 398
- 3. Report 28-A, pp. 527-29

B. Background:

When CRWM and CRWRC were brought together under the umbrella of BWM in 1986, it was decided that CRWM would adopt organizational structure similar to that of CRWRC. This structure puts in place a system of management and accountability that involves persons called directors who supervise the planning, implementation, and evaluation of field ministries. For CRWM this was a major change from the field council-based administration of the past. The investigation of the World Ministries Review Committee and the experience of BWM reveal the fact that this change in CRWM's administrative system has been the source of considerable pain for missionaries on the fields during the adjustment period. It has also led the World Ministries Review Committee to believe that such a style of organizational management may be in conflict with Church Order Article 95. The WMRC's recommendation that BWM be requested to study "management role" and "accountability," though it is a valid suggestion and potentially important for the denomination, is a matter that applies to the church as a whole, to all agencies, and even to church councils where similar management procedures have been introduced. We therefore make the following recommendation with its accompanying ground.

C. Recommendation:

That synod not accede to the WMRC recommendation that synod instruct BWM to engage in an in-depth study of how the "management role" and "accountability" should come to expression within the church.

Ground: Such a study applies to all denominational agencies and the church as a whole. Hence, such a matter should be assigned to a special committee if synod thinks such a study is needed.

-Tabled

The recommendation of the World Ministries Review Committee is placed before synod:

That synod instruct the Board of World Ministries to engage in an indepth study of how the "management role" and "accountability" should come to expression within the church, according to the following mandate:

- 1. Explore thoroughly the issues raised in the foregoing section of this report.
- 2. Carry out this study in conjunction with recognized specialists in the area of church government and church management.
- 3. Recommend the following to Synod 1991 for approval:
 - a. Clearer conceptualizations of "management role" and "accountability" as they should come to expression within the life of the church.
 - b. Additions or changes in Church Order Article 95 as may be appropriate.

Grounds:

- Considerable conflict, confusion, and trauma continue to arise from these issues within the mission work of the church.
- A thorough study of these issues should foster the common understanding and enlightened practice needed for better morale on the mission field.
- 3) Such a study can have value for the way the work of all denominational agencies is understood by the agencies and the membership of the church.

A motion is made to refer Report 28-A, Section II, and Advisory Committee 6-B, Section II, re Management and Accountability in Church Administration, to the SIC for disposition.

—Adopted

III. Regional organization

A. Materials:

- 1. Report 5-A, p. 501
- 2. Report 5-B, p. 506
- 3. Report 28, pp. 398-99
- 4. Report 28-A, pp. 529-30

B. Background:

There has been considerable regional reorganization, especially in the World Missions structure, that has taken place since 1986. This has led to a considerable amount of confusion and/or dissatisfaction on the fields. The BWM was asked by Synod 1986 to conduct a study of these changes after three years of their being in effect. This review study is presently in process. WMRC was encouraged by the BWM officers committee to make recommendations. The recommendations of WMRC are in Report 28, (p. 530).

C. Recommendations:

1. That synod refer Recommendations 1, 2, 3, 6, and 7 of Report 28-A (p. 530) to the Board of World Ministries for subsequent disposition.

Ground: BWM is presently engaged in a review study covering these concerns.

—Adopted

2. That synod approve an amendment of item 4 (Report 28-A, p. 530) which would change the final sentence to read, "The Board of World Ministries shall determine for each region whether there shall be a regional director, a director for each agency, or a single director for both agencies" (italics indicate addition).

Ground: Since the regional directorship is presently under evaluation, the BWM needs the latitude to consider all options, including that provided by the amendment, as to its future regional organization.

---Adopted

3. That synod support the requests provided in items 4 and 5 of Report 28-A (p. 530) re policy change and constitutional amendment, provided the present ongoing evaluation by BWM of regional directorships deems this appropriate.

Ground: It would be unwise prior to the completion of the ongoing evaluation to dictate what changes must occur.

—Adopted

Rev. Norman L. Meyer, reporting for Advisory Committee 6, presents the following:

IV. Continuation of the World Ministries' constitution

A. Material: Report 28, VII, C, p. 386

B. Recommendation:

That the constitution remain in effect during the period of SIC's restructuring.

Grounds:

Keeping the constitution in operation will

- 1. Promote stability in the two agencies during the restructuring period.
- 2. Protect the gains that have been made in integrating the work of the agencies.
- 3. *Provide a model*, already operating, for SIC to use if it chooses to broaden the BWM constitution to include other agencies.

—Adopted

V. Proposed constitutional changes

A. Material: Report 28, pp. 386-89; VII, D; III A, B, D, D; VI, B, C

B. Background:

The World Ministries Review Committee is recommending to synod that a number of amendments be made to the BWM constitution.

C. Recommendation:

That synod not accede to the proposed constitutional amendments suggested by WMRC in its report (Report 28, pp. 386-89).

Grounds:

- Some of these changes suggested are presently under consideration by the BWM.
- 2. Suggested change in constitution can most meaningfully arise internally from the organization, which has a working experience with the constitution and can discern its weaknesses in view of overall goal and function. The present constitution, in fact, in Article VIII says that the board "shall have sole authority to recommend amendments to synod."
- 3. The BWM needs further time to educate itself re the present constitution and its possible revision.
- 4. There are reported potential legal problems with certain of the suggested changes.

Note: The above recommendation eliminates the need for the formula of regional representation recommended in VI, E, page 389.

A substitute motion is made that synod refer the proposed constitutional changes, including the concerns of the missionaries pertaining to Article VI-C: The Field Assembly (*Agenda for Synod 1990*, p. 388), to the Board of World Ministries for urgent disposition and a subsequent report to Synod 1991.

—Adopted

VI. Request for study committee to clarify the concepts of the mission of the church and the diaconal office

A. Material: Report 28, Addendum, pp. 390-97

B. Background:

In the addendum to Report 28, the WMRC suggests that there are conceptual gaps in our understanding of the mission of the church and in our understanding of the denominational role of the diaconate. It is asserted that the revised Church Order Articles 74-77 align "mission work" and "diaconal work" as if the church has two missions, that both mission and diaconal ministry are distorted in the process. These assertions led WMRC to propose that synod appoint a study committee with a large mandate to clarify the issues of the mission of the church and the diaconal role.

C. Recommendation:

That synod not accede to the recommendation of WMRC that synod establish a study committee to clarify the concept of mission as it appears in

Church Order Articles 74-77 and to clarify the role of the diaconate at the denominational level.

Grounds:

- a. Though the rationale provided by WMRC for such a study appears weighty, there is little indication that the present understanding of the "concept of the mission of the church" or of the "diaconal office" is seriously hampering the work of World Ministries.
- b. There is insufficient evidence that the 1987-88 revision of Church Order Articles 74-77 has caused major problems in the integration and cooperation of CRWRC and CRWM.

-Adopted

VII. Request for endorsement of report

A. Material: Report 28, p. 389, VI, F

B. Recommendation:

That synod receive with appreciation the WMRC report as information and instruct the BWM and the staffs of the agencies to use the material of this WMRC report for their continuing self-study.

—Adopted

VIII. Completion of work

Recommendations:

1. That synod declare the WMRC to have completed its assigned synodical mandate and that it be dismissed. Also, that synod give thanks to the members of the committee for their helpful and diligent work.

---Adopted

2. That synod declare this to be its answer to Overture 34.

—Adopted

ARTICLE 123

The afternoon session adjourns. Elder Albert Suk leads the assembly in closing prayer.

THURSDAY EVENING, JUNE 21, 1990 Twenty-second Session

ARTICLE 124

The president announces that an earthquake has occurred in Iran, claiming the lives of thousands of people and injuring thousands of others.

Rev. Carl J. Leep reads from Psalm 67 and leads in opening prayer. He announces Psalter Hymnal 477, "You Servants of God, Your Master Proclaim."

ARTICLE 125

(The report of Advisory Committee 11 is continued from Article 101.)

Advisory Committee 11, Financial Matters, Mr. Herman Kok reporting, presents the following:

I. Christian Reformed Board of Home Missions

- A. Material:
- 1. Report 4, pp. 73-99
- 2. Overture 38, p. 475
- B. Recommendations:
- 1. That synod receive the progress report mandated by Synod 1989 regarding the establishment of a denominational/classical land bank to assist in the early purchase of land for new-church-development ministries (Section IX, p. 96).

—Adopted

- 2. That synod engage in a comprehensive examination of denominational ministry funding, with particular attention to quota funding, by requesting the SIC to appoint a committee whose mandate is to include, but not be limited to, the following:
 - a. the viability of the quota system with special regard to its efficient way of raising funds, the changing family unit in North America, and the current mood and trends in CRC congregations pertaining to quotas.
 - ways and means of increasing the percentage of quotas collected across the denomination.
 - ramifications of alternative funding for denominational agencies.
 - d. the trend of increased giving to local congregational and classical projects and nondenominational agencies and its relationship to denominational priorities and needs.
 - e. solicited views and related information on the above issues from members, agencies, and representatives of the CRC in North America.

-Adopted

Note: The SIC requests that synod take note of the fact that it has initiated research on the matter of quota funding and is prepared to assist synod in response to the above recommendations.

3. That this constitutes synod's response to Overture 38.

—Adopted

II. Index ministers' pensions in accordance with inflation

- A. Materials:
- 1. Overture 49, pp. 536-37
- 2. Overture 51, p. 538

B. Recommendations:

1. That synod instruct the ministers' pension committees to study the adequacy of old- and new-plan pensions with a view toward increasing future pensions.

Grounds:

- a. Inflation has eroded the purchasing power of pensions.
- b. Canada pension laws may require indexing in 1991.
- c. The committees must evaluate the costs of paying higher pensions as a fiduciary responsibility.
- d. The committees need to balance the advantages and disadvantages of paying for higher pensions with higher quotas or higher contributions.

---Adopted

2. That the committee present its recommendations to Synod 1991 with an analysis of costs and quotas required.

—Adopted

3. That this be synod's answer to Overtures 49 and 51.

-Adopted

III. Ministers' Compensation Survey 1990

A. Materials:

- 1. Report 17-A, Section VII, p. 511
- 2. Ministers' Compensation Survey
- B. Recommendation:

That synod urge the churches to participate in and use the Ministers' Compensation Survey for 1990.

—Adopted

IV. Recommended salary ranges - 1991

A. Material: Report 17-A, pp. 513-14

B. Recommendation:

That synod approve the proposed salary ranges for 1991, which reflect a 4 percent increase over 1990, within which the denominational agencies are to administer salaries and report them in the *Agenda for Synod 1991*.

Grounds:

1. Comparative increase rates: Total percent increase since 1985 (inception of salary/position evaluation program)

Salary ranges 17.2% Ministers' average cash salaries 25.8%

Consumers Price Index 24.5%

To maintain the integrity and usefulness of the Hay Position Evaluation System, whereby salaries and ranges are managed together.

—Adopted

V. Investment of denominational funds

A. Material: Report 17-A, Section X, pp. 514-15

B. Recommendation:

That synod approve the policy statements recommended by the Synodical Interim Committee relative to the investment of denominational agencies' funds.

Ground: As stated within the policy statements.

—Adopted

VI. Financial reports, accredited agencies, and quotas

A. Materials:

- 1. Reports of denominational agencies and SIC as published in the Agenda for Synod 1990 and as detailed in the Financial and Business Supplement for 1990.
- 2. Report 17-A, pp. 511-13

B. Recommendations:

1. That synod approve the financial statements of denominational agencies contained in the Agenda for Synod 1990—Financial and Business Supplement.

—Adopted

- 2. That synod recommend the denominational agencies and related youth agencies listed below for one or more offerings from our churches.
 - a. Denominational Agencies

The Back to God Hour—above-quota needs 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

b. 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 perfamily quota as listed in Exhibit 1 (see pp. 701-02).

---Adopted

Note: The advisory committee's total quota request is \$1.20 higher than that recommended by the Synodical Interim Committee. As noted, the total is \$496.00 versus \$494.80 recommended by SIC.

These reasons:

- a. CRC TV—\$22.45 versus \$22.00; increase: \$.45. The advisory committee took note of the recent significant increase in television costs to remain on a major New York TV station and is recommending the quota requested by CRC TV.
- b. World Literature Committee—\$2.00 versus \$1.75; increase: \$.25. Non-English-language Christian literature distribution, for which there is a great need throughout the world, provides an excellent return on contribution income. The amount of \$.25 is low when compared with total quota dollars.
- c. Committee on Disability Concerns—\$2.00 versus \$1.50; increase: \$.50. The advisory committee recommends that synod grant the \$2.00 quota in response to synod's action to add to the CDC staff.
- 5. That synod urge the CDC to fully review its financial position at the end of fiscal 1990 before hiring additional staff.

Ground: The CDC has operated in a deficit position, expenses having exceeded income for each of the last three fiscal years.

---Adopted

ARTICLE 126

(The report of Advisory Committee 10 is continued from Article 77.)

Advisory Committee 10, Synodical Services, Mr. John L. De Groot reporting, presents the following:

I. Nondenominational agencies recommended for financial support

A. Material: Report 17-A, IX, C, 1-3

B. Recommendation:

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.

1. Benevolent agencies

Beginnings Counseling and Adoption Services—Canada Bethany Christian Services Bethesda Psychealth System, Inc. (formerly Bethesda Hospital) 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

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 agencies

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—U.S.A. (Bible distribution only)

Gideons International—Canada (Bible distribution only)

International Bible Society

Inter-Varsity Christian Fellowship—U.S.A.

Inter-Varsity Christian Fellowship—Canada

Lord's Day Alliance—U.S.A.

Metanoia Ministries

People for Sunday Association of Canada

Seminary Consortium for Urban Pastoral Education

The Evangelical Literature League (TELL)

World Home Bible League (The Bible League)—U.S.A.

World Home Bible League—Canada

Wycliffe Bible Translators, Inc. (U.S.A.)

Wycliffe Bible Translators—Canada

—Adopted

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA Quota Detail for Denominational Agencies

	1988 Quota	1989 Quota	1990 Quota	1991 Quota Request	1991 S.I.C. Recomm.	1991 Advis. Comm. <u>Recomm.</u>	Change 1990 (\$	
Back to God Hour CRC TV	\$ 54.35 17.65	\$ 56.50 18.50	\$ 59.55 19.45	\$ 63.55 22.45	\$ 63.00 22.00	\$ 63.00 22.45	3.45 3.00	5.79% 15.42
CRC Publications World Literature Committee	2.10 1.40	2.10 2.00	2.10 2.00	2.10 2.00	2.10 1.75	2.10 2.00	-	-
Calvin College	45.79	46.95	49.30	51.80	51.75	51.75	2.45	4.97
Calvin Seminary	24.46	26.05	32.70	34.30	34.25	34.25	1.55	4.74
Chaplain Committee	8,60	8.90	8.50	8.90	8.90	8.90	.40	4.71
Comm. for Educ. Assistance (CEACA)	.75	.75	.75	1.00	1,00	1.00	.25	33.33
Comm. on Disability Concerns		1.13	1.13	2.00	1.50	2.00	.87	77.00
Oenominational Services	26.35	23.33	23.70	25.00	25.00	25.00	1.30	5.49
Fund for Smaller Churches	19.00	21.50	19.00	17.00	17.00	17.00	(2.00)	(10.53)
Home Missions	95.05	99.50	106.00	110.00	110.00	110.00	4.00	3.77
Ministers' Pension Funds Special Assistance Funds	40.00 1.00	42.00 1.50	43.50 2.50	45.50 2.60	45.00 2.60	45.00 2.60	1.50 .10	3.45 4.00
Pastor-Church Relations Committee		2.24	2.35	2.45	2.45	2.45	.10	4.26
SCORR	5.95	5.95	6.10	6.50	6.50	6.50	.40	6.56
World Missions	92.05	95.65	97.95	100.00	100,00	100,00	2.05	2.09
World Relief	0.00	0.00	0.00	0.00	0.00	0.00		
TOTALS	\$434.50	\$454.55	\$476.58	\$497.15	\$494.80	\$496.00	\$19.42	4.07%

EXHIBIT 1 -

EXHIBIT 1 ~ 2

COLLEGE - SCHEDULE B

CALVIN COLLEGE Quota Computation for 1991

		Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	Portion per Family	1991 Rounded Off	Total Projected Receipts
Area #1 Area #2 Area #3 Area #4 Area #5 Area #6 Area #8		5.5 % 11. 5%	\$1,163,000 \$1,042,400 \$445,100 \$159,400 \$211,100 \$440,800 \$291,500 \$96,200	11,429 13,547 7,685 9,354 3,110 9,782 13,214 6,266	\$101.76 \$76.95 \$57.92 \$17.04 \$67.88 \$45.06 \$22.06 \$15.35	76,90 57,90 17,00 67,90 45,10 22,10	1,041,800 445,000 159,000 211,200 441,200 292,000
		100.0\$	3,849,500	74.387		Projected Total Gross for 1991 Shortfall Factor 19.0	3,850,200 (731,500)
	1991	3,849,500 = 74.387	\$51.75		Ouata Car	Projected Total Met for 1991 **putation for Fiscal 1990-91	\$3,110,700
	1990	3,656,000 = 	\$49.30		From 199	B Quota 80.5% of \$2,962,900 1 Quota 19.5% of \$3,118,700	
	Increase	,,110	\$ 2,45			t Quota Income for 1990-91 t Quota Income for 1989-90	2,993,200 2,920,400
	Percentag	e Increase	\$.0 \$		Increase	d revenues from quota	\$72,800

ARTICLE 127

(The report of Advisory Committee 1 is continued from Article 111.)

Advisory Committee 1, *Church Order I*, Rev. Gary P. Hutt reporting, presents the following:

I. Appeal 1: Appeal from Decision of Classis Kalamazoo to Grant Temporary Dispensation re Article 3-a

A. Material: Appeal 1, p. 483

B. Background:

Immanuel CRC, Kalamazoo, Michigan, is involved in a frontline innercity ministry. Its multiethnic membership is comprised of many single-parent (mostly female) families. The task and place of this church confront it daily with varied and difficult challenges which it seeks to face in creative and in increasingly successful ways. To do this effectively demands much of its membership.

Soon after officially organizing in 1988, the church judged it necessary and biblically warranted to call upon some of its gifted women to function as elders. Classis Kalamazoo, at its September 1989 meeting, in considering the church's unique ministry in a difficult field, granted Immanuel CRC exemption from complying with Article 3-a of the Church Order for a period of five years. Second Kalamazoo CRC appealed this decision to the January classis. Classis did not sustain the appeal, which is now before synod.

C. Reflections:

The committee is sensitive to the unique and challenging ministry in which Immanuel CRC is involved. The classical delegates made us aware of the growing appreciation for the Christian Reformed denomination in the Kalamazoo area, due in large part to Immanuel's dedication to serving this inner-city community with the love and compassion of Jesus Christ.

At the same time, it is essential to keep in mind that as members of a larger body we must be mutually accountable to each other. We cannot each go our own way, even though sincere. The CRC is struggling with the issue of women in office. As it does, we must all be patient to live within the mutually agreed on guidelines even as we prod the church to address areas where we differ. We do not live in a vacuum. Doing what is right in the church must be communally shaped.

D. Recommendations:

- 1. That synod sustain the appeal of Second CRC of Kalamazoo and instruct Immanuel CRC as follows:
 - a. To allow the women who are presently serving as elders to complete their specified term of office.
 - *Ground:* Synod followed this procedure in 1980 in the matter of churches which had already ordained women as deacons prior to the appropriate Church Order changes (*Acts of Synod 1980*, pp. 55-56).
 - b. To cease the practice of nominating, electing, and ordaining women as elders until synod ratifies the decision of 1990 re Church Order Article 3.

Grounds:

- Church Order Article 96 specifies, "This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod."
- 2) This is in conformity with the synodical decision of 1990.

---Adopted

2. That synod request Classis Kalamazoo to serve this congregation with advice, pastoral care, encouragement, and assistance in the implementation of this decision.

Ground: The continuation and promotion of this ministry is worthy of support.

—Adopted

II. Reponse to Overture 37: Inform Churches re Quota System

A. Material: Overture 37, p. 475

B. Background:

Dutton Christian Reformed Church requests in its overture that "synod... inform the churches that the quota is only a recommended amount suggested as a guideline for giving and is not binding on the individual, church, or classis." In making this overture, Dutton CRC appeals to both scriptural evidence and previous decisions of synod. In particular it appeals to the Synod of 1939 and to selected verses from II Corinthians 9. Since these are a major part of the grounds, it is helpful to examine the appropriate material.

- 1. The Synod of 1939 changed the word used concerning the giving of the churches to denominational programs from assessments to quotas. In doing so, it adopted three recommendations:
 - a. "Since ecclesiastically the term 'assessments' is a misnomer, we recommend that we drop this term from our ecclesiastical parlance, and that with respect to all the work of God's kingdom, for which we as a Christian Reformed Church are jointly responsible, we use the term 'quota' to indicate the amount per family recommended by synod to the congregations."
 - b. "Synod remind[s] the consistories of the urgent necessity to keep before their congregations not only the privilege but also the sacred duty to contribute liberally toward the work of the Lord, which we have taken upon ourselves as Christian Reformed Church."
 - c. "The classes shall (may) consult with delinquent congregations through the consistories and, if necessary, admonish them to become more abundant in manifesting their love for the Lord's cause. However, if the classis is satisfied—with or without investigation—that a congregation has done what it could, the matter shall rest there; nor shall any unpaid portion of any quota be thereafter held against such a congregation."

The Synod of 1939 also passed this resolution:

"Consistories and congregations are urged to remember [that] the quotas for Calvin College and Seminary, the Emeritus Fund, and Synodical Expenses, represent the needs of established budgets, and that it is still highly important that these quotas be met."

(Acts of Synod 1939, p. 72)

2. II Corinthians 9:7

Paul writes to the Church at Corinth, "Each man should decide in his heart what to give, not reluctantly or under compulsion, for God loves a cheerful giver" (NIV). What exactly is Paul's point in these verses?

Dutton CRC understands them to stand in opposition to quota giving, apparently on the premise that quotas are given under compulsion, and so they lack the "cheerful giver" status that Paul desires.

Classis Thornapple Valley, however, in its Classical Committee to Study Quotas report presents a different understanding. "The interpretation given (by Dutton CRC) is that it is wrong to place any outward pressure upon giving. Gifts must flow freely from the heart. Your committee found that the passage gives the exact opposite message! . . . Beginning in chapter 8 there is a mixture of compulsions and principles that are related to giving To interpret II Corinthians 9:7 as opposing compulsion to give is to make the apostle contradict the words and actions that lead directly to this verse. The force of the verse is not to correct the pressure from outside the individual giver, but to correct the response within the giver. In other words, do not give reluctantly only because of the pressure, but in spite of the pressure give willingly and joyfully. . . . The only place where the compulsion can be removed is in the heart of the giver."

Later in Classis Thornapple Valley's report it is stated, "[Dutton CRC] assumes quotas cannot be given willingly or from the heart. That assumption is not demonstrated."

C. Observations:

- 1. Dutton CRC's appeal to Synod 1939's decision concerning quotas neglects the full thrust of the synod's intent. Although the synod did speak of quotas as "an amount per family recommended by synod to the congregations," it is clear that synod remained very concerned that the churches took their quota obligations extremely seriously. The reason for not paying quotas always rested on financial inability, not on a desire to avoid the shared obligation of the churches.
- 2. Dutton CRC has improperly applied II Corinthians 9:7. Quotas are not a compulsory payment to be made, but rather they are an amount agreed upon by the churches in covenant with one another. Synod 1972 stated, "The synod annually, as the broadest official representative body of our denomination, reviews all agency programs and approves budgets and quotas for these programs (italics added for emphasis, Acts of Synod 1972, pp. 85-86).
- 3. Dutton's concern that quotas "bind the conscience" is difficult to assess. Dutton CRC does not explain in what way its conscience is bound by synod with regard to quotas, particularly given the fact that synod is a representative body.

D. Recommendation:

That synod not accede to Overture 37.

Grounds:

- 1. The decision of the Synod of 1939 does not support Dutton CRC's overture. That decision speaks of quotas as supporting "all the work of God's kingdom, for which we as a Christian Reformed Church are responsible," and of "the sacred duty to contribute liberally toward the work of the Lord which we have taken upon ourselves as Christian Reformed Church" (emphasis added).
- 2. Quotas are mutually agreed upon by representatives of the classes and churches and therefore should not be understood as "compulsory giving." II Corinthians 9:7 does not warrant a refusal to give what one has agreed to give (cf. II Corinthians 9:5).
- 3. The texts referred to in Ground 3 of the Dutton overture do not sustain the council's objection to the actions of the Synods of 1985 and 1987. Exodus 25:2 speaks of the freewill offerings for the making of the tabernacle and things pertaining to its service; Deuteronomy 15:7 must be read in the light of verse 10, which commands generous giving for the poor, and in II Corinthians 9:5 Paul speaks of those who are visiting the congregation to "finish the arrangements for the generous gift you had promised." These obligations must be met with a generous and cheerful heart.
- 4. Synod 1985 clearly outlined the route to take if conscience is burdened by actions or policies of agencies supported by quota: "If there is an objection to the positions of a particular agency, such objections should be addressed to the agency involved and/or synod by way of the assemblies, rather than withholding denominational quotas" (Acts of Synod 1985, p. 811).

—Adopted

ARTICLE 128

(The report of Advisory Committee 4 is continued from Article 90.)

Advisory Committee 4, Radio/Publications, Rev. Case Admiraal reporting, presents the following:

I. Committee to Study Gambling

Recommendation:

That synod appoint the following to the study committee on gambling: Mr. William W. Dieleman, Rev. Sidney Draayer, Mr. Reinder Klein, Dr. Theodore Minnema, Dr. Norman Shepherd; alternates: Mr. William Van Regenmorter (for Mr. Dieleman), Dr. John Rottschafer (for Rev. Draayer), Dr. Calvin Van Reken (for Dr. Minnema), Rev. Henry Entingh (for Mr. Klein/Dr. Shepherd).

That synod approve the names of the Committee to Study Gambling.

—Adopted

ARTICLE 129

(The report of Advisory Committee 3 is continued from Article 115.)

Advisory Committee 3, Structure/World Ministries/Regional Synods, Rev. Carl D. Tuyl reporting, presents the following:

I. Mandate for the Committee to Study Regional Synods

That the committee study the advisability and feasibility of regional synods in light of the following:

- A. The history of regional synods in Reformed church polity and synodical studies and decisions.
- B. The relationship between the role of the major assemblies and the agencies of the church, and the mission of the local church (Church Order Art. 28).
- C. The relationship of regional synods to word and deed ministry.
- D. The nature and contemporary mission of the church.

In order to:

- 1. Explore alternatives for implementation in the Christian Reformed Church to include regional versus national composition.
- 2. Establish if advisable and feasible a plan to implement regional synods in the Christian Reformed Church of North America.

Nominees:

Dr. Louis A. Vos (chair or convener); Rev. Leonard H. Batterink; Dr. Barbara Carvill; Dr. Henry De Moor, Jr.; Rev. John J. Hoogland; Mr. Martin Ozinga, Jr.; Rev. H. David Schuringa; and Rev. Leonard J. Hofman, general secretary (adviser).

First alternate: Miss Marian Van Til Second alternate: Rev. John W. Postman

That synod approve the above names of the Committee to Study Regional Synods.

—Adopted

ARTICLE 130

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. General secretary: Rev. Leonard J. Hofman (1994)
- 2. Denominational financial coordinator: Mr. Harry J. Vander Meer (1992)

B, Functionaries

- Arrangements for synod: Mr. Richard De Vries
 Convening church of Synod 1991: First CRC, Sioux Center, Iowa

II. Synodical deputies

Classis	Deputies	Alternates	Term Expires
Alberta North	Rev. J. Nutma	Rev. P. Breedveld	1992
Alberta South	Rev. J. Tuininga	Rev. H. J. Bierman	1993
Arizona	Rev. T. Medema	Rev. F. J. Walhof	1991
Atlantic Northeast	Rev. B. A. Averill	Rev. W. Timmer	1992
B.C. North-West	Rev. P. Brouwer	Rev. J. Boonstra	1992
B.C. South-East	Rev. H. Numan	Rev. A. C. Leegwater	1992
Cadillac	Rev. J. Morren	Rev. J. O. De Bruyn	1991
California South	Rev. J. Howerzyl	Rev. R. Bultman	1992
Central California	Rev. C. Vander Plate	Rev. J. Fondse	1992
Chatham	Rev. W. Dykstra	Rev. A. De Jager	1991
Chicago South	Rev. J. M. Ouwinga	Rev. A. Van Zanten	1993
Columbia	Rev. H. Lamsma		1993
Eastern Canada	Rev. G. Bieze	Rev. G. J. Hogeterp	1991
Florida	Rev. W. Tolsma	Rev. J. Van Hemert	1993
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. C. Steenstra	1991
Grand Rapids South	Rev. W. Swets	Rev. E. R. Tigchelaar	1991
Grandville	Rev. A. J. Bultman	Rev. T. C. Vanden Heuvel	1991
Greater Los Angeles	Rev. R. D. De Young	Rev. D. A. Warners	1991
Hackensack	Rev. V. Geurkink	Rev. S. J. Vander Klav	1992
Hamilton	Rev. R. J. Sikkema	Rev. S. A. Van Houten	1992
Holland	Rev. M. Beelen	Rev. J. H. Scholten	1993
Hudson	Rev. D. L. Recker	Rev. P. C. Szto	1992
Huron	Rev. R. Koops	Rev. M. D. Geleynse	1992
lakota	Rev. J. W. Postman	Hev. W. D. Geleynse	1993
Illiana	Rev. L. G. Zoerhof	Rev. C. J. Afman	1993
Kalamazoo	Dr. H. Minnema	Rev. J. H. Looman	1993
Lake Erie		Rev. A. L. Hoksbergen	
	Rev. G. P. Veenstra		1991
Minnesota North	Rev. J. Vander Lugt	Rev. J. Joldersma Rev. K. H. Bratt	1993
Minnesota South	Rev. N. B. Haan	Hev. K. H. Bratt	1991
Muskegon	David D. Mar	D= (1 V== 1= Dl==)	1993
Niagara	Rev. J. B. Vos	Dr. H. Vander Plaat	1993
Northcentral Iowa	Rev. R. B. Vermeer	Rev. G. E. De Vries	1992
Northern Illinois	Rev. W. Van Antwerpen		1993
Orange City	Rev. A. L. Kuiper	Rev. A. J. Van Schouwen	1991
Pacific Northwest	Rev. H. Leestma		1993
Pella	Rev. S. Kramer		1993
Quinte	Rev. J. Zantingh	Rev. C. T. Fennema	1993
Red Mesa	Rev. P. H. Redhouse	Rev. A. Begay	1991
Rocky Mountain	Rev. M. H. Bierma	Rev. J. L. Alferink	1991
Thornapple Valley	Rev. J. C. Medendorp	Rev. G. Bouma	1992
Toronto	Rev. G. Ringnalda	Rev. P. Meyer	1991
Wisconsin	Rev. J. Bylsma	Rev. T. L. Brouwer	1993
Yellowstone	Dr. J. Gunnink	Rev. T. B. Swieringa	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
Mrs. Mary De Smith	Wisconsin	1991
Dr. John Last	Eastern United States	1991
Rev. Harvey A. Ouwinga	Florida	. 1991
Dr. James Schaap	lowa	1991
Rev. Jack L. Vander Laan	Chicagoland	1991
Dr. Jack T. Veltkamp	Pacific Northwest	1991
Rev. Jerry J. Hoytema	Ontario	1992
Dr. Calvin P. Van Reken	Chicagoland	1992
Mr. George Visser	Calgary	1992
Mr. E. (Bert) Norden	Western Canada	1993
Mr. Michael Van Wijk	Eastern Canada	1993
Mrs. Cynthia Roelofs	Michigan	1993
Rev. David L. Smit	Michigan	1993
Rev. Edward J. Tamminga	Michigan	1993
Mrs. Beverly Reynolds	Rocky Mountain/Red Mesa	1993
Rev. Berton Van Antwerpen	Central California	1993
Mr. Duane Bonnema	Northern Midwest	1993

B. Board of Trustees—Calvin College and Seminary

***************************************			Term
Classis	Delegates	Alternates	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	Dr. D. Willson	1991
Atlantic Northeast	Mr. R. Vanden Berg	Mrs. J. Stoep	1992
B.C.North-West	Rev. K. A. Baker	Rev. J. Kits	1993
B.C.South-East	Mr. G. J. Dykstra	Mrs. D. Poortenga	1992
Cadillac	Mrs. D. Heeres	Dr. R. De Bruin	1991
California South	Dr. D. P. Bergsma	Rev. R. Bultman	1992
Central California	Mr. J. Van Hofwegen	Dr. J. Padmos	1992
Chatham	Dr. N. Buma	Rev. J. Tuininga	1991
Chicago South	Dr. W. De Rose	Rev. J. D. Hellinga	1993
Columbia	Mr. R. Leistra	Dr. M. Leenheer	1993
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. C. Compagner	Rev. A. Besteman	1993
Greater Los Angeles	Rev. D. J. Brink	Rev. G. Van Enk	1992
Hackensack	Mrs. C. Kuiken		1993
Hamilton	Mr. A. Kersten	Mr. J. Zondag	1992
Holland	Mr. D. Vander Ark	Rev. A. J. Schoonveld	1992
Hudson	Rev. C. D. Freswick	Rev. S. J. Van Heest	1993
Huron	Mr. H. Rumph	Rev. J. J. Hoytema	1992
lakota	Dr. J. Koldenhoven	Dr. G. Blankespoor	1993
Illiana	Rev. C. A. Reyneveld	Rev. R. J. Meyer	1992
Kalamazoo	Dr. J. A. Vander Laan	Mr. J. Blamer	1991

Classis	Delegates	Alternates	Term Expires
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			1993
Niagara	Rev. H. Katerberg	Rev. A. Van Geest	1991
Northcentral Iowa	Mrs. H. Crandall	Rev. D. H. Bratt	1993
Northern Illinois	Dr. P. Van Alten	Rev. J. E. Wolff	1992
Orange City	Rev. E. Schering	Rev. M. Vander Vliet	1992
Pacific Northwest	Mr. R. Polinder	Mr. B. Boxum	1992
Pella	Dr. J. A. Brinks	Dr. J. R. Sittema	1990
Quinte	Dr. W. Van Groningen	Mr. J. Hull	1993
Red Mesa	Mrs. C. Begay	Mrs. A. Schuurman	1991
Rocky Mountain	Mrs. C. Ackerman	Mrs. B. Negrete	1992
Thornapple Valley	Mr. R. Vander Laan	Mr. H. Vander Bee	1993
Toronto	Rev. P. Nicolai	Dr. R. Vander Vennen	1992
Wisconsin	Dr. J. De Roos	Rev. T. L. Brouwer	1991
Yellowstone	Mrs. J. R. Rodi	Dr. J. Veltkamp	1992
Zeeland	Rev. H. B. Vanden Heuvel		1992
Members at Large		Alternate Members at Larg	e
Mr. J. De Korne		Rev. M. Ortiz	1991
Mrs. P. Nederveld		Mr. E. Stuursma	1991
Mr. L. Veldhuizen		Mr. P. Pettinga	1991
Mr. T. Chen		•	1993

C. CRC Publications Board

Classis	Delegates	Alternates	Term Expires
Alberta North	Rev. G. H. Pols	Mrs. S. Van Veen	1993
Alberta South	Mrs. Eunice Barthel	Rev. R. W. Sparks	1992
Arizona	Rev. H. D. Clark	Mrs. J. Kamps	1991
Atlantic Northeast	Mr. B. Foster	Dr. T. Dykstra	1992
B.C. North-West	Mr. A. Harskamp	Mr. F. Herfst	1993
B.C. South-East	Mr. D. Bouwsema	Rev. R. DeMoor	1991
Cadillac	Mrs. M. Ouwinga	Rev. K. J. Nydam	1991
California South	Mrs. W. Klop	Rev. H. D. Schuringa	1992
Central California	Mrs. C. Geertsema	Mr. P. Duyst	1992
Chatham	Rev. W. Brouwer		1993
Chicago South	Mr. R. Eizenga	Rev. J. Reiffer	1993
Columbia	Dr. J. Kittel	Mrs. S. Imig	1993
Eastern Canada	Mrs. W. Runia	Mr. E. Geertsema	1992
Florida	Rev. P. Ingeneri	Miss D. De Boer	1993
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. E. R. Tigchelaar	1993
Grandville	Dr. D. A. Kamstra	Rev. G. D. Postema	1991
Greater Los Angeles	Rev. P. S. Hahn	Rev. H. Hiemstra	1993
Hackensack	Rev. G. D. Negen	Rev. W. D. Ribbens	1991
Hamilton	Rev. B. H. De Jonge	Mr. P. Van Egmond	1992
Holland	Dr. J. Strikwerda	Mr. B. Den Boer	1993
Hudson	Mrs. F. E. Pruiksma	Mrs. S. Jost	1992
Huron	Mrs. D. Damsma	Mr. F. De Vries	1993

Classis	Delegates	Alternates	Term Expires
lakota	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. S. J. Kelley	Mrs. M. Johnson	1993
Minnesota North	Mrs. C. Rudie	Mrs. H. Beekman	1991
Minnesota South	Mr. S. Sprik	Mr. M. De Boer	1992
Muskegon	Rev. L. Roossien		1991
Niagara	Rev. P. W. De Bruyne	Mr. T. Hunse	1991
Northcentral lowa	Rev. H. F. Harnden	Rev. B. Wassink	1993
Northern Illinois	Mrs. M. Frens	Rev. R. Vander Roest	1993
Orange City	Mr. C. De Boer	Rev. W. H. Oord	1992
Pacific Northwest	Mr. B. Hendricks	Mr. J. Jansons	1993
Pella	Mrs. G. Nieuwsma	Rev. G. L. Hoek	1993
Quinte	Mr. K. Knight	Mrs. J. Zwier	1993
Red Mesa	Mr. M. Harberts	Mr. J. Harvey	1992
Rocky Mountain	Rev. J. Holleman	Mrs. S. Ten Clay	1991
Thomapple Valley	Mr. R. Zoodsma	Mrs. S. Poel	1993
Toronto	Rev. W. C. Veenstra	Rev. L. T. Schalkwyk	1992
Wisconsin	Mr. A. De Jong	Mr. J. De Master	1991
Yellowstone	Mrs. M. Bolhuis	Mrs. L. Arkema	1992
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. Board of Home Missions

Classis	Delegates	Alternates	Term Expires
Alberta North	Mrs. R. Kranenberg	Rev. P. J. Boodt	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	Ms. J. Dykstra		1993
California South	Rev. D. Zandstra	Rev. B. T. Ballast	1993
Central California	Mr. J. Van Hofwegen	Rev. J. Huttinga	1992
Chatham	Mr. J. Geschiere	Rev. R. W. Ouwehand	1991
Chicago South	Rev. G. P. Hutt	Rev. W. R. Lenters	1993
Columbia	Mr. T. Davis	Rev. C. Leep	1992
Eastern Canada	Mr. H. Van Mansum	Mr. R. Datema	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
Greater Los Angeles	Rev. H. J. Schutt	Mr. D. De Ridder	1992

Classis	Delegates	Alternates	Term Expires
Hackensack	Rev. T. J. Lapinsky		1991
Hamilton	44 5 44	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. S. Puklicz	1991
lakota	Rev. C. Van Essen	Rev. R. W. Bronkema	1993
Illiana	Mr. E. Rudenga	Rev. P. D. Sikkema	1993
Kalamazoo	Dr. E. Feenstra	Mr. R. Scheffers	1991
Lake Erie	Mrs. G. Smith	Mrs. W. White	1991
Minnesota North	Rev. K. J. Adams	Rev. P. C. Kelder	1993
Minnesota South	Rev. P. W. Brouwer	Mr. J. Blom	1991
Muskegon	Rev. K. W. Tanis	Rev. J. G. Van Ryn	1992
Niagara	Mrs. J. Posthumus	Rev. P. Slofstra	1991
Northcentral lowa	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	Mr. W. Werkhoven	Rev. J. P. Vosteen	1992
Pella	Dr. J. Drost	Mr. 1. Mulder	1993
Quinte	Mrs. D. Glasbergen	Mr. C. Reitsma	1993
Red Mesa	Mr. T. Charles	Ms. L. Hunt	1991
Rocky Mountain		Rev. J. A. Holleman	1993
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
Yellowstone	Rev. D. J. Kruis	Rev. A. A. Arkema	1992
Zeeland	Rev. D. W. Royall	Mr. P. Oosterbaan	1991
Members at Large			
Architecture	Mr. J. Volkers	Mr. R. Wassenaar	1992
Banking	Mr. J. Fredricks	Mr. W. Faber	1991
Finance	Mr. J. Morren	Mr. E. Berends, Jr.	1991
Real estate	Mr. C. Compagner	Mr. J. De Puyt	1993

E. Board of World Ministries

Area	Members	Alternates	Term Expires
U.S. Far West	Dr. M. J. Mulder	Mr. E. Brower	1991
U.S. West & Mid-West	Mr. S. Ver Meer	Mr. K. Van Gilst	1991
U.S. Great Lakes	Rev. C. Terpstra	Rev. R. Opperwall	1991
Eastern Canada	Rev. D. Pierik	Rev. J. B. Vos	1991
Western Canada	Rev. M. Pool	Mr. T. Romeyn	1992
U.S. West & Mid-West	Rev. J. R. Kok	Mr. B. R. Meyer	1992
U.S. Great Lakes	Mr. H. Vander Griend	Mr. O. Aukeman	1992
U.S. East Coast	Mr. H. Van Denend	Mr. C. P. Spoelhof	1993
Eastern Canada	Mr. J. van der Woerd	Rev. J. De Jong	1993
U.S. Great Lakes	Dr. E. Stehouwer	Rev. J. R. Boot	1993

World Missions Committee Representatives

Mrs. R. Krabbe Rev. G. F. Van Oyen Dr. E. Van Reken Dr. C. E. Zylstra

> Alternates: Rev. J. A. Quartel Mr. S. Ellens

World Relief Committee Representatives

Mr. L. Haveman Mr. H. Blok Mr. B. Snow Mr. M. Sterk

Mr. C. Zandag
Alternates: Mr. C. Tuin

Mr. R. Kuiken

Classis Alberta South
Classis Grand Rapids South
Classis Northern Illinois
Classis Orange City
Classis Hamilton
Classis Holland

Classis Lake Erie Classis B.C. North-West Classis Central California Classis Greater Los Angeles

Classis Hudson

Classis B.C. South-East

Classis Hudson

F. World Missions Committee

Classis	Delegates	Alternates	Term Expires
Alberta North	Rev. D. J. Heinen	Mrs. G. De Hoog	1993
Alberta South	Mrs. R. Krabbe	Rev. A. J. De Vries	1992
Arizona	Mr. P. Kuczynski	Rev. C. J. Toeset	1991
Atlantic Northeast	Rev. S. Scripps	Mrs. C. Schemper	1992
B.C. North-West	Rev. P. Sluys	Rev. H. J. Pott	1991
B.C. South-East	Rev. R. W. Hogendoorn	Rev. J. Poortenga	1991
Cadillac	Mr. W. Vander Ark	Rev. G. L. Essenburg	1991
California South	Rev. A. A. Cammenga	Rev. R. J. Blauw	1992
Central California	Rev. B. B. Blankers	Rev. J. Huttinga	1992
Chatham	Mr. J. Eising	-	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	1991
Florida	Rev. J. Van Hemert	Rev. M. H. Van Hofwegen	1992
Georgetown	Rev. C. Bolt	Rev. D. J. Van Loo	1991
Grand Rapids East	Mrs. S. Vander Ark	Miss C. Scheurwater	1992
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	Rev. L. Van Drunen	1992
Greater Los Angeles	Rev. L. W. Wagenveld	Rev. R. D. Kramer	1993
Hackensack	Mr. J. Tolsma	Rev. R. J. de Groot	1993
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	•	Mr. J. Veenema	1993
lakota	Rev. F. E. Pott	Rev. C. Hoekstra	1991
Illiana	Rev. W. H. Kooienga	Rev. R. Brouwer	1991
Kalamazoo	Mr. N. Grit	Rev. R. L. Jipping	1993
Lake Erie	Rev. W. L. De Jong	Dr. G. Hettinger	1992
Minnesota North	Rev. W. D. Dirksen	Mr. J. Vaags	1992
Minnesota South	Mr. L. Vanderaa	Rev. B. Den Herder	1991
Muskegon	Rev. B. Dokter	Rev. L. P. Troast	1993
Niagara	Rev. S. Vander Meer	Rev. J. De Jong	1991
Northcentral Iowa	Rev. T. J. Vos	Mr. P. Eekhoff	1991

Classis	Delegates	Alternates	Term Expires
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. R. L. Bouwkamp	Dr. D. S. Sarkipato	1993
Quinte	Rev. R. G. Fisher	•	1991
Red Mesa	Mr. J. Den Bleyker	Mr. M. Redhouse	1991
Rocky Mountain	Rev. R. De Young	Mr. W. Lemke	1993
Thornapple Valley	Mr. J. Arends	Mr. T. Van't Land	1993
Toronto	Rev. P. D. Stadt		1993
Wisconsin	Rev. J. Kroon	Rev. M. Toonstra	1991
Yellowstone	Rev. A. W. Heersink	Mr. H. Faber	1992
Zeeland	Rev. K. E. Van Wyk	Rev. G. G. Heyboer	1992

G. World Relief Committee

			. lerm
Classis	Delegates	Alternates	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. Woodnorth	1992
B.C. North-West	Mr. H. Blok	Mr. G. Apperloo	1991
B.C. South-East	Mr. C. Tuin		1992
Cadillac	Mr. R. Naerebout	Mr. A. Diemer	1993
California South	Mr. H. Docter	Mr. C. Zwart	1993
Central California	Mr. B. Snow	Mr. M. Fernandez	1992
Chatham	Mr. K. Poppe	-	1991
Chicago South	Mr. C. Van Groningen	Mrs. T. Hoogland	1993
Columbia	Mr. H. Apol	Mrs. R. Korver	1991
Eastern Canada	Mr. D. Walker	East	1993
		Mr. B. Harbors, West	
Florida	Mr. E. Voss	Mr. J. Brouwer	1993
Georgetown	Mr. T. Sjoerdsma	Mr. M. Dykema	1993
Grand Rapids East	Ms. M. Daling Jager	Ms. K. Yoder	1992
Grand Rapids North	Mr. T. Van Dam	Ms. C. Glass	1991
Grand Rapids South	Mr. C. Bosscher	Dr. J. C. Hoekwater	1993
Grandville	Mr. D. Veltkamp	Mr. E. Stuursma	1992
Greater Los Angeles	Mr. M. Sterk	Ms. K. Maas	1992
Hackensack		Ms. N. Coleman	1993
Hamilton	Mr. A. Vanden Akker	Mr. R. Schonewille	1992
Holland	Mr. C. Edewaard	Mr. C. Prins	1991
Hudson	Mr. R. Kuiken		1992
Huron	Mr. C. Zondag	Mr. R. De Ruyter	1993
lakota	Mr. D. Bajema	Mr. K. Van Engen	1993
Illiana	Ms. B. Hoekstra	Mr. G. Jonkman	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. H. Klumper	Mr. A. Kooiman	1993
Muskegon	Mr. D. Forbes	Mr. D. Van Dyken	1992
Niagara	Mr. A. Bezuyen	Mr. G. Dekker	1991
Northcentral lowa	Mr. W. Goemaat	Mr. A. Cannegieter	1991
Northern Illinois	Mr. A. Bilthouse	Mr. J. Dykstra	1993

Classis	Delegates	Alternates	Term Expires
Orange City	Mr. D. Pals	Mr. J. Rens	1993
Pacific Northwest	Mr. L. Hendricks	Mr. A. Zylstra	1993
Pella	Mr. C. Rozenboom	Mr. R. Groenenboom	1991
Quinte	Mr. W. Bylsma		1993
Red Mesa	Mr. B. Boyd	Mr. B. Belone	1992
Rocky Mountain	Mr. N. Vander Ark	Mr. H. Dykhouse	1991
Thornapple Valley	Mr. D. Smies	Ms. J. Gabrielse	1992
Toronto	Mr. H. Bonvanie	Mr. R. Exelby	1991
Wisconsin	Mr. S. Konings	Mr. D. Vander Puy	1992
Yellowstone	Mr. A. Leep	Mr. M. Feddes	1992
Zeeland	Mr. B. Feenstra	Mr. B. Geerlings	1991
Members at Large			
Minister	Rev. H. Baas	Rev. D. R. Fauble	1992
Financial Adviser	Ms. S. Roels	Mr. T. Bonthuis	1992
Attorney	Ms. S. J. Vander Ploeg	Mr. K. Hofman	1993

H. Synodical Interim Committee

			Term
District	Members	Alternates	Expires
Western Canada	Rev. B. Nederlof	Rev. H. Numan	1991
Eastern Canada	Rev. J. B. Vos	Rev. W. Dykstra	1993
•	Mr. K. Terpstra	Mr. S. De Jong	1992
	Mr. D. S. Wiersma	Mr. D. Van Beilen	1992
Far West U.S.	Rev. J. Van Schepen	Rev. H. Hiemstra	1993
	Dr. E. Vander Wall	Mr. R. J. Groen	1993
Mississippi River	Rev. J. Joldersma	Rev. J. Terpstra	1992
to Rocky Mountain	Mr. H. G. Vermeer	Mr. H. Van Maanen	1993
Eastern Coast U.S.	Rev. V. Geurkink	Rev. B. A. Averill	1993
Central U.S.	Dr. 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: general secretary and denominational financial coordinator

IV. Standing Committees

A. Chaplain Committee

Mrs. N. Brubaker (1991), Dr. W. G. Joosse (1991), Mrs. S. Los (1991), Mr. H. Postma (1991), Mrs. M. Zwaanstra (1991), Rev. H. Guikema (1992), Mr. D. Vander Mey (1992), Rev. H. J. Wigboldy (1992), Mrs. H. Brent (1993); Mrs. J. Ellens, alternate. Canadian representative: Rev. C. D. Tuyl (1991).

B. Christian Reformed Church Loan Fund

Mr. H. De Wit (1991), Mr. Daniel W. Pluim (1991), Mr. G. Van Wyke (1991), Mr. D. Molewyk (1992), Mr. M. J. Prins (1992), Rev. H. Hoekstra (1993). Ex officio members: Mr. G. Borst, Mr. H. J. Vander Meer.

C. Committee for Educational Assistance to Churches Abroad
Mrs. M. De Kock (1991), Dr. H. De Moor, Jr. (1992), Dr. M. Essenburg
(1992), Mrs. L. Grissen (1992), Mr. C. Cok (1992), Mr. J. De Jager (1992), Ms.
G. Vanden Berg (1993).

D. Committee on Disability Concerns

Dr. G. De Jong (1991), Mr. J. Kuiken (1991), Dr. C. Myers (1991), Mrs. E. E. Zwier (1991), Mr. B. Zwiers (1992), Mrs. J. Manten (1993), Mr. R. Muller (1993), Rev. R. Timmerman (1993), Mrs. C. Van Drunen (1993); Mrs. Barbara Heerspink, alternate. Ex officio member: Mrs. C. Mereness.

E. Fund for Smaller Churches

Mr. L. Van Dyke (1991), Mr. G. Bos (1992), Rev. C. L. Bremer (1992), Rev. G. P. Hutt (1993), Mr. R. Knol (1993).

F. Historical Committee

Dr. L. Oostendorp (1991), Dr. L. Bierma (1991), Mr. H. Bratt (1992), Dr. J. H. Primus (1993).

G. Interchurch Relations Committee

Dr. F. H. Klooster (1991), Dr. N. Shepherd (1991), Mrs. E. Vanderlaan (1991), Dr. C. G. Kromminga (1992), Ms. W. Meyer (1992), Dr. G. Vandervelde (1992), Dr. H. J. Brinks (1993), Dr. J. B. Hulst (1993), Rev. A. S. Luke (1993). 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 Funds

Ministers' Pension Trustees (Canada)

Rev. J. J. Hoytema (1991), Mr. N. Van Duyvendyk (1991), Mr. S. Kouwenhoven (1992), Mr. D. De Jong (1993), Mr. D. E. Nelson (1993).

Ministers' Pension Fund Committee (United States)

Mr. G. C. Van de Riet (1991), Mr. L. Bierma (1991), Mr. J. Mellema (1992), Rev. L. J. Dykstra (1993), Dr. J. Vanden Berg (1993).

J. Pastor-Church Relations Committee

Rev. W. Brouwer (1991), Mrs. A. Schoonveld (1991), Rev. R. E. Williams (1991), Mrs. N. Knol (1991), Rev. E. J. Blankespoor (1992), Mrs. M. Vander Vennen (1992), Dr. W. Van Dyke (1992), Rev. R. T. Bouma (1993), Rev. C. Terpstra (1993), Mr. J. Vander Lugt (1993). Ex officio member: Rev. L. M. Tamminga (nonvoting).

K. Sermons for Reading Services

Rev. R. Koops (1991), Rev. D. Miedema (1992) Rev. R. W. Ouwehand (1993), Rev. H. G. Samplonius (1993); Rev. W. C. Veenstra, alternate.

L. Synodical Committee on Race Relations

Řev. 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), Rev. P.

Aviles (1993), Mr. J. Bosma (1993), Mrs. C. Bradley (1993). Ex officio member: Mr. B. Goei. Advisory committee members: Mr. J. De Haan, Mr. G. Mulder.

M. Unordained Employees' Pension Fund Committee

Ms. C. Bellows (1991), Mr. C. Oosterhouse (1991), Mr. G. Raterink (1992), Mr. D. Vander Ploeg (1992), Mr. G. J. Borst (1993).

V. Study committees (First name is convener.)

A. 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.

B. 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

Mr. 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.

C. 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.

D. 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.

E. Committee to Study Abuse Situations (physical, emotional, 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.

F. Committee to Study Gambling

Mr. W. W. Dieleman, Rev. S. Draayer, Mr. R. Klein, Dr. T. Minnema, Dr. N. Shepherd; alternates: Mr. W. Van Regenmorter (for Mr. Dieleman), Dr. J. Rottschafer (for Rev. Draayer), Dr. C. P. Van Reken (for Dr. Minnema), Rev. H. G. Entingh (for Mr. Klein/Dr. Shepherd).

G. Committee to Study Regional Synods

Dr. L. A. Vos, Rev. L. H. Batterink, Dr. B. Carvill, Dr. H. De Moor, Jr., Rev. J. J. Hoogland, Mr. M. Ozinga, Jr., Rev. H. David Schuringa, Rev. L. Hofman (adviser); first alternate: Miss M. Van Til, second alternate: Rev. J. W. Postman.

A motion is made that synod approve the boards, standing committees, and study committees.

—Adopted

ARTICLE 131

The minutes of the sessions of June 21, 1990, are read and approved.

ARTICLE 132

The president expresses the thanks of synod to Calvin College, including Mr. Richard De Vries and the sound-room staff, to the food service, and to secretaries Mrs. Carol Smith, Mrs. Marlene Oosterhouse, and Ms. Kathy Vander Stel. He also expresses thanks to the general secretary, Rev. Leonard J. Hofman, and to the denominational financial coordinator, Mr. Harry J. Vander Meer.

ARTICLE 133

The general secretary presents tokens of appreciation to the officers on behalf of synod.

ARTICLE 134

The vice president expresses the appreciation of synod for the leadership and contribution of the president, Rev. Howard D. Vanderwell. He says, "You led us as one who served, and I think that is what the Lord wants of his whole church." Synod rises to affirm its appreciation.

The president expresses appreciation to the other officers: Rev. Roger E. Van Harn, vice president; Rev. Peter Borgdorff, first clerk; and Rev. Henry Wildeboer, second clerk.

The president addresses the assembly, reflecting on Acts 15:28, "It seemed good to the Holy Spirit and to us." "This has been a very momentous and historical synod. There have been both pain and joy here, and we will go home with pain and joy. I honor, I accept the decision of synod. You arrived at the decision with integrity. The Lord has been present. Let the church continue to debate the content and the correctness of our decision, but never let them question the integrity by which this decision was arrived at."

The president asks the delegates to keep on praying and to be sensitive to the feelings of others. He urges them to be "very careful how you handle this back home. You will go home to churches where there are fires. You go home with two buckets, a bucket of water and a bucket of gasoline. You must decide which bucket you will use; if you pour water, you could be instrumental in helping the church to heal. If you pour gasoline on the fire, you will only aggravate the situation more. Please try to help the people back home to understand, and keep on praying." He concluded, saying, "Get on with the work of the kingdom. I plead with you as a church to get on with the mission of the church."

The president announces *Psalter Hymnal* 544, "Lead Me, Guide Me." The delegates clasp hands, and he leads the assembly in closing prayer.

QUOTAS AND RECOMMENDED **AGENCIES FOR 1991**

I. Denominational quotas		
r. Denominational quotas		ć
Particle Callian	Per	family \$ 63.00
Back to God Hour		
CRC-TV		
Board of Home Missions		110.00
Calvin College*		
Area 1—Grand Rapids East, Grand Rapids North,		
Grand Rapids South, Grandville,	o- 0- 00	
Thornapple Valley	\$101.80	
Area 2—Cadillac, Georgetown, Holland, Kalamazoo,	5 6.00	
Lake Erie, Muskegon, Zeeland	76.90	
Area 3—Chicago South, Florida, Illiana,		
Northern Illinois, Wisconsin	57.90	
Area 4—Iakota, Minnesota North, Minnesota South,	. =	
Northcentral Iowa, Orange City, Pella	17.00	
Area 5—Atlantic Northeast, Hackensack, Hudson	67.90	
Area 6—Arizona, Columbia, California South,		
Central California, Greater Los Angeles,		
Pacific Northwest, Red Mesa,		
Rocky Mountain, Yellowstone	45.10	
Area 7—Chatham, Eastern Canada, Hamilton,		
Huron, Niagara, Quinte, Toronto	22.10	
Area 8—Alberta North, Alberta South, B.C. North-West,		,
B.C. South-East	15.40	`
Calvin Seminary		34.25
Chaplain Committee		8.90
CRC Publications		2.10
World Literature Ministries		2.00
Denominational Services: Total		
Institut Farel, \$.50; Denominational Building Fund,		
\$4.50; building operations, synodical expenses, funds		
for standing, service, and study committees, \$20.00		
Committee on Disability Concerns		2.00
Committee for Educational Assistance to Churches Abroad		1.00

^{*}Areas which benefit from a quota reduction should employ the following monies saved to finance their area colleges (Acts of Synod 1962; 1984):

Area 1, -0-; Area 2, \$9.15; Area 3, \$28.15; Area 4, \$69.05; Area 5, \$18.15; Area 6, \$40.95; Area 7, \$63.95; Area 8, \$70.65.

Fund for Smaller Churches (includes quarterly subsidies and Continuing Education Fund) Ministers' Pension Funds Special Assistance and Moving Fund for Retired Ministers and Widows Pastor-Church Relations Services Synodical Committee on Race Relations World Missions Committee	17.00 45.00 2.60 2.45 6.50 100.00
II. Agencies recommended for financial support	
A. Denominational agencies recommended for one or more offerings Back to God Hour—above-quota needs 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	
B. Denominationally related youth agencies recommended for one or more of Calvinettes Calvinist Cadet Corps Young Calvinist Armed Services Ministry Young Calvinist Federation	ferings
C. Nondenominational agencies recommended for financial support but not sarily for one or more offerings	neces-
1. Benevolent agencies	79092-09

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 (Canadian donations deductible under Canada

Income Tax Act)

Institut Farel 0643304-20-06

Institute for Christian Studies 0283283-21-13

International Theological Seminary

Redeemer Reformed Christian College 05-06618-20

Reformed Bible College (Canadian donations deductible under

Canada Income Tax Act)

Roseland Christian School

The King's College 0577890-20-25

Trinity Christian College (Canadian donations deductible under

Canada Income Tax Act)

Westminster Theological Seminary (Philadelphia)

(Westminster Theological Seminary—California)

3. Miscellaneous agencies

American Bible Society

Canadian Bible Society (Canadian churches only) 0021501-47

Christian Labour Association of Canada (Canadian churches only)

Evangelical Fellowship of Canada 0258715-39-13

Faith, Prayer & Tract League

Friendship Groups—Canada 0751966-47-16

Friendship Ministries—USA

Gideons International—USA (Bible distribution only)

Gideons International—Canada (Bible distribution only) 0022475-47-13

International Bible Society

Inter-Varsity Christian Fellowship—USA

Inter-Varsity Christian Fellowship—Canada 0209-833-47-13

Lord's Day Alliance—USA

Metanoia Ministries

People for Sunday Association of Canada 0205138-49-13

Seminary Corsortium for Urban Pastoral Education (SCUPE)

The Evangelical Literature League (TELL)

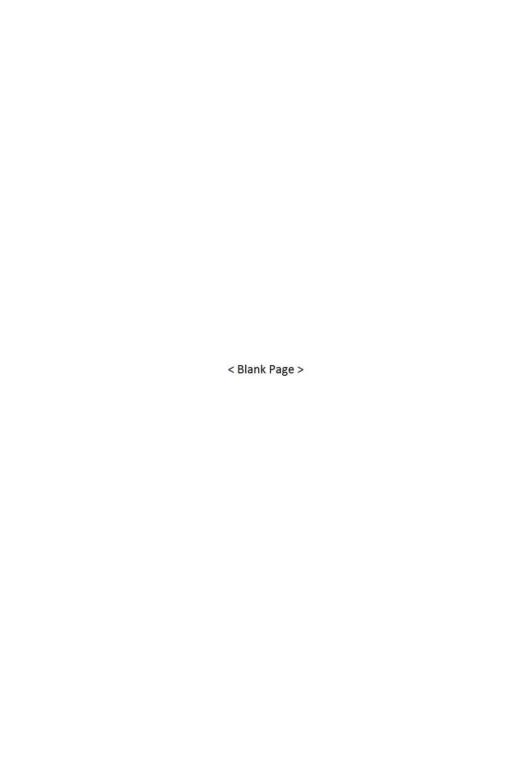
World Home Bible League (The Bible League)—USA

World Home Bible League—Canada 0232751-47-13

Wycliffe Bible Translators, Inc. (USA)

Wycliffe Bible Translators of Canada 0317180-47

Note: Canadian registration numbers are shown along with organizations which are established as qualified donées with Revenue Canada.



INDEX

(Page numbers in boldface type refer to the minutes of synod; page numbers in regular type refer to agenda reports or supplementary material.)

Acronyms in index refer to the following:

BGH Back to God Hour

BWM Board of World Ministries

CANAAC Caribbean and North American Area Council (of WARC)

CATS Coordinated Air Transportation Service

CEACA Committee for Educational Assistance to Churches Abroad

CRC Christian Reformed Church

CRWM Christian Reformed World Missions

CRWM-Canada Christian Reformed World Missions-Canada CRWM-U.S.A. Christian Reformed World Missions-U.S.A. CRWRC Christian Reformed World Relief Committee

DRC Dutch Reformed Church (also NGK)

FSC Fund for Smaller Churches

GKN Gereformeerde Kerken in Nederland (also RCN)

GKT Greja Kristus Tuhan (Church of Christ the Lord in Indonesia)

IAC Interagency Advisory Council
IRC Interchurch Relations Committee
MCC Missions Coordination Council
NAE National Association of Evangelicals

NAPARC National Association of Presbyterian and Reformed Churches

NCCC National Council of Churches of Christ NGK Nederduitse Gereformeerde Kerk RCA Reformed Church in America

RCN Reformed Churches in the Netherlands (also GKN)
RCSA Reformed Churches in South Africa (also GKSA)

REC Reformed Ecumenical Council

SCORR Synodical Committee on Race Relations

SIC Synodical Interim Committee SRC Structure Review Committee

WARC World Alliance of Reformed Churches

WC Worship Committee

WCC World Council of Churches

WMRC World Ministries Review Committee

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Addresses to synod

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